

Seagoe Parish Magazine.

SEPTEMBER, 1940.

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 IF IN CASES OF SICKNESS THEY ARE INFORMED IMMEDIATELY.

- 1st September—15th Sunday after Trinity.
2nd September—16th Sunday after Trinity.
Monthly Service in Drumgor at 3 p.m.
10th September—Monthly Meeting of Mothers' Union
at 7.30 p.m.
15th September—17th Sunday after Trinity.
18th September }
20th September } Embur Days.
21st September }
21st September—St. Matthew.
22nd September—18th Sunday after Trinity.
29th September—19th Sunday after Trinity.
St. Michael and All Angels.
Harvest Festival Service in Hacknahay
at 3.30, p.m.
30th September—Harvest Festival Service, Hacknahay
at 8 p.m.

THE NATIONAL DAY OF PRAYER.

It is the desire of H.M. the King that Sunday, September 8th, the first Sunday after the anniversary of the outbreak of war, should be observed as a day of National Prayer. President Roosevelt is making a similar request to the people of the United States of America.

The Lord Bishop of Down refers to this in the current issue of the Diocesan Messenger. He writes:—"A year's war, with all its bitterness and loss and sorrow, will have passed by then. The day will, we hope, be used to great spiritual enrichment. There is much need, just now, for teaching on Christian prayer. In a time like this there comes the temptation to think of prayer apart from life, as if God could be exploited by us when we are face to face with special difficulty or trouble. The two must go together, life and prayer. Dr. Gougde, of Oxford, wrote a very helpful essay during the last war, on prayers in time of war. He spoke of the Church as having a priestly as well as a prophetic work. The Church, not simply the clergy, should be regarded as the great priestly body called in the power of the Spirit to make prayers, intercessions, and to give thanks for all men, and thus he argued that the Church could make her greatest contribution to the need of the world. The Church's

supreme contribution is Christian prayer. This, I hope, will be remembered. We have only to open our prayer books in order to see what our Church's intention for her people is:—"The Order for Morning Prayer, Daily throughout the year." There is similar guidance as to Evening Prayer. Unfortunately we think other things are more important. The agonies of these days may set us thinking. Our Prayer book assumes two things, daily services and weekly Communion, and these two have been greatly neglected. God calls us to fellowship with Himself and seeks the co-operation of His children in carrying out His eternal purpose. If we do not respond we delay the accomplishment. Prayer is our greatest means of co-operation with God and is the highest exercise of our freedom. By prayer we can forward the accomplishment of God's purpose wherever we are able to discern it. Prayer may draw upon power which God has in reserve. God refuses to accomplish without us what He has made possible for us to accomplish in union with Him, so our prayers may be real factors in the shaping of events. God refuses to bestow without our prayers the blessings He is ready to bestow in answer to them. But will He not do what is best whether or no we pray? No, for what is best is fellowship between Him and us, and the perfect fellowship is built up gradually, through the real co-operation involved in prayer. Our prayer must be in harmony with God's purpose. Co-operation with God is the very purpose of prayer. To pray "in the name of Christ" is to pray in the Name of Him who lived but for the Father's purpose. It is to pray in view of that revelation of God and His purpose for mankind which is contained in the Name or revealed character of the Lord Jesus Christ Himself; it is to yield ourselves as the members of Christ to be the instruments of His own continual intercession, just as in active life we yield ourselves to be the instruments of His unceasing activity among us. Our power to pray depends upon our power to discern the Divine purpose and our willingness to co-operate with it. But all that God made is embraced within the scope of His purpose and so all that God made is within the scope of Christian prayer. If we have the mind of Christ we still have an insight into the Divine purpose, and we shall be able, each one of us, to forward the accomplishment of that purpose by our prayers, as we never could by our practical activity apart from God. If our prayers are in the deep and true sense offered in the name of Christ, then they are taken up into Christ's abiding intercession and heard and answered." In these words the Bishop stresses the need and the

worthwhileness of Christian prayer, in this time of national emergency. In this connection a recent article in the "British Weekly" by the Rev. Dr. Jas. Reid is worth quoting, in which he writes on the meaning of the prayer "Thy will be done" as follows:—

"No phrase in the Bible has been so often or so long misused as this, "Thy will be done." It has been turned into a sigh of resignation. It has become a means of softening some hard blow by accepting it as the will of God. A familiar hymn has been responsible for a good deal of this wrong emphasis. It contains a list of every possible misfortune that can befall us in this world, and then asks for the power to say to all of them, "Thy will be done."

No one will condemn the mood of resignation who has known the comfort that can come when we take a bitter cup from the hands of God, believing that His love is in it. But to call our misfortunes the will of God and to identify every dark trouble with His will, is to miss the real meaning of the prayer, "Thy will be done."

For one thing, the will of God is like our own will, which gives force and direction to all we do. God's will must therefore be the active energy of His love. We must learn to see it at work in every beautiful thing and in every loving heart. We must see that Will in every lovely flower that thrusts its way out of the dark earth. We must see it active in every kind heart, every champion of the weak, every life that gives time and strength to heal the sick or make the world a friendlier place. We see it most of all in the heart and life of Jesus. If we want to know the nature of the hidden current that sleeps in the electric wire, we see it in the light that fills the lamp and floods our room. So in Jesus we find God's will expressed in the things He did, in the burning energy of love that ran through all His mind and spirit. God's will for the world is what Jesus would have made it if He had not been thwarted by the self-will of man. But it is undefeated and indestructible. It does not change, and in it is all that we call good.

But that will of God is something to be done, and to be done by us. It is not merely a fate to be borne or accepted. The world is full of evil and suffering today because of two kinds of people—those who deliberately thwart and oppose the will of God, and those who stand by and do nothing. It is hard to say whether active opposition or moral inertia is worse. Life is full of evils that would be attacked and swept away if we were giving ourselves to become God's agents, to do His will. A new current of Divine power would sweep through the lives of men if we would give ourselves to be God's channels.

What we should be asking in this prayer is that

we might be used of God as the agents of His love in everything. It is a prayer of dedication. It means that we offer ourselves to serve His will in all that we do. This does not mean that we need to seek for opportunities far afield. The daily round and the common task will serve to begin with. It does mean that in everything we will give ourselves with our whole energy to do the kind of things that Christ did—to seek the truth, to work for friendship, to make love to men a reality. At every moment we should be ready for this active, loving purpose of God, to be expressed in us and in our actions.

Seen in this way, the phrase becomes a battle-cry, not a sigh of resignation. It becomes marching music, not a dirge. It can fill the mind with a glorious sense of purpose. It can give the humblest life a meaning that will make it infinitely important. For in that urgent will of God, seeking expression through us, lies the fulfilment of all that gives life hope. Even in the darkest hour this is the way of light. When Jesus before Calvary prayed, "Thy will be done," it was not mere acceptance of the Cross that was in His mind. God's will was to be done in the love that never failed, the courage that never faltered. It was done in the task which that love accomplished for us all upon the Cross. The will of God was an active, positive deed. It was an offensive against the spirit of evil. It was His crowning act of healing redeeming love. The will of God, as Jesus saw it, thus claimed all the energy of His nature and filled His soul with its music.

This prayer, then, is the key to life's meaning. It is a prayer for the light to see God's will and for the power to do it. That should be the key-note of all our praying. Thus prayer may become a battlefield in which our own desires must be overcome and God's will take first place.

It will help us into this victory if we learn to see God's will as Jesus saw it—the activity through which God is waiting to pour the energy of His love. It is always found in deeds that have in them the spirit of Jesus, no matter how lowly the deed or humdrum the task. If we find it hard to see and to do God's will, let us remember that He "worketh in us both to will and to do" what He wants done."

Let us all see to it that we use this spiritual weapon of prayer for ourselves, for our country and for the world in these difficult days; and above all let us pray that men and nations may turn from the folly of trying to live in God's world without God and that they may realise their high privilege of being God's fellow-workers in the world so that in and through them His Kingdom may come and His will be done. We are specially bidden to pray for these blessings on September 8th, but the day of National Prayer is not meant to suggest that it is only on this day we are called to pray for these things, let us, daily in our homes, and corporately on Sundays in God's House, "pray without ceasing."

BRING AND BUY SALE.

As announced in the August Magazine the "Bring and Buy" Sale will take place in the Parochial Hall, Edenderry, on Saturday, September 7th, at 3.30 p.m. Admission, including tea, 3d. As the title suggests you are asked to bring something and buy something (atables preferred) and by so doing you will be helping in a practical way the finances of the Parochial Hall.

OTHERS' UNION.

The monthly meeting took place in Seagoe School Tuesday, August 13th, at 7.30 p.m., when the Rev. F. Hayes gave an appropriate address. The next meeting will take place in Seagoe School Tuesday, September 10th, at 7.30 p.m., when it is hoped there will be a special speaker.

DESMEN:—SEPTEMBER—

Morning Prayer—The Churchwardens, Messrs. T. Canfield, J. Gee, Geo. Wilson, D. F. Stoops.

Evening Prayer—Messrs. J. Walker, D. Allen, R. Murray, A. Kirke, W. H. Best, G. Nixon.

SEPTEMBER—

Morning Prayer—The Churchwardens, Messrs. T. Martin, C. S. A. Twinem, W. R. Sherman, W. G. Best.

Evening Prayer—Messrs. N. Campbell, Thos. Gracey, J. Hewitt, H. Ellis, Wm. Neill, J. M'Laughlin.

SEAGOE RECTORY BUILDING FUND.

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

Mr. Wm. Simpson, Carne	..	..	£0 2 0
Mr. T. H. Gordon, Ballinacor	..	..	0 2 6
Mr. and Mrs. W. J. Costello, Carne	..	..	0 10 0
Mrs. Jos. M'Laughlin, Lower Seagoe	..	..	0 10 0
Mrs. Geo. Simpson, Lower Seagoe	..	..	0 5 0
Mr. Henry Sinnamon, Levaghery	..	..	1 10 0
Miss R. Calvert, Breagh	..	..	5 0 0
			£7 19 6
Already acknowledged	..	..	647 10 7
			£655 10 1

HARVEST FESTIVAL DATES.

The following is a provisional list of dates for the above-mentioned annual Services:—

Sunday, Sept. 29th, at 3.30 p.m.	} Hacknahay.
Sunday, Sept. 30th, at 8 p.m.	
Sunday, Oct. 6th, at 3.30 p.m.	} Bocombra. Carne.
Sunday, Oct. 7th, at 8 p.m.	
Sunday, Oct. 13th, at 3.30 p.m.	} Drumgor. Levaghery.
Sunday, Oct. 14th, at 8 p.m.	
Sunday, Oct. 20th, 11.30 a.m. and 7 p.m.	} Parish Church.
Sunday, Oct. 21st, 8 p.m.	
Sunday, Oct. 27th, at 3.30 p.m.	} Edenderry Parochial Hall.
Sunday, Oct. 28th, at 8 p.m.	

In accordance with our usual custom at all the district Harvest Services, the Sunday afternoon collec-

tions will be in aid of the Hall or Sunday School concerned. The Monday night collections will be in aid of the South American Missionary Society at each respective Service.

MR. HARRY KANE.

We very much regret to learn that Mr. Harry Kane has been posted as missing while on active service. As far as we know, he is the first Seagoe casualty in the present war. During the last war he served in the Royal Navy, and was serving in a similar capacity in the present war. He was a well-known figure in Edenderry, where he had a host of friends; while on active service he was very highly thought of by his superiors, who appreciated fully his skill, courage and devotion to duty. To his wife and family we extend our sympathy and pray that God may sustain them in their anxiety.

WHAT WILL YOU SAY?

"What will you say?" This is a fairly ordinary question to crop up when you are discussing some emergency with a friend, and it is an important question, because on what you say depends the impression other people get of the business in hand, and of your attitude and reactions towards it. And if we get down behind the immediate business which such a conversation with a friend may concern, what you or I say is as a matter of fact always of far greater importance than we are sometimes inclined to think.

"We have got so used to that power of being able to talk which is possessed by ourselves and by most people, that we are apt to give very little attention to the purpose of our having it. What is it for really? The answer is, of course, that it is our principal means of conveying ideas from one person to another. We have other methods—we take our hat off to a lady, or punch someone on the nose, or shake hands with people, but our principal method is by the use of words, spoken or written.

"Every word we use conveys an idea to the mind of someone, and so leaves its mark on the life of whoever may hear. Every word hits, as it were, a target, and the shot is recorded in the hearer's character. Think back over the things you have heard other people say, and you will see that it has all had its effect on you, sometimes of encouragement and the warming of friendship, sometimes of unhappiness and boredom, sometimes of active dislike and resentment, but always some effect. Each arrow has found its mark. Well, so it is with whatever you and I say to-day. Never mind about to-morrow for the moment; let's just keep to to-day. It is this responsibility which I personally, and you personally, have for shaping the lives and opinions of our fellow-men and women

which we tend so often to forget. For myself, I do my best to remember it when I stand in a pulpit, or sit here before the microphone talking to you for these few minutes, but in my more casual conversations I find myself so often appallingly careless about the result of chance expressions of what I happen to feel at the moment. And so I ask you to pause with me for just a very short moment before we set out on the remainder of to-day, while we ask ourselves: "What sort of ideas have you and I conveyed to other people's minds? Can we make a better job of this business to-day?" Because talking is a grave responsibility, and we shall certainly have to give account of our use of it—of lies, for instance, which deliberately convey a false idea, and which only succeed because the other person trusts us; of running other people down, either directly, or more often indirectly, the sort of conversation where we "don't wish them any harm, but. . ." Only, quite apart from noteworthy bad conversation like that and the various other extreme forms which bad conversation can take, there is a general atmosphere which we create by our usual line of talk. What is that like? It is fussy and full of self-pity and complaint? Because they can only make other people jumpy and unhappy, or else—which is better—very angry with us. Or can we, ourselves with our house built firmly on the rock, be just a little bit at all times, and most of all in any moment of grave emergency, refreshing and courage-giving, as Christ our Master was, like the

shadow of a great rock in a weary land? "What will you say?"

(The above talk was given by a well-known preacher recently in "A thought for to-day" broadcast. These five-minute talks are given each day at 7.55 a.m., and are very helpful.)

BAPTISMS.

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

- August 4th—William Ronald, son of Henry and Edna Phyllis Sinnamon, The Bungalow, Levaghery.
- August 4th—Frederick Joseph, son of Joseph and Margaret King, 17, James St., Portadown.
- August 4th—Margaret, daughter of Robert and Agnes Magee, 19, James St., Portadown.
- August 4th—Received into the congregation, Noel Francis, son of William and Ellen Gertrude Dickie, 23, Florence Court, Portadown. (Baptized privately, 29th December, 1939.)

MARRIAGES.

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

- 10th August—Edward Thompson, Drumgor, and Amelia Anna Laverty, George Street, Portadown.
- 10th August—Walter Stewart Currie, Seagoe Lower, Portadown, and Edith Emily Lowe, Omeath, Co. Louth.
- 21st August—Thomas Moore, 10, Alexandra Gardens, Portadown, and Roberta May Best, 141, Bridge Street, Portadown.
- 26th August—John Hobbs, Drumgor, and Jane (Jean) Watters, 2, Goban Street, Portadown.
- 28th August—Marlow Stevenson, The Bungalow, Knock, Portadown, and Mary England, Knock, Portadown.

SERVICES—THE PARISH CHURCH.

HOLY COMMUNION—1st Sunday after Morning Prayer; 3rd Sunday at 8 a.m., and on the Chief Festivals.

HOLY BAPTISM—1st Sunday of each Month at 4 p.m., and during any Service in the Parish Church, notice to be given; Two Sponsors at least are required. The father and mother must be present. Churchings are held at each Baptism. Mothers are expected to bring a thankoffering. (See Book of Common Prayer.)

MORNING PRAYER—Sundays and Chief Festivals, 11.30 a.m.

EVENING PRAYER—Sundays, 7 p.m.

DISTRICT SERVICES.

Hacknahay—Last Sunday of Month at 3.30 p.m.

Drumgor—Second Sunday of Month at 3 p.m.

Edenderry—Wednesdays at 8 p.m., Oct.—Easter.

MARRIAGES must be performed between 8 a.m. and 3 p.m. Licences are issued by Rev. W. J. Gransden, the Rector, Lurgan. Due notice (48 hours) must be given to the Rector of intended weddings. **FEES**—By License—Labourers 5/-, Tradesmen 10/-, Merchants and Farmers £1, Professional £1. By Banns 5/-.

FUNERALS will be attended by the Clergy if proper notice be given. **SICK CASES** should be notified to the Clergy without delay. **FEES FOR CERTIFICATES**—BAPTISM 3/7, Children (Factory) 1/- and 2/- (non residents); **MARRIAGE** 3/7. An extra Search Fee is chargeable in certain cases. It will be a help to the Clergy if they are notified of the arrival of new Church families in the Parish.

A copy of the Magazine will be sent by post to any subscriber for 3/- per annum.

CLASSES, &c.

BIBLE CLASS FOR MEN in Edenderry on Sundays at 10.15 a.m.

SUNDAY SCHOOLS—10.15 a.m. Edenderry Parochial Hall and Seagoe School. 3 p.m. Seagoe, Edenderry Parochial Hall, Levaghery, Hacknahay, Carne, Drumgor, Bocombra.

MOTHERS' UNION—2nd Tuesday of each month at 7.30 p.m.

CHURCH LADS' BRIGADE in the Parochial Hall on Tuesdays.

GIRLS' FRIENDLY SOCIETY in Seagoe School on Mondays at 8 p.m. as announced.

G.F.S. CANDIDATES—Oct.—Easter, Edenderry Parochial Hall, Saturdays at 3 p.m.

SEAGOE CHRISTIAN ENDEAVOUR SOCIETY—Mondays, Orange Hall, at 8 p.m.

SEAGOE P.E. SCHOOL—9.15 a.m. Principal—Mr. R. Scott.