

Seagoe Parish Magazine.

APRIL, 1941.

CLERGY:

REV. J. W. APPELBE, M.A., B.D., Seagoe Rectory.
REV. W. F. HAYES, B.A., L.Th., The Bungalow,
Lower Seagoe.

CHURCHWARDENS.

Rector's—GEORGE LEAKE.
People's—J. R. REID.

THE CLERGY WILL DEEM IT A FAVOUR
IN CASES OF SICKNESS THEY ARE
INFORMED IMMEDIATELY.

CALENDAR FOR APRIL.

April 6th—6th Sunday in Lent.
April 7th—Monday before Easter.
Evening Prayer at 8 p.m.
April 8th—Tuesday before Easter.
Evening Prayer at 8 p.m.
April 9th—Wednesday before Easter.
Evening Prayer at 8 p.m.
April 10th—Thursday before Easter.
Evening Prayer at 8 p.m.
April 11th—Good Friday. Morning Prayer 11.30 a.m.
Evening Prayer at 8 p.m.
April 13th—Easter Day.
April 15th—Mothers' Union Social Evening.
April 17th—Annual General Easter Vestry at 8 p.m.
April 20th—1st Sunday after Easter.
April 25th—St. Mark.
April 27th—2nd Sunday after Easter.

HOLY WEEK SERVICES.

During Holy Week, viz., the week beginning on Monday, April 7th, there will be a service each night from Monday to Friday, inclusive, in the Parish Church at 8 p.m. At these services appropriate addresses will be given dealing with the Passion of our Lord.

On Good Friday there will be Morning Prayer, with short address, at 11.30 a.m., as well as the Evening service at 8 p.m. The collections at both services on Good Friday will be in aid of the C. of I. Jews' Society.

EASTER DAY.

Holy Communion at 8 a.m.
Morning Prayer and Holy Communion 11.30 a.m.
Children's Service 3 p.m.
Evening Prayer 7 p.m.

THE ANNUAL GENERAL EASTER VESTRY.

All parishioners, whose names are on the Registered List of Vestrymen and vestrywomen, have the privilege of attending this annual General Vestry meeting. It will take place this year on Thursday, April 17th, at 8 p.m., in Seagoe School. The main business of this important meeting is to elect a Churchwarden and a Select Vestry for the ensuing year.

All parishioners whose names are on the registered list will receive a notice summoning them to this meeting.

MOthers' UNION.

The monthly meeting took place in Seagoe School on Thursday, March 13th, at 3.30 p.m., when Mrs. J. Eakin very kindly gave a most interesting talk on "Home Nursing."

The next meeting will be of the nature of a social evening and will take place in Seagoe School on Tuesday, April 15th, at 7.30 p.m.

SUNDAY SCHOOL PRIZE-GIVINGS.

This annual treat for the children of Edenderry Morning and Afternoon Sunday Schools took place on Friday, February 21st. To save expense the Superintendents and teachers provided the tea and pastries, which were in abundance and greatly appreciated by a very full house. These two Sunday Schools are in a flourishing condition.

The Rev. W. F. Hayes presided at the prize distribution at Hacknahay on Friday, Feb. 28th, when Mrs. Bunbury Atkinson distributed the awards. A minor innovation, which proved very popular, was the substitution of games for the usual programme of songs and sketches.

A very pleasant function took place in Drumgor Church Hall on Monday, February 27th, when Mrs. Appelbe presented the prizes to pupils there. A sumptuous tea and the ever popular games were enjoyed by all. It speaks well for this Sunday School to see a number of the pupils in Church regularly each Sunday.

Owing to the absence of "black-out" facilities in Seagoe P.E.S., the combined morning and afternoon Sunday School social was held on Saturday, March 8th, at 3 p.m. Appetites were just as keen, and the games just as hilarious, as if the function was taking place at a later hour. A number of the smaller children sang and recited impromptu items.

All the above mentioned Sunday Schools continue to flourish, and this fact is to a very large extent due to the devoted service of the Superintendents and teachers, to whom we are deeply indebted for their invaluable help in this Christlike work.

CHRISTIAN ENDEAVOUR NOTES.

DRUMGOR.

We congratulate our parishioners in the Drumgor area on the formation of a branch of the Christian Endeavour Society in Drumgor Church Hall. It will, we feel sure, provide a useful adjunct to the Sunday School there by providing a training ground for teachers, and as well it affords a centre for fellowship in spiritual matters for that end of the parish. The weekly meetings take the form of prayer and Bible study, in which all present are encouraged to take part.

On St. Patrick's night, Shankill, Lurgan C.E. Society, paid a visit to the newly-formed branch, and the members of the former took charge of the meeting, which was well attended. The Rector, in welcoming the visitors, expressed his delight that a new branch had been formed in Drumgor. It has had one practical affect already, viz., as a result seven members have undertaken to become regular subscribers to the W.F.O.

We append a list of officers:—

President, Rev. J. W. Appelbe, M.A., B.D.; Vice-President and Secretary, Mr. Wm. Hutchinson; Recording Secretary Mr. Jack Gardner; treasurer, Miss Maureen Lyness; organist, Miss Mabel Gracey. Committees—Look-out, Miss Meta Campbell (Convener), Miss Irene Gracey, Miss Maggie Anderson, Mr. Wm. Campbell; Prayer Meeting, Mr. Charles Gardner (convener), Miss May Gardner, Miss Eileen Uprichard, Mr. Wm. Hutchinson; Social, Miss Josephine Campbell (convener), Mr. Eric Turner, Mr. Jack Gardner, Miss Maureen Lyness, Miss M. Gracey. Night of meeting—Monday, at 8 p.m., in Drumgor Church Hall.

SEAGOE C.E.

An interesting lecture on "The life and work of David Livingstone," illustrated by lantern slides, was

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given in Edenderry Orange Hall on Monday, 24th February, under the auspices of the B.C.M.S., on the invitation of Seagoe C.E. The members of Seagoe branch have taken an active interest in the work of this Missionary Society for some time.

The Rev. W. F. Hayes presided, and the lecture, given by Mr. P. B. Morrison, was most interesting. After the lecture, Mr. Huston, who accompanied the lecturer, thanked the members of Seagoe C.E. Society for their support of the work of the B.C.M.S., and in doing so he gave an account of its work. At the conclusion of the meeting there was a retiring collection, amounting to 17/-, for the B.C.M.S.—(M.L.B.)

CHURCH OF IRELAND MISSION TO THE JEWS.

LIST OF BOXHOLDERS.

Mrs. Appelbe, Seagoe Rectory ..	£0 10 0
The late Rev. G. H. Daunt ..	1 0 0
The Misses N. K. & K. Montgomery, Edward Street ..	1 0 0
Miss M. Watters, Goban St. ..	0 8 6
Miss Amy Cox, Carrickblacker Rd ..	0 4 4
Mrs. Thos. Martin, Baiteagh ..	0 7 6
Mrs. Wm. Neill, Lower Seagoe ..	0 5 9
Mrs. James Shanks, Kernan ..	0 5 9
Mrs. Magee, Carrickblacker Road ..	0 4 1
Mr. T. Ryans, Carrickblacker Ave. ..	0 4 6
Miss M. L. Best, Goban Cottage ..	0 10 0
Good Friday Collections (1940) ..	1 16 10
	£6 17 3

(This has been remitted to the above Society).—
(M. L. Best, hon. sec.)

BOCOMBRA S.S. ACCOUNT FOR 1940.

To Cash on hands ..	£5 6 0
„ S.S. Collection ..	1 1 4½
„ Harvest Collection ..	1 14 0½
	£8 1 5
By 2 mantles (2/- each) ..	£0 4 0
„ Fireclay ..	0 0 8
„ Coal ..	0 6 0
„ Mrs. McCarran ..	1 0 0
„ Expenses on Social ..	0 4 0
„ Prizes ..	1 0 8
„ Cash on hands ..	5 6 1
	£8 1 5

HACKNAHAY SUNDAY SCHOOL ACCOUNT, 1940.

Receipts.		
Carried forward ..	£7 7 6	
Sunday Collections ..	1 13 1	
Harvest Collection ..	3 9 5	
Social ..	2 11 9	
Rent ..	3 9 4	
	£18 11 1	
Payments.		
Foreign Missions ..	£1 0 0	
Rates ..	0 18 1	
Prizes ..	3 13 0	
Coal and Oil ..	3 6 10	
Caretaker ..	0 15 0	
Repairs ..	3 12 9	
Balance ..	5 5 5	
	£18 11 1	

RECTORY BUILDING FUND.

The Hon. Treas. for the above gratefully acknowledges the receipt of the following subscriptions:—

James Twinem, Lylo Villa ..	£5 0 0
Chas. S. A. Twinem, Margretta Park ..	2 0 0
Jas. J. Twinem, junr., Lylo Villa ..	1 0 0
Jos. Ed. M'Murray, Lylo ..	0 10 0
Mrs. Preston, Lylo ..	0 10 0
Mrs. Quinn (nee White), Lylo ..	0 2 6
Mr. Geo. Wilson, Lower Seagoe ..	1 0 0
Reps. of the late T. H. Wilson, Lower Seagoe ..	1 0 0
Mr. Robt. Walker, Lower Seagoe ..	1 0 0
Mrs. Jos. M'Laughlin, Lower Seagoe ..	1 0 0
Mrs. Ballentine, Lower Seagoe ..	1 0 0
Mrs. W. Neill and Family, Lower Seagoe ..	1 0 0
Mr. John M'Laughlin, Lower Seagoe ..	0 10 0
Mr. Bertie Kilpatrick, Lower Seagoe ..	0 5 0
Mrs. Norman Guy, Derryvore ..	1 0 0
Mr. Geo. Matchett, Derryvore ..	0 10 0
Mrs. Samuel Guy, Derryvore ..	0 5 0

£17 12s 6

OBITUARY.

It is with deep regret that we record this month the passing from our midst of three parishioners. Robert Neill was a well-known and respected inhabitant of Ballymacrandle, where, since his retirement, he made gardening his hobby. He passed away very suddenly after an operation in Lurgan Hospital.

Mrs. Gordon was in very poor health for many months and she bore her increasing weakness with patience and Christian fortitude.

Mrs. Watson Walker will be greatly missed in Seagoe, which occupied a very high place in her affections. She returned recently after a visit to her daughter and was recovering from a slight indisposition, when the end came suddenly, and she passed peacefully away. Though having exceeded by many years the allotted span, she preserved her mental vigour and all her faculties to the end. Her place will be hard to fill.

To all the bereaved we extend our sincere sympathy in their loss, and we pray that they may be comforted and strengthened by Him, who said "I am the Resurrection and the Life."

BAPTISMS.

"Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God."

7th March—Annie, daughter of George and Sarah Conlon, 19, Florence Court (privately).

MARRIAGES.

"Those whom God hath joined together let no man put asunder."

March 5th—David George Sherman, Duneden, Carrickblacker Road, Portadown, and Eva Wright, 18, West St., Portadown.

March 10th—George Pentland, 29, Carrickblacker Rd., Portadown, and Rhoda Gilmore, 26, Carrickdal Gardens, Portadown.

March 11th—Kennedy Hunter, Doneybraggy, Money-more, Co. Derry, and Emily Clements, 3, Eden Crescent, Edenderry, Portadown.

BURIALS.

"Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours."

March 19th—Alexander Lutton, 78, Montague Street, Portadown, and Ann Isabella Roney, 4, Goban Street, Portadown.

February 26th—Robert Neill, Ballymacrandle, aged 71 years. Interred in Tandragee.

March 2nd—Charlotte Gordon, Ballinacor, aged 51 years.

March 3rd—James Forrest, I, Nendrum Gardens, Bloomfield, Belfast, aged 74 years.

March 21st—Letitia Walker, Seagoe, aged 83 years.

THE GOSPEL CAME TO IRELAND.

Psalm 48: 11-12—"Walk about Zion and go round about her: and tell the towers thereof. Mark well her bulwarks, consider her houses; that ye may tell them that come after."

(A sermon preached by the Rev. W. F. Hayes in Seagoe on Sunday, March 10th, 1941):—

I expect many of you buy and read that well-known newspaper, the "Belfast Evening Telegraph." In its Saturday edition almost the whole of the second page is filled with announcements of the many religious services to be held on the following Sunday in the numerous churches and kindred buildings in Belfast. It begins with the services of our Church, the Cathedral Church of St. Anne. Immediately follow those to be held in the Parish Churches. It gives the various Presbyterian, Methodist, Baptist and Congregational services. The announcements include churches with somewhat novel and striking, if not startling titles. The list concludes with the innumerable services to be held in the Gospel Halls, whose number is legion. Any fair-minded person reading that long, varied list, would say, I think, whatever his own particular tastes might be, that the Gospel gets a good show in Ulster's capital city on Sunday. Those who know the provincial towns, the villages and the country districts, would bear like testimony there also. That brings us to our subject for this morning—"the Gospel came to Ireland." In this part of the country many boast themselves of "the open Bible." To whom are we indebted for it? Wherever the Gospel went it was taken by some person. We read in the Book of the Acts of how the good news of Jesus Christ was taken to and taught for the first time in various places. Philip went down to Samaria and preached the Word there. He preached it also to the Ethiopian eunuch. That foreigner was travelling from Jerusalem, where he had come to worship, to Ethiopia in Africa. There you have the account of the first person on record, who carried a knowledge of Jesus Christ to Ethiopia, which is the country we now know as Abyssinia, and about which we are hearing so much from day to day. The Book of the Acts also records how St. Paul carried the Gospel to the towns of Asia Minor. Later it tells how he brought it to Europe, to the cities of Athens, Corinth and Rome.

When the Gospel came to Ireland it was brought by a person who believed it, and who knew it to be "the most precious things which this world affords." The person who brought it was St. Patrick. There may have been stray Christians in this land before his time. If there were we know nothing of them; and they certainly left no permanent marks behind them. It was St. Patrick who brought the light of the Gospel of Jesus Christ to our shores. As such he deserves the honour, the respect and the gratitude of all people in this country, whomsoever they may be, or where-soever they may worship, on Sunday, or on other occasion throughout the week. There is no one in this land, who values the blessings that have been brought to mankind by the Church of God, there is no one who names the names of Jesus Christ, there is no one who believes that in Him alone is salvation and who can yet feel that he is not deeply indebted to St. Patrick, the Apostle to the Irish people. In the dark, difficult far-off days of 1,500 years ago, he came here of his own free will and laboured for many years in the cause of God. It was hard and difficult labour, how difficult we cannot conceive. He lived to see it crowned with remarkable success. He lived to see many in this land claimed for the service and worship of God. I hold that a man who did that deserves a place of respect in our minds. But if we are to respect his person and to value his work for the Kingdom of God then we must know something about him. This is where a few, at least, fall short, for of him and of the

abiding value of his labours they know next to nothing.

To some, who are advanced beyond their fellows in learning, what I am saying and about to say may seem very elementary and simple. If so, will you please remember, that I speak now, as always, more particularly to the uninformed and to the unenlightened. At the outset I would like to clear up one difficulty about St. Patrick that seems to worry some of our local people. Some are rather afraid to be too enthusiastic about our Patron Saint because he is so zealously honoured by our Roman Catholic fellow-countrymen. I have been asked by people in this parish, almost in baited breath, to know was St. Patrick really a Protestant or was he a Roman Catholic. To ask such a question is as ridiculous as to ask, did he come to Ireland in a Blenheim bomber or in a Sunderland flying boat. St. Patrick, who never heard of these modern mechanisms was equally unfamiliar with the terms Roman Catholic and Protestant, as we understand them.

Let us look back. St. Patrick came to Ireland in the year 432, that is over 1,500 years past. Fifteen hundred years ago the Christian Church in Europe was, broadly speaking, one body of peoples. They had one simple, common order of practice, faith and worship. It was not until the time of the Reformation, that is roughly 1,100 years after St. Patrick came to our shores, that the Christian Church in Europe was rent in two. Thus, in the sixteenth century, were formed those two great divisions of Western Christendom, that we call Roman Catholic and Protestant. I mention this to stress what I have already implied, that St. Patrick was neither a Roman Catholic nor a Protestant. He was previous to both; he was before either was known. What then is our connection with him? We claim that our faith, the ministry of the sacraments and the ordering of our Church's system and worship conform or are in direct line and accord with the Church founded by St. Patrick in Ireland. Our Church to day is Protestant and Reformed. That is it refused to remain under an outside and foreign influence in religious matters. That foreign influence in Church affairs was brought here largely by our English conquerors. It was an influence under which the Irish Church was weakened and impaired. At the Reformation our Church cast off this foreign yoke; it reasserted its independence, and was reformed after the pattern of the early Celtic Church in doctrine, order, and worship. The English state made a great blunder at the time of the Reformation. It did not give our Reformed Church the help it ought to have given. For lack of that help the spirit of the Reformation only touched a section of the people of Ireland. This explains why we have to-day a population that is predominantly, overwhelmingly and increasingly Roman Catholic. Had the Reformation been properly handled the bulk of the people would have shared our faith, and the history of our country would have been a brighter chapter. Had that been so, instead of a neighbour that is largely indifferent, if not hostile, Britain to-day would have beside her in this country a people who would be loyal to a man; and her cabinet ministers would have no reason to make painful references to "the Irish situation," neither would they have cause to wring their hands about the Irish ports.

Now something briefly about St. Patrick's life and his call to bring the Gospel to our forefathers. He lived somewhere on the west coast of Britain, probably Dumbarton, in Scotland. He belonged to a cultured Christian family with clerical connections. When about 16 years of age, Irish pirates made a raid upon the district where he lived. In it his home was destroyed and his father and mother were killed. He was carried captive to Ireland. Here he laboured as a slave-shepherd.

His one great desire was to regain his freedom and to get back to his native district. During those years of hardship he never forgot his Christain upbringing. He continued to put his trust in God. In his writings he tells us, that while he kept watch over his master's flocks on the cold hills of Antrim, he often said as many as a hundred prayers in one night. Eventually he did escape in a passing ship which took him to France. Now that he had gained his freedom he was seized by one desire. It was to carry the Gospel message to the Irish, whom he pitied in their pagan state. He set about in serious study to prepare himself for the day when he would do this. In the early Christian Church there was order, there was system and there was discipline. A man would not set out to be a missionary without the consent and approval of the Church. St. Patrick had much regard and respect for authority. Before he came back here as a missionary he became an ordained clergyman and was consecrated a Bishop. In addition he was specially commissioned for this particular work.

As a missionary he had marked success. He saw the High King of Ireland accept the Word of God and approve of its being taught to his people. He saw churches built in many widely separated districts of this country. The work commenced by him was carried on by his enthusiastic converts and successors. Soon the early Celtic Christian Church became renowned for its vigour, for its learning, for its missionary enthusiasm and for the saintly lives of its members. So Christianity took deep root in Irish hearts and upon Irish soil. There was in this country one Church united in faith, in worship and in brotherly love. When we look out to-day upon our country we see a different state of affairs. You may ask whence the change. To put an answer in brief words is far from easy. We return to the list of services of the Saturday "Telegraph." If you go back 200 years how many of the denominations mentioned there were known or existed. Only two—the Church of Ireland and the Presbyterian. As the history of the Presbyterian Church is really the story of the Church in Scotland, we leave it to one side. Whether we accept it or not we find that by far the most ancient and historic denomination in Ireland is our own Church. You have only to look at our old Churches and Cathedrals to know this. We have in our possession the sites of the oldest Christian foundations. Many like that of St. Patrick's Cathedral, Armagh, and of St. Patrick's Cathedral, Dublin, are believed to be the actual places where St. Patrick preached and had erected the first Celtic houses of worship. If you travel all over Ireland from North to South and from East to West you see everywhere the castellated towers of our Church buildings. Those, some of them very ancient, are a witness to what I have been saying. These bear testimony, that for hundreds of years our Church, throughout the length and breadth of the land has been a link between its peoples and God. Throughout the centuries it preserved the Word of God and shed abroad the Light of Life. It kept watch for the cause of Jesus Christ. Its bells reminded our forefathers of God's claim and summoned them to prayer and worship in an age when there were neither clocks nor watches. The words with which the Psalmist drew the attention of Israel to their beloved Jerusalem these are words that we may fittingly and profitably apply to ourselves in connection with our illustrious Church—"Go round about her and tell the towers thereof. Mark well her bulwarks, consider her houses; that ye may tell them that come after.

Someone may ask is it any benefit to know such facts about our Patron Saint and about the Church which he founded? Will this help you nearer heaven? Of course, you may get there without knowing anything about him or about that Church which has kept un-

ceasing watch for men's souls. But without the work and the example of faithful persons of the past, like St. Patrick, our proximity to Heaven might be even more remote than it is. All sensible and reasonable Christians would say that it is a benefit to know the life, labours and works of St. Paul as we have them recorded in the Acts and the Epistles. All sensible people would say that the life of such a missionary, as David Livingstone, is an inspiration and an example of what devotion to the Lord Jesus can do. St. Patrick, stands in line with all the great Christian missionaries who have displaced the bondage of heathen darkness by the light and freedom that come to those, who serve "the Lord of Lords."

Many people in this world, not least where their faith is concerned, need something that will give them steadiness. They need an anchor for their souls; they need a spiritual home. A thinking person looking at the countless denominations of to-day may ask, which is the right one for me? Such a question is often the sign of spiritual life and it demands an answer. The knowledge of the service which our Church has rendered to our forefathers, the knowledge that we are indebted to it for so much, this must mark it out for us as one that has a claim upon us; it must mark it out for us as our proper sphere and as the sphere in which we can render to God the service that will be most acceptable to Him.

My tribute to the Church of my ancestors, to the Church which is mine by birth, by baptism and by conviction is this: that it is second to none. That it is second to none in its past record; that it is second to none in its adherence to the Word of God; that it is second to none in the dignity, reverence and simplicity of its worship, and as seen in the lives of the best people that it produces. To those who know the facts this must be their tribute. I hope it is yours. Furthermore, I trust, that we may have grace to live worthily of it, until the day we enter the Church without division, spot or wrinkle in the unseen City of God—where there is one fold and one Shepherd.

DISTRICT SERVICES.

Drumgor—Easter Day, at 3 p.m.

Hacknahay—April 27th, at 3.30 p.m.

SIDESMEN FOR APRIL.

Morning Prayer—The Churchwardens, Messrs. J. H. Twinem, T. Martin, J. Stephens, J. G. Gracey, J.P.

Evening Prayer—Messrs. J. Walker, N. Campbell, T. Stanfield, D. Allen, G. Nixon, J. M'Loughlin.

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