

Sherwood, Selina and Salubrious Place

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The story of the work of God at Zion in St Ives could be summed up by the writer to the Hebrews, “Jesus Christ, the same, yesterday, today and forever.” It is a testimony to the sovereign and keeping power of God.

A Brief History of Zion Congregational Church, St Ives: From 1662 to the present day

St Ives appears to have been a stronghold of the truth from the beginning of the 17th century. In 1622 the local council enacted a bye law against the practice of Sunday fishing. St Ives was also one of the very few Cornish boroughs which joined the Parliamentary side during the Civil War. In 1648 the authorities paid the sum of £1-15s-7d to the “Joyners for taking downe the Organs and Railings (rood screen) of the Church,” an act of destruction barely excused by the religious zeal of the wreckers.¹

During the Commonwealth period, the local Puritans, under their fanatical leader, Major Peter Ceely, had things very much their own way at St Ives. The Rev. Leonard Welsteed was back at the Parish Church, having been previously ejected for nonconformity. However, this was not to last.

The Restoration in 1660 was followed by the fourth Act of Uniformity in 1662 and many godly ministers were ejected from their livings. (And lost a year’s salary to boot!)

We refer to the fact that on Bartholomew’s Day, August 24th, 1662, more than 2,000 clergy of the Church of England, educated, thoughtful, pious men, found it impossible to make the declaration imposed by the Acts of Uniformity, of unfeigned assent and consent to all and everything contained in the Book of Common Prayer—in short, found it impossible to preserve their conscientiousness and remain any longer within the pale of that church. On that ever memorable day, without concert, having but little opportunity of becoming acquainted with each other’s intentions, innocent of any design of making any political demonstration, these Christian men and ministers, commending themselves to the God they honoured, resigned their livings and therefore their income, their station and their office, to suffer with their wives and children poverty and banishment, imprisonment and cruel sufferings, rather than sacrifice their religious conscientiousness to the claims of arbitrary power. The history of our country contains no other passage which illustrates on so grand and impressive scale as this, the triumphs of religious principle

over situations and intimidations deliberately employed to test its reality and power.²

Many Cornish clergymen were ejected from their livings. One such was Thomas Tregoss who was a native of St Ives. He was educated at Exeter College, Oxford, and had returned to St Ives and preached with great acceptance. He had been ordained on August 17th 1657 and taken up ministry in the town. He was a diligent preacher and pastor.

Towards the end of the first fishing season of his ministry in the town, the men were getting very worried as winter was drawing near and no decent catch had been made. Thomas persuaded the people to join him in a day of prayer and humiliation. The following day a very great shoal of pilchard was seen and taken.

During the next summer the boats had been out on a Saturday and the men were drying their nets on the Sunday. Thomas told them that they deserved to lose the Lord's blessing. They never had a chance to use their nets again for all that season!

Thomas moved to the parish of Mylor and Mabe in October 1659, where he studied and preached as before. The Act of Uniformity put an end to his public life, but he continued to preach to his family and friends. Many came to hear him, and as a result, he was arrested and sent to prison in Launceston Jail. There, he preached unceasingly to the prisoners.

On his release he went to live near Penryn (just north of Falmouth). He still kept up his illegal services and people came from far and near to hear him. The Lord greatly used him to the conversion of many souls.

During the early part of 1664 Thomas Tregoss preached from Luke 7:47, "And that servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." This sermon, seven years after his ordination, was the means of his own conversion!³

On 7 April 1665, Tregoss preached at Mabe and was interrupted by Mr Thomas Robinson, J.P., who served him a warrant to appear before Mr Robinson on the 16th at Helston. Despite defending himself well, he was sent again to Launceston Jail for three months.

The Beginnings—Rev. Joseph Sherwood

Another Cornish clergyman who was ejected was the Rev. Joseph Sherwood, of St Hilary. He is described as "a man of engaging manners, with a kind and lovable disposition."⁴

He had been the incumbent of St Hilary for some 16 years. Although he suffered from distressing indisposition, and was seldom, if ever, free from pain,

the interests of his people were so dear to his heart as to lead him to most patient and untiring labours for their welfare.

He had an intense love for his people and was devoted to his work both in the study and the pulpit.

On being ejected from the living of St Hilary, Joseph Sherwood resolved still to serve the Lord as a preacher of the gospel, whatever risks he might face. In harmony with this resolution we find that not long afterwards he went to live in St Ives, and established there and at Penzance regular services. He preached in the two towns alternately on Sundays, and gave a weekly lecture in each place.

It was not possible for any who came under the ban of the Bartholomew's Act to show zeal for God and at the same time to escape the hatred and persecution of men. All worldly good had been sacrificed already; afflictions and buffetings followed as the heritage of the faithful. Mr Sherwood cast in his lot among the despised ones, feeling with the Apostle; "Woe is unto me if I preach not the gospel," and with Moses "esteeming the reproach of Christ greater riches" than wealth or human favour.

While still at St Hilary, after his ejection, Mr Sherwood's persecutions began. Summoned before the magistrates he was required to answer to the charge of having neglected to attend his own parish church. The terms of his defence are preserved. He said, "That, as there was no sermon, he could not with any degree of satisfaction attend merely to hear the parish clerk read over the prayers; but that if there was a sermon to be delivered, he would attend on the following Sunday."⁵

Three Sundays went by and there was still no sermon. One of the church wardens told him during that week that there would again be no preacher, and that the people would love to hear their old pastor's voice once again. So, like the Chief Shepherd, "When he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered."

Moreover, he was moved with righteous indignation against the tyranny of the times, as is shown by the theme of his address, which evidently was understood to apply to persons in authority. Great numbers followed him to the church, wondering if he would dare to preach to them. While the prayers were read he sat in the desk by the side of the clerk. Then the anxious and astonished crowd saw him ascend the pulpit he had so faithfully occupied, and eagerly listened to the Lord's word from his lips. After earnestly praying, he announced Leviticus 26:25 as his text: "And I will bring a sword upon you, that shall avenge the quarrel of my covenant."⁶

This was like a firebrand to his enemies, who determined to bring him to trial. But no-one would admit to having heard his sermon! Eventually, by decoy and

subterfuge, the authorities trapped the church warden into admitting that he had been there.

He was brought before Mr Thomas Robinson, chairman of the Petty Sessions. Justice Robinson was known as a “heresy hunter” and gloried in the name! He reviled Mr Sherwood and called him a rebel—and much worse. Mr Sherwood replied to the charges by simply saying that “As he was a minister of the gospel, and as at the church there was so great assembly, he could not but have compassion on the multitude and give them a word of exhortation.” “But,” said Mr Robinson, “did ever man preach from such a rebellious text?” “Sir,” rejoined Mr Sherwood, “I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against His creature.” “Write his mittimus for Launceston Jail,” cried Mr Robinson to his clerk. Then turning to Mr Sherwood he remarked: “I say, sir, it was a rebellious text.” On hearing this Mr Sherwood looked him full in the face, and uttered the following ominous words: “Sir, if you die the common death of all men, God never spoke by me.” He was then sent to jail, where, like another Joseph imprisoned for his virtues, he found favour with the keeper of his prison, and was permitted to walk about the castle and the town.

Mr Robinson returned home, and not many days later a remarkable fulfilment of the condemned pastor’s prophecy surprised the neighbourhood, already excited by the events of the time. He had arranged to meet another justice on the market day for the prosecution of their favourite duty of “heresy hunting.” Who should they have in their sights but Thomas Tregoss, who had already twice suffered a term of three months’ imprisonment for persisting in preaching the gospel. Tregoss had now been at liberty for four days, and Justice Robinson was making arrangements for apprehending him a third time, with some others who had been guilty of similar offences.

The day had come for joining with his neighbour, another Justice, in fanatic hunting, and he had ordered his man to meet him with his horse. Walking through his fields at Trevenegue, he was met by a servant maid, who was returning from milking. As they stood by the gate talking together, a bull that had always appeared tame and harmless, and with which Mr Robinson had often played, moved as usual towards him. Having pressed the milkmaid gently aside, the bull made a furious assault on Mr Robinson, “struck his horn into his thigh, lifting him up, and threw him over its back.” His bowels were torn open and his leg broken by the fall. The bull continued to savagely gore him.⁷

His sister, hearing of this event, hastened to help. “Alas, brother” was her agonized cry, “What a heavy judgement is this!” in reply to which he groaned as he died: “It is a heavy judgement indeed.” The whole neighbourhood was

stricken with awe and many were of the opinion that Divine Judgement had come upon him. The authorities straightaway sent a messenger to bring Mr Sherwood home.

When Mr Sherwood was released from jail, he had no immediate assurance of his own safety. In a few days he was summoned again to the justices' meeting in Penzance and fully expected to be again committed to prison. However, the circumstances of Mr Robinson's death did provide a means of deliverance for the persecuted pastor. On his appearance Justice Godolphin led him aside, and said: "Sir, I sent for you to know how you came to express yourself in such a manner when we committed you. You know what has since befallen Mr Robinson." Mr Sherwood replied: "Sir, I was far from bearing any malice against Mr Robinson, and I can give no other answer than that, when we are called before rulers for His Name's sake whom we serve, it shall be given us in that hour what we shall speak." Mr Godolphin answered: "Well, sir, for your sake I will never more have a hand in persecuting dissenters." From that day on, he was never molested again.

For some years he preached in a warehouse belonging to a Mr Lee, and a good number met for worship. Then Mr Lee very generously built a meeting house for the congregation. Sherwood was assisted in his labours by the Rev. Charles Morton, who, after a brilliant career at Oxford, had been presented with the living at Blisland. He, too, had been ejected. His house in St Ives was also licensed as a meeting house on 22 July 1672, and he worked very closely with Joseph Sherwood, touring West Cornwall as an itinerant preacher. He encountered much persecution and moved to London, where he opened an academy at Newington Green. Among his pupils were Samuel Wesley, father of John, and Daniel Defoe.

1700 to 1775

Joseph Sherwood died in 1705 when he was about 90 years old.⁸ For three years the Independent community in St Ives was without a minister.

Sir Cloudsley Shovel (1650–1707) was an English sailor who had been knighted after the battle of Bantry Bay (1689). In 1705, he was made Rear Admiral of England and took part in the capture of Barcelona. On the way home in 1707, his ship was wrecked off the Scilly Isles, and his body was washed up and buried in Westminster Abbey.⁹ But, when the news of his victory at Barcelona reached St Ives there were great rejoicings. One of the ways in which the inhabitants expressed their gratitude for Sir Cloudsley's achievements was by tearing down the little Presbyterian chapel! But the work did not cease. The church of God continues, even if there is no building.

On 7 July 1708, the Rev. Robert Gough was ordained to the ministry.

The “Evans Manuscript,”¹⁰ one of the most important documents of old Dissent, records that in 1717, under Mr Gough, the congregation at St Ives numbered about 160, of whom 10 were “gentlemen,” 26 were “tradesmen,” and 12 were “labourers.” (What were the others?)

Mr Gough was succeeded by Mr William Tucker around 1728. He was then followed by Rev. Jasper Howe of Falmouth who came to St Ives about 1740. He is reputed to have ministered in the town for 40 years, which would mean that he was still there in 1780. That seems unlikely, as he was ordained in 1704 and would have been over 90 by 1780. However, it is not impossible. We do know that he was succeeded by a Mr Jones from Wales. It is possible that Mr Jones came towards the end of Jasper Howe’s ministry, maybe as an assistant, who took over from him.

The Exeter Visitation Books, which contain the bishop’s “Replies to Queries” concerning dissenting congregations, give us some insight into the state of the congregation at St Ives during these years.¹¹

In 1745, the “Replies to Questions” report that, “20 families of dissenters met in the Presbyterian house under the pastorate of Jasper Howe. Many people called Methodists meet at the house of John Horne at unseemly hours.” By 1765 there were only 12 Presbyterian families meeting under Jasper Howe’s ministry. But in 1764 it is recorded that,

Mr John Stephens, married Anne, daughter of Mr Seaborn of Bristol, and on the death of his father about the year 1764, he disposed of everything connected with the trade and fishery of St Ives, and having abandoned the sect of the Presbyterians, to which all his family and relations had been strongly attached, he pulled down the chapel, and withdrew his support from its minister; proceedings remembered to his disadvantage on subsequent occasions.¹²

But the church was still there the following year. Some have argued that this signalled the end of the Presbyterian witness. But there is evidence that in 1774 there was still a worshipping community of Independents in the town. And in 1775, the Countess of Huntingdon visited St Ives with Rev. Thomas Wills of St Agnes.

Debate Over the Foundation Date of Zion

There has been much debate over the foundation date of Zion since it was first raised by Rev. Harold Read in 1912. This was taken up by Rev. Clifford Morris in the 1940’s and he attempted to show that Zion had no connection with the earlier Presbyterian cause. Mr Morris was obviously very embarrassed by the word “Congregational” in the Church’s title. He even wrote a booklet about the history of the chapel where he seeks to “prove” his case. However,

the late Rev. Matthew Francis, who made a special study of the Countess and her churches, has given a detailed critique of Mr Morris' work. It is significant that all Connexional references to the foundation of the church before 1912 date back to 1662,¹³ and apart from the years of Mr Morris' ministry, the church has always adopted this date.

I have had some very helpful correspondence from Mr John Creasey of Dr Williams's Library referring to this. He is of the opinion from the Congregational records at the library that the present church cannot claim continuity with the earlier Presbyterian cause. But the church was not linked with the Congregational associations until the middle of the 1800s. Now, from the records that we have at the church, and also by careful research in the Cornwall County Archives and the Devon registers (which covered Cornwall for this early period), I want to show you that we have good reason to believe that the work does indeed go right back to 1662.

The question to address is this: "Did Jasper Howe's congregation form the basis of the folk that heard the Countess' preachers in 1775?" When Mr Stephens pulled down the building in 1764, did the congregation collapse also? No, for in 1765 there were still twelve families meeting. John Stephens did not destroy the work of God. In fact, his actions were remembered to his disadvantage. The building had been destroyed before, in 1705, but the work of God had continued.

By 1779, the "Replies to Questions" state that there are "no papists and no meeting houses for dissenting congregations in St Ives." But, as the lady at the Devon Record Office told me, these answers are suspect. Firstly, because the vicar at that time lived in St Erth (well outside the parish), and secondly, because we know for certain that there was a Methodist meeting house in St Ives, which dates from 1743. It is also extremely unlikely that there were no papists in the town.

The "Thompson List" also records that there was no dissenting church or minister in St Ives by 1773, but this was composed by a Baptist, and again it took no account of the Methodists, who by then were firmly established.

Furthermore, a number of those who were converted in the early 1800s, came from godly dissenting families, who clearly stretched back to these years.¹⁴ A further fact concerns the site of the present building—but more of that when we get there!

The Visit of Selina, Countess of Huntingdon

George Whitefield made a number of visits to the West Country. On one such visit in 1750 he arrived at Redruth, and on March 10th he wrote to the Countess:

At *St Andrews* we had a very powerful season, and yesterday at *Redruth* several thousands attended, and the word was quick and powerful. Invitations are sent to me from *Falmouth*, and several other places. I want more tongues, more bodies, more souls for the LORD JESUS. Had I ten thousands he should have them all. After preaching, about noon I am to go to *St Ives*, and in about nine days I hope to be at Exeter. Your Ladyship shall be sure to hear how the LORD prospers the gospel plough.¹⁵

By 21 March, he writes from Exeter:

I think it is now almost an age since I wrote to your Ladyship, but travelling and preaching have prevented me. Immediately after writing my last, I preached to many thousands, at a place called *Gwinnop*. The rain dropped gently upon our bodies, and the grace of GOD seemed to fall like a gentle dew and sprinkling rain upon our souls. It was indeed a fine spring shower. In the evening I rode sixteen miles to St. Ives, and preached to many that gladly attended to hear the word; a great power seemed to accompany it. On the morrow, being LORD'S day, I preached twice to large auditories, and then rode back again rejoicing to *Gwinnop*. In my way, I had the pleasure of hearing that good was done, and had fresh calls to preach elsewhere.¹⁶

And again, he writes:

As I am persuaded your heart's desire and prayer to GOD is, that the kingdom of the LORD JESUS may be set up on earth, I cannot return to London without informing your Ladyship, that the gospel has been most gladly received in these western parts. I have been very near the land's end, and every where souls have fled to hear the word preached, like doves to the windows. The harvest is great, yea very great; but the labourers are few. O that the LORD of the harvest would thrust out more labourers! Something out of the common road must be done, to awaken a thoughtless world. GOD has been terribly shaking the metropolis. I hope it is an earnest of his giving a shock to secure sinners, and shaking them to cry out, "What shall we do to be saved?"¹⁷

The Countess visited Cornwall in 1775. She spent some time with the Rev. Thomas Wills at St Agnes, who had married her niece. She wrote to one of her students then living in Dublin:

My call here is to the tinnners and thousands and tens of thousands of poor perishing creatures whom all seem to neglect; their souls are the object of my loving care; and if the Lord permit, I wish to make three or four establishments in the heart of the tin mines for their instruction and salvation.

While Selina was visiting Thomas Wills, they came to St Ives. Here she "engaged a room for preaching purposes, and soon the gospel of the grace of God was declared to the inhabitants by some of her students and co-workers in the Master's service." In 1886, the Rev. Clayton Fuidge wrote a valuable

manuscript history of the church in which he states, “Although it is not positively certain where the Countess first held services for the preaching of the gospel, yet some of the oldest people with whom I have conversed have led me to believe that the room was situated near the bottom of the hill leading to Barnoon.”¹⁸

Three years after the visit of the Countess, John Wesley came on one of his many visits and wrote in his journal on August 28th 1778, that “peace and love prevailed through the whole (Methodist) circuit. Those who styled themselves My Lady’s Preachers, who screamed and railed and threatened to swallow us up, are vanished away. I cannot learn that they have made one convert—a plain proof that God did not send them.”¹⁹

But Wesley was not always right. He writes in his journal on a number of occasions in very disparaging terms about the ineffectiveness of “My Lady’s preachers,” in other parts of the country where their work continued. The work did struggle at this time, but the light did not go out.

By 1786, the Rev. Robert McAll, a student from Trevecca, was sent to the town. His preaching made an immediate impact and a great time of blessing followed. I have accounts of some of the men who were converted at that time, and they tell a thrilling story of God’s goodness and grace poured out. One such is the account of Andrew Noall, a fisherman, who was one of the converts of Mr McAll’s ministry.

Andrew Noall’s greatest delight was the service of God. When he died, quite suddenly, in 1856, he was preparing to accompany the children of the chapel on an outing to the country. But sudden death was sudden glory to Andrew Noall. He was “mighty in the Scriptures” and he loved the doctrines of the gospel.

One of his maxims was, “Take care of the house of God, and God will take care of your house.” He had a large family. It has been known when they were all young and times were very hard in St Ives, that for his Sunday dinner he had only barley bread, and yet he had always something to give to the cause of God. ... “Them that honour Me I will honour.” ... In the last church meeting he attended, in alluding to the slackness of some to contribute, he said to his minister, “I have no notion, Sir, of a cheap gospel. I for one would not thank you to preach for nothing. The Lord has ordained that they that preach the gospel should live by the gospel.” The same principle and uprightness, honesty and conscientiousness, pervaded all his actions, and governed his practice. Hence he was beloved and respected by all who knew him, rich and poor, and by old and young.²⁰

Salubrious Place

At great expense (£120.00) in 1802 Robert McAll secured a 1,000 year lease

on an old dilapidated building on the site where the present church is built. By 1804, the title to the property was passed over to a group of local trustees, who included the Rev. Timothy Wildbore of Falmouth and Penryn. He also had been a student at Trevecca, and appears to have been a great friend of Robert McAll.

This property was an old salt house and fish cellar. Only one room was habitable, and this was let out to a lady called Amey Crane. In 1824, a deposition by an elderly member of the congregation referred to the property as “Le Malle’s fish cellar.”²¹ Le Malle is a Huguenot name. Back in 1680, shelter had been given to the Huguenots who had fled across the channel and come to St Ives. Jean Lemal (Le Malle) lodged in a house “close to the White Hart Inn on the Wharf—the oldest house in St Ives.” It was known as Carn Glaze, but in the deeds of 1699 it is called “UGNES HOUSE”—Huguenot’s House! (It fell to ruins in 1887.) Jean, a Breton fisherman, married Christiana Botterell in 1709, and she bore him 8 daughters. Jean was drowned in the bay when out fishing and Kitty was left to bring up the children.²² Another link with the earlier years is established.²³

It took some time before the site could be turned into a building suitable for worship, so young Andrew Noall used to follow the preacher from house to house and hold the candle for Mr McAll while he preached. For much of the time they met in the old Market House (demolished in 1832 to make way for the present structure). Eventually the cellar became a meeting room and the salt house was home for the minister. The lane (it is no more than a footpath) that runs up the side of the property is called “Salubrious Place.”

In 1813, Mr McAll left for London and a series of short pastorates followed. The work languished somewhat. By 1821 the chapel was about to be closed. But Rev. Timothy Wildbore had been keeping an eye on things. In 1818 he arranged for the meeting of the Associating Independent Ministers (of which he was the treasurer and Robert McAll had been the secretary) to be held at St Ives. He preached from Isaiah 53:5 in the morning, the Rev. Moore preached in the afternoon from Acts 26:17–18, and Rev. J. Foxell of Penzance preached from Romans 6:4 in the evening. In 1821, these three gentlemen were asked to apply to Sir Christopher Hawkins (the local M.P.) to purchase the Chapel House at St Ives.²⁴

By 1822, Mr Wildbore appealed to the trustees of the Countess Connexion, and in 1823 they sent the Rev. Thomas Stevenson to take over the work. He worked hard and a significant revival occurred, so much so that the building was considerably enlarged. A report in the *Evangelical Register* for April 1825 reports about St Ives:

The chapel at this place was received into the Connexion nearly two years ago, at which time the cause there was very low. With gratitude to Him who maketh the little one to become a thousand, we have to state, that under the ministry of Mr Stevenson, the congregation has so increased as to make an enlargement of the place necessary, which by this time, we expect is nearly effected.²⁵

From 1828 till the late 1850s there are many references to a chapel erected at Hellesveor, just a mile or so out of St Ives. However, although there is a baptismal register, there are no other details about this chapel, and no-one has been able to discover where it was situated.

The building work of 1825 involved lengthening the chapel, making the far end circular shaped, putting in two galleries, all for a total price of £530.00! In 1827 Mr Stevenson left. A series of short pastorates followed, and little was accomplished until Rev. E.S. Hart's ministry from 1851–7. By 1852 greatly enlarged congregations are reported and the report in the Connexional magazine makes encouraging reading.

Since my settlement amongst the people of my charge, the attendance on the means of grace has been unusually large. The Word of the Lord is listened to with deep attention, and many tears are shed. This is a matter of sincere gratitude to the Author of every good and perfect gift, as well as of great encouragement to myself. ... During the past year, God has given testimony to the Word of His grace; several additions have been made to the church; not a few are under conviction and deep concern about their souls, and inquiring the way to Zion with their faces thitherward. The Sunday School flourishes, and an interest has been excited amongst the young of the congregation, which I pray God may be deepened. The church is harmonious, and united in the bonds of Christian love. ... God is in our midst—His Word has free course and runs and is glorified.

In 1860 a prayer meeting was held “for the purpose of seeking the outpouring of the Holy Spirit.”²⁶ The chapel, which seats 350, was full and so was the vestry. The chairman observed that there had never been such a sight presented before in this ancient town, and he hoped that it was the beginning of great and good things. The Rev. J. Thompson was now the minister, and throughout his ministry the chapel was often full and many folk were converted. But how soon things can change. After his departure in 1865 there were a succession of short ministries and the work declined rapidly.

Rev. Clayton Fuidge

Mr Fuidge commenced his ministry on 29 June 1879, and soon proved himself to be one of the most energetic ministers the church has ever seen. By now, the building had deteriorated, the membership had dropped and

little seemed to be happening. Mr Fuidge rolled up his sleeves and proceeded to begin a wholesale renovation of the building with the help of a local builder.

It was in the spring of 1882, when a few friends of Zion thought it advisable to examine the woodwork of the roof and ceiling of the Chapel. Our purpose was to ascertain, if possible, the probable strength of the roof, and to form some opinion as to the best methods to be adopted for ensuring the safety of the congregation. Everything was in a “ruinous decay”; and it was felt to be imperatively necessary to do “something”. But this “something” was not done, until it became a serious question whether the building would not be publicly pronounced unsafe for religious worship. To avoid such a possibility it was resolved to carry out certain repairs such as securing the roof and renewing certain portions of the ceiling. The personal appeals of the Pastor to a few friends for financial aid, having been responded to in a liberal and kind hearted way, this work of securing the roof, etc., was commenced in July 1883. The proposal was to remove two of the old principals of the roof—and put two new ones in their places. For this purpose it was necessary to remove a large portion of the slating. When this was done the DISASTER as described in the following extract from a local newspaper published in August 1883, occurred:²⁷

SERIOUS DISASTER AT ST IVES

“An accident of a very serious nature has just befallen the pastor and congregation of Zion Church, St Ives. For some time past earnest efforts have been made to improve the building known as the Congregational Church, which is the oldest Nonconformist place of worship in the town. Last week these improvements commenced. The roof, which is a very expansive one, was first to be repaired. All went well until about 5 o’clock on Monday morning, when a sudden heavy downpour of rain caused the exposed ceiling to bend under the additional weight of water. Fearing the consequences, the pastor—Rev. W. Fuidge—and a carpenter hastened to the building and succeeded in removing all unnecessary weight from the ceiling. They had only just completed this when the ceiling fell with a tremendous crash, doing great damage to the seats, pulpit, gas fittings, and other fixtures. Both the carpenter and the minister had a narrow escape, for they had only bare time to get on to the scaffolding before the ceiling fell. This disaster will no doubt cast a gloom over the prospects of the church, as fully £100 will be needed to meet the expense of the disaster.

“A great deal of the responsibility falls on the respected pastor, whose efforts in endeavouring to restore the church and to provide the needful accommodation for his congregation have been most untiring. Much sympathy has been felt for the pastor, and there ought to be no doubt as to the widespread sympathy

taking a practical form, so that necessary funds may be forthcoming to defray the large expense which restoration will incur.”²⁸

After this disaster other difficulties were met with. Upon examination it was found that the whole of the slating and woodwork was in such a bad condition, that to repair it would only be a useless expenditure. Accordingly a new roof had to be erected, and the old ceilings altogether removed. It was truly a time of trial. But God carried on His work. The personal appeals of the pastor to sister churches in the county, and to friends in Bristol, London, &c., were kindly responded to, so that in about a year nearly the whole of the expense of these improvements was met.

The condition of the interior then received attention. The narrow, old-fashioned, high-backed pews were, with other fittings, condemned; and at last it was decided to make a “clean sweep” of the whole interior. But this was easier SAID than DONE. Still, our trust was in God; and the work proceeded. The Lord of the Harvest generally sent us “just enough” money to keep the workmen agoing. After six months’ toil the work was so far completed as to allow of Re-opening Services in August 1884. The Rev. Professor Chapman, M.A., of Plymouth, preached the Dedication Sermon, and various other ministers of the county were present, all of whom spoke highly of the work done.²⁹

The final building enterprise of the indefatigable Mr Fuidge, was to purchase the two cottages that stood in front of the chapel and hid it completely from the street. The approach was up a narrow insanitary passage, only four feet wide. In 1885, Mr Fuidge and the trustees were able to obtain these cottages and demolish them and construct a new approach to the chapel. The chapel now fronts onto Fore Street, a narrow cobbled street, but still the main street through the town.

The energetic Mr Fuidge left St Ives for Kidderminster in September 1888. He was followed by Rev. Henry Goddard (1888–91) and the Rev. Thomas Morgan (1892–96). During the latter’s ministry the membership of the Sunday School increased elevenfold, the congregation fourfold, and the membership more than doubled. As a result, a new School Hall was built next to the chapel. God was again blessing His people.

Up to the Present Day

To give you a flavour of the next few years, let me quote and comment on some extracts from the chapel minute books.

December 25th 1888.

On Christmas Day two carol services were held in the church. In the evening

there was a crowded house, many were obliged to go away for want of room. The Pastor preached two appropriate sermons.

July 7th 1889.

The Sunday School Anniversary services were held, when two appropriate and impressive sermons were preached by the Rev. Harry Goddard, Minister. Morning 1 Kings 14:13. Evening Matt. 18:1-4 ... The collections amounted to £1-12-3. The attendance was excellent.

Church Meeting—March 23rd 1898 (Rev. J.P. Southwell).

The Pastor read a petition re. Sunday Closing, was told to sign on behalf of the church and send to the M.P. for the Western Division.

Church Meeting—August 31st 1898.

Resolved that a resolution protesting against the granting of a 7 days license to the Cornish Arms, Treloyn, be submitted to the church and congregation on Sunday evening next and that the decision be communicated by the church to the presiding magistrate at the ensuing Brewster Sessions.

December 18th 1898. An 8 days mission to be held in February 1899.

March 2nd 1899.

40 members were present at Church meeting (Previously, 20, 14, 12 etc.) 19 new members received. This was the result of the mission in February, as the following minute reveals:

It was proposed, seconded and unanimously carried that the secretary write to the Rev. J. Kingdon on behalf of the church expressing their warmest heartfelt thanks and gratitude for his services which through God's Holy Spirit had been the means of blessing many souls.

Proposed by the chairman that united prayer be made by every member each day at 6 o'clock.

A fellowship meeting followed and as one after another bore testimony to the cleansing power of Christ, we could truly say, "God was in our midst." The manifestation of His presence was such as had not been witnessed for many years. May each one abide in His presence.

July 11th 1899.

Chairman suggested that a "Notice" be put up requesting the people to discontinue the practice of drying clothes on the rails of the Church.

September 30th 1901.

Three new incandescent lights were ordered for the Orchestra, on the motion of Mr England, seconded by Mr Ward.

November 5th 1901.

Mr Southwell advised the members to read some denominational paper, such as the *Examiner* or *Christian World*, and study the various parts relating to the great change which the Congregationalists intended to make in the management and government of their churches.

A report from the *St Ives Echo*, January 25th 1902.

240th ANNIVERSARY.

The pastor, Rev. J.P. Southwell, gave a lecture on "Our Founder and his Friends, The Early Independents of Cornwall."

The lecturer introduced his subject by referring back to the days of King Charles II, when the Act of Uniformity was passed, which caused the Independents and Puritans to leave the Church of England. There were no less than 18 Church of England ministers in Cornwall, who for conscience sake would not conform to the Act.

Prominent amongst these were Thomas Tregoss (a native of St Ives) who formed the Independent Church at Penryn, and Joseph Sherwood (Vicar of St Hilary) who founded the St Ives Church. From the death of Sherwood in 1705 to the time of Robert McAll who built the present Church in 1801 the Independents continued to worship regularly in St Ives.

August 11th 1912 (Rev. A. Harold Read).

A standing vote of condolence was agreed to and the Secretary was asked to convey the resolution to the widow of our deceased brother James Hodge who was accidentally drowned on Bank Holiday in the company of his brother Thomas Hodge. Several of the members spoke to the worth of our brother, and he would be missed from all the various organisations of the church. He was zealous and faithful in the discharge of all the tasks allotted to him. Of him it can truly be said, thou shalt be missed, for thy seat will be empty.

November 12th 1912 (Rev. A.H. Read).

On the following Sunday it was proposed and agreed to that we celebrate the 250 Anniversary of the Church and the Great Ejection of 1662. Services to be conducted by the Pastor.

January 6th 1914.

It was decided to hold the Church Anniversary if possible, on February 1st & 5th. The Pastor was instructed to make arrangements with Rev. W.C. Fuidge

(former Pastor) for this, and the Sunday School Anniversary. He reported that the choir would render a Cantata during the week.³⁰

THE CHURCH FIRE—SUNDAY 22 NOVEMBER 1914

On Sunday Nov. 22, just as the opening hymn was being sung in the afternoon school, the church was discovered to be on fire. The children were quickly dismissed. The Fire Brigade was summoned. Friends helped—quickly and successfully. The conflagration was extinguished before very extensive damage was done. The evening service was held, by kind permission, at the Central Hall.

It appears that the fire was the result of the old fashioned heating system failing. A new system was proposed, the “Wright Steam heated gas radiators”.

May 22nd 1917.

MEMORIAL from Zion Congregational, Countess of Huntingdon’s Church, St Ives, Cornwall. To David Lloyd-George, Prime Minister.

“That the members of the above Church and Congregation this day May 20th 1917, assembled would respectfully inform the Prime Minister and the Food Controller that they would the more cheerfully and loyally observe the Royal Proclamation urging economy in the consumption of grain and bread were the Government to at once prohibit the destruction of any kind of food for the manufacture of intoxicating liquor. Signed on behalf of the Church and Congregation, Pastor and Secretary.” (A. Harold Read & W.P. England)

In the Spring of 1923 a very gracious revival broke out in our midst, resulting in the addition of 40 new members on Good Friday, March 30th 1923.

March 22nd 1924.

At a preliminary Committee meeting held on this date, it was unanimously decided to write the Rev. F. Kenworthy of Brackley asking his views on the Second Advent. We received a letter in reply to say that he cancelled his visit to St Ives. (In view of the Pastorate.)

Committee present: J. Rouncefield, William M. Grenfell, Henry Lugg, Sam Quick, H. Rouncefield, Miss A. Congdon.

March 30th 1924 (Sunday).

At a Church meeting held on this date, the letter sent to the Rev. F. Kenworthy was read to the assembly, also his letter we received in reply to it and his reasons for cancelling his visit to us. At this meeting, a vote of confidence was given by the assembly to the present committee, fully empowering them in their negotiations to candidates for the Pastorate, whether they are prepared to preach the whole integrity of the Word or not.

By July 1924, Rev. R. Harmstone was appointed to the pastorate. However, there was some friction over Rev. Harmstone's ministry. Three church officers resigned when he came. When he left, 7 years later, the church was in serious financial debt. There are many references to the deficit due to Mr Harmstone, and "trying to come to terms with Mr Harmstone." There were probably faults on both sides, but it was a sad period. During the 1930's the church faced very hard times. Financially, they seemed to stagger from one crisis to another. The threat of closure was very real. However, the Lord brought them through these years.

In January 1939 there was a general failure of the fishing. (There was also a serious life boat disaster when the boat was lost and all but one of the crew.) This left many folk in St Ives poverty stricken. Then in July 1940 on a Saturday evening a considerable portion of the roof fell away and damaged the school roof as well. So the church got together to make a camouflage net to sell to the Government for the War effort to help towards the debt of repairing the roof.

For a brief period in 1940, Rev. W.A. Bryant, a retired Methodist minister acted as pulpit supply. He was very involved in politics and was not appreciated by many, as he does not appear to have been a Bible preacher. Those who can remember his time at Zion say that there were strong doctrinal disagreements between him and some of the members.

The July 27th 1941 minutes record a unanimous call to a Rev. Wesley Hemming. He was a young layman, pursuing theological examinations and seeking a pastorate. But the Congregational Union stepped in and DEMANDED that the church withdraw its invitation, because he was not a denominational man.

Yet the Lord overruled the interference of man and in December 1941, the Rev. Frank Doddridge Humphreys became pastor. He was a direct descendant of Philip Doddridge. Every Sunday he would have at least one of Doddridge's hymns. His ministry was greatly appreciated, and there are those alive today who remember him with affection. Every Sunday evening during the war he prayed for each of the church members who were on active service by name. This was followed by the hymn "Holy Father, in Thy mercy, Hear our earnest prayer, Keep our loved ones now far distant 'Neath Thy care." Every one of them came back.

December 30th 1941:

Arrangements were discussed as to holding week evening services in the church and it was decided to commence a Prayer and Fellowship service on 10

February 1942. Mrs Humphreys would be soon opening a meeting for women.

On September 29th 1942 there is reference to some damage caused by an air raid to the Church and School.

The Church Anniversary (281st) was held on Sunday February 14th 1943 and conducted by the Minister, Rev. F. D. Humphreys. The services were continued on the following Thursday with the Cantata "Belshazzar's Feast", followed by a pasty supper. All the services were well attended and the financial result was a record.

In March 1946 Mr Humphreys was suddenly taken ill and died. This was a great blow to the church. The Rev. E. Jefferys, a relation to the Pentecostal Jefferys, was conducting evangelistic meetings in the town and offered to fill the pulpit. The trustees were alarmed at a Pentecostal, and suggested a temporary measure for the summer. They then suggested to the church that they invite the Rev. Clifford Morris of Peacehaven to the pastorate. While he was at St Ives, he sought to prove that the church was never a Congregational church. He printed a "History of Zion" with a foundation date of 1775. By November 11th 1947 he had issued an ultimatum to the church to remove the word "Congregational" from its title. By June 22nd 1948 he was complaining that as he could get no official recognition outside the Connexion, he was going to join the FIEC! Then, in 1950 he asked the minister of Penzance Baptist Church to baptise him, and he prepared a sermon to preach to Zion to show them the error of their ways. Fortunately, he asked advice from the Connexion, and they told him not to preach it! Copies of much of the correspondence remain today. He resigned in 1950.

Again, three short ministries followed. The church was hit by the scandal of one minister running off with another woman, while refusing to resign.

Then, in June 1962 the Rev. A. J. Harries was appointed. He stayed for 12 very happy years. It was my very great privilege to meet Mr Harries a few weeks ago. He is now in his 80's and a sick man. But he was full of the Lord's goodness to him while he was at St Ives. His testimony to the faithfulness and dedication of the saints at St Ives was a great encouragement to me. His parting words were, "If the Lord sends revival again, I feel sure it will start in St Ives!"

For many years, Zion held a dual membership. They belonged to the Connexion and also to the Congregational Church. When the URC was proposed, the church at St Ives rejected any further involvement with the new body. The deacons issued a paper to the church members for discussion and approval at the December 1971 church meeting to join EFCC, because "...it is based firmly on the Christ declared in the Scriptures and not the Christ of

modern philosophy.” However, for some unexplained reason they did not join and their association was transferred to the Congregational Federation. When I became pastor, I raised the issue of membership of EFCC. When it came to the church meeting, many expressed surprise that the church was not already in membership. So we joined EFCC and came out of the Federation immediately!

Just before Mr Harries came to Zion another important event took place. Mr Eddie Murt became Church secretary. Eddie had been brought up in Zion, and had become a Christian before the war. He was known for his clear Christian testimony. St Ives is still a close knit community, and everyone knows everyone else’s business. He was born and bred “downalong”, which means the bottom part of the town, near the harbour. In his teenage years, like so many of his contemporaries, he went off to the war in the navy. Many of the lads he was with would leave their money in his safe keeping when they went ashore, “because they knew they could trust him, because he read his Bible.”

The Kola Run was a convoy that travelled from Scotland to the Kola inlet in Northern Russia. Eddie went on the last few trips, sailing on the Lapwing. On March 20th 1945, the Lapwing was sunk just outside the inlet. Now, you have not got long to live in those icy waters, and many men lost their lives. Only a handful were rescued. God had His hand on Eddie, and he was one of those who was rescued against impossible odds. At the end of the war he joined the Cornwall Electric Power Company, later to become SWEB. But he also devoted himself unstintingly to the work of the gospel in St Ives.

On the evening of July 23rd 1970, a great fire hit Fore Street. The flames raged through many buildings and gutted them. Eddie heard the news and was out to see whether the chapel was safe. Fore Street was like an inferno. There was a strong wind blowing, fanning the flames in the direction of the chapel. He told me how he could see the flames shooting up over the chapel roof. It seemed as if the chapel was bound to be destroyed. The building right next to the chapel caught light and burnt furiously. The fire brigade were helpless to control the blaze. Many of the buildings were predominantly wooden, and the street is so narrow. But suddenly, without warning, the wind changed direction and the heavens opened and the rain poured down. In a moment of time, the crisis had been averted. God had kept His house yet again. The only fire damage was to the corrugated plastic roof of the kitchen, and there was some slight water damage in the small back room.

On May 3rd 1974 a report appeared in the *St Ives Times and Echo*.

Ivor Dean, the actor well known to television audiences as Inspector Teal in the Saint serials, which starred Roger Moore, is now a familiar figure in

Downalong, St Ives, where he lives at 5 Bunkers Hill. Mr Dean has a wide reputation as an astrologer psychic and Roger Moore owes a lot to the accuracy of his predictions.

The article went on to describe Dean's predictions for Roger Moore. In the same issue the film *The Exorcist* was banned from showing in St Ives.

A fortnight later the following advert appeared:

TV co-star of "THE SAINT". Ivor Dean invites you to visit his ZODIAC HOUSE, The Digey. Horoscope advisory centre for astrological treasures. Opening soon.³¹

Now, this is only just around the corner from the chapel. So the friends at Zion began to pray that the Lord would overrule and that this centre would not open. By 16 August 1974 Mr Dean was dead! He died in Treliske hospital where he had been in intensive care for several weeks as the result of a sudden and severe illness. This had a very solemnising effect upon the congregation, and there are those today who still refer to the dramatic way in which God answered their prayers.

The Rev. Gordon Oram came to Zion in June 1974. He set about encouraging the United Beach Missions to come to the town in the Summer months. They have come every year since 1975, and now are in St Ives for 11 weeks during the summer. He also exercised a faithful Biblical ministry for 6 years, and had the joy of seeing a number of folk join the church.

The last few ministers have all held to believers' baptism. With the abuses of indiscriminate infant baptism that some have followed, this has not been an issue that has caused any friction. There are those who have been baptised as infants; others have been baptised as believers. But on the primary doctrines, Zion has always stood clearly on the Word of God.

This was demonstrated a few years ago within the Connexion. The trustees had taken the Connexion in to "Observer Status" of the Inter-church process. We saw this as a further erosion of the truth. The church was united in its response and I was asked to speak to the Conference. After many had spoken, Eddie asked to say a few words. He then spoke of the danger we were in. I was greatly moved to hear what he said and to have such support.

We live in days of small things. Since I have been the minister, the membership has gradually fallen as one after another have been called home.

But as I reflected on these things, I was constrained to remember a few of those who had died since I have been at Zion. What a testimony they had!

Annie Peters. When I visited her, she would tell me what she had been reading in the Word of God that day and who she had been praying for. She

never travelled more than a few miles away from St Ives all her life. But she knew God in a way that few do today.

Bobby Hodge. When I first met him, he was already forgetful and had lost some of his ability to think straight. But he never forgot the house of God. And he was always at the prayer meeting. We had to prompt him when he forgot who he was praying for. And if we suggested the wrong name, he would tell us. But he loved his Saviour. At one prayer meeting I was talking about heaven and he butted in, "I can't wait to get there." A fortnight later he was at the funeral of another servant of God. Afterwards, he went down the town to tell all he met what a wonderful time of rejoicing there is when a believer goes home. And the Lord took him—in the street, just as he was glorying in the glory.

Emma Lander, whose favourite text was John 15:16: "You have not chosen Me, but I have chosen you and ordained you that you bear much fruit." "We are such privileged people," she would say. "Fancy the Lord choosing me! What a privilege!" She and her husband (who died before I came to Zion) had guided the church through the war years and after. They had been chapel delegates at the Connexion Conference for many years.

Bill Morgan, who was a Commando Training Instructor in the war. He helped to set up the Commando Training Unit at Bosigran, just down the coast. He was a man's man: soldier, commando, insurance agent, rugby player, climber, realist. He was not converted till his 50's. But 20 years later when death stared him in the face at the end of a painful illness, his Bible and his hymnbook were his constant companions. He knew his failures, but he also knew his Saviour.

Raymond Francis, who for years was involved with the Exclusive Brethren. He didn't join Zion until 1984. But what great liberty and joy had come to him though the gospel.

And Eddie Murt. I knew him for 9 years. We had become in that time close friends. He told me that I was the first minister that he had ever felt he could call by his Christian name! He longed and prayed and worked tirelessly to see God bless the work at Zion. He was a man of action, but also a man of prayer. His last report as church secretary shows his concern. He didn't know it would be his last. The Lord took him home quite suddenly last year.

Listen to the words of a true Cornish Christian. In that last report he said:

When I took on this secretarial job in 1960 they said, "There is nobody else here to do it." Things don't change much. ... But this society exists to worship God and to spread the good news about the Lord Jesus Christ and this message has been proclaimed over hundreds of years.

Some times we are feeling down when we look around at the few that are with us. But things haven't changed. Can you just imagine how few there were here on the Sundays when the Wesley boy was in town. How low the funds were in the winters when the herring gave the bay a miss and there were more dinner times than dinners.

God has seen fit that we commence 1993 in good heart. We are looking for the showers—and most welcome they would be. But showers are of short duration. We must be looking for an abundance of rain. When Elijah's servant first saw it, it was no bigger than a man's hand. And I think God will be encouraging and blessing the work here. In fact I believe the blessing has arrived already. The green shoots of recovery.

Churches have been having a rough time lately. I'm sure none of us could foresee the possibility of closure of Wesley or Bedford Road (Methodist chapels in the town), yet that fact has arrived. People often say, "How do you manage to carry on up Zion?" I tell them, we've had fire, we've had flood, we have famine in the land. But whatever position we hold in Zion we are only the caretakers in God's House. ...

May I close by thanking God for His faithfulness to us as a church and people. When we have felt too tired, too cold or too old to come to worship—He has been there with the few as He has promised to do. The same God, yesterday, today and for ever.

Last Sunday, we had the joy of receiving in two new members—the first for four years. Eddie would have been thrilled. The God who has kept His work at Zion, St Ives all these years is the same God, yesterday, today and forever. I often remind the folk that when the Countess came to St Ives, only 20 families were meeting. But God revived His cause. We need another Selina, another preacher like George Whitefield. But above all, we need another visitation from God. We still preach the gospel of the grace of God, for this is our only confidence.

Through many dangers, toils and snares
We have already come.
'Tis grace that brought us safe thus far
And grace will lead us home.

To God alone be glory.



Thanks are due to the following for help in the research for this paper:
Mrs Margaret Staplehurst—Connexional Records.
Cornwall County Record Office, Truro.

Cornish Resource Library, Redruth.

Devon Record Office.

The late Miss Stephanie Wright and The Evangelical Library, London.

Mr John Creasey, Dr Williams's Library, London.

Mr Ian Gardner, Solicitor to the Connexion.

Other resources as noted in the footnotes, together with the records and minutes of the church.



- 1 The first part of this paper draws heavily on an unpublished manuscript by St Ives historian, the late Cyril Noall, who did much research to produce the tercentenary history of Zion Chapel.
- 2 Rev. R.G. Williams, writing in the *Penzance Congregational Magazine* in 1875.
- 3 John Gillies, *Historical Collections of Accounts of Revival* (Banner of Truth) page 137.
- 4 Quoted by Cyril Noall.
- 5 *History of Nonconformity in Penzance* by Rev. A. W. Johnson, 1876 (which includes much information about St Ives as well in the early years). Cornwall County Records (Ref: DDX 682/53).
- 6 Ibid.
- 7 Ibid.
- 8 Ibid.
- 9 *Chambers Biographical Dictionary*. Ed. J.O. Thorne.
- 10 Original is at the Dr Williams's Library, London.
- 11 Information from the Devon Record Office, where the diocesan "Replies to Questions" for these years are kept. Before Truro became a diocese, all records were administered from Exeter.
- 12 Lake's Parochial History of Cornwall, 1865 Volume 2 Page 262.
- 13 See, for example, the "List of Churches" in *The Harbinger*, March 1895.
- 14 See, for example, the "Memoir of Andrew Noall" in *The Harbinger* of December 1856. His parents were "pious and respectable" and "trained up their children in the nurture and admonition of the Lord." Andrew Noall was born in 1785, just 10 years after the visit of the Countess. By then, the Methodists were strongly established in the town. Yet Andrew Noall's parents were dissenters, but not Methodists. (See also the life of John Grenfell, born in St Ives in 1780—*The Harbinger*, November 1858).
- 15 *The Works of George Whitefield* (London: 1771), Vol. 2, Letter DCCCXXIV, pages 339, 340, Redruth, March 10th 1750.
- 16 Ibid., Letter DCCCXXV, page 340. Exeter, March 21st 1750.
- 17 Ibid., Letter DCCCXXVII, page 342. Exeter, March 24th 1750.
- 18 Handwritten Manuscript, in the chapel records.
- 19 Volume 4, page 127, 1901 printing of *John Wesley's Journals*. See also his unreasonable criticisms of "My Lady's Preachers" at Grimsby (Vol. 4 page 149) and at Belton, Lincolnshire (Vol. 4 page 177).
- 20 Memoir of the late Mr Andrew Noall, *The Harbinger*, December 1856.
- 21 Information from research into the history of the buildings in Fore Street and The Wharf, St Ives, carried out by Mr T. Richards of Bristol, formerly of St Ives.
- 22 Information from J.H. Matthews, *History of the Parishes of St Ives, Lelant, Towednack and Zennor*.
- 23 Since this lecture was given, further research has uncovered some letters written by Rev. Thomas Stevenson, minister of Zion from 1823–27. He wrote to H.F. Stroud, at the Connexional Headquarters, Chapel House, Spa Fields, London on October 8th 1823, quoting a document by Elizabeth Jenkyns of St Ives: "Mr Francis Stephens ... left in his

will £5 per annum for ever towards the support of a dissenting chapel in St. Ives, and that for this purpose he had encumbered certain freehold premises called Le Malle's Fish Cellar and Premises situate and being in the borough of St. Ives ...”

He wrote to a James Arundell Esq. of Exeter on March 10th 1824, with details of the Hawkings family, from whom Robert McAll purchased the present site, and also added, “Francis Stephens left an annuity of £5 per annum towards a dissenting chapel in the town. He died in 1742.”

This further establishes that the present chapel is built on the very site of the premises that were used by Jasper Howe's congregation. The originals of these letters are with the records held by the Connexional solicitor.

- 24 Minutes held at County Records, Truro, of meetings of Associating Independent Ministers. (Ref: DDX 682/150).
- 25 *The Evangelical Register* was the name of the Connexional magazine of the period.
- 26 *Connexional Magazine*, February 1860.
- 27 Handwritten manuscript of Rev. Clayton Fuidge
- 28 *The Cornishman*, August 1883.
- 29 From Clayton Fuidge's handwritten history.
- 30 It is of interest to the debate over the foundation of Zion, that Rev. Clayton Fuidge, who wrote the first “History” of the chapel, and had talked to some of the early converts of Mr McAll's ministry, came back to take the church's 252nd Anniversary. This dates the foundation back to 1662.
- 31 *St Ives Times & Echo*, May 24th 1974.