

*Greetings,*

*The Christian Israelite Church Sanctuary in Sydney, Australia, was built in 1853 – so this year, 2003, it is 150 years old. We have taken this occasion of the Sesquicentennial Celebrations at Sydney Sanctuary to produce this booklet on “A History of The Christian Israelite Church in Australia”.*

*Many people say that they find history “boring” – but that is probably because it has not been presented in a palatable way! We are what we are largely because of the past, and indeed most of the Bible is a history book. It is interesting to note how many Christians are happy to seek to learn from the historical events recorded in the Scriptures over two thousand years ago, but do not see the opportunity of being able to also learn from more recent history – say over the last 150 years.*

*This booklet presents a brief history about the Christian Israelite Church in Australia particularly in the mid to late 1800’s. It details Preachers who went out to proclaim the hope of the life of the body, places where bodies of members were established, and presents a summary of the beliefs that motivated those Preachers to go forward.*

*Sydney Sanctuary has always played a prominent part in the mission work of the Church, and there is a strong belief among some members that the fruit of the seeds sown by those early preachers will literally first return to the place from where they were sent out. The belief in the ingathering of the Lost Ten Tribes of The Children of Israel is a hope still remaining to be fulfilled in the future, and is based on bringing together individuals who truly believe in those promises.*

*In this 150<sup>th</sup> year in the life of the Sydney Sanctuary let us think of the parallel of our bodies as being the temple of God. Let us look earnestly for the return of Jesus Christ when those who are alive will be changed from mortality to immortality without passing through physical death. The physical bodies of these believers will truly become the Temple of God to all eternity.*

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# The Beginnings of the Christian Israelite Church and John Wroe

John Wroe was born in Yorkshire, England on 19<sup>th</sup> September, 1782, and through various misfortunes, he left school at an early age and was sent to work. As a lad he had a very hard life in his youth, being much imposed upon by his relatives, but in his middle years he turned to a religious life, which he was to follow with unabated zeal for the remainder of his life.

He received his early message and call to the work on 12<sup>th</sup> November 1819, and on the 24<sup>th</sup> October 1822 commenced regular meetings in a room at Bradford in Yorkshire. He was commanded to go into all nations, and on the 14<sup>th</sup> December 1822 he commenced to preach the doctrine regarding the redemption of the Spirit, Soul and Body to those who would seek, through obedience and love, to fulfil the complete Will of God. He was commanded to call the group the Christian Israelite Church because it combines the belief in Jesus Christ as God's Son, and the promises made and instructions given to Israel. The last communication was given to him on the 18<sup>th</sup> January, 1863. On more than one occasion the 14<sup>th</sup> December was mentioned as having special significance, so every year since then the Church holds a special service to commemorate this event.

During the course of his ministry John Wroe travelled into many countries including Australia, USA, France, Germany, and other countries in Europe, where he established groups of believers. During the years 1822 – 1863. He visited Sydney, Australia on five occasions, and actually spoke in the Sydney Church which is now celebrating 150 years of service.

John Wroe was given many visions

and communications, all of which are based on the Old and New Testaments of the Holy Scripture. These have been recorded in Volumes called Divine Communications, and are used for gaining understanding and interpretation of Bible passages, particularly in relation to God's Plan for the Physical Redemption of Israel.

During his lifetime John Wroe frequently impressed upon his hearers not to follow him as anything more than a man, for he was but human, but to follow the Spirit, of which he was merely a mouthpiece. When reading through this booklet you will notice that Liverpool, NSW was one such centre that had this problem. Many fell away from this group because John Wroe believed they were there only for him, not for the vision. He said time and time again that if what he said did not agree with the Scriptures that people should not accept it.

The Christian Israelite Church in Australia was also the first in Australia to have a designated Female Preacher. Some denominations have only had female preachers in recent years, and others are still arguing over whether they should have female preachers or not.

This Supplement celebrating the 150<sup>th</sup> Anniversary of Sydney Church, looks more closely at the work which John Wroe did in Australia generally and in Sydney specifically. The main article details where groups of believers (bodies) were established, and briefly what happened to them. From analysis of the details it will become clear that the Christian Israelite Church in Australia has probably had much more impact than many would have imagined.

# Early Days of the Christian Israelite Church in Australia

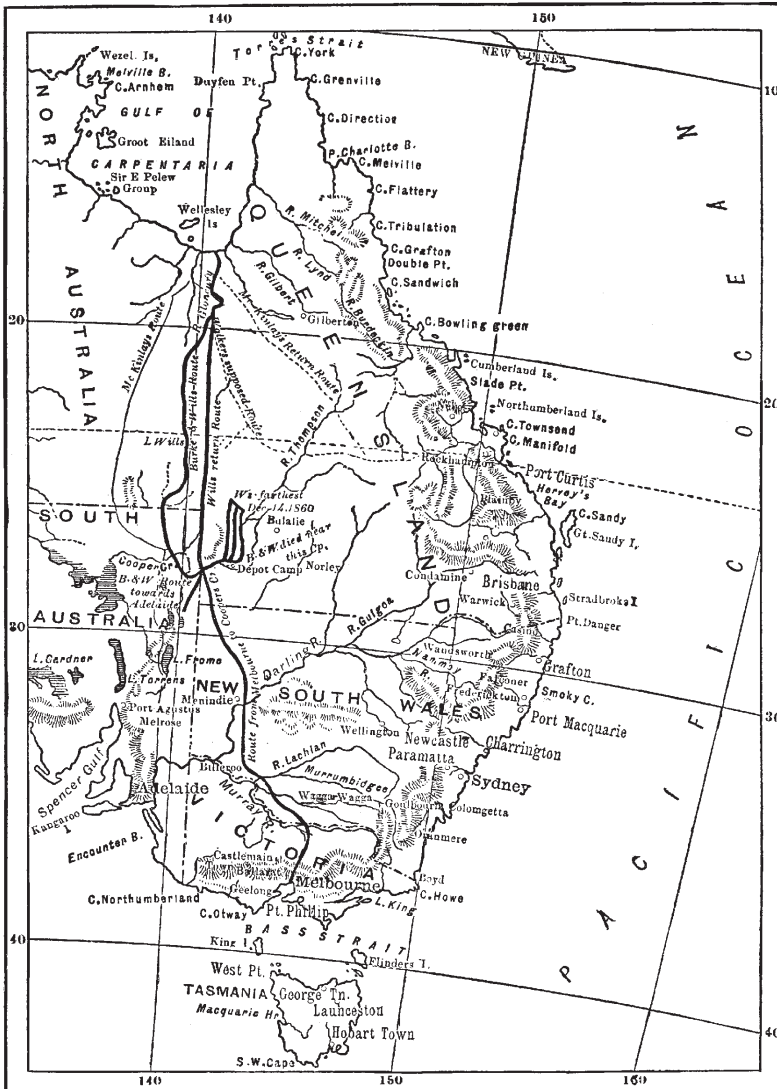
150 Years Ago – More or Less

The first mention of Australia in John Wroe's Journals was on 1<sup>st</sup> October 1834, where he stated that "Tho ye are few in number ye will be scattered – one here and

one there, one in a town and one in a city, one in America and one in Botany Bay, and share the glad tidings of the kingdom".

The Christian Israelite Church does

not have ordained clergy, instead they have appointed Local and Travelling Preachers. The Preachers are not paid a wage and, in the past, the Travelling Preachers had to rely on the sale of Church literature to finance their travels. These days Preachers have temporal employment as well as the preaching duties. The first Travelling Preachers sent to do mission work in Australia were Charles Wilson and Charles Robertson both of the UK. These two preachers had been active in England and Scotland. At the end of May in the year 1839 these two gentlemen



An early map of Eastern Australia showing some of the towns where of Christian Israelites groups were established.

embarked for Australia. On 31<sup>st</sup> May, 1839 their departure is referred to in this manner, “*Now is the fulfilment of the word – men shall go out without purse or scrip – those who are gone to Botany Bay are gone so; yet the command is to the people to give money to try them.*” During the year 1840 they were joined by John Tuckwell who was chiefly preaching in New South Wales in the country adjacent to Sydney.

These early Travelling Preachers met with some success, especially in the Sydney – Penrith region. 1843 saw the first of 5 Mission Trips undertaken to Australia by John Wroe. The success of the Christian Israelite Church in Australia can be attributed to the efforts of these Travelling

Preachers. Whether these early preachers sent from England were married is not mentioned, but it would have been a difficult life for their wives if they had been. Charles Wilson, for example, was in Australia from 1839 to 1851.

Travelling Preachers were not limited to being sent to English speaking countries either. In April 1851, Joseph Donnolan and Charles Robertson sailed from Australia for China for mission work. This trip was unsuccessful, no groups were founded and Joseph Donnolan died in China and Charles Robertson is said to have died on the return voyage at the end of 1851, early 1852.

By 1859 groups of Christian Israelites had been established in Australia at:

- **Sydney, NSW**
- **Pitt Town, NSW**
- **Liverpool, Camden, Penrith and Dural, NSW**
- **Wilberforce, NSW**
- **Goulburn, NSW**
- **Paddy’s River, NSW**
- **St. Albans, NSW**
- **Maitland, NSW**
- **Grahams Town, NSW**
- **Cockfighters Creek near Wollombi, NSW**
- **Singleton, NSW**
- **Wiley’s Flat (now known as Gouldsville) near Singleton, NSW**
- **Mittagong/Berrima/Bowral, NSW**
- **Kempsey, NSW**
- **Penrith, NSW**
- **Melbourne, Victoria**
- **Geelong, Victoria**
- **Ballarat, Victoria**
- **Hobart, Van Diemens Land/Tasmania**
- **Launceston, Van Diemens Land/Tasmania**
- **Adelaide, South Australia**
- **Gawler Town, South Australia**

## Summary of John Wroe's Travels

Year	Trips	Places visited
1822 - 1840	Bodies established in England	Bodies established at Wakefield, Brandy Carr, Sheffield, Birmingham, Trosley, Ashton, Leeds, York, Devonport.
1840	First visit to New York per ship "Trenton" Returned to England 3 months later.	
1843	First visit to Australia. September 1843 to February 1844.	Visited Sydney, Penrith.
1850	Second visit to Australia Returned to England via barque "William & Mary"	Visited Hobart Town, Little Scotland, Collingwood, Sydney.
1853	Second visit to America	New York from March to July.
1853	From New York his Third visit to Australia in November Left May 1854	Visited Geelong, Collingwood, Adelaide, Sydney, Melbourne, Hobart Town. Visited new Sanctuary in Sydney.
1859	Third visit to America May and June 1859	Visited New York, Newark, Drummondville, Niagara Falls, Boston.
1859	August - Fourth visit to Australia - returned to England in February 1860.	Visited Collingwood, Ballarat, Geelong, Hobart Town, Sydney.
1862	Fifth visit to Australia. Left England 21st August and arrived Australia 15th November per ship "Shalimar" into Melbourne.	John Wroe died in Melbourne in February 1863.

# Early Preachers

The first of the preachers in Australia were from England, sent to Australia by John Wroe. In January 1854, John Wroe stated that there were 11 preachers in the colony of Australia and 9 Travelling Preachers “this side of the line”.

**Charles Wilson:** One of the two original Travelling Preachers sent to Australia in 1839. Unfortunately, though, Charles Wilson misrepresented his position – he took John Wroe’s writings and adopted them as his own, building up a small following amongst the early Australian members, most particularly in the Penrith area. In October 1843, John Wroe brought news that Charles Wilson had died but many refused to believe his report – they were convinced he was a prophet.

**Charles Robertson:** One of the two original Travelling Preachers sent to Australia in 1839. Charles Robertson, like his partner, also got himself into hot water. He was given the option of choosing either America to preach in or the opposite end of the Australian continent. On 12<sup>th</sup> December, 1850 in a letter from Joseph Donnolan to Elizabeth Machir, Joseph states that he and Charles Robertson are expecting to leave for China in the near future. They sailed in April, 1851 for China. Unfortunately Charles died on the return voyage from China to Sydney in the latter part of 1851 or beginning of 1852.

**Joseph Donnolan:** In a letter dated 12<sup>th</sup> December, 1850, Joseph states that he and Charles Robertson are shortly to leave for Mission Work in China. Unfortunately Joseph died in China in 1851.

**John Cartwright:** On 14<sup>th</sup> January, 1854, John Wroe stated that John Cartwright was the oldest preacher, thus he

could please himself which place he was sent to preach in. His choice was between The Cape of Good Hope and New Zealand. John Cartwright chose New Zealand.

**John Bagwell:** Appointed in Sydney in 1854. On 14<sup>th</sup> January, 1854, John Wroe sent John Bagwell to Mauritius and the Cape of Good Hope. He also took John Bagwell as his book-keeper to England.

**Robert Fitzgerald:** Sent to the Swan River in January 1854.

**Joseph Holgate:** Was sent out as a Travelling Preacher by John Wroe some time after 1839. Unfortunately in England he had a bit of a drinking problem which unfortunately followed him to Australia. He was reprimanded a few times because of this problem. Had been preaching in the colony but was instructed in January 1854 to preach no more.

**John Ramsay:** Sent to preach in Adelaide, South Australia in January, 1854.

**Joseph Sanderson:** Sent to preach in Yass, New South Wales in January, 1854.

**James Jones:** Sent to preach in the Maitland and Northern Districts in January, 1854.

**Isaac Easterbrook:** Sent to wander through different parts of the colony in January, 1854.

**Hannah Giddy:** A female preacher, sent in January, 1854 to “wherever she could find rest for the soles of her feet”.

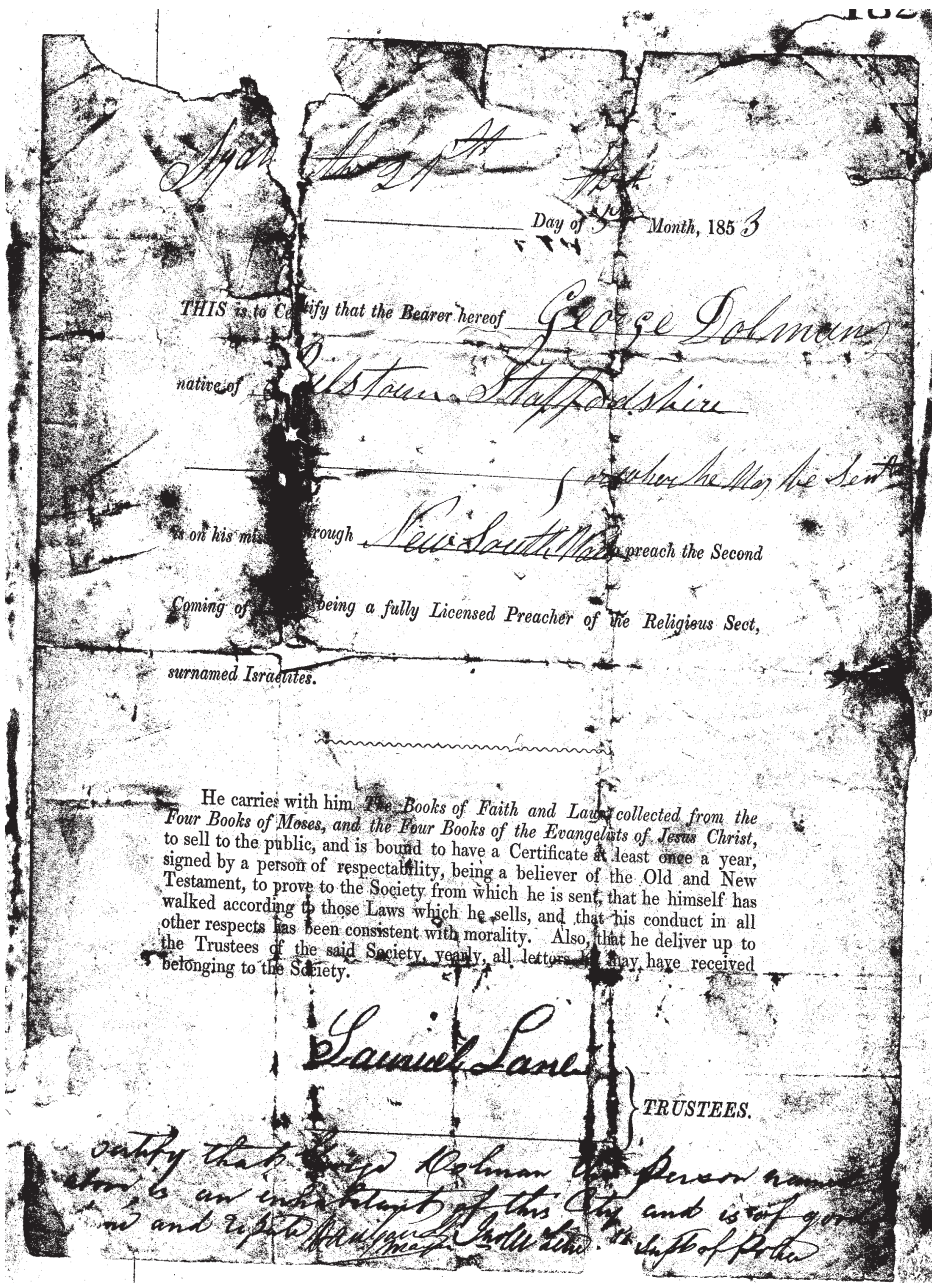
In January, 1854 there were also a number of local preachers appointed.

**Joseph Greaves:** Another Traveling Preacher sent out from England after 1839. He came under criticism for his activities in the colony – evidently he had had sexual liaisons in England which were not appropriate. Unfortunately something of

his unfortunate past followed him to Australia – he was a bachelor. He was in and out of his Preaching duties due to his behavior for many years. In January 1854 he was sent from Melbourne to North America because of his activities in the

Australian colony.

**William Johnson:** In January 1854 it states that he was shut out at the time, but would soon be readmitted and traveling again.



A copy of an original Travelling Preachers Ticket from 1853

# Christian Israelite Church Groups

John Wroe's venture into Australia proved very successful. By the turn of the Century there were groups throughout NSW, Victoria, Van Diemens Land and South Australia. Below are short summaries given of the history of the Australian groups, the numbers of members of each group and whether the group is still in existence or not. The figures were collated from Christian Israelite Church Signing Books which each body has. When a person joins the Christian

**I s r a e l i t e**  
Church, they sign to their belief in the Old and New Testaments and the Mission of John Wroe, thus every member has to have signed at some stage with the date that they joined.

Unfortunately Signing Books came into use in 1854, so for details prior to this one has to rely on Marriage Records and Naming/Birth Records. The Marriage Records can be

slightly irregular, though, because many members joined and had been married before they joined, but after joining the Christian Israelites they undertook the Marriage Ceremony again in their new faith – confusion comes though in the NSW BDM Indexes where couples who were married in 1815 (as with Thomas Frost and his wife of Penrith) renewed their vows in 1844 but the only record on the Government BDM is the later one. Family historians are often

confused as to the legitimacy of the children until it is explained that it was a second marriage ceremony.

It may assist in reading about the following groups to have some understanding of population growth in Australia in the 19<sup>th</sup> Century. The following table shows year and population for Australia, most particularly

**Population of NSW from 1788-1981**

YEAR	POPULATION	YEAR	POPULATION
1788	1,325	1860	348,546
1790	2,056	1861	350,860
1795	3,949	1871	502,998
1796	4,100	1881	749,825
1800	5,217	1891	1,127,137
1805	8,438	1901	1,354,846
1810	11,566	1911	1,646,734
1820	33,543	1921	2,100,371
1828	38,500	1933	2,600,847
1830	44,588	1944	2,901,039
1833	60,794	1947	2,984,838
1836	77,096	1954	3,423,529
1840	127,468	1961	3,917,013
1841	128,669	1966	4,248,041
1846	189,609	1971	4,601,180
1850	266,900	1976	4,777,095
1851	268,344	1981	5,126,217
1856	269,722		



for the period discussed.

Church Groups in the following centres are covered in more detail below:

- **Sydney, NSW**
- **Pitt Town, NSW**
- **Liverpool, Camden, Penrith and Dural, NSW**
- **Wilberforce, NSW**
- **Goulburn, NSW**
- **Paddy's River, NSW**
- **St. Albans, NSW**
- **Maitland, NSW**
- **Grahams Town, NSW**
- **Cockfighters Creek/Wollombi, NSW**
- **Singleton, NSW**
- **Wiley's Falt (now known as Gouldsville near Singleton, NSW**
- **Mittagong/Berrima/Bowral, NSW**
- **Kempsey, NSW**
- **Melbourne, Victoria**
- **Geelong, Victoria**
- **Ballarat, Victoria**
- **Hobart, Tasmania**
- **Launceston, Tasmania**
- **Adelaide, South Australia**
- **Gawler Town, South Australia**

### **Sydney, NSW**

The group at Sydney, NSW was the first to be established in Australia. Sydney was the base used for the Traveling Preachers to travel into the inner parts of Australia and tell people of the Church. The first meetings in Sydney were held at the house of one of the members, John Beaumont, in Castlereagh Street, Sydney. Later they would be held in a small meeting room in Pitt Street, Sydney. On John Wroe's first visit to Australia in 1843 he spent some time in the Sydney – Penrith area.

The early members in Sydney were generally shopkeepers, tailors and businessmen from the central Sydney area.

On 29<sup>th</sup> January, 1851, David Roberts,

Trustee of the Society, wrote to the Colonial Secretary (No. 51/1105 and 51/1799) requesting an allotment of land for the Israelite's to erect a Sanctuary (Church). Copies of letters are shown on pages 21 and 22. The application was rejected on the grounds that the Christian Israelites were not one of the denominations entitled to property under HM's instructions, and it is not usual to make grants of land for religious purposes to any other than the denominations specially named therein. This decision was based upon Governor Richard Bourke's Church Act of 1836 wherein precedence was given to no single religious denomination. The Church Act allowed for the clergy's stipends to be paid and church-building programs subsidized. The government agreed to grant up to 1,000 pounds to match private grants for the erection of churches and to pay a minimum of 100 pounds and up to 200 pounds per annum for the supplementation of stipends. The amount was dependent on the number of adults willing to attend on the man's ministry. This count of adults was to include convicts and servants, and at least one sixth of the seating of such aided churches was to be reserved free of cost for the poor. Prior to this the poor had very limited access to church or religion as such. Pew rentals were payable for your seat every Sunday as well as the Donation Box. If you couldn't pay your Pew rental you could not attend church. Governor Bourke eradicated this system and placed religion and church at an achievable level for everybody. After the adoption of Burke's Church Acts the following were the recognized denominations: The Church of England, the Roman Catholics, the Baptists and Congregationalists and the Presbyterians.

By 1853, a block of land had been acquired. How has not yet been established, but most probably through

member donation as was usually the way. A Sanctuary was erected in Campbell Street, Darlinghurst which Sanctuary is still being used today and is under a Heritage order because of its age.

Over time the Sydney group tended to absorb the smaller outer groups, such as Liverpool and Dural. Between 1854 and 1899 the Sydney group had at least **225** members.

Surnames associated with the Sydney group are: **Alexanderson; Allison; Avery; Ayling; Backhouse; Bagwell; Barker; Baxter; Beale; Beardsell; Beaumont; Bell; Bellamy; Bennett; Blackburn; Bowers; Bowie; Bradley; Briggs; Brissenden; Bunter; Burke; Byron; Caesar; Camble; Cartwright; Chatterton; Cohin; Collier; Compton; Cove; Cox; Crispin; Croft; Daniels; Daidson; Davis; Dick; Dobell; Dolman; Donnelly; Donovan; Doubleday; Durham; Easterbrook; Eastes; Endicott; Faulkner; Fellowes; Finlayson; Fischer; Flood; Galliot; Gardiner; Gardner; Garraway; Garen; Geddon; Giddy; Goldbert; Goodsell; Goodwin; Gotheld; Hampton; Hanslow; Harris; HEdges; Hill; Hillcard; Hobart; Hoe; Holgate; Hopkins; Horton; Houston; Hunt; Johnson; Johnstone; Jones; Keenan; Knight; Kowie; Lane; Leary; Leggett; Ley; Longmore; MacCrae; Madlock; Mallaby; Mallett; Mann; Marshall; Martyn; Mason; McCue; McGarvey; McKenzie; Meadowcraft; Missen; Mitchell; Morton; Munn; Oakes; Oldfield; Oxley; Pain; Pattinson; Payne; Perry; Platt; Quinlan; Richardson; Roberts; Robertson; Robinson; Rose; Savage; Smith; Sorenson; Southam; Spinks; Staggs; Stephenson; Stokes; Taylor; Thompson; Townsen; Tucker;**

**Underwood; Wakefield; Waldison; Webb; Wells; West; Wilkes; Wilkins; Winning; Wood; Woodhouse; Yard.**

### **Pitt Town, NSW**

This group incorporated some of the families of St. Albans and Wilberforce, so it had much the same make up as these other groups – generally farmers, labourers, children of convicts, etc. This group had at least **70** members between 1849 and 1879. This group, as with the other smaller groups, was eventually absorbed into the Sydney group.

Surnames associated with this group are: **Easterbrook; Horton; Jay; Roberts; Thomas; Walters.**

### **Liverpool, Dural, Penrith and Camden**

This group tended to incorporate the following areas with groups in these areas meeting at one of the member's homes. There is no record of a Sanctuary ever being purchased or erected for this area. Between 1845 and 1846 there were at least **45** members in this area. Gradually, though, with members relocating, this group was absorbed into Sydney and Mittagong. The local preacher responsible for this area was Joseph Holgate. Members in these areas were usually farmers, sawyers or occupations to do with farming, such as harnessmakers, saddlers, etc. This area also had its share of first generation Australians born to convicts. Examples such as Isaac Easterbrook, son of Thomas Easterbrook who had been transported per 'Prince of Orange' arriving in 1820 and settling, after his sentence had finished, in the Liverpool, Penrith area and Thomas Frost of Penrith, who was himself transported in 1810 per 'Indian'. He had been Freed By Servitude to become by 1828 the Constable of the Penrith area. Only in Australia and the US could convicts become

Constables. He joined the Christian Israelite Church in December 1844.

Surnames associated with this group are: **Avery; Bonnet; Christian; Dukes; Frost; Giddy; Gowing; Graystock; Greaves; Jones; Rope; Secrett; Staggs; Warren; Wilkes.**

#### **Wilberforce, NSW**

Although only small, the group at Wilberforce was active from 1847 to the mid 1850's. Many of the members of this group moved up the Putty Road to the Patrick Plains area, later to become known as Singleton and started the Christian Israelite Church in that area. Members in this area were farmers and labourers.

Surnames associated with this group are: **Boyling; Hilton; Rose; Sweeny.**

#### **Goulburn, NSW**

The Goulburn group was only ever a small group, with many of these members being absorbed into the larger Mittagong/Berrima group. The Church was active in this area from 1853 – 1867 having at least **20** members whose occupations ranged from Shoemaker to Farmer, Labourer.

Surnames associated with this group are: **Atkins; Compton.**

#### **Paddys River, NSW**

Paddys' River is near Goulburn in NSW. This group was also in a farming community and was only ever small. The length of time this particular group ran was unique for a small group – from 1851 – 1895. There were at least **35** members of this group and they were generally farmers and carriers. Because of its proximity to Mittagong, this group tended to be absorbed eventually into the Mittagong group.

Surnames associated with this group are: **Beadman; Mannix; Croft; Farrow; Herring; Hinton; Whitfield; Wright.**

#### **St. Albans and Wollombi, NSW**

Only ever a small group of about **40** members, this group is interesting in who made up this group. There were the children of First Fleeter Anthony Rope and the children of one of Australia's first free settlers, Richard Rose. Richard and Thomas Rose are credited with being the first free settlers to come to Australia per 'Bellona' in 1792. The two brothers settled in the Windsor district eventually, with Thomas becoming the more well known because of his cottage, Rose Cottage, which is on display in Wilberforce, NSW. Richard and his family also settled in Wilberforce initially, and his children were instrumental in taking the Christian Israelite message up the Putty Road to the Patrick Plains area of Singleton – David Gardiner (Travelling Preacher) was married to one of Richard Rose's daughters. Richard later moved to Rose Cottage at Brunkerville, NSW.

Surnames associated with this group are: **Finlay; Gardiner; Jarvis; Perkins; Rose; Thompson; Wallworth.**

#### **Maitland, NSW**

The history of the Maitland Christian Israelite Church dates back to the mid 1840's when a Travelling Preacher named Joseph Holgate did mission work in the Hunter Valley area of NSW. There was quite a sizeable property at that time named "Bolwarra" owned by Richard Jones MLC who was a major landholder and Sydney merchant. Richard Jones bought the estate of Bolwarra in 2 lots on 21<sup>st</sup> September 1833 and 11<sup>th</sup> July 1845 (total price 3158 pounds). The estate was lost in 1843 due to bankruptcy. It has also been rumoured that Richard Jones was a member of the Christian Israelite Church but I have yet to find evidence of this but also coincidentally he owned a villa in the area of Darlinghurst in Sydney, the villa was called Darlinghurst Villa (it will be

interesting to discover whether Sydney church property was a donation from this member). It was through Richard Jones that many of the early Maitland Israelite families joined the church for they were tenant farmers on his property.

The members of the Maitland group were made up of Farmers and Shopkeepers from the Maitland area. Many of the families were also heavily involved in music with 2 families having music and piano tuning businesses.

At its peak between 1854 and 1899 the Christian Israelite church at Maitland had upward of **200** members. The last member of the group at Maitland died in 1943 (Elias Paskins).

Meetings for the group were held in the form of “Camp Meetings” - “Camp Meetings” were a feature of the Primitive Methodists and other revivalist groups as well - on the old Pitnacree Road to Bolwarra/Largs – the property is now owned by Lyle Paterson and is the last on the right hand side on Pitnacree Road heading from East Maitland

Surnames associated with this group are: **Ashton; Austin; Balston/Boston; Bradbery; Cant; Cook; Cox; Cromell; Davies; Davis; Dean; Eastes; Edmonds; Gould; Gourlay; Griffin; Harman; Hayes; Hume; Isted; Jarvis; Lambert; Marsh; Morley; Morris; Paskins; Shepard; Stace; Wheeler; Wilcher; Wilkes; Wilshire.**

### **Grahams Town, NSW**

Grahams Town (sic) or Grahamstown, is located near Gloucester in NSW. This group was particularly active from 1862 – 1863 having at least **25** members. Occupations of member in this rural area was farming and labouring. This group was eventually absorbed into the

Maitland Christian Israelite group.

Surnames associated with this group are: **Bartley; Campbell; Dick; Don/Dor; Gibson; Herbert; Hull; Moys; Nielly; Reynolds;**

### **Cockfighters Creek nr Wollombi, NSW**

Cockfighters Creek group in 1857 numbered **15** members who all signed between 4<sup>th</sup> July 1857 and 23<sup>rd</sup> August, 1857. David Gardiner, Travelling Preacher originally from St. Albans was the preacher responsible for these Hunter Valley conversions. This was another area that John Wroe did not visit. This group would later be absorbed into the Singleton group

Surnames associated with this group are: **Abernathy; Bell; Cook; Dolphin; Herridge; Leggett; MacIntosh; Scott; Thorley; Walters.**

### **Singleton, NSW**

The first members were gathered in Singleton around the year 1858. David Gardiner, a member from St. Albans near Windsor, traveled as a Travelling Preacher up to the Singleton area (obviously utilizing the Putty Road route) and moved to the Singleton district starting the Christian Israelite Church in this area. His preaching must have been very effective for groups of believers were found in Singleton, Wiley’s Flat and Cockfighters Creek, as well as a few from Wollombi. By July of 1858 the Cockfighter’s Creek and Wiley’s Flat groups had **32** members. David Gardiner was corresponding from Singleton to John Wroe in December 1859 and the number of members given was **26**.

Originally meetings would have been held in the houses of members and records of these meetings are recorded in the local Minute Book as having been held in a home

## NOTICE

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Opening of the Christian Israelite  
Sanctuary,  
SINGLETON  
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**THIS PLACE of WORSHIP** will be opened for **DIVINE SERVICE** on **SUNDAY**, December 28th, 1862, at half-past 7 o'clock pm. When a **SERMON** will be preached by **WILLIAM BULLEY**, 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 pm.

### **The Singleton Times December, 1862**

in Hunter Street, Singleton, this building was later made into the early Primary School which some early members attended. The only advertisement found regarding the original Christian Israelite Church in Singleton was found in "The Singleton Times" of December, 1862.

Unfortunately there are no records, public or private, to show where this original Sanctuary existed. The Municipal Rate Book of 1866 lists an Israelite Chapel as standing next door to the block of land owned by Charles Gould. It is generally believed that the original church was part of the house of Mr. Charles Gould. This is also supported by the added allotment given by Charles Gould to the church in 1894 and a later allotment in 1933 given by Aaron and Eliza Clark (she was the daughter of Charles Gould). The Clark's family home was

eventually purchased as well and became the Church car park.

Singleton Christian Israelite Church sustained constant growth in the 19<sup>th</sup> Century. Members occupations ranged from those associated with a Timber Mill, to shop proprietors, farmers and labourers.

Surname associated with this group are: **Adams; Arblaster; Bell; Blackburn; Booth; Clark; Crouch; Delaney; Dick; Douglas; Dries; Easterbrook; Fellowes; Gall; Gardiner; Gould; Gray; Graystock; Harrison; Humphreys; Hungerford; Jacobs; Keeping; Knight; Langsford; Leggett; Mason; McIntosh; Merrick; Miller; Moss; Moule; Neibling; Paget; Payne; Pearman; Petch; Potter; Price; Ricardo; Ritchie; Rose; Ryan; Shilton; Smith; Stephenson; Thomas; Tolputt; Wilcher.**

### **Wiley's Flat, NSW**

Wiley's Flat was a small farming community located just outside of Singleton. Today it is known as Gouldsville. There was a small community of Christian Israelites here from 1857 onwards. From 1857 – 1860 the group numbered **15** members. The members of this group were farmers. This group at Wiley's Flat would be absorbed into the Singleton Body by the 1880's.

Surnames associated with this group are: **Hooker; Pitt; Watters, Wellen.**

### **Mittagong and Berrima, NSW**

The Christian Israelite Church at Mittagong, NSW was active from 1851 through to around 1930. The group had at least **120** members between 1851 and 1899. Members occupations were generally farmers, labourers and shopkeepers. Mittagong absorbed many of those in outlying areas such as Goulburn, Berrima,

Bong Bong, and Paddy's River.

Surnames associated with this group are: **Albury; Beadman; Booth; Bunter; Campbell; Carpenter, Croft; De Suza; Dick; Giddy; Glue; Goodall; Hawkins; Herring; Hickson; Hilton; Hunt; Knight; Lake; Longmore; McInnes/McGuinness; Maguire; Mann; Rapley; Richards; Roberts; Sewell Stewart; Streeter; Wallworth; Warburton; Ward; Warner; Warren; Whitfield; Wright.**

### **Kempsey, NSW**

Kempsey group evolved as a direct effort of Traveling Preachers, particularly Walter Gould from Singleton. Walter Gould opened up a music shop in Kempsey in the early 1880's and also conducted open-air preaching whilst in Kempsey. From 1882 onwards the signing books show a steady but not enormous membership. Between 1882 and 1899 this group had **14** members.

A room in the residence above the shop was set aside for Christian Israelite services until the late 1970's when a new church was erected for the use of the members. The Church still owns this property, but at present it is being let to another group who use it to hold regular services.

Names associated with this group are: **Fellowes; Gould; Gray; Osborne.**

### **Melbourne – Collingwood and Fitzroy, Victoria**

The first church was erected and finished in Collingwood, Melbourne prior to John Wroe's 2<sup>nd</sup> mission trip in 1850. He stated on 12<sup>th</sup> December, 1850 that "*there is another synagogue built and completed at Melbourne*". Where this Church was hasn't been uncovered as yet, but the Church did not stay here for in 1861 a new Sanctuary was built from local blue-stone in Fitzroy. As with Sydney Christian

Israelite Church, the Melbourne Church is also heritage listed.

As with Singleton, one member, John Perry opened a large coach building factory in Fitzroy and became the major employer of Church members in the Melbourne area. He was also a Church elder and officer. Many of the members were tradesmen (eg. Portmanteau maker, French polishers, etc.) all trades necessary for the intricate art of coach building.

Always one of the largest of the Christian Israelite Church groups, between 1854 and 1899 the Melbourne group had at least **560** members. The Melbourne Christian Israelite Church still survives today and now is the Church Headquarters.

Surnames associated with the Melbourne Church are; **Abbott; Ablatt; Adams; Andrews;; Annear; Ashby; Atkins; Baker; Bamford; Barnes; Barrett; Bassett; Beale; Bedford; Begbie; Bell; Benson; Bertrand; Blinkworth; Boddington; Booth; Bowditch; Bradley; Brady; Brandon; Briggs; Broadbent; Bromfield; Broughton; Brown; Bulley; Campbell; Carruthers; Champ; Chauncy; Christensen; Clark; Claxton; Cole; Collins; Coltman; Conway; Cookney; Croll; Daniel; Dickinson; Donaghy; Dowling; Drysdale; Dunstan; Dunster; Eastes; Edmond; Evans; Farmer; Fellowes; Fergusson; Ferrington; Field; Fisher; Fisk; Flett; Flood; Forgan; Forge; Fouracre; Franklin; Frazer; Fulford; Garratt; Gibson; Gleeson; Glynn; Goodrich; Goodwin; Gordon; Gould; Graham; Gray; Gregory; Grimston; Groves; Guillerme; Hall; Hallgate; Hamilton; Hanington; Hannaford; Harrison; Harvey; Hatherly; Heath; Henry; Herring; Hertel; Hill; Hooke;**

**Hopkins; Hoskings; Howard; Hughes; Hurst; Hyde; Inglis; Irwin; Jackson; Jenkin; Johnson; Jones; Kearney; Kellaway; Kerney; Keys; King; Lane; Lawrence; Lewin; Lile; Ling; Lockwood; MacDonald; Majerone; Marks; Marshall; Martin; Mathewson; Mattrefs; Mawdsley; McCallum; McDonald; McFarlane; McGill; McGregor; McIntosh; Meek; Menzies; Moore; Morgan; Mullin; Munro; Murphy; Murray; Nallrass; Neumann; Nisbet; Noble; Norman; Oldham; Pain; Palmer; Parker; Paul; Payne; Perry; Peters; Pitt; Porrett; Potter; Proctor; Purches; Purves; Qusted; Rawlinson; Raynes; Reid; Ricardo; Ripper; Robertson; Robinson; Rodgers; Rogers; Rooke; Rowe; Rowley; Russell; Sanders; Saunders; Sefton; Sellers; Short; Siler; Simeon; Slinn; Smee; Smith; Snape; Sparkes; Sparrow; Speakman; Steel; Stewart; Stone; Stoneham; Stott; Sullivan; Summers; Taylor; Thielemann; Tompson; Trimmer; Tulk; Underwood; Wade; Walker; Warbarton; Watson; Websdale; Webster; Wells; Westbrook; Westbury; Wheeler; Wiber; Williams; Williamson; Wilson; Wright; Zubert.**

### **Geelong, Victoria**

Geelong boasted a large Christian Israelite group – more than **220** members between 1854 and 1873. John visited this centre on a few occasions.

Mention was found of the Israelites of Geelong in a biography of a citizen of Geelong Mr. Mudd, states:

*“During the last half of 1853 I was sent to school at Ashby, a suburb of Geelong. My father took me on 2 occasions to hear an old Christian Israelite named Stoneham*

*preach in the open air, once in the Market Square where the subject was the Judgment, and one in another part of town where they sang ‘There is a Happy Land’”.*

Vautin Hilary Andrews was the son of Charles Andrews of the Geelong group. In Vautin’s biography the following is stated about the Geelong Christian Israelites: *“In religion, his father and other earlier men of the Andrews family had been Christian Israelites. Adherents wore their hair and beards untrimmed, addressed each other as ‘thee and thou’ and kept the Jewish Sabbath. They sought converts by public preaching. They held services at*

### **MOTHER, AGED 103**

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### **Takes Her Daughter, 80, to Town**

**MELBOURNE,** Friday - Mother and daughter, the one aged 103, and the other 80, motored the 45 miles from Geelong to Melbourne today to attend the annual celebration of the Passover by the Victorian sect of Christian Israelites.

The mother, Mrs. Elizabeth Andrews is Geelong’s oldest citizen, and attributes her long life to a contented spiritual outlook.

She was born in Cornwall two years before Batman came to Melbourne, and has lived in Geelong for 81 years.

(1932)

*premises in Spring Street. Because of their flowing beards and public speaking they were subject to derision and abuse. When numbers in Geelong diminished Vautin’s*

*father attended meetings in Melbourne. There was some dietary restrictions in the household because of his father's religion. Shellfish or pig meat such as bacon or pork never featured".*

By 1873, the Geelong group had no more new members sign, and by the 1920's the group folded or was absorbed into Melbourne Christian Israelite group.

Families associated with the Melbourne group are: **Abbott; Adams; Andrews; Boddington; Bruce; Clarie; Clark; Claxton; Cook; Crook; Cox; Everett; Faulkner; Fouracre; Fox; Gladman; Griffin; Hamilton; Hannaford; Hellings; Herring; Highfield; Hill; Jackson; Jorgensen; Kearney; Knight; Latchford; Lock; Lomax; Mathieson; McCohn; McGill; McNeill; Montandon; Morgan; Moss; Munro; Murray; Pawsey; Procter; Richardson; Sefton; Smith; Stoneham; Taylor; Townsend; Tretheway; Tulk; Wilkinson.**

### **Ballarat, Victoria**

The Travelling Preacher's met with quite a successful mission with regards Ballarat. Between 1854 and 1890 more than **50** people signed to be members of the Christian Israelite Church in Ballarat. A sanctuary or meeting room is mentioned at Ballarat as early as 1859, location unknown. This most probably was in the form of a home-church, or someone setting aside a room in their residence for Church use.

Surnames associated with the Ballarat group are: **Allen; Atkins; Bagley; Balbrereton; Batchelor; Blurton; Brinsmead; Burns; Cason; Christie; Clare; Clomand; Cole; Dawson; Fellows; Gordon; Gould; Hall; Heffield; Herbert; Howes; Jones; King; Lewin; Marshall; Menzies; Mutton; Oldham; Palmer; Procter; Reed; Rookes;**

**Stoneham; Taylor; Walford.**

### **Hobart, Van Diemens Land/Tasmania**

John Wroe visited Hobart Town on a number of occasions. His first visit there was 10<sup>th</sup> September, 1850 when he visited Hobart Town and Little Scotland with John Stoneham before sailing for Collingwood, VIC. John Wroe and his preachers met with some success in Tasmania. Most of the members were farmers and tradesmen.

Between 1854 and 1879 Hobart had at least **40** members, with the group ceasing to exist by the turn of the century. Many of the members had moved to the mainland and taken up as members of the Melbourne group.

Surnames associated with the Hobart group are: **Bamkandarfar; Barnett; Brown; Cookney; Harvey; Jinks; Larter; Lather; Lewin; Ley; Lovely; Madden; Miller; Rogers; Sampson; Staniforth; Stevens; Summerfield; Turner; Underwood.**

### **Launceston, Van Diemens Land/Tasmania**

This group was active from 1853 through to 1889 and had at least **40** members. Smaller groups (house churches) were also located in Little Scotland, Three Hut Point, Devonport and along the Franklin River, all in Tasmania. By the late 1800's though there were no Christian Israelites left in Tasmania with many of them moving to Victoria and attending the Christian Israelite Church in Fitzroy, Victoria.

Surnames associated with the Launceston group are: **Barrett; Bitermiller; Brown; Cadden; Champ; Dolmes; Dowling; Dunning; Gaffrey; Hall; Hammond; Hertel; Iborld; Lamb.**

### **Adelaide, South Australia**

Only ever a small group of about **20**



members, the Adelaide group did survive longer than the Gawler Town group. John Wroe did not visit Adelaide in his visits to Australia. Many of the members that signed at Adelaide did eventually move to Melbourne and joined the group there.

The Adelaide group's last member signed in 1887, and after this the group gradually faded away completely.

Surnames associated with the Adelaide group are: **Basford; Haryott; Haynes; Kerney; Lallorff/Ladbroff; Sando; Stewart; Thompson; Wallshagar; Zubert.**

### **Gawler Town, South Australia**

The Christian Israelite Church in Gawler Town had its first members sign in 1859 and last members sign in 1870. Although shortlived, the group numbered at least **21** people.

On 20<sup>th</sup> December 1853, John Wroe, with John Cartwright accompanying him went to Gawler Town and had tea with member Thomas Francis (his son William Francis had picked John Wroe and John Cartwright up from the port). John Wroe refers to the fact, at this visit, that "You having built a sanctuary, it appears God has been with you", so we know the Sanctuary in Gawler Town existed in December 1853.

This member, Thomas Francis, had annexed a portion of his land off to be used as a Sanctuary for the "12 Tribes of Israel". On his death and in his Will proved 25<sup>th</sup> April, 1856 he left the property to the 12 Tribes of Israel. This property was located east of High Street in Gawler Town and owned by the Fields' family. In rates assessment notices the property where the Fields' lived is referred to as "Old Tabernacle, East of High Street in East Ward. Northern portion from the

northwestern corner along High Street is called Sanctuary of the Israelites". There is no listing at Gawler Public Library for a registered sanctuary, but this is not unusual.

From Adelaide on 15<sup>th</sup> November, 1859, John Kerney, trustee of Adelaide wrote to John Wroe asking what was to become of the Gawler Town sanctuary, as it had fallen into a state of ruin and there were no members left there to take care of the property who lived close. He was instructed that the Trustees of the church would organize the sale of the property and the money deposited into the Church account so it may be there until a new sanctuary is required. Many of Gawler Town's members moved to Adelaide and later Melbourne in Victoria, but remained members of the Christian Israelite Church.

Gawler Town shared the same social problems as other groups. We read that during John Wroe's visit to Gawler Town in 1853 a member, Robert Cason, approached him with an enquiry. Apparently he had been in the colonies about 33 years (arriving c 1820) and that "he was married at home before he left, and that his wife was alive yet for what he knew; and that he had married another woman who was then present, and she had borne unto him 4 children, but when they married, they had no knowledge of this work". This was not an uncommon problem, most especially amongst those who had arrived in the country as convicts.

Many of the members from Gawler Town moved to Melbourne and were absorbed into the Melbourne Christian Israelite group, so their association didn't cease, just relocated.

Surnames associated with the Gawler Town group are: **Field; Franklin; Freer; Lawson; Veil; Willoston.**

# People From The Past – Some Early Sydney Church Preachers

The little Christian Israelite Church on the corner of Campbell and Denham Streets at Surry Hills in Sydney was built in 1853, and has served as a place of continuous worship ever since. No doubt it could tell many stories about the people who have attended there!

In 1853, soon after the Church was built, there was a great interest in spiritual matters in the Colony, and the Christian Israelite Church had increased in size considerably. It is recorded that in January 1854 six males and one female from Sydney Body were called out from the Congregation to undertake Missionary Work for the Church. These Preachers, known as Travelling Preachers, received an allowance in the form of books which they could sell, to the tune of 20 pounds (40 dollars) per annum. There were also a number of Local Preachers who received an allowance in the form of 4 pounds (8 dollars) worth of books per annum.

The six male Travelling Preachers selected as Missionaries on 18th March, 1854 from the Congregation of the little Church in Surry Hills, and the places to which they went, were as follows:

- **John Bagwell**: sent to Mauritius and the Cape of Good Hope - he later went as a Bookkeeper to England and later Scotland.
- **John Ramsay**: sent to Adelaide
- **James Jones**: sent to Maitland and Northern Districts
- **Isaac Easterbrook**: sent to wander through different parts
- **Hannah Giddy**: sent to wherever she could find rest for the soles of her feet.

- **Robert Fitzgerald**: sent to the Swan River.

- **Joseph Sanderson**: sent to Adelaide, South Australia.

Other Sydney Preachers went to New Zealand, and Perth which was then like going to another country.

These preachers travelled extensively in their areas as well. James Jones, for instance, was active preaching in Parramatta, Luddenham, Penrith, Mulgoa, Berrima, Sutton Forest and Burrawang near Robertson, all towns in NSW.

These were all successful in their own ways. However, it is interesting to note that still today we occasionally receive requests from people who have come into contact with the Church through the preaching of Hannah Giddy. The Church has always encouraged equal opportunity between male and female members, and the impact of this lady Preacher in the 1850's has been substantial.

Although the Christian Israelite Church commenced in England in the 1820's, we see as early as the mid 1800's Australia playing a major role in publicizing the Church internationally.

Like all organisations, the Church has had its ups and downs over the years, and today the largest congregations of members exist in Australia from where the message is still being exported.

Members believe that these early Missionaries have sown seeds of faith and belief which in fullness of time will come to harvest, and bring members back to God through the Church beliefs.

### **James Jones**

James Jones was born in 1828 at Parramatta, NSW the son of Benjamin Jones and Hannah Cuff. He married Harriett Glue formerly Staggs on 30th July, 1849 at Christian Israelite Church, Penrith, NSW. Harriett was born in 1823 at Hunton, Kent, UK and the daughter of John Staggs and Harriett Albury (Hannah Giddy is her sister). James' occupation is given as a Farmer. They had 17 children, 11 boys and 6 girls: Benjamin, Hannah, Esther, James, Isaac, John, Abraham, Jacob, Solomon, Henry, Sarah A., Elizabeth, Thomas and Albert J. In 1852 the family was living in Sussex Street, Sydney, NSW and by 1863 the family had moved to Mount Pleasant, Burrawang, NSW. As well as the 17 children to this union there were 5 children from Harriett's first Glue marriage. James travelled through the areas assigned him and his presence as a preacher has been noted in the following areas: Parramatta, Luddenham, Penrith, Mulgoa, Berrima, Sutton Forest and Burrawang, all in NSW. Harriett died on 13th September, 1902 at Auburn, NSW and James died 3rd December, 1903 at Auburn, NSW.

### **Isaac Easterbrook**

Isaac Easterbrook was born c 1815 in NSW, the son of Thomas and Mary A. Easterbrook. Thomas, Isaac's father, was a convict (Life sentence) transported per "Prince of Orange" in 1820, in 1828 the family was living at Vineyard Cottage and his occupation is that of a Miller. Isaac married Ann Thomas/Malady on 24th February, 1840 and St. Phillip's Church of

England Church, Sydney, NSW. They had at least 11 children, 9 boys and 2 girls: male, Benjamin, Joseph, Elizabeth, Sarah, Abraham, Nathaniel, Elijah, Thomas, Isaac, Marianne and Thomas. Isaac signed as a Christian Israelite church member on 24th September, 1852 at Sydney, NSW. Isaac's occupation is given as Miller. Isaac died on 8th July, 1864 at Patrick's Plains, NSW and is buried at the local Whittingham Cemetery in Singleton, NSW.

### **Hannah Giddy**

Hannah was born 3rd February, 1828 at East Fairleigh, Kent, UK. She was the daughter of John Staggs and Harriett Albury (and as stated above she was the sister of Harriett Jones nee Staggs). Her parents, John and Harriett were also members of the Christian Israelite Church and it is said that they held church services in their home. She married on 4th February, 1845 at Scots Church, Sydney, NSW to John Johnson Giddy. He was born 18th November, 1817 at Plymouth, Devon, UK, the son of John Giddy. They had 11 children, 6 boys and 5 girls: Edwin, Eliza Jane, Hannah, Sarah, John, Joseph, Esdras, Mary, Elizabeth, George and David. John Johnson Giddy died 1st December, 1886 at The Oaks, NSW and Hannah died 13th September, 1908 at Parramatta, NSW. Hannah was probably the first female Australian preacher in the colony. Hannah's work in northern NSW was directly responsible for the commencement of the Kempsey group of Christian Israelites.

*“Now is the fulfilment of the word - men shall go out without purse or scrip - those who are gone to Botany Bay are gone so; yet the command is to the people to give money to try them.”*

**Divine Communications 31st May 1839**

# Sydney Sanctuary

## - The Church Built on the Hill



There have been members of the Christian Israelite Church in Sydney since the 1840's. Members in Sydney used to meet at "the house of one John Beaumont, in Castlereagh Street" in the early 1850's. Remember at that time what is now Hyde Park in the centre of the city, used to be a Racecourse, so they met over the road from the Racecourse.

The members felt that there was too much hustle and bustle in the City, and wanted to get away to be able to hold services in more peaceful surroundings. They looked around, and found a lot available up on the hill – about 2 kilometers from the centre of Sydney, among the wheat fields of Darlinghurst. Here in 1853 the members built the "Sydney Christian Israelites Sanctuary".

It was a very plain building, and included a meeting room with an annexed kitchen, and "outhouses" at the rear. The same building is still in use for the main Church Meeting Room, although the kitchen and quarters behind have been completely remodelled from the original design.

Although to-day the Christian Israelite Church teachings are

### The Labour Daily

7th February, 1927

Over the doorway of the little Christian Israelites' Sanctuary in Campbell Street is the date 1853. In the days when it was built, Surry Hills, now the most populous part of the close-in suburbs of Sydney, was but a rolling field, broken here and there by clumps of scrub.

The site was chosen because of its peacefulness and tranquil quiet. What a difference the passage of little more than half-a-century has wrought! Withal, the little weather-worn sanctuary is still the abode of peace, still the place where gentle people foregather as they did in the fifties to listen to the age-old message of hope.

The faith of the Christian Israelites was first preached by John Wroe in Ashton (England) in 1822. He taught that he was sent to interpret the Scriptures regarding the Second Coming, and preach the Gospel of the Kingdom.

In 1839, Joseph Holcroft brought the teaching of John Wroe to Australia, and established himself in a little house in Castlereagh Street. The names of many of the early Christian Israelites are enrolled in the long list of Australian pioneers, men who have achieved much in the developing of the country socially and industrially.

The membership of the Sanctuary is not very big, and the adherents are scattered. There are no paid pastors; the leader's job is purely honorary. Officers are expected to wear a uniform and let the hair grow long.

The present leader, Mr. Charles Hill, has held the position for the past three years.

## Application for Land for Israelite Sanctuary

*29th January, 1851*

*Israelites' Sydney 29th January, 1851*

*To the Colonial Secretary*

*Applying for land in Sydney on site of a Chapel*

*It being our intention to bring to erect a Sanctuary for Public Worship in this city, that for the purpose of obtaining a piece of land for the site, have the honor to request that you will be pleased to allow a deputation of four of our brothers to wait on you to explain our wishes and that you will be pleased to name a day when it may be convenient to receive us -*

*We are respectfully*

*Trustee of NSW*

*David Roberts*

*Trustee of Van Dieman's Land*

*Robert Robertson*

*For the sect called Israelites*

*David Roberts direction*

*George Street South  
Near on Hay Market  
Sydney.*

*Answer:*

*Inform them that they do not belong to any of the denominations entitled to funds under HM instructions and that it is not usual to make grants of land for religious purposes to any other than the denominations specially named therein. 30th January.*

## Re: Land Application

**George Street South**

*Sydney  
19th of the 2nd month 1851*

*William Blackburn Jnr.  
Received 20th February, 1851*

**D. Roberts**

*Applying on behalf of the Israelites for land for site of place of worship. I do myself the honor to request as Trustee to the Sect called Israelites in this city that you would be pleased to lay before His Excellency the Governor the request of that body namely that His Excellency would be graciously pleased to grant a site whereon a Sanctuary might be erected for religious purposes for the above named Society and that I shall at any period be prepared with a committee of Brothers to afford any information that may be required in this matter.*

*I have the honor to be  
Your most obedient Servant*

*David Roberts  
Trustee for the Society called Israelites.*

Answer:

*Inform Mr. Roberts that it is not in my power to comply with this request for the reasons which I have been informed in accordance with the Colonial Secretary's Instruction on 51/1105.*

## Journal Entry by Charles Hill

In the month of November 1927 the work of installing the electric light in the Sanctuary has been carried out. The contract was given to Mr. Fry electrician of Mowbray Rd Chatswood. The Total cost 16 pounds 10 shillings and 3 pence was met by contributions from the members of N S Wales generally and was made up thus

Mr. Fry	14 pound 4s 3p
Mr McMillen	2 pound 6s 0p

acknowledged as being reasonably fundamentalist, it is interesting to note that assistance from the Government towards the cost of the building was not granted, and the members paid for it all themselves. Under the Church Laws introduced by Governor Burke in the late 1830's the Government would match members' contributions towards the building of Christian Churches in Australia.

The building that you see to-day, on the corner of Campbell and Denham

Streets, externally looks very much the same as it would have almost 150 years ago when it was built. Members have continuously used the Sanctuary for worship ever since. Church Members observe a worship hour on Friday night and on Sunday morning. Services have always been held in the Sanctuary on Sunday mornings, but the Friday night use of the Church changes to fit in with the preferences of the members at any time. Services to which all are invited have also been held throughout the time, and at present are held every second Sunday morning at 11.30 am.

Over the years the Church environment has changed from being in a solitary location, through being fitted like a "fort" with steel window screens, to a free standing corner building through much of the 1980's to now blend in with new high rise apartments. The area has altered with the swinging pendulum of social change, and now with the lessening of traffic, and the return to a residential atmosphere, the Church is regaining some of its initial posture of being in a peaceful and tranquil location. In any event, many who frequent the Church find it like an oasis in the middle of a thriving metropolis.

### Whitsunday May 27th 1928

*The weather was fine and nine covenanted members attended the morning service and partook of the midday meal being Louisa Gardiner, Eriedna Bunter, Rachel Wells, May Bunter and Charlotte Bunter. Ruth Hill was absent owing to care of the children. We all had a happy peaceful time. The males present were John Croft, John Goodsell, Clifton Gray, Charles Hill. During the year we have lost from our little community John Bunter Trustee and Joseph Compton a preacher who have both been carried off by the enemy death. Both strong characters and earnest members.*

*In the evening the uncovenanted members and children assembled and a happy company of 39 sat down to tea, after singing the 22nd Hymn. We had a most enjoyable time. There were in all 17 members of the Bunter family of Mittagong present. The children all said their little verses of scripture and otherwise entertained by reciting a song or singing or playing, and received prizes as mementoes of a happy Whitsunday spent at Sydney Body. This has been our most successful assembly of late years and I hope may be the forerunner of many such.*

*Charles Hill  
Judge, Sydney Body*

# The Continuing Challenge of Hope for the Future

Amongst Christian Churches there are many who hold a belief in the return of Jesus Christ to this world.

In the time of Saint Peter, within the first 20 years of when it was witnessed that Jesus was taken up into heaven, many scoffers came saying “He will never return”. And today whilst much of Christianity still awaits the fulfillment of this event which has been foretold in the Holy Scriptures, many still say the same! But whilst his return hasn’t happened we can still look forward in hope for this great event to take place. After it happens, the act of hope is no longer relevant. Whilst some onlookers may say that the longer it has been since Jesus ascended the less likely He is to return, we would say, on the other hand, the closer we must be to this foretold event happening!

Above the door at the front of the Christian Israelite Church in Campbell Street, in Taylor Village, is this quotation which we understand has been there since it was built:

*“I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”*

This is a quotation from the Bible, from the first book of 1st Thessalonians 5:23.

This verse expresses a prime hope of members of the Christian Israelite Church.

Members of the Church are firstly Christians, but they also believe that set out in the Scriptures is a way of living which leads to life – eternal physical life – which will be a gift given by God to those faithfully waiting at the return of Jesus. Members also see a relationship between the message to “Israel” in the Bible, which is based on a covenant of obedience, and this attainment of whole life – life without death. We see this as the message to the “ten lost tribes of Israel”.

We believe that each person has three components – a spirit, a soul and a body. At death, the spirit returns to God, and the body and soul go to “the grave”. Here the body returns to corruption, never to rise again, but the soul sleeps, awaiting the day of judgment and resurrection. In the resurrection it is the soul and spirit that reunite, forming a spiritual body. But to those who are preserved alive in spirit and soul and body, there is the hope that all three components can be redeemed and changed and become immortal!

This is the HOPE that the early Preachers preached from this little Church, and which is still being proclaimed today.

*“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”*