

Part 1

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2. TIME LINE OF EVENTS DURING SINGLETON CIC HISTORY

TIME LINE FOR CHURCH ACTIVITIES

- 1857 Names registered at Wylies Flat and Cockfighter 41 members 1857
1858 1859 Singleton Body formed and 29 members listed as the church
1862 **The first church opened in Bishopgate St.,**
- 1894 Goulburn St., Church opened**
- 1923 Brass Band began - but did not perform publicly
Electricity installed in the church
- 1927 A new gas stove installed by Elias Paskins
1927 The gas standards for lights removed from the church
1931 First outdoor services at Branxton Greta and Cessnock
1933 Janice Gray the last baby to be named in the old church
1934 The present church built and the old church moved and made into a hall
David Knight first baby named in the new church.
1938 Band in recess
1941 Move to have extensions made to the hall
Band reformed with 13 members
1943 Sewerage attached to the back of the Hall
- 1945 Church enlarged with the hall extending to Goulburn St.,**
- 1948 First Youth Camp at Silverwater
1948 Radio Broadcasts with Choir
Land across to High St., acquired
Plans for a new church hall completed
- 1951 A new mower purchased
1952 A typewriter was donated by John Knight
The first dancing in the hall
- The first wedding celebrated in the church, by Pastor Ralph Gray. Joan Gould m Eric Mallaby.**
- 1953 First meeting here of the Number Four Group - PHill, H Wood, J Knight, CGould.**
- At a general meeting it was decided to begin teenage social gatherings.
Lorna Knight proposed that we begin religious instruction in the schools.
At a general meeting it was stressed that more Christian instruction should be given
- November 11th Sydney CIC Church Centenary Celebrated**
- The first Band Concert under direction of Hector Gould**
- The First Christmas Carols in the Park using the Rotary decorations**
- We joined the First Ecumenical Christmas Pilgrimage.
Mission Trip 1583 miles Singleton –Brisbane.
- 1954 A formal committee for youth work formed;
Hector Gould, Ralph Gray, Eric Gould, David Knight, Bruce Ricardo, John Gray, Janice Gray.
- 1955 The Big Flood - and consequent clean up
Yearly Mission trips to selected areas of the state
John Knight, Trustee began a six month trip to England
- 1956 First Musicale; Lally and David Knight**
1957 New Social Committee Ann Gray, Joyce Fellowes, Noel Gould, Paul and Rodney Gray
Charles Knight appointed to oversee care of church property

Minor alterations to the hall, synteco on the floor of the church
Exhaust fan for the hall
The weatherboard cottage on the land purchased for the hall was demolished
Work on the alterations for Singleton Church Centenary.

1958 THE NEW HALL OPENED

CELEBRATIONS FOR CENTENARY OF SINGLETON CHURCH

1959 **Yearly Band Concerts begun.**
Youth Camp at “Fig Tree Point”
“Thus Saith the Lord” Oratorio David Knight

1959 **21 members visited Melbourne Church Centenary**
“Praise of Zion” composed by D. Knight
Wurlitzer organ purchased

1962 Religious Instruction in schools commenced

1965 **Building of Sunday School Rooms Printing Room and Library**

Outreach to; Lithgow, Bathurst, Katoomba, Kempsey.

1966 The Orchestra set up with approximately 15 members

Youth Camp; “ Sunnyside” Caravan Park , Lake Munmorah

Conference at “Naamaroo” Lane Cove

1969 Conference “The Power of Christ” at “The Ferns” Guest House Healesville

1970 “Education builds bridges to understanding” First Education Week Service

1971 **Daily Bible readings begun by Rodney Gray**

1972 Conference at “Naamaroo” Lane Cove

1974 Outreach services; Tamworth, Eastwood, Newcastle, Cessnock, Wagga Wagga, Warimoo

Budgewoi Youth Camp

1977 **OPENING OF KEMPSEY CHURCH**

1979 Girls in band- Jennifer Harrison, Annette, Michelle & Margaret Ricardo, Julie & Sandra Warfield

1980 Church Camp February at Silverwater

TERRIGAL BODY OPENED - at the old Anglican church

Salvation Army Congress Hall, Sydney invitation to sing D.Knight’s “Praise of Zion”

Easter Camp April- at Ranleigh House Robertson

1981 **Presentation of “The Music Machine” Singleton Catholic Church Hall**

OPENING OF BLACKTOWN CHURCH

1982 New format for the Church Organ Notes

Purchase of New Organ

1983 Kempsey visit

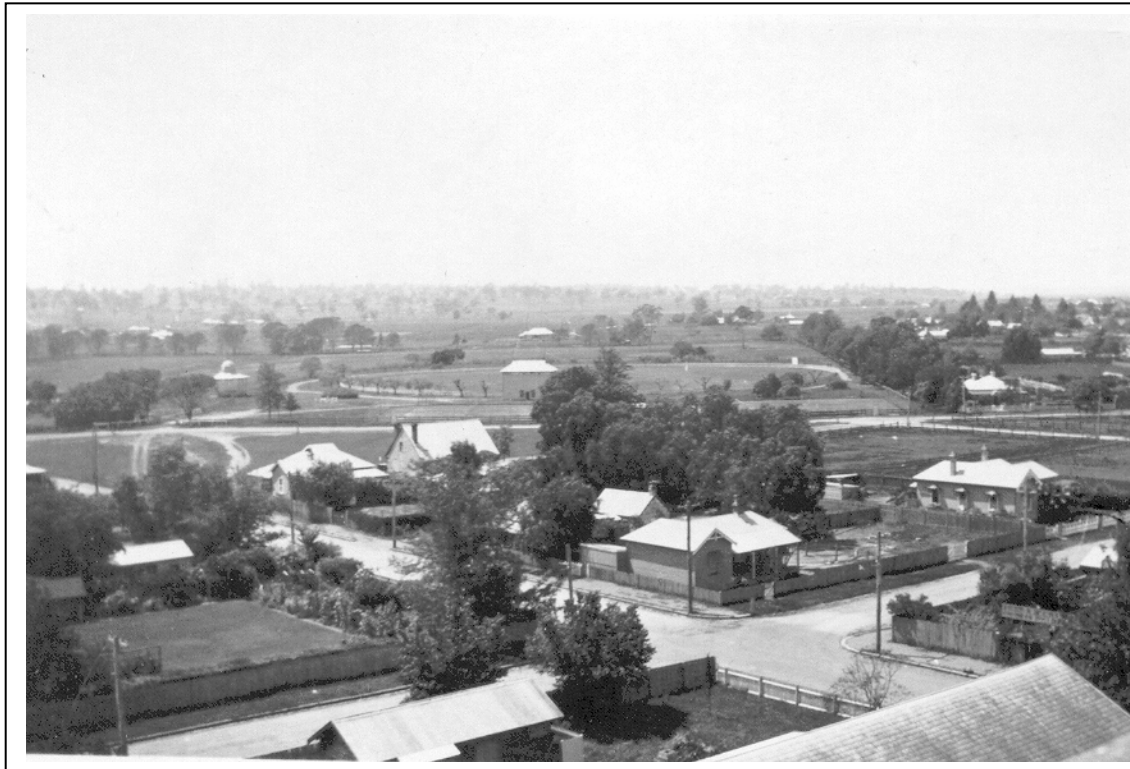
1984 Land purchased from Burgmanns to accommodate the new hall.

Conference Annesley Westward Guest House

Outreach visit December Greenwood

- 1984** **OPENING OF THE NEW HALL IN SINGLETON.**
- 1987 Easter Camp Barrington Tops
Youth Camp April 1-4 at "Castle Rock" G & P.Fellowes, Muswellbrook
Composer's Concert July 25 of David Knight's musical compositions
- 1988 **First Wedding in Terrigal Church, Louise Adams m Rodney Hay**
- 1989 Family camp Morissett
Musical presented to all church centres: "THE RACE IS ON"
Missionary trips by D. Knight to England and America etc.
- TERRIGAL CHURCH OFFICIALLY OPENED 23rd April 1989**
First meeting held in the church in September 1988
- 1990 Performance of "JOB The Man of Uz." at various CIC centres
Junior Group meets
Easter Convention at Naamaroo, Lane Cove, "C.I.C.Life"
Choral Music "Sing Unto the Lord" by Teresa Gray
- WINDSOR CHURCH OPENED**
Celebrations included Bush walk, barbecue, performance of musical "JOB"
- 1992 **First production of "LATTER RAIN" Church Outreach magazine**
- Musical: "Beauty and the Feast-Queen Esther" at Windsor, Terrigal, Singleton, Sydney**
- Christmas Play; "Wise Guys" Junior at Terrigal and Windsor.
- The Music Machine at Terrigal, Singleton and Windsor**
- 1993 Convention Collaroy "Elect to Live"
1994 Kids Kamp "Bright Water"
1995 Kids Kamp Crusader Camp
1996 **Hail in Singleton- damage to church.**
Kids Kamp "Castle Mountain"
Easter Camp Marysville "Is Your Candle Lit"
- 1997** **Recording of Christmas carols, tape and disc**
Recording of general hymns tape and disc
- Easter Kids Camp at Crusader Camp Galston "Crosslands"
Christmas Musical: "The Gift Goes On."
- 1998 Convention Yarrawood.
- 1999** **TEN YEAR CELEBRATION AT TERRIGAL July 4th**
- 2000 Conference Fitzroy Falls : "Get a Life."
2002 Conference: Penrith.
2004 Easter Conference; Port Hacking: "Life Matters"
Health Conference: Singleton.
- 2005 Seventy Fifth Year Celebration for Band in Singleton October

3. THE CORNER WHERE IT ALL STARTED



4. BUILDING TIME LINE

1862	The first Sanctuary (church)
1894	The second Sanctuary (church)
1933	Donation of land for a new church
1934	The building of the Brick church The second church moved to adjoin the new church becomes the hall Alterations made to back area of the church Extensions to back area of the hall
1958	Moving of the hall to High Street block
1950	Purchase of Aaron Clarke's property
1965	Sunday School Room, Printing Room and Library added
1984	Building of the New Hall

5. BEGINNING OF CHRISTIAN ISRAELITE CHURCH SINGLETON

The Christian Israelite Church began in England. In the 1850's the first preachers under direction from John Wroe brought its message from England to the Singleton area.

John Wroe was born in England 19th September 1782. He received a scanty education and left school without being able to read or write very well. For a short time he helped his father with his manufacturing of worsted goods and then bought a farm working it on his own. He married Mary Appleby and together they raised a family.

JOHN RECEIVES DIRECTION

After a period of indifferent health John experienced trances and visions during which time he was given revelations which explained about the work he was to do. The Spirit directed him to give up his employment and to take on the "work of the Ministry"

With a few followers, and people who could write down his revelations for him he began travelling and preaching on December 14th 1822. As with speakers who expound new doctrines and opinions unknown to people at the time he met with criticism, questioning and derision, but he continued his journeying and the spreading of the message he had been given.

As well as travelling in England, Scotland and Wales, he went to Gibraltar, Spain, France, Italy, America, and to New Zealand and Australia. He made five trips to Australia.

His first mention of Australia was in 1834 and the first preachers to go to Australia were Charles Wilson and Charles Robertson who left England in May 1839.

In his Journal John Wroe reported: "Now is the fulfillment of the work – men shall go out without purse or scrip- those who are gone to Botany Bay are gone so".

During the year 1840 they were joined by John Tuckwell, and these men preached in and around Sydney. John Wroe came out on the first of his 5 trips in 1848, the second in 1849-50, and the third from Nov 10th 1853-23rd July 1854, the fourth in 1859, and the fifth in 1862. He died in Melbourne in February 1863.

6. GROUPS IN NEW SOUTH WALES IN 1859

By 1859 groups of Christian Israelites had been established in N.S.W. at Sydney, Liverpool, Wilberforce, Goulburn, Paddy's River, St. Albans, Maitland, Grahamstown, Cockfighter's Creek, Singleton, Wylies' Flat, Mittagong, Kempsey, Penrith.

Preachers had been sent from England, Charles Wilson, Charles Robertson, John Bagwell, Robert Fitzgerald, Joseph Holgate, John Ramsay, Joseph Sanderson, James Jones, Isaac Easterbrook, Hannah Giddy, (first female preacher), Joseph Greaves, and William Johnson.

When he arrived in Sydney on his second trip John Wroe visited the sanctuary in Sydney.

Information regarding this is contained in a publication on the "History of the Christian Israelite Church in Australia" focusing on Sydney's Sequi-centennial Celebrations 1893, compiled by Lynne Gray. This covers the work of these early people.

7. PREACHERS IN THE SINGLETON AREA

On January, 14th 1857 there had been a weekend of celebration in the Sanctuary in Sydney, and preachers were appointed to go out with the message. One lady, (Hannah Giddy) and six men were each given a ticket to entitle them to become travelling preachers.

It was from this group, possibly, that Isaac Easterbrook moved into the Singleton area of Gouldsville, which spreads over both sides of the Hunter River one side of which is known as Wylies Flat. He also preached at Cockfighter Creek, in the area now known as Bulga and Milbrodale. He very quickly gained converts, and appointed helpers. It was David Gardiner, who received most of the converts from the area.

THE SINGLETON BODY BEGAN WITH CONVERSION OF THESE PEOPLE

On the 5th July William and Mary Thorley, Robert Cook, John and Charles Macintosh, and Robert Scott, signed up.

At the weekend the preacher moved to Wylies Flat and joined five more members, Joseph Watters, Edward Mellen, Daniel Hooker, Martha Watters, and William Pitt. The following Friday 5 people joined, another on Sunday, and the next Friday a further 6 and the next Friday another one, making a total in all of 32 by the end of July 1857.

In 1858 only two names remained on the Wylies Creek Register, and no names on the Cockfighter Creek List. It is presumed that most members found out about the Singleton body, which was formed in that year, and attended there. Joseph Bell and Edward Stuart signed on January 3rd 1858. Soon another preacher arrived and he signed 12 people in November and 14 people by the end of 1859.

The Register for Singleton Church in 1859 has a list of 23 signatures and of these about 8 came from Wylies' Flat and 6 from the Cockfighter group. There are no records of members at either Wylies' Flat or Cockfighter Creek after the establishment of the Singleton Church in 1859.

The first baptism in the area was David Hooker, son of Maria and David Hooker of Wylies Flat, and the first marriage celebrated was that of James Macintosh and Mary Murphy.

Of present day interest we record that the first Gould to sign here was James Gould in 1870, the second was Walter Gould at 12 yrs of age 1871, and William Blackburn in 1864.

At the close of the century in 1900 the most common name among the members had been Gardiner, of whom 22 had joined 15 Goulds, 13 by the name of Rose, 8 Blackburns, and 7 Hookers, besides others.

It is interesting to reflect on the achievement of Isaac Easterbrook in forming the groundwork for the present church. It is thought that he came from St.Albans and had to travel through rugged country along the Wollombi or Putty Road routes to reach these outlying areas. At that time there would only be tracks through the bush, and some of these roads have only recently been sealed. The country remains relatively unsettled in many places, and is thickly wooded most of the way, so we can imagine that he would have had a difficult task to penetrate that area.

MEETING PLACES

As a sizeable group had formed in the town, members met in each other's homes. Edna Fellowes who lived in the early 1900's remembers hearing members speaking about meetings being held in Hunter Street. It was a two storeyed building which served as a meeting place for the church, and also as a school for girls during the week. To-day this has been demolished and has been replaced by modern buildings at the south-western end of the motel complex. Another meeting place mentioned by early members is Dunolly. The location of this meeting place is not certain. For members coming from Wylies' Flat this would have been closer to their homes, being on the western part of the town, and on the other side of the river. We need to remember that transport was a different proposition in those days without motored vehicles of any kind. Foot, horseback and carriage were the only means of moving from place to place, and this took much longer than our movements today. With the large group in Singleton there came a need for a meeting centre.

8. PLAN OF CHURCH GROUNDS

ACQUISITION OF PROPERTY

Fellows Property

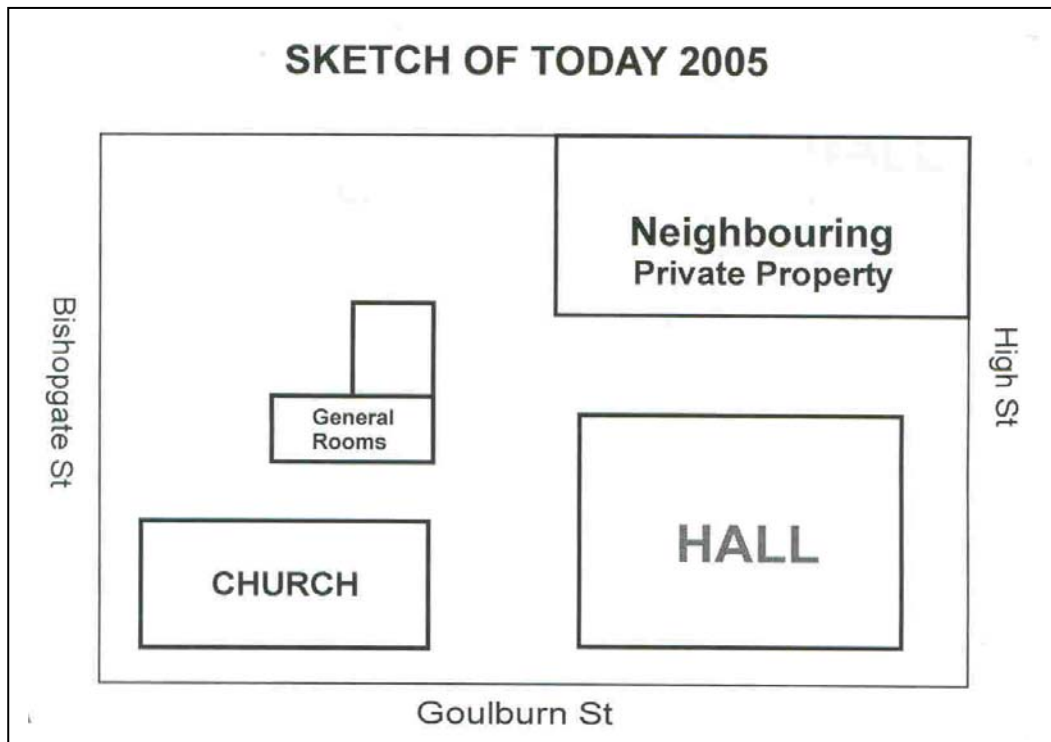
2 1955 1		Lane	Land acquired to extend the hall 1984 6	
1933 3	1894 4		1950	5

Area above marked 1-4 outlines the property originally owned by Charles Gould

1. His home in 1955 bought by the church
2. The original church adjoining the Gould home 1862
3. The land which had been Aaron's workshop, donated in 1933
4. Land donated to the church by Charles in 1894

Other purchases;

5. Land purchased in 1950 for the 1958 extensions
6. Land purchased to build the later hall.



9. THE CHURCH IS ESTABLISHED

There are records of the people, but there is no record of where the people actually met. It is known that the first property registered by the church in the Singleton Municipal Rate Book is of its being listed, as an Israelite chapel standing next door to the home owned by Charles Gould in Bishopgate St.

The photograph below was taken in 1926, 60 years after the first church was built, and from this picture that one tries to assess where the first church was built. The photograph looks right down on the church, which was built in 1894, and it shows the Gould home at the rear of the church. The vegetation covers the main part of the roof of the church, and it is difficult to guess where the location of the first chapel was.

The picture also gives an idea of the use of the area before it was later donated to the church. There is no record of where this sanctuary actually stood, or of what it was like, except that it stood next to the home owned by Charles Gould. On the adjacent corner block there was a Saw Mill and Joinery Works, owned and operated by Gould and King.

There are three theories about where the original church was located:

The first of three theories is; when workmen replaced the roof in the Gould/Clarke home, in recent years they found that the front part of the building was of brick and the back of timber. This suggests that the front could have been a chapel, and the back may have been a home. The first home built by Charles could have been altered when Aaron Clarke came to live in the home.

The second theory is that there could have been a building behind the church pictured. A building can be seen there, showing only by its roof.

The third theory suggests that there could have been another building alongside the southern wall of the Gould home or even on the spare block. Common opinion suggests this is the most likely theory, as the Municipal Rate Book notes a chapel in Bishopgate Street, adjacent to the Gould home.

Wherever the chapel was it became the meeting place for the next 32 years.

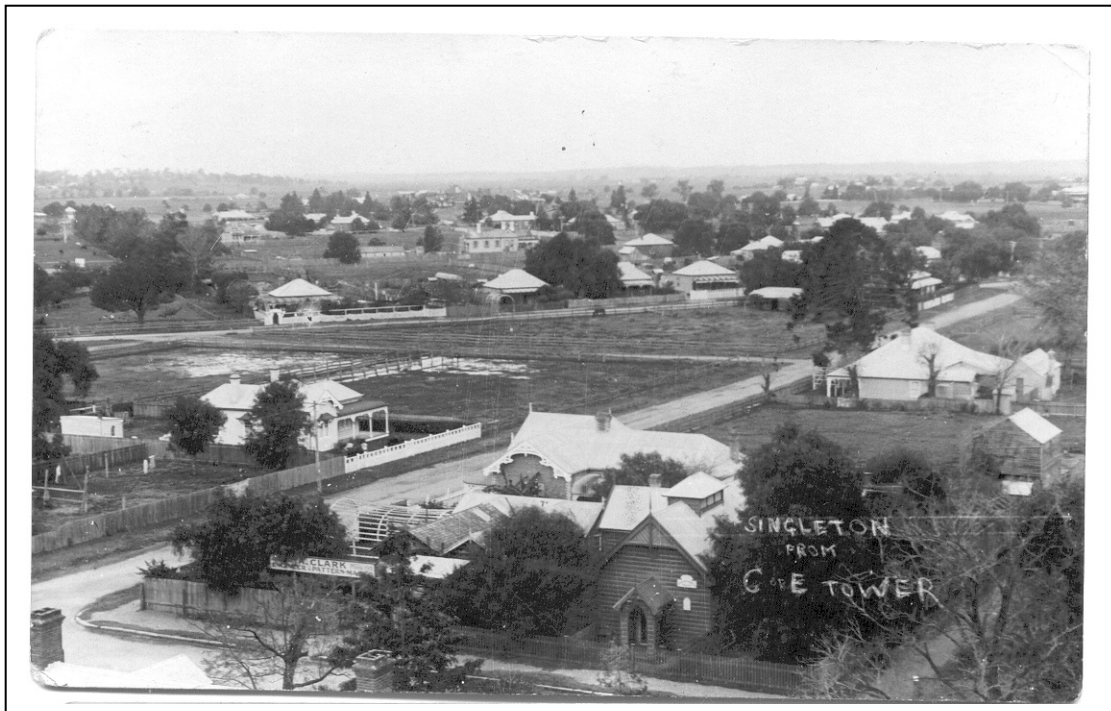


Photo taken from the Church of England Tower in 1926

10.

THE FIRST PUBLIC SERVICE

The Opening of the Christian Israelite Sanctuary, Singleton was advertised in "The Singleton Times," 1862.

**This place of Worship
Will be opened for Divine Service**
On
Sunday, December, 28th, 1862
At
Half past 7 o'clock p.m.

When a sermon will be preached
By William Bully, preacher From Melbourne
Subscribers and all others are invited to attend

Sermons will also be preached on Christmas Day by
DAVID GARDINER and WILLIAM BULLEY
At the New Bridge
Service to commence at 4 o'clock p.m.

The notice advertising the opening of the church also invited people to attend a public service at the New Bridge 25th December, 1862. It is interesting to surmise why it would be held there.

The new bridge was the Railway Bridge which had been named on 3rd November 1862. However it was not until 1866 that the bridge was officially opened and put to use. The delay was caused by unexpected freshes in the river and the fact that the Government had decreed that all timber used in the construction of the bridge had to be found locally, to limit the costs. The contractors were changed several times, so it was not until 4 years later that the bridge was actually completed.

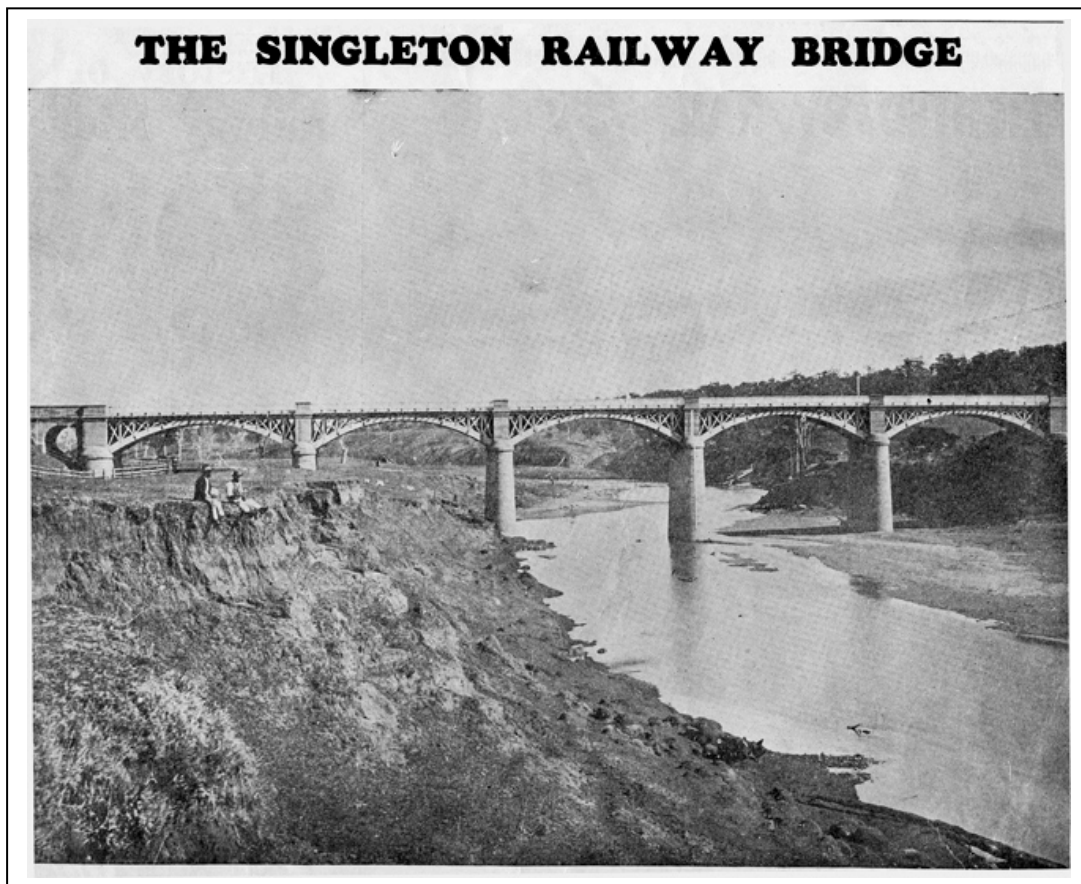
It is thought that Gould Bros Timber Mill supplied timber for the work on the bridge.

The Singleton Argus prepared a supplement on the Railway Centenary, in March, 1983, taking information from the 1862 "Singleton Times" the then local paper. It explained that it became necessary for a railway bridge to cross the Hunter River, when it was decided to extend the Great Northern Railway from Singleton to Muswellbrook. No doubt, it was considered that a site of such importance would be a centre of great interest to all residents of the area at this time. At the christening ceremony the bridge had been named, "The Singleton Bridge", and after the ceremony, the contractor had invited a few friends to lunch with him beneath the bridge. Our leaders decided that the location of the bridge should serve well for a Christmas Day Service for the newly formed church.

In 1862 it is thought that there could have been a body of approximately forty people meeting at this sanctuary, and there is no record of any activity of the body until in the 1890's when there was a move to build a bigger church. No records of this building have been found.

The picture of the bridge as it was then constructed shows that the bank of the river was very different from what it is to-day and would have been an excellent location for the Christmas Day Service.

FIRST OUTDOOR SERVICE AT THE NEW BRIDGE



In 1859 many of the members lived on the southern and western side of the river, and if they wished to come to town it was of great importance for them to have a means of crossing the river.

A temporary railway bridge and foot-way had been built across the river, and the construction site must have been a scene of great interest and activity. About 200 men were employed on the project, and there were many buildings there to help house the workers and their equipment. The bridge was to serve a dual purpose; as use for trains and general use. Hitherto a ferry had been used at the Dunolly crossing, and this dual purpose bridge was to be twenty seven feet six inches wide, from “parapet to parapet”. It was to be built about a kilometer away from the crossing at the other end of the town. The right of way for general traffic was to be fifteen feet, and for trains it was to be twelve feet.

It may be of interest to know that the bridge when finished was in use as a vehicular and railway bridge until 1924 when it was considered dangerous due to its condition. Due to the fact that engines were fired by actual fires, flames had caused damage to the wooden structure on many occasions. So the vehicular section was removed.

In 1863 apart from the temporary structure mentioned above, there was no other crossing. A bridge for general traffic was not constructed at Dunolly until 1905. The road traffic was then channelled to this.

With all this important activity going on at the Railway end, much thought must have been given to the selection of such an important site for the Christmas Day service. All local citizens would have been interested in this area, so it would have been an excellent location for this event. It was the first of such services held by the newly formed Singleton church.

The sermons for the day were to be preached by David Gardiner, a local member, and William Bulley, a visiting preacher from Melbourne.