

Christian Israelite Church



Singleton
1857-2005

148 Years of History

2nd Edition
Christian Israelite Church Singleton
1st Printed 1986

Editorial

This booklet is more than just a history of the Christian Israelite Church at Singleton. It shows the conviction and the dedication of men and women who have worked together to make their faith a living example. In this booklet we read of the untiring efforts made by our predecessors as they moulded the church community into what it is today. It brings to life the trials they have endured and the achievements they have made. As a need arose there was always someone there to make a personal contribution by giving of their time or assisting financially.

As a member of the church at Singleton for the first 18 years of my life I had the privilege of experiencing first hand the love and kindness of a group of people dedicated to serving their God. Today I am involved with the church on a state-wide level and still have the opportunity to be part of many of the local activities in the church at Singleton. The church community at Singleton is held in high regard by all members throughout the state of NSW and further a field. It is a good example of Synergy, where the combined effect of the individuals is greater than the sum of their individual effects.

I commend the efforts of the writers of this book, in particular Beryl Ricardo and Margaret Beardslee who have spent many hours preparing and presenting the material in the book. I thank their spouses for patience and support and also thank all others that have contributed to the publishing of the booklet. The result is a comprehensive account of the church history that will be of interest to many people, both inside and outside the church community, now and for generations to come.

Paul Ricardo
Trustee for NSW
Christian Israelite Church

148 Years of the Singleton Christian Israelite Church

**2nd Edition *Christian Israelite Church Singleton*
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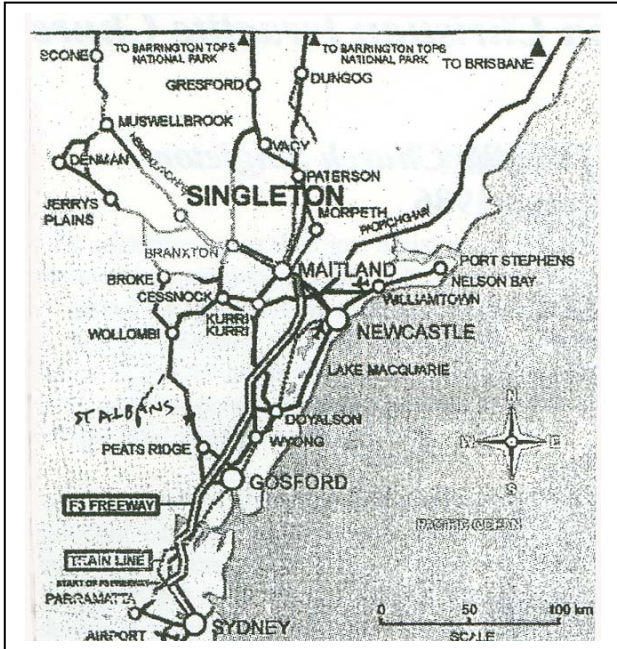
Written and compiled by Beryl Ricardo

Arranged by Margaret Beardslee

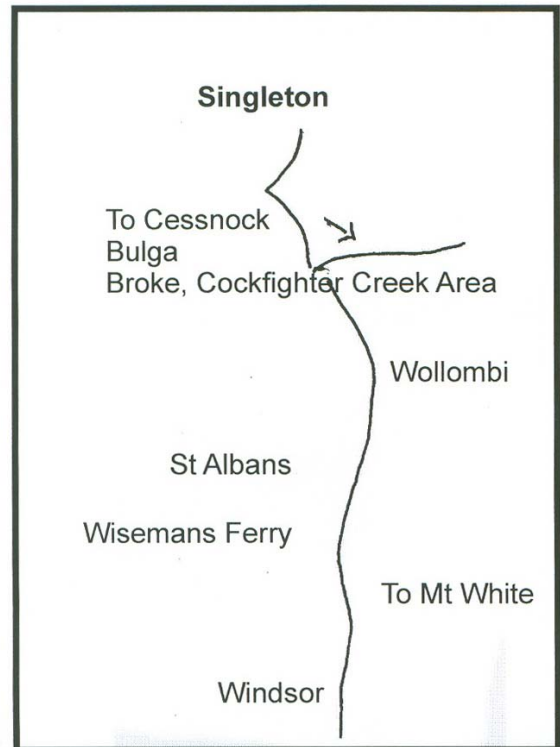
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THE LOCATION

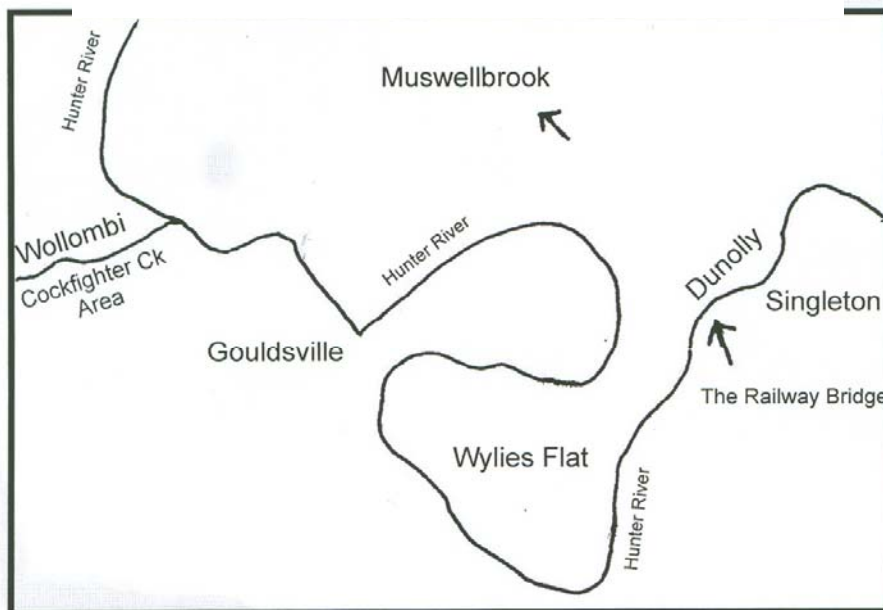
TODAY



THE EARLY ROUTE



A SKETCH OF WHERE OUR EARLIEST MEMBERS LIVED



Broke
Wollombi
St Albans

PREFACE

Recently, when a request was made for a history of the Christian Israelite Church in Singleton, it was found that we had only the history I had written in 1986 at the opening of the New Hall that year. I decided that it was time I put together a more detailed account of the beginning of the church and the history since then. Here it is.

I would like to give a special thanks to my daughter, Margaret Beardslee for her contribution to the production of this book. Her patience, expertise in computer skills, artistry, photography and many hours of work have given it an interesting finish. Thank you, Margaret.

No doubt there will be some names which have been missed, and the church as it is now, has many staunch, loyal and honorary workers in all areas... I apologies for any omissions and recognize their work.

I have listed people who contributed photographs and diaries for use in this history in the acknowledgement section, and I thank them all for the use of these. Some information I was not able to use but it provided interesting reading. Our church diaries also have copies of past programmes and records of events, weddings, births and deaths of members in the church from 1950 to 1990's. These are in the church library.

Lynne Gray's thesis on "The Christian Israelite Church in Australia" has a comprehensive coverage of all districts into which preachers took our message, and is available for reading on request.

The fact that we do not have historians recording activities makes it difficult to obtain details of past events. Hobby diaries have given some information, and those who are here, or to whom forebears have told life stories are the greatest source of subject matter about the early members. Unfortunately we do not have access to any information before 1920's.

The Singleton Church is a wonderful place for an active group to worship and socialize. I look forward to seeing continued development and happy fellowship in this centre, in the years to come.

Thank you to Stanley for your work in printing this record.

Beryl Ricardo.

A WORD FROM THE CARETAKER OF THE SINGLETON CHURCH

As an officer of the Singleton Body for the past thirty five years, I have been involved with, and have seen many changes to the buildings on the Church grounds, as this publication shows. Like any organisation, keeping one step ahead of the needs of the members, can sometimes be a challenge, and I feel we have done this through the various working committees over the years. .

As member numbers increased, the need for larger buildings became necessary, and so over the years, extensions were undertaken and more property was purchased to allow for this expansion.

We have been blessed many times with new buildings and furnishings and I am grateful and thankful for the dedication and help that members have given, and are giving, of their time, donations and expertise of work towards these things.

The opening of the new hall in 1986 would have to be a highlight of my time, as it is such an asset to the members and friends for fellowship and concerts etc.

Congregation numbers rise and fall over the years, and as it is with many denominations today, we find it harder to keep our younger members as they move to other towns to live and work, and so this puts more load on the older members left to carry on the work.

The faith of the Christian Israelite Church is a unique faith to which a person has to be drawn. Many of us have been fortunate to be born into the faith and many members are fifth or sixth generation.

The history and changes that have taken place are interesting, but it is the future that holds the hope and aspiration of the members. In a hostile and changing world, the challenge today is to keep our faith, which our forefathers have passed on to us, as we near the time of the return of our Saviour.

I trust you will enjoy our little book on the history of the Christian Israelite Church at Singleton.

Stanley Gould.

THOUGHTS FROM HEATHER KNIGHT

(ACTING FEMALE TRUSTEE NSW 2005)

I would like people reading this book to note that being a member of the Christian Israelite Church is much more than a once a week gathering to Praise the Lord God Almighty for His wonderful blessings but a lifestyle. Christian Israelites have been blessed with an extended family of like minded Christians who have all been blessed in some way by the Lord, with the talents that you will read about in this book.

Our love for our Lord is expressed in the various services, celebrations, concerts, and musicals that we perform. It is a joy for us to be able to express this love to others and we thank God for giving Beryl the talent to formulate this wonderful record of our history

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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; “ Sunnyslake” 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

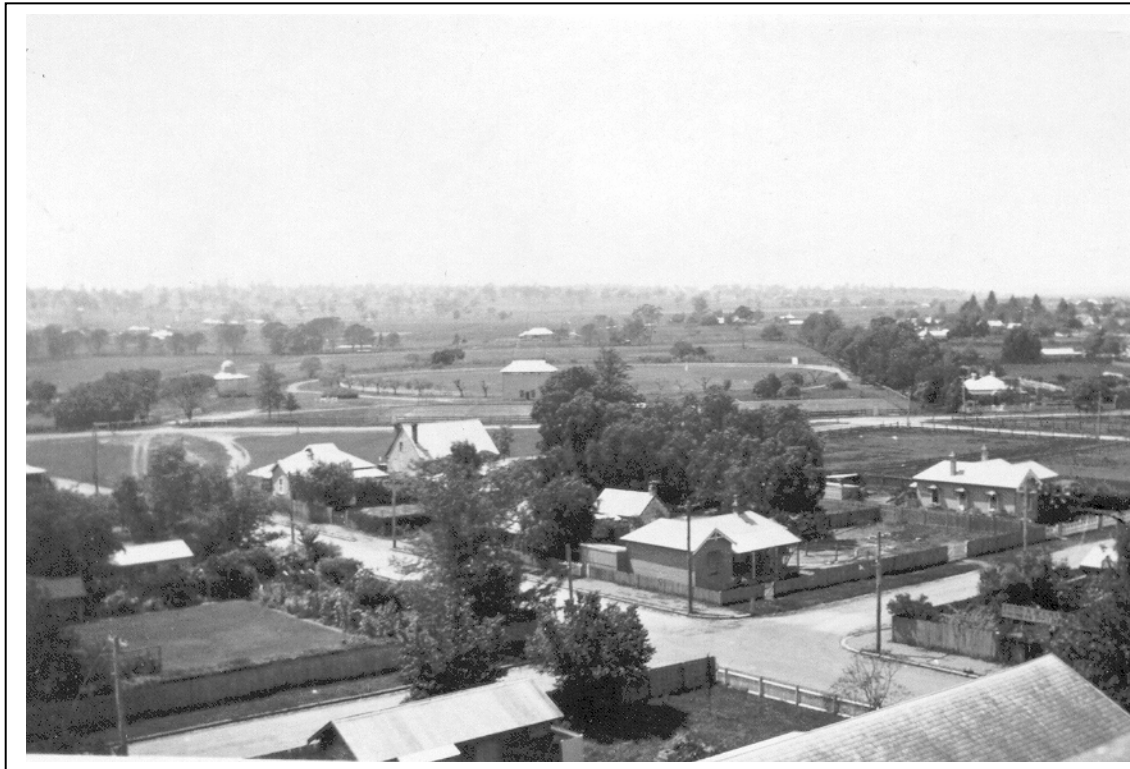
1984 Land purchased from Burgmanns to accommodate the new hall.

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

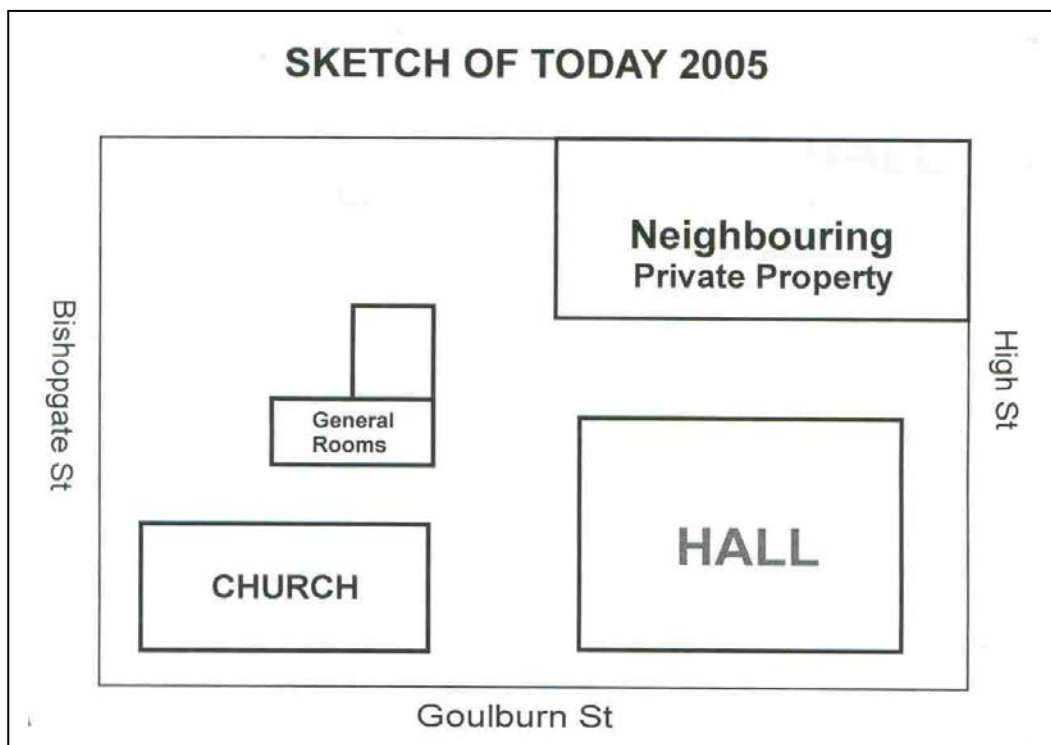
2 1955 1		Lane	Land acquired to extend the hall 1984 6	
1933 3	1894 4		1950	5

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.

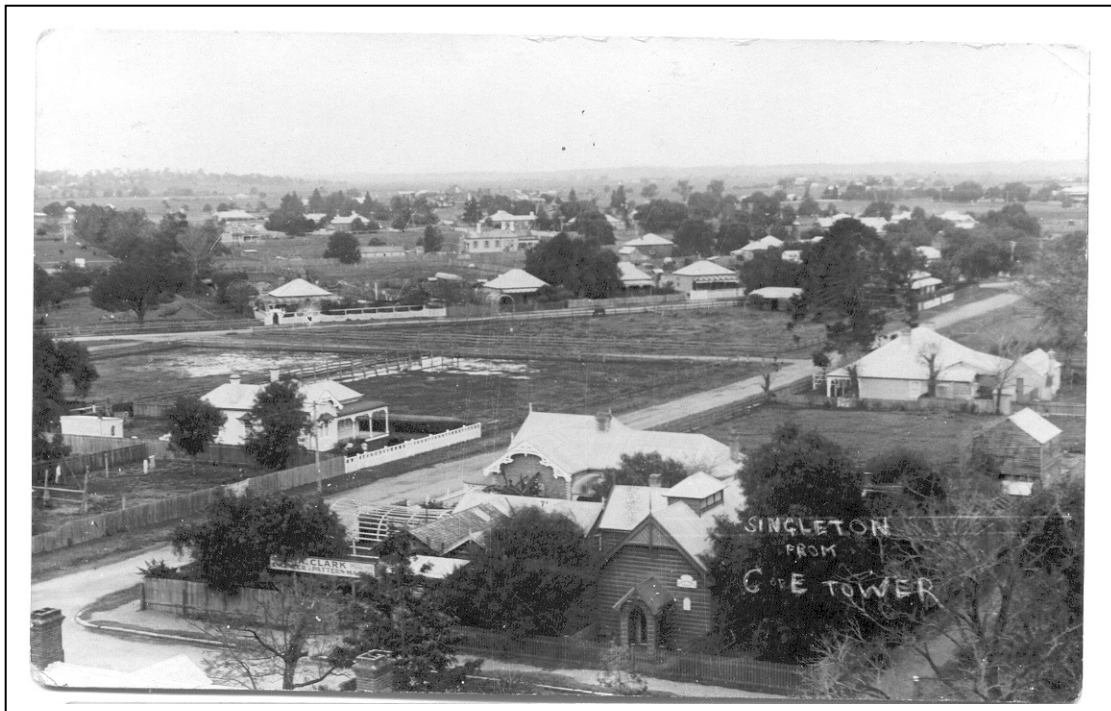


Photo taken from the Church of England Tower in 1926

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.

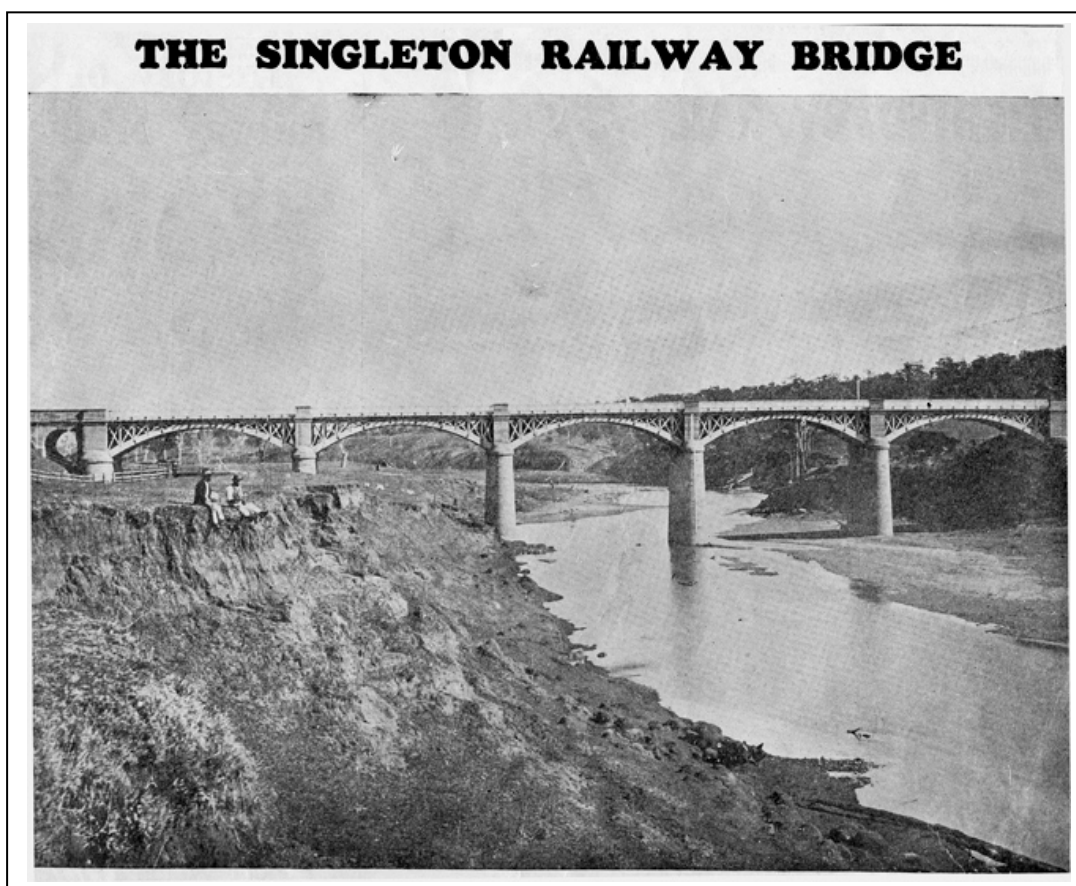
It is thought that Gould Bros Timber Mill supplied timber for the work on the bridge.

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.

Part 2

11. THE SECOND CHURCH 1894

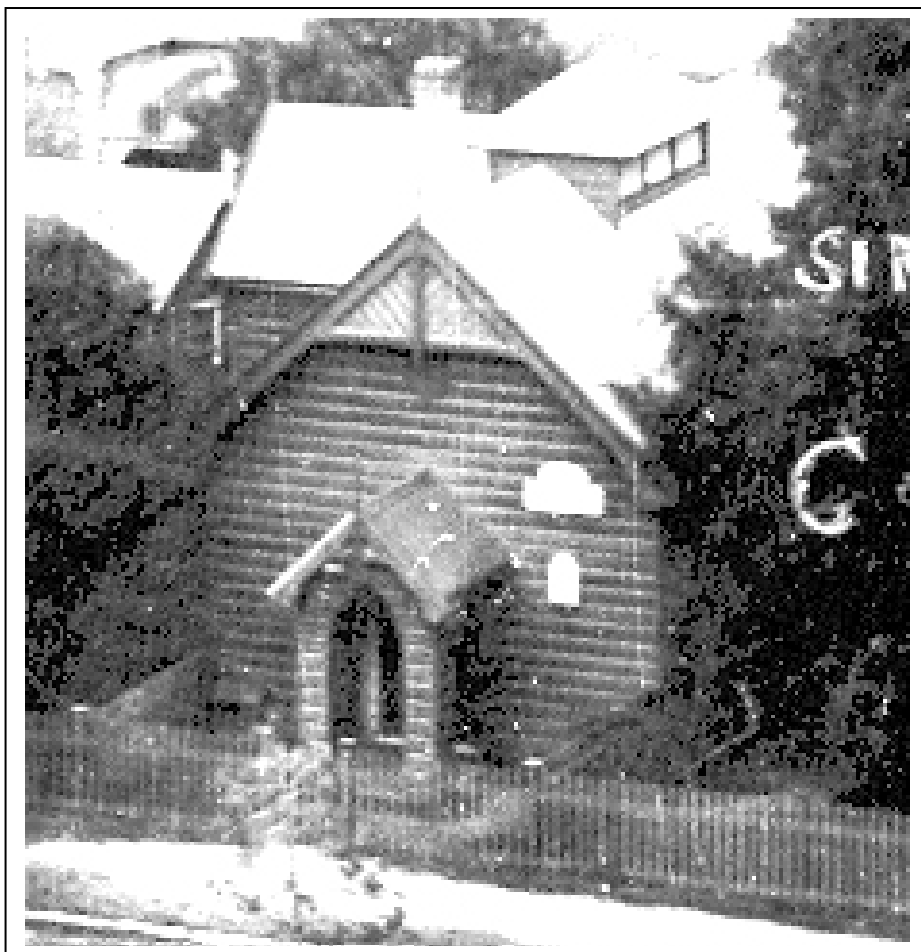
There is no record of any activity of the body until the 1890's, when there was a move to build a bigger church. No records of the planning of this building have been found, apart from the reference to it in the local "Times" paper.

While Charles Gould lived in Bishopgate St., he and Mr. King operated a small timber mill from the corner block of land. When, in 1870, a fire destroyed part of the mill, and the railway came to Singleton, the timber mill was moved to the present site of Gould Bros in Kelso St., right next to the railway line.

Charles owned the Bishopgate St., land, and in 1894 he transferred part of it to the Trusteeship of the Christian Israelites, to use to build a church. (see diagram on Page 7.)

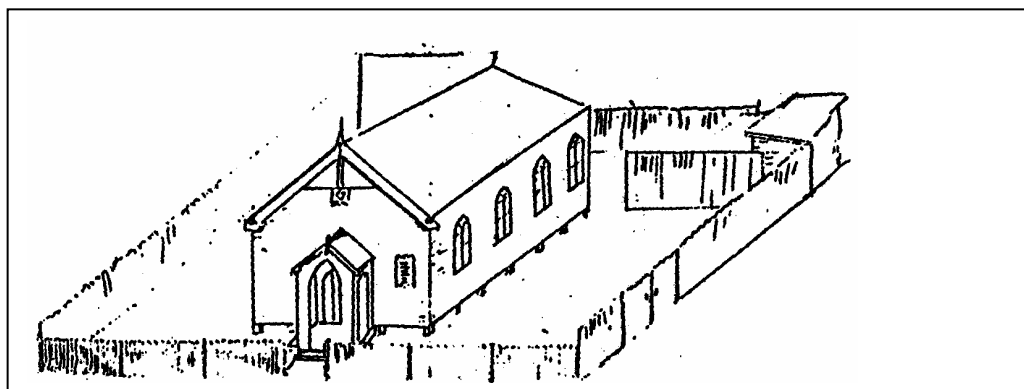
Below is a photograph of the church which was built, and the photograph is taken from the Anglican Church tower in 1926. The church was erected in Goulburn St., just along from the corner of Bishopgate St.,

For some years the corner block became the work place for Aaron Clarke who married Charles Gould's daughter, Eliza.



This is the 1894 Church.

This sketch of the proposed new church was found in the Robinson collection in 1893-4.



The sketch enables us to imagine what it was like inside. As I write there are not many people who remember meeting in the church, and I can just remember small incidents, as I was 7 years old when the new church of 1934, church number 3 was opened.

The 1894 church was a timber building. The sketch illustrates it had a small vented area on the roof. This is shown in the actual photograph of the church. The main area of the church was of thirty feet in length and twenty-five feet in width. A small porchway provided an entrance to the front of the building. Inside the doorway a screen closed the outside from the sanctuary and curtains were set on the sides of the screen towards the doorway.

Inside the sanctuary a pulpit stood at the front of the church and a reed runner was set between two rows of pews along the aisle to the front of the church. A red velvet cushion sat on the reading lectern on the pulpit, and beside it there was a small bell. Eight Gothic styled windows ornamented the side church walls.

Behind the sanctuary there were two small rooms which were entered from the left hand side, a small library and meeting room. A kitchen and cloakroom were on the right hand side. In the kitchen was set a fuel stove and cupboards for storing crockery and cooking utensils used for the yearly Whitsuntide feasts. A set of wooden steps led into the grounds at the back of the church, and on one side a tank provided water for the church needs. Outside toilets and a small work shed for all purposes completed the buildings.

The building was closed from the street by a picket fence and this continued for two sides of the area. The third on the east faced the spare block and a wooden fence bound the fourth side on the lane-way. Peppercorn trees lined the lane fence, and there were seats under the trees for people to sit on and chat.

There are still a few members in today's church group who actually attended this church. I remember, as a three or four year old being carried by Mildred Spinks at a Whitsuntide function, and being allowed to ring the bell on the pulpit. I also remember the meetings during the winter months when we huddled around the big fuel fire in the kitchen.

A few notes from the Half Yearly Meetings may be of interest to readers:

- 1926 *Elias Paskins financed the redesigning of the leadlight in the windows.*
- 1927 *The gas standards were removed from the side of the pulpit*
- 1927 *At a meeting it was moved a sink be installed in the kitchen to save using basins for dishwashing.*
- 1928 *The porch floor was refloored with ironbark.*
An electric fan was donated by Aaron Clark
Plaster was placed over the walls of the back rooms in that year
Norman Gray was asked to lower the pitch of the organ a half a tone, and then two years later was asked to raise it to where it was before.
- 1929 *A cleat was nailed on the wall end base of each pew to prevent its rubbing against the wall.*

12. THE THIRD CHURCH IS BUILT



The 1894 building served well as a church - until it came time for repairs.

In 1931 it was moved that a fund be opened for the extension of the present church.

In 1932 March it was moved that enquiries be made as to the design and cost of a brick church recently built at Lochinvar with a view to building a new church at Singleton.

At a half yearly meeting 17th January, 1933 Walter Gould summarised the position of the wooden building:

“the ravages of white ant and decay in the old wooden building are such that even a general repair which would be necessarily limited in the degree of pulling down and replacing, would still leave some weak and doubtful portions of the hall untouched. Taking into consideration that this building is about 40 years old, and that its seating and accommodation are quite insufficient at times”..

A list of proposed repairs and alterations to the church was put forward. Prices for the work were ascertained and after discussion it was moved by C.Fellowes and seconded by N.Gray that rather than repair the old church, an application be made to the Treasury for funds amounting to fifteen hundred pounds to build a new brick sanctuary.

Fourteen months later, in April 1934, the reply came offering five hundred pounds towards the project. Naturally, disappointment was expressed but nevertheless it was moved by Job Bradbury and Amos Gould that the building go ahead.

Minutes of a meeting in August 1933 record a discussion of the location of the new church. It was first thought to purchase land in Hunter Street for the convenience of people living in South Singleton as there were few cars and most people walked to church. But when Eliza and Aaron Clark donated land adjoining the old church on the corner, a resolution was proposed to erect the building on that land

The land which was donated had been used as a workshop space by Aaron Clark for some time since the transfer of the mill to South Singleton.

13. THE THIRD CHURCH Financing, Furnishing, Donations

The Work began with Amos Gould and his son, Hector drawing up basic plans, and a committee of Walter Gould Senior, Clarence Fellowes and Norman Gray working with the architects. The original plan had to be reduced in size because money had not been allocated from the Treasury and the size selected was thirty five feet long and twenty four feet six inches wide. The overall area was to cover a space of four hundred square feet more than the original sanctuary. A model of the proposed church was exhibited by Clarence Fellowes and this enabled discussion.

It was realised that the new structure could be combined with the old one, and hence the original church became the hall which was entered from the rear of the new church.

First came the removal of the workshop and garage on the donated land. John Knight donated twelve pounds ten shillings to pay for the removal of old buildings and rubbish on the site. The original church, facing Goulburn St., was moved to the western side of the new church to become the hall. This was moved by draught horses and rollers. For convenience it had been raised six inches for removal purposes and this was left as its height to make a platform at the western end of the new church, a step of six inches down into the aisle of the new church. The removal of the original church brought it to twenty four feet from the street and left a space behind the building of forty one feet.

Repairs and alterations to the old church, now the hall, were carried out to the value of five pounds a week, a week of 44 hours, and employment tax paid to each of E.Gould and J.Cann. The kitchen was rebuilt, the fireplace was re-erected, and other repairs effected to the back rooms of the old building



This is a picture of the finished third church.

Fortunately contributions greatly exceeded expectations and they were sufficient to carry out the desired work. Many volunteer hours enabled the production of **the beautiful maple-finished seats and furnishings**. In all, one hundred and forty hours of time, either at night or of a Saturday afternoon was accumulated in Gould Bros Joinery shop. Walter Gould Senior and Jnr, Hector, Amos, Arthur, Clarence, all Goulds, Clarence Fellowes and William Mason. Allen Gould remembers that as a young lad he was allowed to watch the men working.

Clarence Fellowes and Walter Gould Jnr carved **the balustrades and pulpit**. These were set on a raised platform right across the front of the church. A door with a “**handsome figured grain**” of one panel Gothic design imported from Holland gave entrance to the old building.

Donations included **the pulpit** by the Spinks family, **the tiles** for the roof of the building by the Kempsey members, **furnishings** by the Knight family, and further donations were combined to make the **ornamental brick fence**. **Gravel** for the whole project by R. Langsford. Elias Paskins donated the leadlight windows for the Eastern side, and the blue and gold **carpet** for the centre isle. Emily Sheppard gave towards a new stove.



Picture showing the furnishing of the interior of the church.

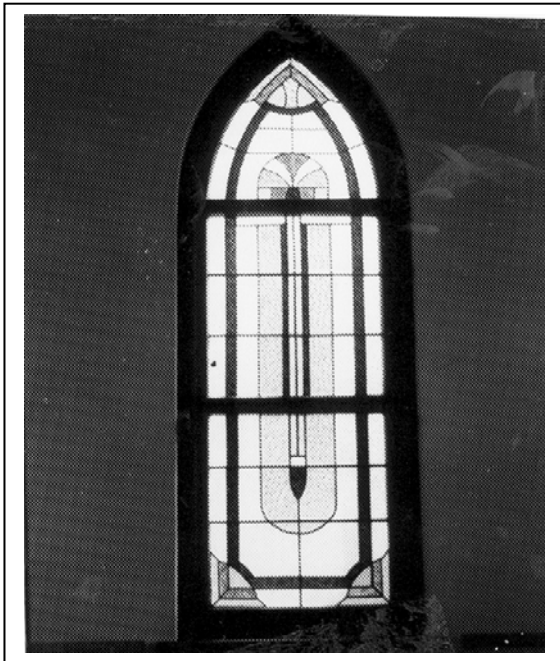
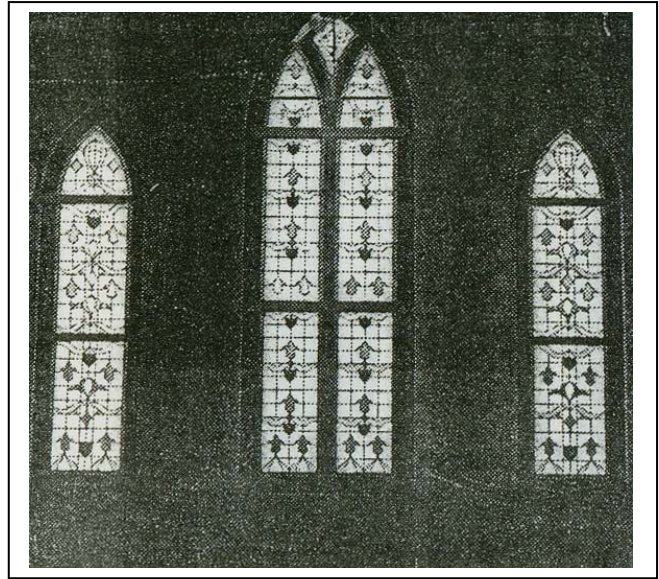
The organ illustrated in the picture of the church was a bellows type, and it was twenty years before someone had the idea to fit an electric motor to it. This cost fifty pounds. Outside buildings were two toilets and a ten foot long shed for storage.

THE WINDOWS

One of the main features of the building is the window decoration. They are illustrated at the right.

Amos Gould designed the three large leadlight windows placed in the eastern wall of the building.

The pattern of the tracery of the two side windows differed from the pattern of the centre window.



The leadlight windows from the 1894 church were incorporated in the new church. (See below)

The window on the left is one of the eight Gothic windows of different pattern.

They adorn the southern and northern walls.



To the left we see the lights; large lamps of sixteen inches in depth and twelve inches in width.

The windows are those from the 1894 church.

14. EXTENSIONS AND FURTHER ADDITIONS

At a Half yearly meeting 23rd August 1941, John Knight, the then State Trustee proposed, and this was seconded by Hector Gould that we write to the church officers stating the case for extensions and asking for their assistance-

The motion read:-

“On account of the congestion at Whitsuntide an extension to the church hall is desirable, andWe would appreciate assistance in having the work carried out”

Apparently the reply was favourable and on 28th February, 1942 the meeting formed a committee to assess costs and plans. These materialised in 1944 when the present Sunday School Hall was extended to the footpath level and a landing was constructed around the old kitchen. Toilets were built at each end of the landing, and electric lighting installed. Both the old and the new buildings were painted. As well alterations were made to the kitchen, and the old cloak room at the back of the church.

In 1945 inside the church the platform on the organ side was extended two feet into the church.



Above shows the hall at the street level and a doorway for its entrance inside the fenced area. A skillion roof had been added to the back area

In 1945 Elias Paskins bequeathed his hall clock to the church, and it is still in use to-day 2005.

At a Half Yearly Meeting in 1946 it was agreed to purchase a ceiling fan, a second approved in 1959. In 1948 the purchase of a Hammond organ was discussed, but it was not until 1959 that a Wurlitzer Organ was purchased. Meanwhile a motor was fitted to the present organ to help with pedalling.

Three eager teenagers were cleaning the church and hall, (Joan Gould, Audrey and Beryl Gray) for a wage of six shillings a week. Later this wage was raised to one pound, and a groundsperson was awarded 2/- an hour for 4 hours work weekly.

PART 3

15. PLANNING THE CENTENARY CELEBRATIONS

Singleton Argus of Wednesday 21st May, 1958 wrote the following report of the church plans.

**Christian Israelite
Church alterations
for 100th
anniversary**

Major alterations and improvements, which are estimated to cost about 9,000 pounds, are being made to the Christian Israelite Church property at Singleton.

The building committee of the church is working to have the task completed in time for the centenary of the establishment of the church at Singleton next year.

The Committee comprises Messrs John Knight (who is also the trustee of the Singleton Church), Hector Gould and Arthur Gould.

The first stage of the alterations was to remove the wooden building- the church hall, which had been attached to the brick church- to another site on the church's property. It now is on the High and Goulburn Street corner.

The removal was done by a Newcastle firm of contractors who carried out the removal of the Adaminaby township in the Snowy Mountains area.

The work of moving the hall was done with the minimum of bother, the building being removed on rollers and then raised to the height of four feet six inches

EARLIER MOVE

Years ago, when the present brick church was built, the old wooden building had been moved from another site on the same block. Then instead of the work being done by modern trucks "Dobbin" (one only) aided by block and tackle did the moving.

The building, the nucleus

of which was the original church in Singleton, and built about 70 years ago, will measure 62 feet by 42 feet when the extensions are completed.

The chimney has been rebuilt and the building will be completely repainted.

A feature of the rebuilding will be the use of steel roof supports which will allow the whole of the hall to be clear of internal supports.

The hall will be able to seat 200 persons comfortably.

Kitchen facilities will be improved as will other amenities.

Contractor for the church additions is Mr. Ron Simpson, and the man who is doing the brickwork is Mr. Joe Horne. Mr. Horne built the existing brick church 23 years ago, so it is fitting that he should be connected with the alterations.

Mr. Hector Gould said to-day that the church proper is at present 35 feet by 24 feet six inches.

Extensions planned will add 21 feet to the length while at the back another two rooms will be added.

Seating accommodation will be increased by 80% to permit about 180 people to be accommodated.

Approximately 14 squares will be added to the floor space.



The hall, a wooden building, which had been attached to the church property. It was moved by a Newcastle firm of contractors, who carried out the removal with rollers and trucks. The pictures tell the story. The hall was raised to a height of 4 feet six inches, from ground level, and many changes were made.

16. ALTERATIONS TO CO-INCIDE WITH THE ANNIVERSARY



The photograph shows the hall area now returned as church area having been reduced in width to allow a pathway to proceed around the northern end of the church

In size the church space was increased by twenty one feet in length. Two rooms added to the rear of the church, extend right across the area once taken by the hall. They are separated by built-in cupboards and they open out on to a verandah, at each end of which are toilets.

The picture shows a doorway now entering the back of the church on the northern side, into the back room which had been extended.

The “Crying: room” (below) has been added to the southern side of the front portion of the church, and is separated from the main church room. From it a glass door gives entrance to the church and windows look into the church. It has an address system to allow people in the room to hear the service being conducted, and it is set up for mothers to attend to children who need care during the service.



Seating accommodation of the church was increased to allow about one hundred and eighty people to be seated and approximately fourteen squares were added to the floor space.

Below are photographs of the Western end of the Church after 1958 alterations.



THE HALL - AND ITS NEW FACE

Christian Israelite Buildings

Major alterations and improvements to the Christian Israelite Church and hall in Bishopgate and Goulburn Street at an estimated cost of 9,000 pounds have provided the congregation with amenities of which each and every member must feel proud.

Extensions have added 21 feet to the length of the church and a special "cry room" and two meeting rooms have been added to the building.

Seating accommodation has been increased by about 80% to allow about 180 people to be accommodated. Approximately 14 squares were added to the floor space.

The Church is brick, and wooden trims have been painted Chinese jade, glacier green and white, with a carnation red door.

The church ceiling has been painted shell pink, the walls white with soft blue and wedgewood blue trim.

The "cry Room" which has been added to the side of the church for mothers with babies is separated from the main church by soundproof glass. A public address system connected to the room allows people in it to hear the service being conducted in the church.

The room is painted in pastel colours, mist blue walls and shell pink ceiling with white trims. The meeting rooms, which are joined to the back of the church, are separated by built-in cupboards which form a wall.

One room is painted in French grey and pale blue, with white trim. The second meeting room has been painted turquoise, with jasmine ceiling and white trim.

The hall and the church are joined by a cement path. After the shrubs and trees are planted around the grounds, the buildings and the property will be something that the Christian Israelite community of the town will feel proud.

This report was printed in the "SINGLETON ARGUS" in November 1958

The "new" church hall, the nucleus of which was the original church in Singleton measures 62 feet by 42 feet. The chimney has been rebuilt and the building repainted.

The outside walls of the hall are painted mist grey with Chinese jade and white trim and shell pink eaves.

The centre of the hall is painted jade green with a primrose ceiling and the walls of the two side panels are painted dove grey with primrose ceilings. The ladies' cloak room has green walls with a primrose ceiling; the men's is painted blue with a primrose ceiling.

The kitchen which is a new addition to the hall features built-in cupboards and an "island" sink unit connected with hot water. The sinks, built into shelves in the centre of the room which makes it accessible from all angles.

The walls of the kitchen are painted glacier green with white trim and the ceiling is flamingo. The cupboards are painted white and the doors glacier green.

The hall and the church are joined by a cement path.

After the shrubs and trees are planted around the grounds, the buildings and the property will be something that the Christian Israelite community of the town will feel proud.



View from High St



View from Goulburn St.



Southern side of the hall.

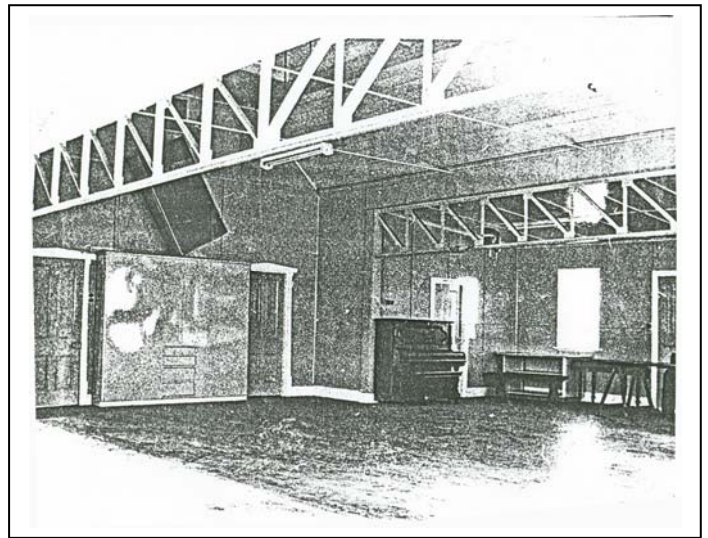
18. CHANGES TO THE HALL

The picture shows the inside of the hall.

The main feature of this re-building is the use of steel roof supports which allow the whole of the hall to be free of internal supports. There had been many changes within the frame of the hall while it stood at the back of the brick church.

Stage 1. The first had come in 1937 when a new room of size 16 ft by 12 ft was added to the western side of the hall. It had been built with a skillion roof and was entered from both the present kitchen and from the hall.

A luxury had been added when Edith Gray donated a sink for the kitchen use. She asked that it be set into the bench on the western wall three inches from the front of the bench and for water to be laid on to it. At this time Clarence Fellowes was contracted to set shelves as directed in the kitchen area.



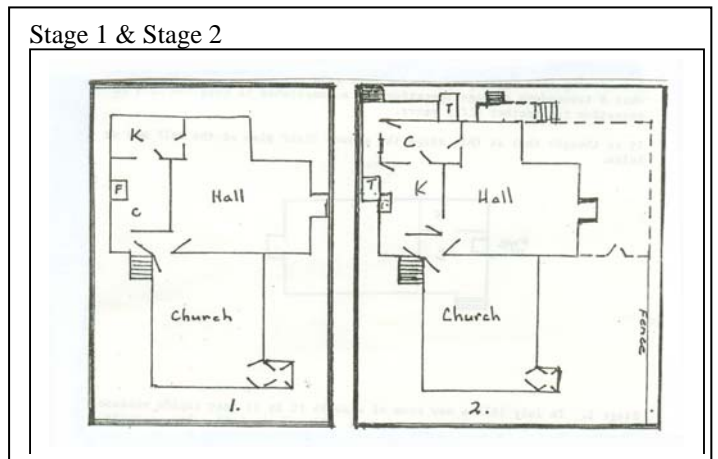
Stage 2. The next alterations had been made in 1943 when plans were made to incorporate sewerage into the main hall. It was decided that entrances to the two toilets would be made from a landing extended from the kitchen, one each end of the landing. A door opened on to the landing from the kitchen.

At the same time the space left in the kitchen was to be used as a cloak room and the room which had been the cloak room was to become the kitchen.

A servery was built into the wall between the hall and the kitchen and the back door of the present kitchen was moved to the end of the room at the rear of the church. A screen was erected in front of the door leading into the church from the hall and the kitchen area.

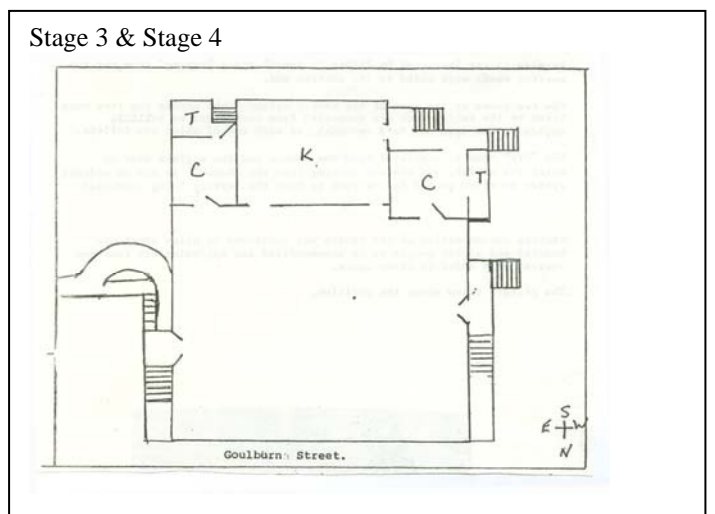
In 1945 more cupboards were added.

The floor plans right show the changes through stages one and two.



Stage 3. This had changed the whole appearance of the hall. Now the entrance to the hall was made through the eastern wall from within the church grounds and the building extended right to the footpath of Goulburn Street.

Stage 4. In 1953 additions costing two hundred and fifty pounds included moving the southern wall of the kitchen area back to four feet from the boundary line, and the Fellowes boys rushed an improvement into the kitchen before Whitsuntide that year a slow combustion stove was added, and a larger sink.



In 1982 the hall was clad.

In 1983 a ramp with a decorative grill in iron work was installed at the entrance of the hall.

19. THE CELEBRATIONS FOR THE ANNIVERSARY

11.8.58 Singleton Argus Reports (Abridged version)

Christian Israelite Centenary Observed

The Congregation of the Christian Israelite Church and a large number of visitors yesterday took part in a musical celebration to mark the completion of extensions to the church and hall.

It also marked the centenary of the establishment of the church in this district.

The service took the form of band recitals by the church band under the baton of M. Hector Gould; hymn singing by the church choir and the congregation.

The Service commenced with an organ solo by Allyn Knight who also accompanied the choir when it sang, in two parts, an oratorio, composed by Pastor David Knight.

The girls' quintette of Mrs Beryl Ricardo and Miss Dorothy Gould (altos), and Misses Catherine Gray, and Thelma Gould, and Mrs Margaret Gould (Sopranos) also sang two hymns.

The visitors were welcomed to the service by Mr. Clifton Gray

Pastor Gray gave the sermon based on Psalm 127.

The first records were put into the church registry book in 1857 when members joined from Cockfighter and at Wylies' Flat.

The first records in the Singleton Register were in 1858, 100 years this year. Among the names recorded was that of David Gardiner, who through the following years proved to be a staunch member of the faith and preacher of the gospel. His latter life included church work in Sydney.

.....

Mr. Gray said that in recent years the trustees decided to purchase the allotment of ground adjoining the present church property in Goulburn Street, realising there was very little room for any further expansion on the present site.

Pastor tells of C.I. Church Progress over 100 years

An interesting talk on the progress over the past 100 years of the Christian Israelite Church was given by Pastor Norman Gray, in Singleton at the special Church service at the Christian Israelite Church last night.

MEMBERS OF THE PAST

In 1871 **Walter Gould**, son of the then **Charles Gould** signed as a member of the church at the age of 12.

Charles Gould was a devout Christian Israelite and a man of influence, both in the church and in the community of his day.

Until he decided to take a trip to England in 1901 he was busily engaged in the milling business with a Mr. King. This business is now known as Gould Bros Pty Ltd. Also remembered for their work in the church are the **Parker Family** of Maitland, and **Horace Gray** from Kempsey. Horace was a vigorous preacher and brought a family of staunch members to perpetuate the work of the church. He was the father of Norman and Clifton Gray, and two daughters were well known music teachers in Kempsey, Beulah and Adah. Both the sons became Singletonians, and contributed to the church

Walter owned a music shop in Kempsey and moved back to Singleton to become involved with Gould Bros timber Mill. He was a student and an interesting preacher. He composed band music and made a great contribution to the local band as his music is still used to-day. He chaired many important meetings until 1943.

Aaron Clarke and Job Bradbury were two men who performed important work for the betterment of the church. Aaron followed **Amos Gould**, holding office in the church, and Job well versed in the tenets of his faith and the scriptures, made a great contribution especially in Sunday School work. Amos assisted in building details and organisation, was father of Hector, who conducted the Brass Band for many years.

Following in the footsteps of his grandfather, Walter, **Ralph Gray** became a preacher in his twenties and found there was a great contribution he could make to the work of the church. He became a forceful and an inspiring speaker and was adapted to handling the young people of the church.

20. SUNDAY SCHOOL ROOMS

The hall served well for social activities and concerts but it did not cater for Sunday school needs. So, in July in 1965 plans were approved for an additional building of Sunday school rooms. Allen Gould contracted for this building for a value of about thirteen hundred pounds. Soon afterwards a printing room and a library were added. Aaron Clarke's house (the original Gould home) (below) was demolished to make way for the Sunday school rooms.



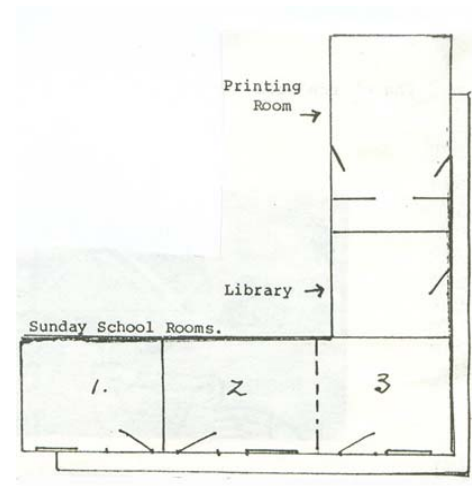
The photograph to the right above shows the Sunday school buildings looking from the west. Sketch below right shows the printing room and library.

SUNDAY SCHOOL ACTIVITIES.

In the 1920's Sunday school classes were taken by Job Bradbury and Walter Gould Senior. The basic text for study was The Catechism for Children, and has remained the text for study, to-day. Classes were given on Sunday afternoons and in later years after church on Sunday mornings.

In the 1930's Jean Chatterton took the younger classes, and gradually Norman Gray took over the older children. When Ralph Gray came to Singleton there was a great impetus to the classes and in setting up of Discussion groups and getting the youth of the church into social activities.

During this time three sections were recognised and lessons prepared for each section. Audrey Harrison prepared a comprehensive set of lessons for kindergarten classes, and for pre school children. Ralph and Beryl set a programme for the Primary classes. Unfortunately Ralph did not see the programme completed. Paul Gray and a few others contributed some help in getting the four year syllabus printed. Bruce and Beryl arranged for an artist friend, father in law to Bert Webber to add the art work, and arranged for a professional printing of the books. These books have been available as a basis for study for the primary group for some time, and they are available for use by any enquiring students or families. Teachers make their own programme for instruction.



For some years Dorothy Crouch looked after the needs of the children. Helpers such as David Gray, Janice Burchell, and many others gave time on roster and filled the need here.

To-day Heather Knight is organising the Sunday school and she has made a delightful centre for the children, having play equipment and decorations in the special kindergarten room. These attract an interest there. Heather has made her own programmes and at present parents of the children are rostered to administer the lessons for the children

Study of the Catechism has been extended with notes by Paul Gray and Audrey Harrison and these have been used for senior study. Some kind of study has taken place of a Sunday ever since the forties. Papers have been prepared by Paul Gray, Rodney Gray, Stanley Gould and many others, and to-day anyone can make a contribution to the programme of discussions.

Each year the children are trained to entertain the congregation at Whitsuntide and time is set aside to have the children present their programme. The Sunday school picnic has always provided a fun day with a picnic and games for children, the youth and adults. At these picnics the girls learned to change car tyres, and the boys competed in cake making competitions. For many years there was a Christmas celebration, and often a concert or play presented by the children. Ginger beer and icecream have been the traditional feast at this time.

21. THE PRINTING DEPARTMENT

Church newsletters have always been printed in this department.

The earliest methods were typing the letters, and then duplicating them on a gestetner machine. At first these were hand turned, and then later electrically operated. If anyone remembers this method they will recall that this was a very tedious task, as firstly one had to avoid contact with ink and try and stop it getting on the sheets which were being printed. The second tedium was the storage of the sheets which had been used. This way of copying continued for some time, and it wasn't until the nineties that the method we now use came into being.

This is photocopying. In this system the page is placed in the holder and a button pressed to work the printer. Each page had to be set up and printed individually. If there needed to be more than one copy of the page the process was repeated. Page two would then be done, and so on

Over the years this system became easier to manipulate, and having the photocopying was a clean method of reprinting.

Just recently we have acquired a printer which automatically prints a whole book of loose leaves. It prints page one, then page two and continues as requested. When the printing is completed the copier machine has the book collated and all we have to do is to present it. If any number of books is required we make a request on the machine and that is what we get.



Stanley Gould has been the operator of this section of our organisation and we must thank him for his patience in handling the machines. It is Stanley who cleans them up, fixes any of the problems, and if he cannot fix them, he arranges for the company to have the machine serviced.

Stanley is a patient and loyal worker and he patiently explains to people exactly how to operate the machine. Thank you for your supervision and your contribution to our printing service.

View of the Library and Printing Room taken from North West 2003



Nancy Gray has been the secretary for typing and printing of all kinds of church literature. She is able to produce invitations, notices, the news letters, and programmes for all occasions and minutes of all meetings and she faithfully posts or Emails these to members. Members are deeply indebted to her for the work she does so happily and efficiently. Thank you, Nancy, for your contribution.

Eastern View of the Library and Printing Room from the East 2005

22. 1982 THE NEW HALL

Even with all the improvements it became obvious that there was still a need for more space. With this in mind land on the southern side of the hall was purchased in 1984. Plans went ahead to build a new hall.

BUILDING THE NEW HALL

Looking at how the hall could be enlarged, it was decided that it would be uneconomical to extend the present building, and that a new hall should be built. A majority vote of members confirmed this decision, and the Committee set to work.

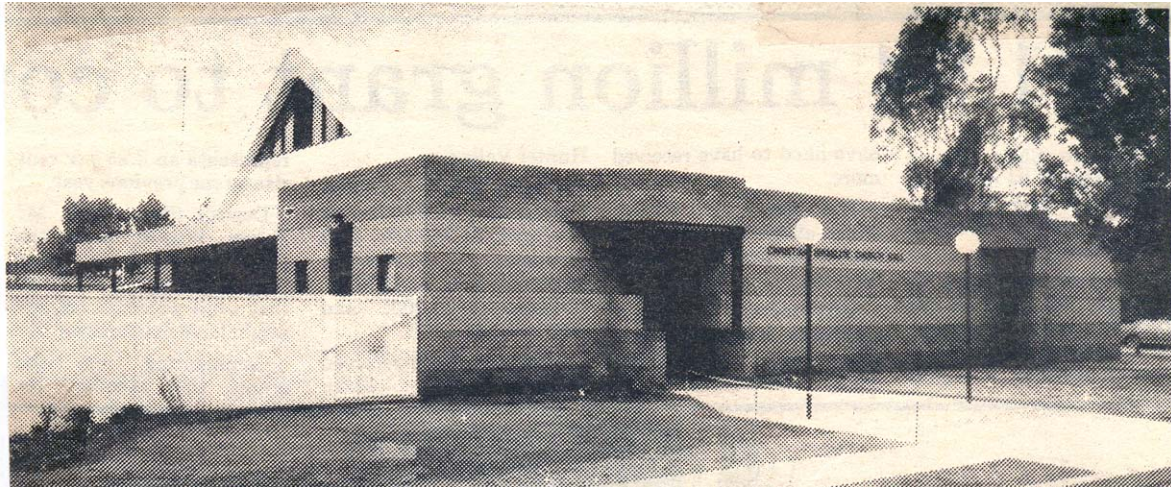
The new Hall would accommodate the growing membership in Singleton and the numerous functions held in the hall. So, at a general meeting a Building Committee consisting of Leonard Gould, Chairman, Stanley Gould, Allen Gould, Neil Fellowes, Reginald Gray and Heather Knight, was asked to look into ways of extending the hall.

After a list of the requirements of the hall was compiled, Architect, John Zaat was engaged, in October, 1984 to produce a design. This he did and the cost was estimated at \$320,000. By January, 1985, The Trustees had approved the plan. Two sets of tenders were called in August, the first for the removal and sale of the existing hall, and the removal of the old house on the newly purchased block in High St., and the second for the building of the new hall. Of the five builders who submitted tenders for the building of the hall, Perram and Toohey were selected and they and Leonard Gould, on behalf of the Building Committee, signed the contract. The hall was emptied early in 1986 and work began.



Above picture featured in the Argus 1986

The old hall and Burgmann's house (above right) in High St were demolished.



National trustee opens Christian Israelite's new church hall

The Christian Israelite Church's new hall was officially opened by the church's national trustee, Mr Bruce Gould.

The four church trustees have been holding their meetings here over the past week, and the opening of the hall was planned to coincide with their visit.

The new hall is situated at the corner of Goulburn and High Streets, and replaces a wooden structure which was demolished in January.

The brick building was designed by local architect, John Zaat, and built by Perram and Toohey.

These people were among the large audience which filled the hall on Saturday night for the concert and official opening.

Pastor Norman Gray gave some background information about the various buildings which had been used first as churches, and later as halls when larger churches were built.

He spoke of the work done by the building committee, Leonard Gould (chairman), Heather Knight, Allen Gould, Neil Fellowes, Reginald Gray and Stanley Gould.

This group had spent many hours meeting to

discuss various facets of the new building.

The architect, Mr Zaat was given the opportunity of pointing out to the audience some of the special features of the hall.

The Shire President, Cr Neil McNamara on behalf of the community of Singleton, spoke of the high esteem in which members of the Christian Israelite Church were held, and congratulated them on the new building.

Pastor David Knight in his talk, gave some of the facts about the Christian Israelite Church and how it began in England in 1822.

Once the speeches had finished, the smallest children began the concert part of the program by singing a number of songs.

Other groups to present vocal items included a ladies sextette, a youth group, and a vocal duet.

A woodwind trio, a piano and organ duet, and an item by the orchestra were also appreciated by the audience.

Since the Church's band had opened the program with a number of items, items by the church choir brought the program to a close.

Chairman for the proceedings had been Mr

Stanley Gould, a local church officer.

With many church members from other centres coming to Singleton for the opening of the hall, the opportunity was taken on Sunday to follow the morning service with morning tea and luncheon, when various members spoke about the church over the years.

Records and scrap books were on display.

A special book has been compiled by Beryl Ricardo to coincide with the opening of the hall, and deals with the history of the church in Singleton over the past 124 years.

The front of the hall is illustrated with its three toned brick arrangement, and the inside of the hall has a central section similar to that of the church. Entry to the building is through a porch and double glass doors into a foyer, and then into the hall. The main hall is designed to seat about 220 people and has a permanent stage at one end. The stage and the floor have parquetry flooring.

The Eastern end of the hall (below) is almost a glass wall with three sets of double doors and windows opening on to a wide ground-level verandah which runs almost the full width of the building. It can be extended at some future date without interfering with the existing facilities. From this area a pathway leads to the back of the church and out to the grounds where many of the established trees have been retained, and others have been planted.



The main hall has two walls of brick and above the bricks there are louvred windows to help with air circulation. Lighting in the hall is by six white glass globular lights with emergency lights in case of power failure. Twelve ceiling fans circulate the air while the walls and roof of the building are insulated. While most of the ceilings of the building are painted an off white, the ceiling in the main hall is a pastel apricot with the roof trusses painted a contrasting red brown. This colour is repeated on the door frames throughout the building, but the internal doors themselves are timber, stained to show the lovely natural grain. The external doors are painted to match the bricks.

The kitchen has cupboards of cream laminex with brown bench tops, and the floor is covered with vinyl sheeting. The large refrigerator, stove and pie warmer from the previous hall have been incorporated into the new kitchen, while four sinks replace the previous two, and a smaller sink is available for smaller functions. There is also a hand basin in the kitchen

Next to the kitchen is a store room to hold tressle tables and spare chairs, while a similar room on the other side of the stage is used to store band instruments as well as music for the band and choir.

Access to the stage is gained from both store rooms which are linked with a corridor which runs along behind the stage. Toilets for men and women can be entered from the music room as well as from the two cloak rooms which in turn open on to the foyer. A window in the women's cloak room looks onto the main hall and can be used as a "crying" room.

The picture below looks towards the stage. The picture right below shows the hall looking toward the kitchen. The kitchen is on the southern side of the main hall and has a servery window with two roller doors providing services to two areas.



On the western side of the hall, behind the stage there is practically no glass thus cutting out glare and heat of summer. On the northern side are the comfort rooms. The tiles are of a yellow colour and are matched by gold laminex on the vanity surrounds. Tiles on the floor are in autumn tones and a small hallway leads to a sickbay and disabled persons' bathroom which has a shower and a toilet.

As with previous projects at the church many members need to be thanked. They have given generously of time, joined working bees, have given financially, some have raised funds, particularly the young group, and helpers have cleaned and tidied the grounds, helped landscape, erect fences, construct paths, turf lawns, and generally fit the hall with necessary items of furniture. As well, tribute must be paid to the building committee and to Leonard, the main link with the builder, for their supervision of the work.



Now, in 2005 the hall has proved to be a wonderful venue for all kinds of productions, and concerts, and is a great asset to the church and its members.

23. WHITSUNTIDE

Whitsuntide is an important season in all Christian churches as it marks the beginning of the Christian church, and we celebrate it each year. The date for celebration of Whitsuntide is 7 weeks after Easter. From our earliest days we all remember the wonderful atmosphere of the Whitsuntide week end. The fellowship, the meeting friends and relations we see often only once a year, the aroma coming from the kitchen, and the happiness of the weekend exude a wonderful memory.

It is this week end which unifies the church members, as we follow the English custom and have a weekend of celebrations. The high point of the weekend is the Feast of Pentecost on Sunday.

In Singleton much planning goes into the preparations for the time. Here the celebration begins on Friday night, continuing on Saturday morning with a service, on Saturday afternoon with a series of prepared addresses, and on Saturday night comes what all the young ones look forward to most of all. A Committee produces an evening's entertainment. The theme for the weekend gives a message and this comes through in community singing, group items, and a play or some performance. There are often solo items and the Choir and Band perform. The practices and rehearsals provide great fellowship and fun for the youth of the church, and a great time is had by all. We invite the people of the town to join with us to celebrate the occasion and we usually have a full to overflowing hall to share and enjoy the fellowship. Truly this is the pouring out of the spirit on the whole group, and it is what we all enjoy about the season.

On Sunday we celebrate the time of Pentecost. This was the time for which the disciples were waiting after Jesus crucifixion, when He promised to send the Comforter. On this occasion the spirit manifested itself and came on the assembled group. This was really the beginning of the church and of Christianity as we know it today. We remember this at Whitsuntide.

A Feast is held to celebrate the time of Pentecost, also members, families and friends have a picnic lunch, a wonderful social gathering and walk, with lots of fun for the kids being together. Sunday night there is a communal feast, of which everyone partakes. As part of the evening entertainment the children present lessons and entertain the adults. After this they are rewarded with a special gift from the Sunday school.

Monday, a sports gathering caters for children of all ages, the youth and adults. There are foot races, three legged races, orange and sack races, and a game of softball or cricket. This is followed by lunch at the church, more sport or fellowship in the afternoon and a final meal on Monday night. After the meal there is a party mode with general entertainment including games and Bible Trivia. This evening programmes officially ends the weekend.

At Whitsuntide, an assessment is able to be made of the work of the church for the year and to give thanks to those regular workers who keep the organisation alive. Many people devote a lot of time to weekly chores, clerical work, printing and any matter which needs someone's attention. Particularly noted is the regular time which officers give to their roles, and members appreciate the mechanism which helps the church function.

This yearly function unifies the whole organisation, and no matter where members live an effort is made by them to attend some centre where this celebration is taking place. Just as at the time of the disciples the outpouring of the spirit sent them out to begin the spread of Christianity, so each year we look to this time as an individual assessment of our lives and a renewal of our relationship with our Master and Lord.

The celebration of Whitsuntide still takes place in England, where there is a holiday and sports take place for the occasion. It is a time for renewal of spiritual lives, and a looking to start again in the Christian life. We carry this message too, and often people are baptised, or others make a further commitment to the higher order of the church. Just as the spirit flowed on the Day of Pentecost, we are sure it flows to our hearts and our church on this week end.

24. THE SINGLETON CHURCH BRASS BAND

In the early 1920's Aaron Clarke had conducted a small group of players, seven Gould boys and Albert Hawkins. This Band was not known to have performed publicly. On April 8th, 1930 the present Band was formalised with Walter Gould, at the age of 70 years as Bandmaster, Hector Gould as Conductor, and Norman Gray as Secretary. Players were: Cornets, Norman Gray, Clarence and Hector Gould Baritone, Clarence Fellowes, Tenor Horn William Mason, Bass, Arthur Gould, Euphonium, Walter Gould Jnr. Tribute must be paid to the work of early musicians, especially Walter Gould Senior who was responsible for much of the music, some of which is still played today in the Hymns, Marches and Selections. Other music in these sets was obtained from the Melbourne Church Band, and some arranged by the Salvation Army.



Greta Bandstand or Rotunda was an early Outdoor service venue in the early 1900's

Tuesday night was Band night, and players were required to pay 1/- per calendar month to support the band. Two Bass instruments were purchased at the cost of about 10pounds each, (approx \$20). A recently acquired Bass instrument cost \$16,000-. Aaron Clarke gave a donation, and the Church granted 130 pounds. Hector Gould reports that the first service outdoors, held at Broke was disappointing as "they played to the birds." Regular successful services were held around Singleton, Branxton, Greta, and Cessnock.

Children of the church who were interested were taught to play. Girls were admitted to the Singleton band in 1979. Women players from the Melbourne band had visited prior to this date. Many players who leave town are always happy to return and play with the group. Long serving member in the band, Mervyn Gould has played for 65 years and Bruce Ricardo played for 15 yrs in Melbourne, and has played for 58 years in Singleton (73 years altogether). Reginald Gray became conductor of the Band after Hector in 1977. The band benefits from help given by Teresa Gray and Kerrie Melamad who have studied music at the Conservatorium of Music, and Peter Knight, bandmaster of the Singleton Town Band, of 25 players and a few visiting returning players.

Several players took their interest to the Central coast and with their families have formed Terrigal Band, which is conducted by Lois Ricardo who is also a graduate of the Conservatorium of Music. This band assists the Singleton Band and supports it. With 20 players on this roll, the combined bands have over 40 players.

The Band is a very popular source of entertainment for both participants and the audience, and is always in great demand. Functions during the year give an incentive for practices. Christmas, has been celebrated since 1953, with the Annual Carol Programme in the park. The Whitsuntide programme is held yearly. There are Variety and Band concerts, and performances for the nursing homes and retirement centres in town. Help is given in other church centres when requested. Kempsey, now replaced by Bonnie Hills, and Sydney, are popular venues for our performances. We thank the players, the organisers and all the people who research and prepare the music. This is its 75th year (2005), and special celebration is planned for October 22nd.

BAND MEMBERS LISTED TO PLAY WITH THE COMBINED BAND FOR THE 75TH BAND ANNIVERSARY

**Terrigal **Windsor ^Sydney #Bonnie Hills*

Cornets and Trumpets: Mervyn Gould, (longest playing member), Stanley Gould, Kenneth, Rebecca, Charlotte, Jonathan and Paul Gray, Bradley*, Michelle*, and Renee Garraway*, Linda*, Timothy* and Louise* Ricardo, Fiona Stoddard*, Lana Dwyer*. **Soprano Cornet:** Linda Ricardo* **Flugal Horn:** Teresa Gray, Jennie Ricardo* **Tenor Horn:** Cecil Fellowes, Reginald, Sarah and Timothy Gray, Kerrie Melamed, Jennie* and Angela* Ricardo. **Bass:** Leonard Gould, Neil Fellowes, Paul Ricardo* and Luke Garraway*. **Baritone:** Neville and Marc Gould, Anthony Gray Nadia Ricardo*, Bob Stoddard*. **Trombone players:** David Gray, Bruce Ricardo (oldest member), Singleton/Terrigal, Phillip Stoddard*, Darren Gray*. **Euphonium;** Peter Knight, Donald Gray, Benjamin Ricardo*, James Harrison**, and Lachlan Armstrong**. **Percussion - Piano - Librarian** Beryl Ricardo*. **Conductors:** Reginald Gray & Lois Ricardo*.

Other players who join the band on occasions: Linda Brotherton, Annette Dwyer*, Andrew Gould, John and Rodney Gray^. **Retired** Allen and Jeffrey Gould, Perry Shaddock. Heather Knight,. **Deceased:** Errol Mason, Peter Gould, Allyn Knight, & Harley Gray. **Players who have left the town** A. Delaney Eric, Victor, Colin, Noel, Ian, Lesley, Hilton, Alvin & Malcolm Gould, M Beardslee, Carolyn Armstrong, Colin Shilton, Bruce Fellowes, Paula Manning, Janet Villata, Julie Shearman, Sandra Pethick, Ross Gray and others.

JUNIOR BAND Directed by Beryl Ricardo: Angela and Linda Ricardo, Renee Garraway, Jessica and Jonathan Gray, Lana Dwyer. Lachlan Armstrong and Joel Gruber.

THE CHURCH CHOIR

The church choir has been operating since 1946. At a meeting in 1946 William Mason moved that Hector Gould be given the work of conducting the singing. A night was set aside for practice of singing of hymns. The practice was to last for a half an hour. The singing became popular and soon the young people decided they wanted to sing part songs other than hymns for special occasions. So, with Betty Gray as pianist the group established itself as the church choir. Hector Gould was asked to conduct, and he reported that of 15 members only one member of the choir was over 16 years of age, and that was Ralph Gray.

Members of the choir were: Betty, Gwen, Joan, Lesley, Victor & Mervyn Gould, Shirley, Harley, John & Ralph Gray, Elva & Cecil Fellowes. Soon after Audrey and Beryl Gray

From time to time the choir would render a number of items for about 15-20 minutes prior to the Sunday night service. It was not long before older members joined the group, and we began using the choir in our services.

The first milestone for the choir was its part in the first broadcast at a service live over radio. This was actually performed at the Radio station at 2CK Cessnock when the choir led the singing group for the occasion. Hector relates that the trip had a tense beginning as the bus which had been hired met with a hold up and when they left Singleton they were well behind time. Fortunately the driver made it in about 30 minutes which was excellent timing for those days. Anyone on the bus would well remember that ride! Thus began the regular broadcasting over local radio stations, and records were made to save the whole group having to be present for the broadcast.

The next choir highlight was an invitation to perform member David Knight's Oratorio, "The Praise of Zion" for the Salvation Army Group in Sydney, in Congress Hall. It was conducted by David and Reginald, and accompanied by Organ, Paul Ricardo and Piano Beryl Ricardo. This was a memorable occasion and was one which will long be remembered.

A great success was won in 1981 when musicians and choir, and children together under Lois Ricardo's Baton with help from her sister Julie Bevan, produced "The Music Machine", a musical for all ages. It was very popular and has since been produced by the next generation and very much enjoyed by all involved.

Reginald Gray became conductor in 1977. until this year (2005), when Heather Knight has taken the position. Accompanists have included, Betty Gray (Graham) the first, Joyce Bradley (Lines), Allyn Knight, Beryl Ricardo, and at present Dorothy Crouch (Gould). David Knight was available until he suffered a stroke, and Teresa, Rebecca and Charlotte Gray may also accompany if required.

The choir meets weekly and provides an interest for its members by singing all kinds of music. The repertoire provides music for all occasions.

PRESENT CHOIR MEMBERS

Most of the choir members have been members for many years. New members would be most welcome. If you feel inclined come and join in!

Sopranos: Thelma, Ann Gray, Kay and Myrl Gould, Catherine McPhee, Kerrie Melamed, Joyce Shilton, Jennie Ricardo*, Betty Graham^, Shirley Mercer^, Michelle Garraway* Carolyn Gray.

Altos: Ruth Gray, Beryl, Lois* and Nadia* Ricardo, Audrey Harrison, Dorothy Crouch, Janice Burchell, Teresa Gray, Muriel Gould#.

Tenors: Neil & Cecil Fellowes, Stanley Gould, Reginald Gray, Ben* and Tim* Ricardo.

Bass Jeffrey Gould, Paul Gray, Mervyn, Lesley# & Marc Gould, Paul Ricardo*, Phil Stoddardt * James Harrison ^

Occasional singers Debra and Belinda Gould.

*Terrigal ** Windsor ^ Sydney # Bonnie Hills



PART 5

The Argus 1953

26. SPECIAL SECTIONS

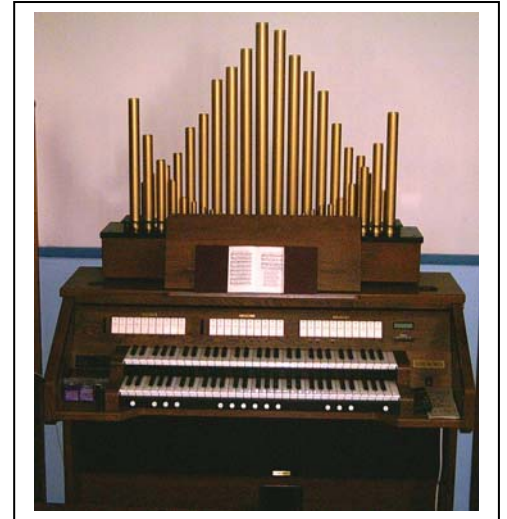
MUSIC COMPOSED BY MEMBERS

David Knight

- The Oratorio "*Praise of Zion*"
- A Cantata "*Thus Said the Lord*"
- An Arrangement of the *Lord's Prayer*, and Hymns including numbers 37,59,61,63, 120, and 128.
- Arrangements for tunes already played by the band, e.g. hymn 59 and his own Moment by Moment, March On.
- Choruses and songs

All Things are Possible
Believe in God
Bless the Lord O my Soul
Here we Are
I am Happy Today
I am the Resurrection
I want to be Like Jesus

It's a Good thing to Praise the Lord
I Want to Be Like Jesus
Moment By Moment
O Thou Adam, What has thou Done
Return O Lord Unto the Many
Thanks be to God
This is the Season to Prepare



*The Current organ
AHLBORN - Galanti*

Teresa Gray

Is Your Candle Lit
Sing unto the Lord
Band arrangement
Music for "Job"

Kerrie Melamed

Jubilee
A fanfare
Wedding Music "*Now we are one*"
Music for "Job"

Rebecca Gray

Folk music
Easter Song

MUSICALS

- 1981 The Music Machine
1989 The Race is On.
1990 Job. An original script written by A.Harrison & others
Music by Teresa Gray and Kerrie Gray (Melamed)
1991 Music Machine repeated.
1992 Beauty & the Feast, Sydney, Singleton, Terrigal by one cast, and at Windsor by a second cast.
1992 Wise Guys
1997 The Gift Goes On
2005 The Love That Changed the World (In preparation as this book is written)



THE ORCHESTRA

The Orchestra in the form it was in 1968 does not exist now. We have a number of instrumental players, and they come together when required. The occasions when it performs are at Whitsuntide, and often at church services, to accompany the congregation and occasionally give an item.

The greatest effort the orchestra made was for the performance of "The Music Machine" first of all in 1981 and in 1995. This was a wonderful effort on behalf of the musicians and the players in the musical.

We are fortunate to have players for most instruments, brass, flutes, clarinets, strings of all families, and guitars. Small groups will perform, and the youth group entertains with guitars and often solo instruments.

CONCERTS

The earliest musicale in 1956 began a tradition of a yearly Variety Concert which has lasted through to today. Lally Knight, mother of one of our greatest musicians, David, saw the need for children and people in the group to use their talents. She asked for volunteers to perform and soon had a concert together.

At first the programme consisted of a Biblical play in which adults as well as young people took part, and people who could play an instrument or perform in some way were invited to join the concert. It was a great value to people learning an instrument or the piano to perform before an audience, and gave them confidence to face examinations with a positive feeling. The choir and band were asked to present items, and the concert became a yearly presentation.

It was for this concert that the orchestra came into being. Some adults played but did not feel proficient enough to give solo items and were happy to join a group to perform. Time did not permit three practices a week, as most already belonged to both Band and Choir, so the orchestra took a back seat and it comes into life on different occasions, particularly at Whitsuntide, or for an item on occasions through the year for services.

At the time the variety concerts began there were already an Easter and a Band Concert, so over the years these have all been incorporated in the Variety Concert held towards the end of the year. The Whitsuntide concert is still held on Whitsaturday night. This concert is arranged around the theme for the Whitsuntide season.

The concerts have been a great way for our group to meet with many people in the town and share our great moments with them. There are regular guests who look forward to the yearly entertainment, which give the Brass Band, the Choir, artists and students a reason to practice and reach performing standard. One visitor expressed the sentiments of the audience when he said that this entertainment keeps music alive in Singleton.

RECORDINGS

Tapes or discs are available for those who are unable to read, and who wish to hear the reading of the communications. These were read by David Knight and are currently being read continuously through the Web Site. Public hymns, and Christmas carols, are recorded on tape or CD and these are available for purchase.

SOCIAL GATHERINGS

In 1945 a tennis club was formed for members 21/7/45 and lasted until 1985.

In 1954 a formal social committee was set up, and this was revised in 1957, and from then on regular entertainment has been organised.

CONVENTIONS AND KIDS KAMPS

The first group meeting was held in 1947 at Silverwater with Nellie Fellowes as Camp Mum. The purpose of the camp was to promote fellowship, study and provide a good time for all. It was a great success and since then there have been many conventions and Kids Camps. These have been listed in the Time Line at the beginning of the history. At these gatherings, fellowship, study and lots of fun activities have been held. Music has played an important part in these meetings and anyone who plays an instrument is encouraged to play in a community group. From these functions we have encouraged some brass players and at present have a small Junior Band.

Places where camps have been held are in Victoria, at Healesville, and in New South Wales at Lake Macquarie, Narrabeen, Penrith, Galston Gorge, Naamaroo, Fitzroy Falls and others.

YOUTH GROUP

At present Jennie Ricardo and Alyce Garraway organise a Youth Group for children aged 10-15. Outings, party afternoons, sleep-overs and now practice for a Musical which they hope to produce early next year 2006, are part of their programme. Children from all N.S.W. centres attend when they are able.

27. OUTREACH OF THE CHURCH

THE INTERNET

The Christian Israelite Church web site gives a comprehensive coverage of the church doctrine and activities. It includes many articles, items of church literature and all issues of the church magazine "The Latter Rain". The site attracts a lot of interest from people researching the church, averaging around 800 visitors per month.

A separate webserver broadcasts to the internet 24 hours a day 7 days a week. Broadcasts are via a "Shoutcast" server and also via a public service, "Paltalk". Instructions for logging on to the broadcasts can be found on the church website www.cichurch.asn.au.

The programmes include the reading of the Journal of John Wroe, the founder of the church. Also included are a number of services recorded live at the Sydney Church and various recordings of hymns sung by members of the church. The cycle takes about 3-5 days. Live services are broadcast from the Sydney Church every alternate Sunday.

The screenshot shows the homepage of the Christian Israelite Church website. At the top, the title "Christian Israelite Church" is displayed. Below the title is a logo with the letters "CI" inside a circle, with the text "First to Live" underneath. The main heading reads "Welcome to the Christian Israelite Church's web site." Below this is a quote: "Jesus said: 'If a man keep my saying, he shall never see death' John 8:51." Further down, another heading says "Welcome to the Web site of the Christian Israelite Church." followed by a paragraph: "Christian Israelites hold the hope of the life of the body, that is to be preserved alive by the power of God until Jesus Christ returns. This hope, we believe, will be the fulfilment of promises in scripture to a remnant of the descendants of Israel, namely the 144,000 spoken of in Revelations-Christian Israelites. We combine the teachings of both the Old and New Testaments, believing that Jesus Christ was the sacrifice for our sins, but also believing that to obtain immortal life of the body God's laws need to be kept." On the left side, there is a vertical menu with links to various sections: Home, Online Broadcasts, Statement of Belief, Vegetarian Recipes, Lifestyle, What's New Page, Locations & Service Time, Latter Rain, Coming Events..., CIC Feedback Form Page, Music, Literature, CIC History, Catechism, KJV Bible, Apocrypha, New Testament Names, Old Testament Names, The Ten Commandments, and CIC Table of Contents Page. At the bottom right, a box contains the text "Web Site reference is <http://www.cichurch.asn.au>".

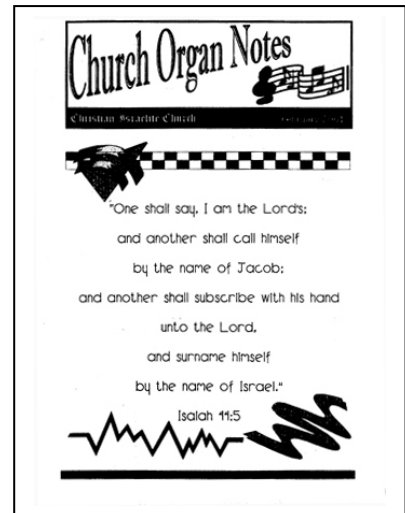
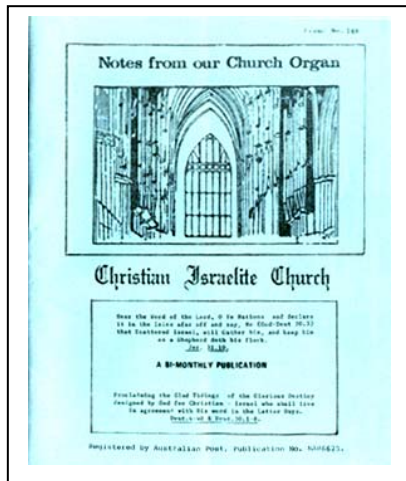
THE NEWSPAPER

The first regular magazine production was from Melbourne in 1945 known as “Our Church”. It was the work of a Progress Committee put out by Ralph and Marjorie Gray and Mervyn Eastes, intended as a weekly paper. Its purpose was to include items of interest from the various church bodies to help draw members more closely together and to create “a spirit of brotherly love” (Reuben Eastes). It included a number of items about Singleton, and a few instructional articles written by people, but it had only a short life. (see copy of the over)

In Singleton in 1948 Ralph Gray began a Bible Study Group, CIBSG. Lessons were sent to members and friends. John Knight continued this work which was the beginning of the Church Organ Series. By 1956 Ralph had 10 sections in this study course.

In 1964 David Knight, as Editor started a similar magazine which became known as “Notes from our church organ”.

It was produced every two months and provided reading for all age groups, and it reported church activities and matters relating to doctrine and Christian living. (see copy of the cover)



Since 1970 Paul Gray edited the paper and two sections were added, the first for “under Teens” Jean Chatterton, Heather Knight and then Sandra Pethic. A section for “Teenagers” was written by Janice Warfield (Burchell).

It took a new form in 1982 and became known as The “Church Organ Notes” and publication continues to be circulated bi-monthly.

At this stage it still included news and reading matter on various topics, until “The Latter Rain” came into being in 1992. It was amagazine and the Organ Notes remained a newsletter. It receives contributions from each of the church locations, and keeps everyone in touch with events which take place throughout the country. This is collated in Singleton by Nancy Gray, 2005. Stanley Gould and Nancy print it, often with volunteer helpers. The collation of the magazine has been a social event over the years. Nancy now sends a copy by email to those on the Internet

Christian Israelite Church	
CHURCH ORGAN NOTES	
NEWSLETTER	
FEBRUARY 2005	
WEB SITE: www.cichurch.asn.au	
EMAIL ADDRESS: cichurch@cichurch.asn.au	
Dates at a glance...for the year in advance!!!	
11:30 A.M.	SUN 8 MAR 05 WHITSUNDAY MEETING - SINGLETON
11:30 A.M.	SUN 20 MAR 05 PALM SUNDAY - SERVICE SYDNEY
9:30 A.M.	FRI 25 MAR 05 GOOD FRIDAY - SERVICE SYDNEY
2:00 A.M.	SUN 27 MAR 05 DAYLIGHT SAVINGS ENDS - WHEN IT IS 2:00 A.M., MOVE THE CLOCK BACKWARD SO IT BECOMES 1:00 A.M. (GAIN ONE HOUR).
	SUN 27 MAR 05 EASTER SUNDAY
	THUR 6 MAY 05 ASCENSION DAY
	SUN 08 MAY 05 MOTHER'S DAY
	FRI 13 MAY 05 WHIT FRIDAY
	SUN 15 MAY 05 WHIT SUNDAY
	SUN 17 JUL 05 LAST SUNDAY OF 70 DAYS
	SUN 24 JULY 05 FIRST SUNDAY BACK IN CHURCH
	SUN 04 SEP 05 FATHER'S DAY
7:30 P.M.	SAT 22 OCT 05 BRASS BAND 75TH ANNIVERSARY CELEBRATION (VARIETY CONCERT) - SINGLETON
2:00 A.M.	SUN 30 OCT 05 DAYLIGHT SAVINGS BEGINS - WHEN IT IS 2:00 A.M., MOVE THE CLOCK FORWARD SO IT BECOMES 3:00 A.M. (LOSE ONE HOUR).
12:00 A.M.	WED 14 DEC 05 MIDNIGHT MEETING
7:30 P.M.	SUN 18 DEC 05 CAROLS IN THE PARK - SINGLETON
	SUN 26 DEC 05 CHRISTMAS DAY
	SUN 01 JAN 05 NEW YEAR'S DAY
	SUN 09 APR 05 PALM SUNDAY
	FRI 14 APR 05 GOOD FRIDAY
	SUN 16 APR 05 EASTER SUNDAY

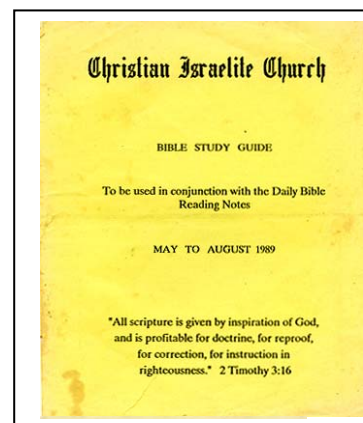
LATTER RAIN

“The Latter Rain” is a general magazine used as an outreach. The idea of latter rain comes from the fact that the moderate early rain comes in autumn. It is needed to prepare the ground for ploughing and planting the crops. It is symbolic of the first gift of the Holy Ghost, needed to establish the early church. Heavier rain in spring helps the crops mature and we like plants must grow spiritually in readiness to receive the latter rain to prepare us for Christ’s return.

It provides reading on scriptural and doctrinal articles to suit all ages of readers. As well as children’s stories the magazine seeks to include thoughts and interesting facts which may assist in bringing the reader to a greater understanding of God. It educates on Biblical History and deals with topics in which people are interested. doctrinal articles, health matters, cooking recipes and general topics. Lynne and Rodney Gray edit this and receive communications related to articles from many sources. It is produced quarterly and articles and contributions are welcome. The magazine is available on request.



There is a set of **DAILY BIBLE READINGS** with notes. These readings take the reader right through the Bible. These were prepared by Rodney Gray in 1971 and contain contributions from many helpers.



OTHER OUTREACH AREAS

- 1 Mission Trips held regularly, since 1950. For many years a yearly trip to Kempsey was a favourite. Funds were raised by Betty Smith, and the Bus Company did the rest to provide a happy social weekend for both Singletonians and Kempsey folk. Each year we have regular outings and recently our Kempsey trip has been replaced by a Bonnie Hills week end.
- 2 In 1948 radio Services were begun. The first services involved taking both choir and band to Cessnock to broadcast the service given by the Preacher. Other stations at Newcastle Kempsey and elsewhere were used, and before long we made records and tapes to save the whole group needing to attend. .
- 3 There are cassettes and discs with readings of the communications available for people who need assistance in reading. Several tapes of hymns have been recorded for congregational use, and tapes of the Band are available.
- 4 There is a Christmas Carol programme in Burdekin Park yearly. A Christmas carol recording was made and is available on disc or tape.
- 5 Sunday School Lesson Books are available for Primary school children and are available on request.
- 6 Church literature and a bi-monthly newsletter are available on request.
7. Regular public services are held, as advertised in most church centres, and concerts twice a year. Concerts entertain regularly and let the presence of the church be known. Most popular of these are the Whitsuntide concert, and the Variety concert. Each year we have Band and Choir Christmas concerts at the Nursing Homes and other centres in town.
8. Discussion groups are held at the church, and public services are conducted on a regular basis.

28. EVENTS OF INTEREST

THE FLOOD OF 1955.

By lunch time of Thursday 25th February, 1955 we knew that we were going to have a flood, the biggest one yet we were warned. The two main streets in Singleton, John and George Streets, all the streets interconnecting them, and all streets running from them were raging torrents of water. Most houses within the area became inundated with water. People moved their possessions to as high a level as they could in their homes, and moved out looking for a place without water so they could wait for the water to subside.

Our church is built in Goulburn Street which runs from George Street towards the river on the north east and believing that the hall was higher than other places around it about fifty people sought refuge there. Those living in the area moved out of their homes hoping to escape the water. The river which normally flows at about 30 ft was running at 51 feet at its highest and hardly a home escaped some damage. Fortunately our hall only had about two feet of water, and the church had about two foot six inches

Neil Fellowes with his brothers and sisters and parents lived two doors down from the church and they all moved into the hall. Neil tells this story of his experience there.

“My memories of the 1955 flood start when my brothers and I went out to help other people lift their furniture up high out of the reach of the water, not thinking of our own place in Bishopgate Street. When we headed for home we found the water lapping the floor boards and still rising fast.

After raising our own furniture up on tables and beds we went over to father’s workshop which was his joinery works next door to the house, (it is now the Singleton Enterprise workshop) and lifted what we would up on benches and anything we could find high enough to put machinery on, and by this time we were paddling round in ankle deep water inside the workshop.

Father decided to shift the family over to C.I.C Hall in Goulburn Street behind the church. There were 14 of our family, and 4 other families in the hall with us. Clive Nichols and his family, Ronald and Ann Aust, and their three month old baby, Brian Vitnell and old Mrs Smith and her 2 dogs, about 16 people plus a few children in all

We paddled around in about 20 inches (50 centimeters) of water in the hall at the peak of the flood, and we slept on tables and old church benches put up on chairs to keep them out of the water.

The hall had a large fuel stove and when the water started to go down we dried out the stove and lit it up with dry wood found in the ceiling of the hall, left there from extensions carried out in years past. Along with tinned food and flour and what ever we could find in cupboards around the neighbourhood, we started having hot meals again. Ronald Aust was a pastry cook by trade and started making pumpkin and grammar pies, from what was fished out of the water as it floated past.

Two semi-trailers loaded with green banana had left Queensland headed for Newcastle to be loaded on a boat for export on the Thursday before the flood and when they reached Singleton could not go further because the Highway was blocked and by the time the highway was opened 3 or 4 days later the boat had sailed and the bananas had nowhere to go. Drivers said they couldn’t take them back to Queensland so rather than dump them the resourceful Controller, Clive Bourke said “Don’t waste them, we can use them”(and I being the only other person in sight) said pointing to me, “He knows his way around town. He will show you where to leave them. “

So armed with a list of drop off places and 2 truckloads of bananas we proceeded around town to places like the Hospital, High School, St. Cath’s School, and all the halls around town, and anywhere we could find someone to take them. We finally unloaded the trucks and they headed back to Queensland and Singleton ate bananas for weeks after. When they finished I did not want to see another banana again. BUT they were good eating at the time fat and just starting to ripen.”

As the flood was rising the mayor in an army duck travelled through the area and reported that the water there was a raging torrent and running at about 20 miles per hour. We were fortunate that the church property did not suffer great damage, but when the water subsided it left quite a mess to be attended to. As many members had been affected in their homes they found they had two areas to put back in order again.

Here is a photograph of the Ricardo home on the right, and the house next door. The water line on the home shows the height to which the water came. It was just one block away from the hall. The water was deeper here than at the church because the church was built a little higher than the home, but the picture gives an idea of the terrifying situation at the time, and the thought that the water could keep on rising adding an extra unknown fear. Homes of members nearby had four feet eight inches of water and suffered great destruction, but the hall was able to house the people there especially as the water subsided.



As the water receded people moved back to their homes to clean up, or they moved to the few places which were not inundated by water. Fortunately people were able to team work and restore the buildings back to normality. The church had about two feet of water in it and lots of mud. *We were grateful for helpers who came from nearby towns with squeegees to help scrape mud out of the buildings, but until the water supply was restored little headway on cleaning up took place.* Electricity was a while being restored. Once town facilities of water and electricity were working the task of cleaning up became much easier. It was only a matter of a few weeks before we could meet in the church again.

THE HAIL 1996

Another disaster was the hail storm of 1996, though this was not quite as destructive as the flood

A photograph enclosed shows the damage done to the roof of the church necessitating a complete retiling of the roof. With the holes caused by broken tiles water was able to seep through into the church and cause damage to the furnishings and floor. The affected rooves were covered with plastic, and then operation clean-up began to restore furniture and floors and walls.

While repairs were effected meetings were held in the Hall which escaped damage.

Photos to right show above the tarpaulined roof awaiting repairs, and below the retiling in process.



29. CONCLUSION

The achievements of the early members of the church have been an inspiration to those who followed them. We have a group of devout members who have contributed to all areas of living in the community, and it would be hard to single out individual names. The willingness with which they have applied themselves to all aspects of living has created a feeling of empathy with the citizens of the town and a good will within the church. The fact that we have so many supporters for our public functions gives us a feeling of stability, satisfaction and achievement.

Some areas in which the members have wholeheartedly contributed are:

Local government

Serving as an alderman on the Singleton Council, and working for the Council as an officer in Economic Development.

Commerce

Members have operated their own business creating employment for all sections of the community including church members in the following:-

The Saw Mill, joinery and hardware in the Timber Industry, Music and Piano Tuning, Electrical stores, with sales of and repairs for all types of equipment; Air conditioning, Television, Real Estate, Grocery, Drapery, New Car and tractor sales and service, Building of all kinds of homes, Painters, Medicine; including Nursing, Physiotherapy, Homeopathy, Chiropracting, Naturopathy, specialised areas of the Coal industry; and electricity, departments of the Soil Conservation, Hospitality, Journalism and all types of farming.

Education

An area which our people supported while actively involved in Parent and Citizen Organisations as floor members, presidents and secretaries, Norman Gray was instrumental in helping with the purchase of land for the school complex at King and York Streets, the High School, and Clifton Gray was instrumental in establishing the Technical College. Members have become teachers in all areas, kindergarten, primary, high school, technical colleges, university and music.

Service Clubs

Apex Our men became foundation members and served there until their age moved them on.

Rotary Members past and present joined this club which provides service to the community and which promotes business ethics.

State Emergency Service Organisation

Many of our members have made loyal and practical contributions here, being on call to go anywhere in the state at any time. Several State Awards have been earned here, by ladies as well as men.

Neighbourhood centre- providing community services- initial foundation committee

Scouting and Guiding

This is an area in which many of our ladies have taken a part and led or supported in the area for many years, several have gained State recognition for work with Brownies and Guides. We also supplied Cub leaders.

Meals on Wheels service

This has been undertaken by some members.

Red Cross and Country Women's Association

This has attracted some members.

Ecumenical

Town and ecumenical activities are supported by our members where possible.

Some members take part in the Entertainment activities of the Town Band, the Drama Club and Musical productions.

Perhaps our greatest gift to the community is our effort at Christmas time to bring carols to Nursing homes and to present a carol programme in the park. This has taken place ever since 1953,

We thank all members who have helped establish and promote the work of the church.

30.

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Minutes of the Half Yearly Meetings held in the church
Minutes of the Trustees of the Church
Minutes of the Band
Minutes of the Committee Meetings held since 1950.

Scrap books kept by L. Knight, Allyn Knight, B. Ricardo and others.
Individual scrap books and photographs from
Brian Fellowes, Dorothy Crouch, Myrl Gould, Rachel Gould, Belinda Gould
Les Kelly
Photographs taken recently, and especially for the history,
 Marc Gould, Paul Ricardo, Margaret Beardslee,
"The Singleton Times" 1862
"The Singleton Argus Files" - kept by Robinson family and Historical Soc.
 Margaret Gould's article on the new hall "Argus" 1986

Walter Gould's private papers.

Thesis on "The Christian Israelite Church in Australia" Lynne Gray.

Notes kept by N.Gray and C.Gray.

The information in booklet published in 1986 "124 Years of History" Beryl Ricardo.

Church Registers for Baptism, Marriages and Births.

The 1926 Back to Singleton Booklet.

Municipal Council Minutes 1890-1900
Donald Gray Maps
Council Building Permits 1938-1969
Municipal Council Rate Books 1866-1890

Interviews with people in the church.

Assistance given by Proof readers: Paul Gray heather Knight and Bruce Ricardo

Statement of Belief

The Christian Israelite Church beliefs can be fully supported by the Scriptures.

Here is an outline:

We Believe

- * In God Almighty creator of all things (Genesis 1:1).
- * In the existence of Satan, the Devil, in whom God allowed iniquity to be placed (James 2:19; Ezekiel 28:14,15).
- * That God created a spirit-existence in which the devil manifested evil and caused some of the spirits to rebel against God (Isaiah 14:12-14; Jude 6).
- * That God created our physical world, to which each person comes with a body and a soul made alive by a spirit from the spiritual creation (Luke 9:55; Genesis 2:7).
- * That God gave His people instructions on the way they should live, which instructions were "*for their good always*" (Deuteronomy 6:24).
- * That all have sinned and come "*short of the glory of God*" (Romans 3:23; 2 Corinthians 5:19).
- * That God has reconciled the (whole) world to Himself through the sacrifice of Jesus (John 3:16,17).
- * That through belief in the sacrifice of Jesus believers are counted as righteous before God, and can be assured of the resurrection of their souls (a Spiritual body) at Jesus' return (1 Timothy 4:10; 1 Corinthians 15:44).
- * That there will be a small number who will fully prove their faith by a work of true obedience to God's instructions and will thereby receive the prize of the highest calling of God, the redemption of spirit and soul and body - this living mortal Body made Immortal without seeing death (1 Thessalonians 5:23; Revelation 14:1-5; Hebrews 11:39,40).
- * That Jesus Christ will return to this earth again, subdue the power of Satan and reign forever and ever, (Revelation chapters 19 and 20).
- * That the return of Jesus Christ is near and we are living in the period described in Scripture as the latter days (Matthew chapter 24; Mark chapter 13 and Luke chapter 21).
- * That there are promises in the Scriptures especially to Israel - God's chosen people (1 Peter 2:9).
- * That although Israel of old did not accept the challenge of spiritually being God's peculiar people, a remnant of their descendants will come forward in the latter days to fulfill the obligations and receive the promises (Revelation 7:1-8).
- * That the Mission of the Christian Israelite Church is to awaken the lost ten tribes of Israel to this special inheritance to be the physical Immortal "Bride of the Lamb" and to be the vehicle for the task of bringing them all together at God's appointed time (Matthew 10:5,6; Revelation chapter 19).

We believe that God is the absolute Judge and Arbiter and that we as His servants have an obligation to respond to what He puts in each heart, and that whilst we seek to proclaim and discuss our beliefs, we have no right to contend with other people about them.