

**ZION**  
**BIBLE CHRISTIAN CHAPEL**  
**GERRANS**



*CHRIS POLLARD*

## INTRODUCTION

This history of the Bible Christian chapel, Zion in St.Gerrans has been compiled by myself for Miss Janet Axeworthy, who now owns and lives in the converted property. This project has been extremely interesting as my family have had a long association with the chapel. My great great Grandfather, John Blight rented Primrose Cottage from the chapel and was also a lay preacher, often taking the service at the Gerrans chapel. Through out my childhood my grandparents lived at Penvar Cottage which is situated just in front of the chapel. This is where my parents now live. My father purchased the chapel and Sunday school room for £400 in 1965 which we used as a carpenters shop until 1988. I would very much like to thank everyone who has helped make this a very enjoyable project with special thanks to Mrs Emily Symons (nee Sawle) who remembers the chapel in it's hey day.

Christopher Charles Pollard.  
25th September 1994.

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THE BIBLE CHRISTIAN CHAPEL  
GERRANS

By the middle of the eighteenth century the Church of England was in need of reform; the Bishops rarely visited their dioceses, and the clergy were more often than not, far more interested in a comfortable living and worldly pursuits than in the spiritual welfare of their parishioners and the maintenance of their parish Church. John Wesley was one of the first to speak out against this neglect, and tried at first as a member of the Church of England to rectify matters with a new method of worship. This proved to be unsuccessful and led to the formation of a new Church. The Roseland was not slow in taking this up, even before the chapels were built meetings were being held in friends homes and even in the back rooms of the old ale houses.

Local people were encouraged to become involved with the setting up of the various denominations. They built their own chapels using their own money (little as it was), and they provided their own local preachers which gave the working class a sense of belonging and equality, something that they had probably not felt in the established Church at that time.

All these meeting houses, chapels and rooms used for services by the 'nonconformists' had to be licensed either at the Bishop's or Archdeacon's court or by the Justices of the peace at the Quarter Sessions.

There would appear to be no record of when the Bible Christians began preaching in the Roseland. The movement had started in 1815 but at that time was largely centred in East Cornwall, apart from an independent circuit at Truro.

By the time the first minutes of Conference were printed in 1819 there was a circuit in Luxulyan to which four preachers, two male and two female were appointed. From then on the work spread westward so that by 1827 the circuit had over 1000 members. The following year Mevagissey became the head of a separate circuit and by this date their work had spread to the Roseland.

The original deeds of the Gerrans chapel have been lost but in the 'Meeting House Licences' issued on the 18th of August 1832 they reported that Richard Sedwell of Luxulyan who was a Bible Christian minister had registered a house in Gerrans for the use of prayer meetings. Zion was finally registered as a place of worship in 1852.

"The Bible Christians were followers of William O'Bryan, who to spite his name was a Cornish preacher. Indeed he had relatives living in Bohortha village, some two miles from Gerrans. There were some people who looked with disfavour on the Bryanites, naming them as 'Ranters' because of the emotional scenes which took place at some of their meetings. Nevertheless they continued to prosper, although they were always a small group in Gerrans."

The Bible Christian magazine of 1884 printed an obituary of one Joshua Rosevear who came to Gerrans in the late 1830s, shortly after his arrival he joined the society and set aside one of the rooms at his salt water mill at Polingey, for the use of visiting preachers. Between 1839 and 1841 John Chapple and Mary Husband travelled in the circuit, and under the preaching of the 'itinerant female' Joshua Rosevear was converted.

Whilst staying with Mr. Rosevear it became the thing to inscribe a verse or two on the walls of the millers spare room at Polingey. In 1845 Charles Spettigue wrote

'When in solemn, sacred prayer,  
Thy happy spirit finds access  
When thou pourest out thy care  
Sweetly at a throne of grace  
Me to Jesus then commend,  
Think upon your absent friend.'

When William Luke was there the following year he added

'As my predecessor has left  
A memorial of his name,  
Now you are of him bereft,  
Me permit to do the same.  
When access with God you find,  
Me, with Charles, bear in your mind.'

It is recorded that in 1840 Jane Merrifield was converted in a Bible Christian prayer meeting in a room attached to a public house in Gerrans Churchtown. As I have ascertained in 'The Old Inns Of Gerrans and Portscatho,' Jane Merrifield was an Innkeeper of a now long forgotten ale house and this meeting must have been held there.

Through the winter of 1847-8 the Gerrans chapel was open every evening for twelve weeks for what at that time were called 'protracted meetings' as a result sixty persons professed conversion, and there was talk of building a larger chapel.

#### CHAPEL ACCOUNTS

1849

May t J. Rofsell	£1. 0. 0
Do	£0. 3. 0
Do	£0. 11. 6
Paid Isacc Sawle for pillar	£0. 16. 0
July 25 cash received	£1. 14. 0

1850

Cash received	£1. 13. 0
Mr. Snell. kept back	£0. 2. 3
July 18th. cash received	£0. 2. 6
John Sawle	£0. 2. 10
Mr Snell	£0. 19. 9

Wm Sawle	£1. 0. 0
John Cregos bill	£0. 3. 2
Candles and brush	£0. 2. 4
Window blind	£0. 1. 11
J.Sawle for painting	£0. 2. 6

small bills

2 years cleaning chapel	£0.14. 0
For extra washing soda	£0. 3. 0
Mr.James, expenses (anniversary)	£0. 4. 6
For platform	£0. 3. 6

1851

Cash received	£2. 0. 0
Mr.Hill's interest	£4. 0. 0
Insurance	£3.15. 0
John Menear	£1.10. 0

1854

Insurance	£1. 0. 0
Interest	£2.16. 0
For cleaning	£0. 8. 0
For repairs	£0. 6. 10
For lodgings	£0.14. 0
For candles	£1. 8. 9
Bill for carrying stone	£0. 6. 0
J.Johns	

This mention in the accounts of carrying stone was possibly when the boiler house was built. It was a small stone building with a low slate roof and stood on the left hand side of the doorway into the Sunday school. It housed a copper boiler with a small fire underneath. This was used to boil water to make tea and coffee for the various bazaars e.t.c. which were held in the chapel and the school room. I took the boiler house down in 1965 so as to make a way through from the Sunday school (which had in that year become our carpenters shop) to my grandparents property, Penvar Cottage. I recently found out that the cottage should really be called 'Penver' after the man who built it, possibly Richard Penver who is buried in Gerrans churchyard, Nov 26th 1882 aged 92. During the second world war my father became friendly with a house painter while working in Bournemouth and asked him if he would paint a small name plate for the cottage, which he did.

When my father received it a mistake had been made in the spelling and it has remained that way ever since. In 1841 a Grace Penver was paying a rent of seven shillings a year to the Rector (William Baker) and to Richard Johns (of Trewince) for a house and garden in Churchtown Road Gerrans. This house stood on or very near the site of the house that Mr. & Mrs Berry now live in.

1856

Mrs Peters.bill of interest £26.13. 8.

1857-8

Gallery seats	£ 1. 9. 0
Cost of seating gallery	£18. 0. 0
Paint & labour	£ 2. 0. 0
Chapel repairs	£ 2. 5. 4
1857 Lodgings for preacher	£0.15. 6
1858-9 " " "	£1. 0. 0

1859-60

Seat rents	£7.15. 0
Cost of new time piece	£4. 0. 0
To assist St.Mawes chapel	£1. 0. 0

1862 March 25	
White washing & repaving	£1. 7. 0
1885	
Mr.Penver, casing lamps	£1. 1. 0

The various Bible Christian chapels on the Roseland were included in the Mevagissey circuit until 1865 when St.Mawes, St.Just, Gerrans and Pisgah (Ruan) were 'hived off' to form the St.Mawes Circuit.

ST.MAWES CIRCUIT

1865 Thomas H.Rundle.	1887 Edwin Hortop.
1866 John Brenton.	1889 William E.Gilbert.
1867 James T.Daniel.	1890 James Hopper
1869 William Medland.	1891 Simon Westcott
1870 Joseph Ashford.	1892 Samuel J.Finch.
1872 Alfred Stone.	1895 Richard H.Little.
1874 George Holmes.	1896 Martin V.Chandler.
1876 William H.Keast.	1898 Lillie Edwards.
1877 John Dale.	1903 Edward Raven.
1878 Elijah Faull.	1905 Joseph S.Treweeke.
1880 William Miller.	1907 George Holmes
1881 Vincent H.Culliford.	
1884 William J.Smeeth.	
1885 David Rowse.	

Miss Lillie Edwards is documented as the last woman minister of the circuit. She served from 1898 to 1903. "She was a big built woman of striking appearance; and her popularity is seen from the length of time she stayed here."

CHAPEL ACCOUNTS

1866-7

Insurance	£1. 0. 0
Cleaning chapel	£0.12. 0
Preachers lodgings	£1. 0. 0
Penvers bill	£0. 2. 6
Sawle, bill	£0. 1. 6
Pearce, bill	£0. 7. 6
Olivers bill	£0.17. 0
John Hills bill	£0. 2. 7

MARCH 17TH 1872

House rent £12.10. 0

To bring in some much needed income it was decided in 1872 to purchase the three cottages which stand in front of the chapel for £166. These cottages were Primrose cottage, Penvar Cottage built by a Mr Penver and Pensilva, now called Chimes.

1872

Money Borrowed £180.  
Ground rent (chapel) £1.9.0

1872-73

House rent £11.1.0  
Seat rents £6.10.3

1873-74

House rent £11.14.0

1874-75

House rent £11. 0.0

1875-76

House rent £12. 0.0  
From Sunday school £1. 0.0  
Seat rents £5.12.9

In his history of 'Methodism in Roseland' Oliver Beckerlegge states that "one architectural feature of some of the early Bible Christian chapels is intriguing. Behind the pulpit there was in the wall a round backed and round headed niche." He goes on to say that "if they had been Romanist chapels, one would have described them as niches for statuettes; they are too small to be pulpit seats." The Rev. Thomas Shaw assured him that there were a number of these to be found in the original Wesleyan chapels around Truro.

Mr. Beckerlegge goes on to say that, although "later they may have been purely a convention, in the early days they would clearly have a definite purpose." I can confirm that there was a niche as described, at the Gerrans chapel. From memory, it was about four feet tall and about two feet wide. The back and top were rounded. It was surrounded by a moulded wooden frame which was painted in a marble affect. I would say that it was too high off the pulpit floor to have been a seat, and there were no marks or fixings to show that anything had hung in it.

There were two pillars which held up the balcony, which was above the entrance door. these pillars were made of iron and painted in the same manner as the surround on the niche. The gallery was reached by a flight of stairs which were enclosed by a door and a wooden partition, which was on the right hand side as you came into the chapel. There was a slight platform across the front of the chapel floor on which the pulpit stood, this raised area was about six inches high and was presumably put there to elevate the various soloists etc.

From the ceiling hung two iron rods on which the oil lamps had hung, these were about six feet long. Just inside the chapel door there was a iron grating in the floor. The ground in the lane outside was higher than the floor level in the chapel. This grating enabled the rain water which flowed under the door to run away under the floor. The seating in the balcony was all made of soft wood with a small door leading into each. The paint work of these seats along with the doors were blue, with red cushions. the floor of the balcony was stepped into four levels.

#### CHAPEL ACCOUNTS

	<u>1876-7</u>	
House rent		£12.4.0
	<u>1879</u>	
House rent		£9.15.6
	<u>1880</u>	
House rent		£11.10.0



Difficulties with transport was always a great problem in those days, and so a Horse Hire fund was set up to provide transport for the preachers, and in 1880 the Quarterly meeting decided to grant 2/6 expenses to any local preacher who had to travel four miles or more.

My Great Grandmother could remember the famous Cornish preacher Billy Bray coming to take the service at Zion. Billy not only spread the good word but he also built three chapels, all of them in the mining district of Gwennap.

### BILLY BRAY

" I was a very poor man with a wife and five small children and worked in the mine underground. Sometimes I was forenoon core (working in the morning shift) and when I had taken my dinner, I would go to the chapel and work as long as I could see, and the next day do the same. The next week I should be afternoon core, and then I would go up to the chapel in the morning and work until midday, and then go home and away to the mine. The week following, I would be night core, I would then work about the chapel by day and go to the mine by night, and had not the dear Lord greatly strengthened me for the work, I could not have done it. I also had potatoes to teal in my garden, and every Sunday I was planned to preach. Some Sundays I had to walk twenty miles and speak three times. I have worked twenty hours in twenty four, and had not the Lord helped me I could not have done it."

Billy Bray was obviously a very dedicated man and travelled far and wide to spread the word, and the great distances (many on foot) did not seem to deter him at all. He once said, "As I go along the road I lift up one foot and it seems to say 'Glory' and I lift up the other foot and it seems to say 'Amen.' I can no more help praising God than the birds can help singing." And on preaching on the evils of tobacco, Billy quaintly remarked, "if God intended men or women to take snuff their noses would have been turned upside down. And if the Lord intended men to smoke, he would certainly have made a little chimney at the back of his head for the smoke to pass though. But as he has not, I don't think he intended men to smoke."

"The habits of early local preachers were regarded with affectionate amusement, and Cornwall has many tales concerning them. One Gerrans preacher was noted for the length of his sermons. Once, when preaching on his favourite theme of the Prodigal Son he was completely carried away. He took for his parable an old squire of Trewince who had two sons. The prodigal left home, and went riding on a fine horse through Gerrans, where all the womenfolk gossiped to see him go. The congregation were taken with him step by step along the road with no place or person spared. They spent a long time among the reputed drunkards of Tregony, and finished among the supposed harlots of St.Austell. That was where all his money went on wine, women and gambling."

Then came the revelation.

"Why, they old pigs in me feyther's loozies up to Trewince do feed better than I.' So they brought him back bare foot all the way home, with lessons pointed at every turn of the road. The sermon started at twenty to twelve, and finished at two o'clock; during which time some bolder members of the congregation slipped out for dinner, and came back for the dramatic end."

My great-great Grandfather John Blight who at that time lived in Primrose cottage (owned by the chapel) was a lay preacher, (see, 'And Father Rang the Bell'). At one time he seems he had fallen out of favour with the congregation and they made it quite clear that if Mr. Blight was taking the service they would not attend. On the following Sunday he hid behind the pulpit and Harriet Grose took the service. When it was time for the sermon John Blight jumped up and said, "Now I got'e my dears, and you had better listen to all that I have got to say." The congregation were so surprised to see him that they sat through the long lecture with out making a sound.

## CHAPEL ACCOUNTS

1881

Repairs to house	£1.13.0
Repairs to Harmonium	£0.18.3
Cleaning clock	£0. 4.6

1882

In hand	£0.17.10
April 9th & 14th	£18.16. 8
Charged to much on harmonium	£0. 8. 0

### House rents for the year 1882

Mr. Blight	£4. 5. 0
Mr. Rickard	£4. 9. 0
Mr. Clartys. (this name and the amount paid are unreadable)	

Seat rent	£4.14. 0
Xmas bill	£8. 7. 0

In the following year (1883) a new deed was drawn up at a cost of £4.

CHAPEL ACCOUNTS  
1884

House rents	£13. 4. 0
Money borrowed	
Mr. Merrifield	£30. 0. 10
Mrs Michell	£18. 0. 0
Chapel Dept	
Interest on money borrowed	
Mr. Nicholls	£5. 0. 0
Mrs Borlase	£2. 0. 0
Mrs Rosevear	£1. 5. 7

1884

Improvements to School room	£90. 14. 10
J. Sawles bill	£1. 13. 2
Oliver for gutters	£1. 10. 9
Pearce Blacksmith	£0. 4. 5
Truan Carpenter	£1. 14. 8
Newcombe for slate	£1. 17. 3
Poor rate	£1. 1. 7
Money owing	
Mr. Nicholls Veryan	£100. 0. 0
Mrs Borlase St. Just	£50. 0. 0
Mr. Michell	£18. 0. 0
Mrs Rosevear Gerrans	£21. 0. 0
Mr. Merrifield Gerrans	£30. 0. 0

House rent for 1885	£8. 3. 9
House rent for 1886	£11. 17. 6
Accounts due for rent	
Mr. Rickard 3 Quarters	£3. 3. 9
Mr. Blight 1 Quarter	£1. 1. 3
House rent for 1887	£12. 3. 9
House rent for 1888	£12. 0. 0
House rent for 1889	£9. 0. 0
Stove for cottage	£2. 5. 0
Provisions for tea	£1. 5. 7
House rent for 1890	£7. 0. 0
House rent for 1891	£10. 0. 0
J. Sawle repairs	£1. 7. 1
Mrs Blight for oil	£0. 3. 0

The Mrs Blight mentioned was my great great Grandfathers second wife (Harriet Grose). They had the what is now new rectory built and used the front room with a bay window as a shop.

## CHAPEL ACCOUNTS

1892

Masons bill	£2. 1. 3
Polglase for stove	£2.18. 6
Ground rent	£1. 9. 0

1893

House rent lady day	£2.10. 0
Mids	£3.10. 0
Mick	£3. 0. 0
Xmas	£3. 0. 0

### Disbursements

J.Sawle, mason	£2. 7. 6
C.Pearce, smith	£0. 7. 0
Roofing	£0.12. 9

The C.Pearce mentioned above was Charlie Pearce who had his blacksmiths shop in the square, now the art shop. Charlies great Grandfather built the blacksmiths shop and the Royal Standard.

'On Friday last Mrs Pearce, widow of the late Mr.Charles Pearce, passed away aged 72. On Tuesday afternoon amid signs of respect and love she was laid to rest in the Parish Churchyard. Miss Lillie Edwards (Bible Christian Minister) took entire charge of the service. Mrs Pearce had been a fully accredited member of the Bible Christian Church for upwards of 50 years, and during that period had served for several years as a Sunday school teacher and Christian worker.'

'As a loyal adherent to the Church of her choice and a devoted friend of the Ministers of that Church she will be held in lasting remembrance. The hymns 'Safe in the arms of Jesus,' 'Rock of ages,' 'A day's march nearer home,' and Peace, perfect peace,' were sung. Miss Williams of Portscatho offered prayer in the chapel and led the singing. The deceased leaves a grown up family consisting of one son and three daughters.' [1892]

House rents 1894	£10. 0. 0
Chenoweth, carpenter	£2. 9.11
J.Sawle, mason	£0.12. 5

House rents 1895	£9.13. 0
House rents 1896	£10.17. 0
House rents 1897	£12. 0. 0
House rents 1898	£11. 0. 0

### BIBLE CHRISTIAN ENTERTAINMENT

On Wednesday evening the annual Sunday School meeting took place. The programme was entirely sacred, and was carried out splendidly by the teachers and scholars. Recitations were given by several, and hymns sung. Miss L. Menear presided at the harmonium. Miss Thomas (of Portscatho) gave a beautiful and practical address to the teachers, which should prove helpful to everyone who was privileged to listen. Miss Edwards (on behalf of the teachers) presented the prizes to the scholars, which consisted of well bound books. A prize of a Teacher's Bible for attendance had been offered by Miss Edwards for the teacher who made the most attendances; this was earned by Mr. R. Webb, who had not missed a Sunday for the year.'

House rents 1899 £11.15. 0

### BIBLE CHRISTIAN BAZAAR

The annual effort on behalf of the church funds was held on Dec. 26th. The bazaar was opened at 3 o'clock by Miss Edwards. Although the weather was very inclement the visitors were numerous and the total sum realised over £14. The stall holders were Mesdames Michell, Gay, Blight, Ward, and Merrifield, the Misses Menear, Pearce, Martin, Sawle, Couch, Davies and Webb. Great praise is due to the hearty workers in this cause.'

House rents 1900 £9.18. 3

### RENOVATION TO GERRANS CHAPEL

This chapel is to undergo renovation in the spring. In order to meet the heavy outlay the friends are making a special effort. A bazaar has been held, which realised #13, and the Rev. Arthur Handcock (of London) will preach and lecture on Good Friday, and also preach on Easter Sunday. The last #10 is promised to be collected by Miss Lillie Edwards.'

House rents 1901	£11. 0. 0
Sawle, cleaning	£1. 0. 0

In 1902 the Royal Cornish Gazette reported that Miss Lillie Edwards had been asked to stay on in the circuit for a further year. This meeting also brought to light the ever growing debt that the Gerrans Chapel was accumulating.

This meeting of the stewards and local preachers of the St. Mawes Circuit was held on Thursday. There was a good representative attendance, the accounts were heartily passed, and a clear balance sheet declared. The circuits stewards on behalf of the members of the circuit and themselves invited Miss Edwards to remain in the circuit for a fifth year, which was unanimously carried. A special scheme is in progress for the reduction of the heavy debt on Gerrans Chapel, and the Connexional Committee and Conference are to be petitioned to re-appoint Miss Edwards to the circuit, as four years is the usual limit to a ministers stay.'

### LADY MINISTER CONDUCTS A FUNERAL

'The burial of Mr. Thomas Dowrick, for many years a well known attendant at the Bible Christian Chapel, took place on Tuesday afternoon. The burial took place under the Burial Laws Amendment Act 1880, and Miss Edwards (Resident Minister) officiated, assisted by Rev. W. Taggart (Wesleyan). The usual lessons were read, also an address given, and hymns sung in the chapel; the latter part of the service took place, as usual, in the parish churchyard. There were a goodly number of mourners and friends present. It is a proof that nonconformist's are recognising their 'Rights and Privileges' by their thus availing themselves of them, and, although the burial by a lady minister in a churchyard is very unique, the friends felt the service to have been most impressive and beautiful. The deceased was 50 years of age, and leaves a widow and one little child to mourn his loss.'

### SALVATION ARMY VISIT BIBLE CHRISTIAN CHAPEL

'On Wednesday evening a large company assembled to welcome the Salvation Army officers from Falmouth. Adjutant Illingworth, who was ably supported by Lieut. Woodward, Miss Edwards, Miss Thomas and others from the various churches, gave a very graphic description of the Salvation Army rescue work in it's early days when it was known under the title of the 'Cellar, garret, and gutter work.' For an hour and a half Adjutant Illingworth held the audience in rapt attention, some touching incidents moving many to tears, and everyone felt it had been 'a real treat.' A generous collection was taken for the Army work.'

The following Wednesday. 'A lecture was given on Wednesday evening by Miss Lillie Edwards on 'My life and some of it's lessons,' the chair being taken by Mrs. Charles Mitchell of St. Mawes.'

'Miss Carkeek, the well known Bible Christian evangelist, concluded a three weeks mission at Gerrans last Friday. A public tea was held in the chapel, followed by a meeting, when addresses were delivered by Miss Edwards, Rev. W. L. Gibles of St. Austell and Miss Carkeek. There was a good attendance.'

Mrs Emily Symons (nee Sawle) was born in 1905 in Pensilva cottage, one of the three cottages which belonged to the chapel. Mrs Symons attended the chapel regularly and her family were responsible for it's cleaning for many years. Her father Mr. J. Sawle (mason) worked on the upkeep and repairs to the chapel. Mrs Symons told me, "Miss Edwards was very much loved, my parents were always talking about her, in fact my sister is named after her. I can remember them making the outside doorway into the Sunday Schoolroom. Before then we had to walk through the chapel to get in." She also remembers how a strict law of silence was enforced in the chapel when the sermon was being given. "James Sawle used to walk up and down the aisle all through the sermon to make sure that everyone was paying attention and to make sure us children did not talk or muck about. We had to sit there like mice and not make a sound."

When I asked her about the chapel bazaars she told me that she remembered them very well as her mother used to sell

"cherry boot polish , and Granny Gay had a stall for her Christmas puddings. Mr Michell used to sell great slices of roast beef. We always wore a button hole to chapel, father grew them in the garden. I can remember Annie Dowrick and Mr.Gay coming to the door on Sunday mornings for their button holes. I remember Phil and Charlie Elliott living in Penvar cottage, their father always used to put `de' in front of everything that he said, and everyone used to call him `de sonny.' His wife used to grow a lot of flowers. It was coming to the end of the season and one morning before he went work he took his pairing hook and cut down what was left of the flowers. Of course when she went down the garden she thought that some of us kids had done it. We were in a lot of trouble until Mr.Elliott came home from work that night and told her that he had done it."

The last person to have their funeral in the chapel was Mr.Peter Teague. " He was a big chapel man, but when he used to go to Truro in his pony and cart he used to stop in every pub." His Grandson, Vincent Teague is now the local chimney sweep.

With a decline of members and the ever growing financial burden of the many Bible Christian chapels it was decided in 1907 to amalgamate with the United Methodist Free Church to form the United Methodists.

#### UNITED METHODIST CHURCH

A very pleasant evening was spent in the United Methodist Schoolroom on Thursday. The Rev.M.Harvey presided. Solos were given by Miss C.Gay, Mr.E.Gay; duets by Mrs H.Dinney and Miss C.Gay, and by Misses H.Teague and G.Burnett; quartet, Mr. and Mrs H.Dinney, Mr.W.Nicholls and Miss C.Gay; a hymn was sung by Misses H.Teague, C.Gay, G.Burnett, N.Teague and B.Pascoe; recitations and dialogues by Misses I.Sawle, B.Pascoe, A.Medlin, E.Teague, K.Sawle, L.Teague, H.Teague, G.Burnett, B.Pascoe and N.Teague. A Coffee supper brought an enjoyable evening to a close. The proceeds amounting to about #1 will be devoted to the funds of the bazaar, to be held on Boxing Day.

(December 5th 1913)

#### METHODISTS BAZAAR

An attractive bazaar was held at the United Methodist Schoolroom on Friday. The Rev.Harvey opened the proceedings, and exerted all to work zealously, and not slacken their efforts on account of their sound financial conditions. The stallholders were Mesdames R.Michell,sen., R.Michell,jun., W.T.Teague, R.E.Gay,J.B.Dowrick, Misses I and I Sawle, C.Gay, A.Dowrick F.Row, H.Teague, and G.Burnett. Mrs R.F.Gay gave the public tea, and presided. Various competitions were held in the evening. The prize winners were. Shooting, Mr.F.Gay; candle lighting R.Michell,jun., and E.Davis; needle threading, W.Nicholls; tying ties, Miss F.Row. The proceeds in aid of the circuit fund, amounted to £14. 7s. This is the largest amount realised for many years.

(January 2nd 1914)

## CHRISTMAS BAZAAR

The usual Christmas bazaar was held in the United Methodist Schoolroom on Boxing Day. There was a satisfactory attendance and the Rev. M. Harvey, in a few appropriate words declared the bazaar open. A good collection of useful and fancy articles was displayed on the stalls, which were presided over by Mesdames R. Michell, R. E. Gay, E. Gay, and Miss Gay, and games, etc were provided. The proceeds were in aid of the Chapel funds. (January 1st 1915)

In 1920 the freehold of the United Methodist chapel was offered for sale by the Enys estate, when 139 lot's in the parish of Gerrans were put up for sale. The ground rent at that time was #1 per year. Wether the reserve price was not reached or there were no bids I am unable to find out, but the chapel remained the property of the Enys estate.

After 1935 services were held at Zion only in the mornings and at the Wesleyan chapel in the evenings. Zion was finally closed for services in 1936, for some years after however the enjoining sunday school was used for the two societies.

After it's closure the chapel remained unused until 1965 when my father, Donald Pollard purchased it along with the Sunday school for £400. The Sunday school room however had given good service through the years. In the fifties it was used as a private school by Mr. Mac'Gregor who lived across the road in the house that Desmond Symons and his family now live in. [The house is built on the site of the old blacksmiths shop which used to belong to Mr William Andain] The pupils almost all boys if I remember correctly had their mid day meal at Nancys Cafe in the square. After Mr. Mac'Gregor moved his family and his school down to Portscatho the school room was taken as an artist studio by Mr. Pervis the owner of the Eshcol Hotel in Portscatho, now the nursing home. Until my father acquired the premises in 1965 there was no electricity in the building. The chapel and school room were lit by oil lamps, the only heating was a small round cast iron stove at the far end of the school room. When the ceilings were removed during building work to convert the chapel into a dwelling, we found six starlings nests which had been added to over many years. These nests measured some six to eight feet across.

When my father purchased the buildings one of the first jobs we did was to take out the chapel pews. These were made of pitch pine. There were pews up each side of the chapel with the ends nearest the outside walls being fitted into a pitch pine panel which ran up each side of the building to a height of three feet. Consequently each pew only had one properly formed end, that which was against the aisle. We took out these seats and put the ends of one row unto their opposite numbers, and so



ended up with half the number of pews which were then completely free standing. These my father sold along with a few wooden forms out of the school room to local people for garden seats.

A wall tablet erected in the Bible Christian in memory of the Rev. Edward Raven (a young minister who died in 1905 aged 28) was removed in 1965 and re-erected in the Wesleyan chapel in Gerrans. This chapel has since been turned into dwellings and the tablet is now on show at the Independent chapel Portscatho.

In the December issue of 1994 the Roseland Magazine published my article on the Reverent Quintrell. I have recently received further information on this gentleman from Gerrans with reverence to the Bible Christian Chapel Zion. The original article was as follows.

#### FROM ST.GERRANS TO NEW ZEALAND IN 1888

Frederick Quintrell was born on the 6th February 1864 at Gerrans Church Town and was the second son of a local fisherman. The Quintrell family are recorded as living in the parish of St.Gerrans since 1650 and finally ending their line there in 1962. They are also documented as living in the parish of Veryan from 1602 and were working Lower Mill in that parish in 1690.

Frederick started his working life at the age of fourteen when he was taken on by a local carpenter, William Johns. Within a few months however he was looking to the sea for his living and joined his father and older brother who were fishing out of Portscatho. Sea sickness was a constant problem and at the age of fifteen he was apprenticed to the local blacksmith, William Andain. Frederick was paid 10/- per year for the first two years; 20/- for the third and 30/- for the fourth year with "three meals and a piece of bread and scrape about tea time."

When his apprenticeship was complete he took a job as a smith in 'Drift' a few miles west of Penzance and by this time had become very interested in the teachings of the Bible Christians. He went to Plymouth and London to sit his examinations and was eventually accepted as a minister. He returned to Gerrans and received the consent of his parents to go to Australia, for some unknown reason however the Bible Christians sent him to New Zealand. He left Gerrans and sailed aboard the 'Ormuz' which left Plymouth on the 30th September 1888. After changing ship at Melbourne, Australia he finally reached Lyttelton in New Zealand on the 21st November 1888 and was met by the Rev. John Orchard (from Cornwall) who was in charge of the Bible Christian Church in New Zealand.

The Rev. Quintrell ministered in and around Christchurch and also took part in open air services in the Cathedral Square. On the 24th March 1889 he conducted the opening of a new Church at Prebbleton. By 1896 the Bible Christians were amalgamated with the Wesleyan Methodists and in 1908 the Rev. Quintrell resigned and bought a farm in Waipawa. Here he became interested in the Church of England and began to study for the ministry. He passed the examinations and was ordained in Nelson Cathedral by Bishop Mules on the 15th May 1904. In 1905 he was guaranteed £100 a year as Vicar of Collingwood. By 1907 he is recorded as Vicar of Reefton and stated that, "Frosts were very heavy, fog and rain abundant. I ride 40 miles or more on horse back to take Sunday Service."

The Rev. Quintrell held several other offices in the following years, among them being obliged once a year to travel over a number of days to the sheep station at Molesworth which employed sixty men and was also Chaplain for the territorial forces from 1916-19. In 1919 he is recorded as Canon of Nelson Cathedral and finally retired in 1937.

Canon Quintrell died at the age of 94 in 1958 at Nelson New Zealand where his youngest son Stanley still lives.'

The new information I have recently received from New Zealand is taken from a history of the Reverent Quintrell's life written by his son and is as follows.

"He went to Church, first with his mother to the Bible Christian or Bryanite Chapel, and later with other lads, first to one place of worship the another, from Sunday to Sunday. He was interested in the texts and in the sermons preached and would estimate the intellect and skill of the preacher according to his own ideas.

Many of the services in the two (Gerrans) chapels were taken by lay-men, hard working, earnest men, some quite fluent, some weak. Few of them had any education to speak of, and it was astonishing to hear how some of them could speak on a passage of Scripture. With a few exceptions he admired them greatly, and rather envied them their positions as leaders of worship.

The stirring of the idea of serving in the ministry must have moved in his mind from quite an early age, and he felt that if he gave his life to God, he would feel compelled to preach the Gospel. This presentiment never left him. Some of the Chapel (Zion) folk were quite eccentric. An uncle, Charlie Pearce, would sometimes lead the prayers. He was known to get almost, if not quite, hysterical at times. In the midst of his prayer he might suddenly cease and cry like a baby. Presently he would continue his prayer and as suddenly break out in a very loud laugh which would continue for several seconds. This would have been most disconcerting to a stranger! Charlie was a good man however, and though as a blacksmith he used to have to rise quite early every weekday morning,

he also did so on Sundays, spending several hours in private devotions before going to the services at the Chapel.

Another, John Roberts, also a good man, always used one unvarying expression in his public prayers. Fred never forgot it. It was this: "Oh Lord, if Thou hadst been strict to mark or severe to punish, we should not be here, but we should have been in remediless woe, crying 'The harvest is past, the summer ended and we are not saved.'"

This may well have been true, and at least is a good thing to remember, but it would seem that John had engraved it on his mind with a pen of iron, and was obliged in every public prayer to remind the Father of this fact!

These men were uneducated, but from the standpoint of earnest devotion and Christian labour, they were undoubtedly 'giants' in those days.

Amongst Fred's friends were a Mr and Mrs John Grose who had come to reside in the village some time before his conversion, which they and a few others were largely instrumental in bringing about. They prayed much for him - he needed it, he said! At the close of a revival mission and late one night, he made his first public confession of Christ. How they pleaded and prayed earnestly for him. At this time he was about 18 years of age. (1882)

Some time later John Grose died of dyptheria - no anti-toxins in those times. Fred went to him and saw him about a couple of hours before he died and was greatly distressed and upset. With almost his dying breath, John said to him "Fred, still there's room for more". He never forgot these wonderful friends. "I thank God for John Grose and his wife," he said.

In those days nearly everybody in that part of Cornwall attended church or chapel every Sunday. The very few who did not were objects of surprise and even suspicion.

He was saddened when he was able to make his only return visit from New Zealand in 1932 to find that the little Bible Christian Chapel (Zion) was closed altogether, and that the large Wesleyan which used to be full with 300-400 people, was very poorly attended and very indifferently ministered in, from what he saw and heard - such a disappointing decline in only 44 years."

I wish to express my sincere thanks to Mr Stanley Quintrell of Otago, New Zealand for this additional information concerning his father and the Bible Christian Chapel, Zion in Gerrans.

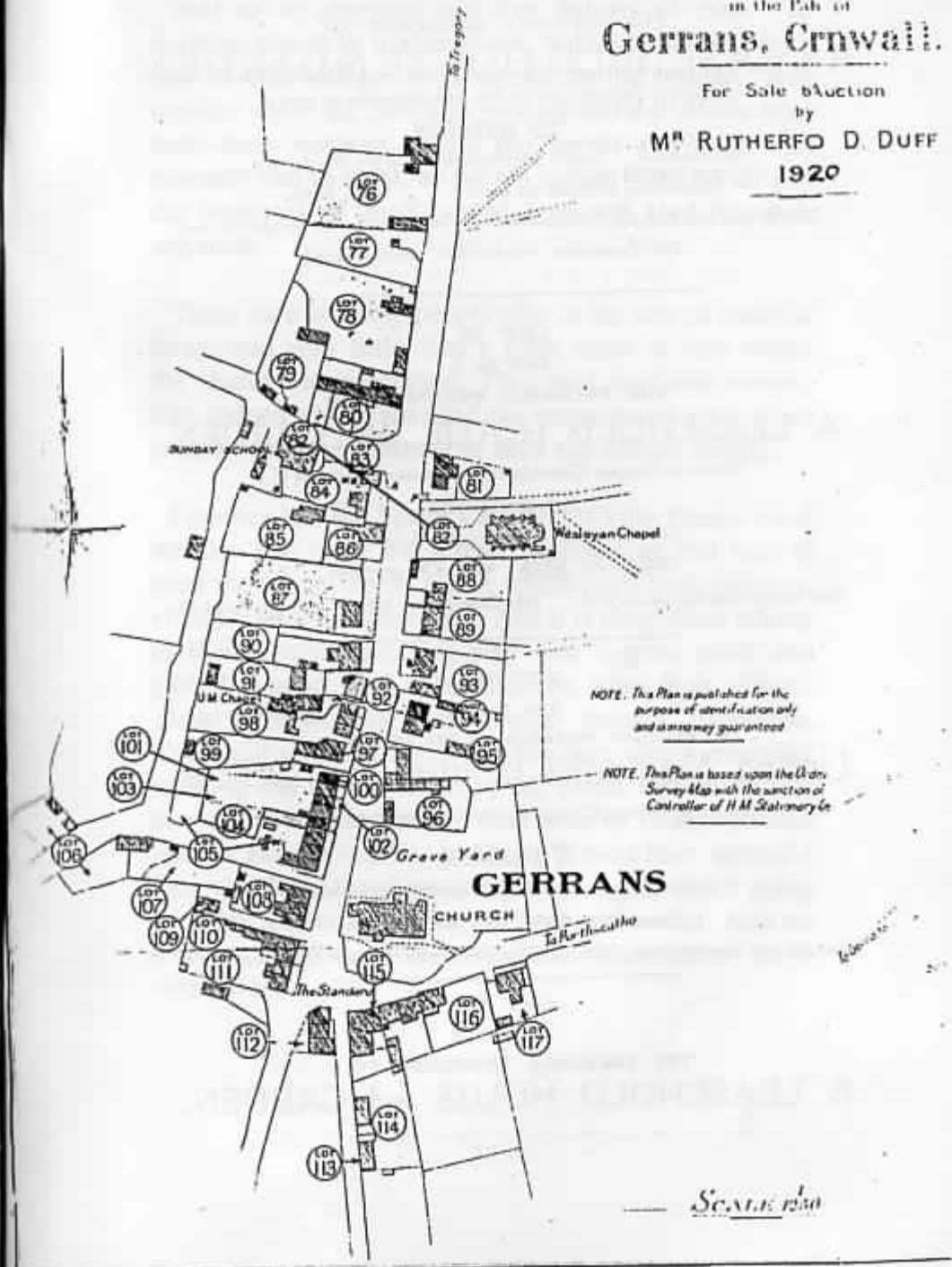
The John Grose mentioned died in 1884 and was buried in Gerrans churchyard. His wife was Harriett who is mentioned in my history of Zion. She went on to marry my great great Grandfather John Blight. Kellys Directory of 1883 lists John Grose as a Boot Maker working in Gerrans.

**PLAN N<sup>o</sup> 2.**  
**LOTS 76 TO 117.**

*Porthscatho & Gerrans*

in the Parish of  
**Gerrans, Cornwall.**

For Sale by Auction  
 by  
**M<sup>r</sup> RUTHERFO D. DUFF**  
 1920



THE FREEHOLD REVERSION TO  
A LEASEHOLD HOUSE & GARDEN

Situate at Gerrans Churchtown, and containing an area of

29 perches

Or thereabouts. Lessee: The Representatives of Mr. Wm. Lewarne.

Ground Rent 12/6 per annum Heriot 5s.

Term 99 years from Ladyday, 1860, determinable on the death of one life now aged 69 years.

Tithe Commutation: Rectorial 8½d., Improprate 8½d.

LOT 91.

Plan No. 2.

THE FREEHOLD REVERSION TO  
A LEASEHOLD HOUSE and GARDEN,

Situate at Gerrans Churchtown, and containing an area of

26 perches

Or thereabouts. Lessee: Mr. R. Gayla/d.

Ground Rent £3 0 0 per annum.

Term 60 years from Michaelmas 1914. Tithe Commutation: Rectorial 6½d., Improprate 6½d.

LOT 92.

Plan No. 2.

THE FREEHOLD REVERSION TO THE LEASEHOLD  
United Methodist Chapel and School,

Situate at Gerrans Churchtown, and containing an area of

7 perches

Or thereabouts. Lessee: Mr. Ralph Mitchell and others.

Ground Rent £1 0 0 per annum.

Term 60 years from Michaelmas, 1904. Tithe Commutation: Rectorial 1½d., Improprate 2s.

LOT 93.

Plan No. 2.

THE FREEHOLD REVERSION TO  
A LEASEHOLD HOUSE and GARDEN,

Situate at Gerrans Churchtown, and containing an area of

And so we conclude this short history of Zion. The building stands as it always did, hidden from view by a row of cob cottages once owned by the trustees. And outside where the cars now rush by and the yellow lines bade their warning so did the horses and traps wait patiently tied to a rail, as the old hymns filled the air and the members of Zion prayed long and hard for their salvation.

These hard working people who in the way of material things had very little, had a great sense of duty where the chapel was concerned. They paid their seat money, they helped at, or attended the bazaars and even when possible lent their money to keep the wheels rolling.

Families like the Sawle's the Blight's the Pearce's and the Gay's to name but a few, worked long and hard to keep the chapel open, a task which must have taken up virtually all their spare time. And it is clear when talking to their descendants that they took a great pride and gained a good deal of satisfaction from their efforts. These were working class people, farmers, fishermen, blacksmiths, bootmakers and builders who's everyday working life's were lifted by the words and music that they heard at their chapel. And with its freshly painted interior and it's scarlet upholstery it must have seemed a long way from their low dimly lit cottages, which going by today's standards were vastly over crowded. And we who can count ourselves among their descendants do so with pride.

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