

*A History  
of  
Clonduff  
Presbyterian  
Church  
1842 -1992*

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## Foreword

Welcome to 150 years of Presbyterianism in Clonduff. The pages and pictures which follow provide an interesting record of a people on the move; of the members, ministers, meetings and memories, or some of them at least, of Clonduff Presbyterian Church.

They trace the history of our church from its earliest days as a congregation, through the erection of the meeting house in 1842 and the school in 1899, to the present day work and witness, largely carried out in our "new" church hall; from its days in the Newry Presbytery, and over 100 years in the Rathfriland Presbytery, to the present union with Hilltown in the Presbytery of Iveagh.

Chapter one bears the title "In the beginning", and if those words sound familiar don't be surprised, the book of Genesis opens like this, "In the beginning God ...". The history of Clonduff Presbyterian Church is a testimony to men and women, young and old, some planting the precious seed of God's word, the Gospel of Jesus Christ, others watering that seed and still others having the joy of reaping, but it is primarily a testimony of God at work, the Living God, faithful, unchanging, holy, gracious and loving. It is a record of His dealings with men, convicting, converting, changing and commissioning.

As we recall the past with thanksgiving and record our present indebtedness to June, Amanda and Hazel for their time and energy in bringing this "history" together, we acknowledge that it is unto God that praise, honour, glory and power belong in the beginning, throughout the past 150 years, until the Saviour comes and forever.

From the springboard of the past, we put out into the deep waters of the future, not knowing what a day may bring forth but making the most of every opportunity, working while it is the day, convinced that Jesus is the same yesterday, today and forever and that His is the one name given amongst men by which we much be saved.

May those who come behind US find us faithful and may our congregation, our community and our country soon come into a day of revival again. Revive your work O Lord, your mighty arm make bare! - L. J. ADDIS (Rev.)

# Introduction

Clonduff Presbyterian Church is to be found in the townland of Ballynagappoge some 3 miles east of the small market town of Rathfriland. It is set in a pleasant rural area surrounded by the rolling hills and drumlins of South Down. To the east the Mountains of Mourne stand majestically looking down on this small country church.

Presbyterianism was brought to this country during the Plantation of Ulster in the early 17th century. Many native Irish were moved to other parts of Ireland and their lands let to Protestant English and Scottish tenants. Along with the Scots came their Presbyterian beliefs and by the 1630's the Presbyterian population had increased considerably and a number of congregations had been formed.

The early years of the history of the Presbyterian Church were marred by the discrimination against Presbyterians by the Established Church (i.e. the Church of Ireland) and the Government. To add to the problems in 1641 a Roman Catholic rebellion broke out which led to the barbaric slaughter of tens of thousands of Protestants. This rebellion was eventually quelled in 1649 with the arrival of Cromwell. The discrimination, however continued until 1780 when Presbyterians were eventually allowed to hold civil and military office. During this period many Presbyterians left for North America in search of religious freedom.

Once civil liberty had been awarded to Presbyterians the church continued to grow. By the 1830's local congregations such as First Rathfriland and Ballyronee had grown so much that action had to be taken to accommodate the large numbers who attended the services. A second Synod of Ulster church was built in Rathfriland and the large congregation split into two. This second church is now known as Third Rathfriland. Ballyronee solved their overcrowding by rebuilding their church.

Not only did the church continue to grow but divisions occurred in many instances. One group within a congregation would be at variance with other members, because they may not have agreed with the minister's style of preaching for example. As a result the dissenters left to form a new congregation nearby. It was amongst this continued growth and division that the congregation of Clonduff came into being.

## Chapter 1

# In the beginning

The congregation of Clonduff came into being in early 1840. Nothing is known of how the congregation came to be formed. We do know, however, that a large percentage of the local population were already Presbyterians. Records of 1836 show that in the local schools of Lisnisk and Ballynagappoge the majority of pupils were Presbyterian as follows:

<b>Name of School</b>	<b>Total Pupils</b>	<b>No. Presbyterians</b>
Ballynagappoge	32	26
Lisnisk	104	87

The parents of these pupils (as well as the many others who could not afford education) would have most likely worshipped in Rathfriland or Ballyroney. In order to reach their destination most people would have had to walk. Anyone who attended Ballyroney at least would have a good rest before returning home since, according to a visitation of Presbytery in 1834, Public Worship began at 12 noon and finished at 4.00 p.m. in the summertime and 3.00 p.m. in the winter. The services in the churches in Rathfriland were probably just as long.

The first mention of the congregation of Clonduff can be found in a paragraph in the "News Telegraph" of 28th March 1840. This records how a deputation from the newly formed congregation waited for the Marquis of Downshire at his castle in Hillsborough. The purpose of this visit was "to solicit his Lordship's approval of a site for a meetinghouse and a subscription towards the cost of the building."

The article continues "His Lordship received the deputation in the most kind and courteous manner, and having expressed his readiness to co-operate with his Presbyterian tenantry in expressing the blessing of the Gospel through the country, gave his approval of the site and added the handsome subscription of one hundred pounds towards the building."

This deputation consisted of Rev. James Shields, minister of Sandys Street Church, Newry, and four members of the congregation, tenants of his Lordship. At this stage the congregation was in connection with the Synod of Ulster and belonged to the Newry Presbytery.

After the formation of the congregation and until the church was built, the members met in the old school in Ballynagappoge. This was at the bottom of the lane which is nowadays locally known as "The



*The old Ballynagappoge School where the congregation met before the Church was built.*

Manse Lane". In more recent times it was used as a dwelling house. It has been a number of years, however since it was last occupied.

On 5 May 1840 the congregation asked Presbytery to arrange for a committee to meet with them in order to fix the dimensions of their place of worship and name a time for laying the foundation stone. On the day this request was made the Rev. James Todd of Templepatrick was appointed by Presbytery as stated supply. On 6th June 1840 Rev. Todd was installed as the first and shortest serving minister of Clonduff. Just over a year later on 22nd June 1841 Rev. Todd resigned his charge.

## Chapter 2

# The Building of a Church

Friday, 10th July 1840 was one of the most important dates in history for the Presbyterian Church. This was the day when the two Synods, the Session Synod and the Synod of Ulster joined in Rosemary Street Church, Belfast to form "The General Assembly of the Presbyterian Church in Ireland."

While this great event took place in the city, the small country congregation of Clonduff was striving to build their new church. Very little is known about the building of the church or how much it cost. It was built of stone in a rectangular shape. Three large windows were placed along both the west and east walls. On the north wall there were two similar windows between which the pulpit was placed. The majority of pews faced towards the pulpit with a few along the north wall facing sideways onto it. There was an aisle up each side leaving a single row of pews at the west and east walls, and a double row of pews in the centre. The church could be entered by one of the two doors at the end of each aisle at the south wall, which was the front of the church. There was also a small gallery along the south wall. This contained only one long pew. It is said that when this gallery was being built the wood for the front of it was placed in the River Bann, which runs nearby, until it had curved enough to fit the building. When completed the church could probably have seated around 300 people. However since then a number of pews have been removed during various alterations and the gallery is no longer used so the church could hold little more than 200 people nowadays.

The last visitation of the old Newry Presbytery was held on the 4th May 1841 and it was to the new congregation of Clonduff. Since the two Synods had now joined together the Presbyteries were reorganised and while the church was not yet finished the congregation was transferred to the Rathfriland Presbytery. It remained within this until 1962, when the Banbridge and Rathfriland Presbyteries united to form the Presbytery of Iveagh.

For the last year of the building of the church the congregation were without a minister. On the 21st June 1842 Rev. James Steen, formerly a minister of the Reformed Presbyterian Church, was installed. In the same year the church was opened for public worship by Rev. Henry Cooke, LL.D., minister of May Street Church, Belfast who was also the Moderator of the General Assembly at the time. No exact date is known as to when the church was officially opened, but no doubt the people of the congregation were justly proud of their new church building.



*An aerial view of the Church and school in the early '60s.*

Chapter 3

## **The Early Years and Ministry of Rev. James Steen, B.A.**

While Rev. Todd's stay was short, the ministry of the Rev. Steen was to be the longest in the history of Clonduff. He married a local girl by the name of Doran whose family lived in the townland of Lisnisk. The congregation was unable to provide their minister with a manse. Instead Rev. Steen built a small simple dwelling at the rear of the church at a reputed cost of between £7-£8. The ground floor of this was later used as a boiler house when the heating system was installed, while the first floor was used as a session room. This has since been demolished and has been replaced by a suite of ancillary rooms. Little is known of Rev. Steen's ministry, but it is said that he was an eloquent speaker.

The congregation itself was made up entirely of the local rural community. Not only did the people of Ballynagappoge worship here but also those who lived in the surrounding townlands such as Lenish, Letallion, Ballycashone, Lisnisk and Moneygore. The vast majority of the congregation would have travelled on foot to church. Short cuts were taken through fields and at Bannfield stepping stones were used to cross the Bann. In Lisnisk a plank led across the Muddock to Ballynagappoge.

Many members of the congregation were either involved in farming or weaving which was carried out in their own homes. Farms were small- between 4-10 acres. Houses were mostly single storey cottages built of stone with thatched roofs and had 2 or 3 rooms. The farms were rented from landlords such as General Meade, Lord Annesley or the Marquis of Downshire. These were the days when large families were the norm. With such small holdings parents were unable to support their large families and many young people over the following 100 years left for America, Canada and Australia in the search of a better life.

The winters of 1845-1849 saw the continual failure of the crops of potatoes which were the staple diet of the Irish people. In the 5 year period before 1851 one million people emigrated and as many, if not more, died in what was later referred to as "The Great Famine". Although Ulster did not suffer as badly as other parts of Ireland no doubt it had a profound effect on those who ministered and worshipped at Clonduff.



In the year 1859 revival swept over Ulster. It had been sparked in 1858 by a young man called James McQuilken, who on hearing of the revival in America, led others in Connor, near Ballymena to pray for such a reawakening in this country. Revival did indeed come and during the following year thousands were converted. Churches reported great increases in church attendances and many hungering after the Gospel. No area remained unaffected and no doubt Clonduff must have benefited. This most surely would have been a great source of blessing and encouragement to the minister and people.

Through all this Rev. Steen ministered. For 39 years he was minister in Clonduff, retiring in 1881 from active ministry. He died on the 17th July 1896.



*This picture of the Church was taken many years ago.*

Chapter 4

## The Ministry of Rev. John Haire Charlton, M.A.

Rev. Charlton was ordained into the ministry of the Presbyterian Church in 1854. He was a native of Emyvale, Co. Monaghan and was minister of Maguiresbridge before being installed in Clonduff on 2nd March 1882. By now the congregation had been able to rent property for use as a manse. It was on the main Rathfriland to Castlewellan road and stood where the residence of Mr. W. Craig now stands. There are a number of old trees still standing at this location and these are referred to locally as "Charlton's Bushes".

As with the ministry of Rev. Steen, little is known of Rev. Charlton's time among the people of Clonduff. It is however said that he was a man of strong Loyalist sympathies and a noted Orangeman.

By now the congregation was well on its feet. The number of communicants had risen to over 220. Communion, however, was celebrated somewhat differently to the way it is today. Tables were laid out in the church and covered with white tablecloths. On these were placed the bread and the wine. The wine was served in a common cup which was passed round all those who partook. Members of the congregation would come forward to the prepared tables where the elements would be distributed. When they had partaken they would return to their seats and other members would come forward. This is where we get the phrase "coming forward to the Lord's Table" from. This practice of using tables was dispensed with after the turn of the century. At this stage Clonduff did not have its own Kirk Session. When it came to communion elders from other local churches would help the minister in the service.

The most notable difference between the services in Rev. Steen's and Rev. Charlton's day and today was the absence of both music and



*Rev John H Charlton*

the singing of hymns in worship. Psalms and Paraphrases were used instead which was led by a Precentor. This person usually sat in a pew in front of the pulpit. Generally speaking it was a man who was appointed to this position, although in later years a lady, Mrs. Conn, was responsible for leading the singing in Clonduff. Pitch pipes or a tuning fork were used to obtain the correct note. It may well have been after the turn of the century before a choir was formed in Clonduff.

In 1899 a school-house was built on a small piece of land adjacent to the church. It was opened on 1st January 1900. The following year on 15th November 1901, Rev. Charlton retired from his ministry in Clonduff. He died on 30th June 1909.

A sermon preached by Rev. Charlton in Clonduff on the 1st June 1884 was published in 1946. It was given on the death of a member of the congregation at the time, a Mr. John Gummins, the text being "Blessed are the dead which die in the Lord" Revelation 14 verse 13. Mr. D.J. Gordon, a nephew of Mr. Cummins, and also a member of the congregation was responsible for the publishing of this sermon.



*One of the few slate headstones which are erected in the graveyard.*

Chapter 5  
**The Ministry of Rev. William  
Morrow, B.A., B.D.**

Rev. Morrow was installed as minister on 22nd January 1902. He would have already been well known to the congregation since he was brought up nearby at "Windsor Hill" in Drumdrina (or Drumdreenagh). In fact while he ministered in Clonduff, this was where he lived.

It was during his ministry that the first Kirk Session was elected. They were installed at the pre-communion service in November 1906. (At this stage the pre-communion service was held on the Sunday prior to communion itself). The first elders were Mr. W. Johnston, Ballynagappoge, Mr. Alex Trimble, Letallion and Mr. W. Greer, Slievenaman. Such was the excitement of having the elders installed, that Rev. Morrow forgot about the new communicants he had left sitting in the session room at the back of the church. The service had started before he realised what he had done. He then rushed out of the church, went to the session room and got one of the young people concerned to write down all their names before running back into the church just in time to read out the names of the new church members. He was also meant to bring them before the Kirk Session, but he forgot about this too. The result was that these young people went through communion without having to "answer their questions".

By now written records were kept of Clonduff's church affairs. It is recorded that in 1907 a week of evangelistic meetings was held. The church was filled almost to capacity every night. It is noted in the session minutes of the time that "even those who had not been through the doors of the church in over 20 years attended and a number of people found faith in the Lord Jesus Christ". Such was the success of this venture, the session considered holding such a week of meetings every year. Whether this was the case we do not know, but unfortunately no such meetings were reported as being held again in the church for a long number of years.

Another part of congregation life which came into being during Rev. Morrow's ministry was the annual church soiree or social. This was held in the schoolhouse and entertainment was provided by the school children or by the choir which had now been formed. It was also used to give the annual reports of the church's affairs. Since few people bought papers in those days, a billboard was placed on the Opposite



*The choir pictured around about 1910.*

side of the road from the church. On this posters were fixed, advertising forth commg events such as socials, concerts and special services not only in Clonduff, but also in neighbouring churches. The annual social was a practice which continued until the 1980's when it was dropped due to lack of interest.

A number of major improvements were carried out inside the church while Rev. Morrow ministered here. New oil lamps were installed. Mr. Morrow's aunt, Dr. Margaret Byers, presented the church with six beautiful lamps. These have since been adapted for use with electricity and still hang in the church today. They have been greatly admired by church members and visitors alike over the years. A number of smaller oil lamps were also purchased by the congregation. Two of these were placed on the pulpit while another two were placed on stands in the pews just inside the church doors.

Another improvement carried out around this time was the installation of a heating system, the gift of Mr. D.Watson of "Laurel Hill". This consisted of a boiler, which was housed in the room underneath the session room, and a network of water pipes inside the church. The boiler was run on solid fuel such as coke. Unfortunately, as with many old heating systems, the boiler had, in the winter, to be lit well before the service began at 12 noon to ensure the church was heated adequately. Over the years the boiler proved to be hard to maintain and one morning worshippers arrived to find that there had been a small explosion in the boiler room and the windows and roof had been damaged. It is thought the doors which were on each pew had been removed when this heating system was installed.

The pulpit which is still used today was installed around this time as well. A door was placed at the back of the pulpit so the minister could enter it from the rear of the church. The steps which lead to the session room were used to enter the pulpit. At the same time a choir stall was built to match the new pulpit. Some pews may well have had to be removed during these alterations. On the 11th May 1911 Rev. Morrow accepted a call to Glastry, near Newtownards. He retired on 5th August 1919 from this charge due to ill health and died on 12th September 1927. While he had been minister in Clonduff he married Eleanor Sheppard, the daughter of Rev. W. Sheppard of Ballyrone. When Rev. Sheppard retired in 1917, he had hoped that his congregation would choose his son-in-law as his successor. However, the people of Ballyrone chose Rev. Williamson instead. It is believed that the disappointment of not being called by Ballyrone led to Rev. Morrow's ill health and early retirement from the ministry.

Chapter 6

## The Ministry of Rev. William Samuel Heron, B.A., B.D.

Rev. Heron, a native of Ballynahinch, was installed on 18th January 1912. He had been licensed in Canada, and before coming to Clonduff, was minister in Saltcoats Free Church in Scotland. Prior to Rev. Heron's arrival, "Laurel Hill" had been acquired for use as a manse. This dwelling was the property of the Waterson family, and it is reputed that it was rented for the nominal fee of 1shilling per year.

Church records give us an interesting account of the new minister's installation. It would appear that this took up most of the day. The installation service began around 12 noon. After this an Installation Lunch was held in the school. Apparently a large boiler was filled with potatoes and cooked in the manse. These were then carried down to the school-house to be served at the lunch. Later on at 6.00 p.m. a soiree was held to welcome the new minister. It is interesting to note that at other socials held during Rev. Heron's ministry, the



*Rev. William Samuel Heron and Mrs. Heron pictured with their two daughters Nora and Peggy.*

entertainment included cinematic shows, lantern slides of Rev. Heron's time in Canada and one evening a wireless set was hired.

When called to the Christian ministry, Rev. Heron had been training as a doctor. The skills he acquired during this time he put to good use throughout his ministry in Clonduff. Many of the older members of the congregation still recall how, on hearing that a member of his flock was ill, Rev. Heron would call with those concerned to offer not only spiritual support, but also medical advice. Over the years he was regularly called upon to offer such advice not only by members of the congregation, but also by the local Roman Catholic community. As a matter of interest his daughter Peggy, later qualified as a doctor.

During his ministry in Clonduff, he showed great concern for the social welfare of his congregation. On a number of occasions he organised collections to enable the poorest members to buy clogs for their children, or to carry out much needed repairs to their poor housing, for example. In 1917, it was decided that some token of appreciation should be given to Rev. Heron and his wife for all the work they had done since coming to Clonduff. A collection was organised and over £38 was raised. With this two new bicycles, complete with carbide lamps were purchased. This amounted to just over £27 which meant £11 was left over. Rev. Heron graciously accepted the gifts and thanked the congregation for their kindness, but requested that the money left be given towards carrying out repairs to the house of a member of the congregation.

In the years before Rev. Heron's installation in Clonduff, the political situation in Ireland had worsened. A number of attempts had been made to bring Home Rule into being. These had been quashed, but by 1912 Home Rule seemed inevitable. The Protestant people of Ireland and most notably Ulster felt threatened and afraid. As a result the Unionist leader of the time, Edward Carson, called on the people of Ulster to show their objection to such a move. This they did by signing the covenant and forming the Ulster Volunteer Force. A platoon of U.V.F. was formed in Ballynagapoge, linked to the Rathfriland Company of the South Down Battalion. Rev. Heron was designated Sub-Divisional Commander of this platoon.

By 1914 civil war seemed inevitable, but was averted by the outbreak of World War 1. A small number of people who had connections with the church served in this campaign. At a special service in September 1922 a Roll of Honour, listing the names of these people was unveiled by Captain H. Elsmere Dunne. It was placed on the east wall between the first two windows.



Life, in general, continued much as usual for the people of Clonduff, throughout the war years. In 1917 however, a committee was formed by the General Assembly to discuss the closure and amalgamation of some 66 Presbyterian churches including the congregation of Clonduff. The members were outraged on learning of this proposal and meetings were held to discuss the matter, and to see if the congregation could raise the stipend to the amount required by this committee. Indeed, since then the congregation has clashed on numerous occasions with "The Church Union Committee".

In 1923 Clonduff held a valedictory service for its first, and so far only, missionary worker. She was Miss Susan Magill of Kinghill who ministered in the land of India. When she returned home on furlough a number of years later, she had married a gentleman by the name of Halfers and their two children attended the school during her stay in Northern Ireland.

On 1st October 1926, Rev. Heron resigned his charge at Clonduff, after having accepted a call to Dromore, Co. Tyrone. He remained there until 15th April 1929 when he accepted to call to Clonmel, Co. Tipperary. He retired from this charge on 31st May 1946 and died on 29th December 1949.



*The Roll of Honour which was unveiled September 1922.*

## Chapter 7

### Seven Lean Years

Following the resignation of Rev. Heron, the Union Commission would not let Clonduff call another minister straight away. Rather, they suggested that the congregation should accept the services of a local minister for a period of two years. The commission felt this would give the members time to raise the amount of stipend required to support a minister. Over the next seven years this was a great bone of contention between the congregation and the commission.

Since the congregation was without fixed ministry, it was dependant on supplies to fill the pulpit during the long vacancy. One of the most outstanding ministers and able preachers who acted as supply for a number of years was the Rev. Dr. D. B. Knox, a former editor of "The Irish Presbyterian". He lived in Newcastle and travelled every Sunday to Clonduff by taxi. In his own words he strove each week to bring the congregation "a heartening message and a thought to ponder".

During the vacancy, congregational life continued as normal. Communion was held, as it is now, on the first Sunday in May and November. At this stage the old metal tokens were still being used. (A number of these can still be seen in the display cabinet at the back of the church). Pre-Communion was now held on Friday at 12.00 and the pupils at the school were given this day off. Stipend was expected to be paid by the head of the household at each communion season. If anyone was in arrears with their payments, a member of committee was asked to call with the person concerned and encourage them to pay the deficit as soon as possible. In the case of one offender, who happened to have a pew near the back of the church, he was threatened with having his right to this seat removed if he did not pay the arrears immediately. Since a number of people had asked to be seated nearer the back of the church, this particular pew could easily be relet. However, the person in question paid the amount and no action was taken to evict him from his pew. .

A number of socials were held during this period. Many of the older members of the congregation recall with great affection the songs and sketches which were organised by the schoolmaster, Mr. F.J. Thompson and Mrs. Conn. This lady was the assistant teacher in the school at the time and also the precentor of the choir. Her flair for organisation and her musical ability led to many successful socials and soirees being held. At the soirees the ladies of the congregation provided "tea" for all those present.



*The choir pictured on an outing in 1929.*

As precentor of the choir, Mrs. Conn was also responsible for training them for the Harvest Services. These were held as they are today on the last Sunday in September. On the following Monday evening the produce used to decorate the church building was sold at an auction held in the school-house where Mr. Thompson acted as auctioneer.

Prayer meetings were held on Sunday evenings in the school at this time. A number of guest speakers took part in these. In 1928 it was decided to ask a Mr. Millar to conduct a week of special meetings during June. It is noted in the church record that the session were greatly encouraged by the response to and attendance at these gatherings.

Through all this the arguments continued with the Union Commission and eventually in 1933 the congregation were given leave to call another minister.



*One of the original oil lamps which  
was converted to electric.*

## Chapter 8

# The Ministry of Rev. W. T. Moore and Another Vacancy

Rev. William Templeton Moore was installed on 15th May 1934. His time among the people of Clonduff was short and his ministry lasted just 4 years. .

It was in the early part of his ministry that the first manual organ was purchased. It was dedicated in late 1933 or 1934 (unfortunately no exact date was recorded) by Mr. Winnington, organist with Belfast City Y.M.C.A. A former choir member recalls that the entire choir were extremely nervous about singing their first anthem accompanied by an organ. The piece in question was "The Lord is in His Holy Temple" and the choir practised it with Mr. Winnington in the old session room before the service. Once the organ was installed the singing of hymns was introduced. Unfortunately, not everyone was happy about these changes.

Around this time Mr. Thompson retired from Sunday school teaching and a new schoolmaster was appointed. It was decided that this gentleman should be responsible for playing the new organ. This continued until the early 1940's when there was a difference of opinion between the choir and the organist.

Something else which came into being during Rev. Moore's ministry was the baptising of children in the church. Prior to this, most were baptised in their own homes. Since the church did not have a baptismal font, a bowl of water was left on a table at the front of the church when such an event was to take place.

The congregation continued to rent "Laurel Hill" for use as a manse during Rev. Moore's ministry. For a while his aunt, Miss Templeton, lived there with him. It was she who presented the church with a minister's wooden chair which is now kept in the minister's room.

Rev. Moore resigned on 9th March 1937. The following is a poem written by Mr. William Johnston, a member of session at the time, Ode to Rev. W. T. Moore:

*Four years he served in Clonduff Church  
A true and gentle friend  
Scholar and gentleman was he  
And one that God did send  
T'was with his help the organ came  
To fill the church with praise  
His nimble fingers oft caressed  
The precious ivory keys  
And numerous other gifts he made  
All fine and fully given  
He tried with service and with love  
To point each soul to heaven  
A youthful choir he organised  
And taught them how to sing  
Soprano, Alto, Tenor, Bass  
Each voice would charm a king  
To every poor man he was a friend  
In helping he did joy  
His kindness some repaid with lies  
And him an orphan boy  
For satan came into their midst  
And many filled with spite  
To drive him from his home and church  
They strove both day and night  
T'was March the snow fell thick and fast  
He left his home one day  
Without a word of kind regard  
To cheer him on his way  
Now some are sad and some are glad  
But one thing God has pointed  
That all are lost or do belie  
Or touch the Lord's anointed  
Dear Mr. Moore we miss you much  
Wherever you may be  
Forever you'll remain to us  
A treasured memory  
When earth shall cease and ages close  
And by our Father's hand  
There each a true account shall give  
And all will understand*

Clonduff was once again faced with the prospect of negotiating with the Union Commission for the right to have a minister of their own. During this period Mr. Thomas Steen, a student for the ministry was appointed as supply. While he ministered here, he too lived in "Laurel Hill".

In September 1939 Britain declared war on Germany. Once *more* a number of people from the congregation went to serve in the armed forces. Meanwhile, in Northern Ireland, blackout regulations were imposed. **In** 1941 the Harvest Thanksgiving Service was held at 5.00 p.m., so that the service would be over before the restrictions came into place.

A Woman's Voluntary Service was formed in connection with the church during these war years. They met once a month in the school where various speakers came and a number of films were shown on the subject of the war effort. One of their main aims was to provide knitted clothing for the troops.

While war raged in Europe, the congregation were fighting their own "war" with their old friends, the Union Commission. This time, however, the commission refused to give the congregation leave to call another minister. Instead, in 1942, Clonduff was united with the nearby congregation of Drumlee. The minister of Drumlee, Rev. D.T. Neely, was appointed as minister of the joint charge.



*A Church outing in the mid '50s.*

Chapter 9

## The Ministry of Rev. David Thompson Neely, M.B.E., B.A.

Rev. Neely was installed as minister of Clonduff on 30th July 1942. This marked the beginning of the union with Drumlee which continued for some 23 years. Rev. Neely had been installed in Drumlee on 11th May 1939 and was formerly the assistant minister in McQuiston Memorial Church, East Belfast. While he was minister of the two congregations, he lived in Drumlee manse. This meant Clonduff no longer required "Laurel Hill" and its owner sold the property and the accompanying farm. However, this was not to be the last time "Laurel Hill" would feature in the life of the church.

Now the congregation had been united with another, the time of the Sunday morning service was changed from 12noon to 1.00p.m., with Rev. Neely conducting the service in Drumlee first. To begin with, he travelled between the two churches on a bicycle, but later purchased a motor car.

By 1942 it had been 100 years since the church was opened for public worship. On 22nd November 1942, centenary celebration services were held. These were conducted by Rev. Dr. McIlroy of McQuiston Memorial Church, Belfast. At this time Rev. Neely wrote an article on the history of the congregation which was published in the local paper and in "The Presbyterian Herald".

During Rev. Neely's ministry a number of improvements were carried out to the church building. In 1945 it was decided to make the choir stall larger. In order to facilitate this, four of the centre pews had to be removed (i.e. two pews from each aisle). The front of the choir stall was then moved forward. This left enough room, not only for the



*Rev. D. T. Neely*





*Pictured at a congregational meeting, March 1965—from left, John A. Johnston, Robert Johnston, Mrs. Netta Brown, Mrs. Julie Jardine (nee Henning), Mrs. Nan Ervine (nee McKnight) and Mrs. Iris Johnston (nee Henning).*

choir, but it also meant that the organ could be placed underneath the pulpit. Prior to this the organ had sat beneath the front window on the east wall.

A major renovation scheme was carried out to the church building during Rev. Neely's ministry in the 7-year period from 1958 to 1965. Firstly, electricity was installed and the oil lamps were then wired for use with this. Later, the old heating system was replaced by one which was powered by electricity. By this stage the old boiler room and session room at the back of the church had fallen into disrepair. It was decided that this should be replaced by a new suite of rooms which include a session room, a kitchen, lavatories and a choir/committee room. These were to be connected to the main church building by two passageways, one from the session room and one from the choir room. This meant that two new doorways were opened on the north wall of the church. Two pews at each side of the pulpit were removed to allow for this. The minister would no longer enter the pulpit from the back. Rather, he would come into the church from the new rooms and enter the pulpit using the steps at the side of the choir.

The eight large windows in the church were replaced by new stained glass ones. Four of these were memorial windows presented by Mr. S. Rea, Mr. and Mrs. W. Shilliday (2) and Mrs. Johnston of Bryansford. The women of the congregation presented another as did the children. The remaining two were paid for by the congregation as a whole.

In order to pay for all these repairs a "BuildingFund" had been started. Money was raised by holding guest teas, concerts, sales of work, a treasure hunt and most notably the sale of wall-plates which had a picture of the church on them. ...

In April 1965 five services were held to celebrate the re-opening and the dedication of the many gifts which had been bestowed on the congregation. These gifts included a notice-board, a pulpit fall, a pulpit Bible, individual communion cruet sets, reading desk and Bible a communion table vases a baptismal font, table, chairs and , " carpet for the minister's room, a clock, mirrors and lamp ?owls. A concrete pathway around the church building was also provided as a gift. Preachers at the special services included the Moderator of the General Assembly, Rt. Rev. Dr. James Dunlop, M.A., D.D. and Rev. Dr. F. G. Bell, M.A., of Waterside, Derry. It was a time of great excitement for the congregation as they saw the re-opening of their church building.



*The Moderator Rt. Rev. James Dunlop, M.A., D.D., pictured with members of Session and Rev. D. T. Neely.*

Other changes which took place during Rev. Neely's ministry, included the replacement of the old metal communion tokens with printed cards. Although these cards are still referred to as "tokens" their use is different from the original. In the early years it was normal practice to have a week's preparation before the actual communion service. The minister and elders were responsible for making sure that all who intended to come to communion had prepared themselves in a suitable manner. Those who passed the examination were given the metal tokens to show their right to join in the communion service.

In 1955 it was decided to adopt the Freewill Offering Scheme. This allowed members of the congregation to give to the work of the church each week, rather than twice a year, as with the Stipend system. For a while the two schemes operated, but eventually the Stipend system was phased out.

Rev. Neely was responsible for the formation of a Youth Club in Clonduff. This met once a week in the school. He also helped to form the "Clonlee Choir". This was an amalgamation of the two choirs of Clonduff and Drumlee. They performed, not only at events in the two churches, but also at guest teas and concerts held in other local venues.

On the spiritual side, Rev. Neely conducted a mission during September 1956, to encourage those who had not yet found faith in the Lord Jesus Christ as their personal Saviour.

Rev. Neely's ministry came to an end on 8th September 1965, when the Union Commission dissolved the union between Clonduff and Drumlee. The local congregation of Hilltown were without a minister. The commission declared that this congregation would have to be united with another one nearby. Eventually, it was decided that they should be united with Clonduff.

Rev. Neely continued as minister in Drumlee until his retirement on 30th June 1976. During the period 1965-1973 he was also in charge of the congregation of Leitrim. In 1965 he was awarded the M.B.E. for his services in connection with the National Savings Scheme.

It was with great sadness that the congregation learnt of Rev. Neely's death on 6th March of this year. He had been Clonduff's second longest serving minister, and during his time here, had proved to be a faithful pastor. He will be fondly remembered by all who knew him and greatly missed by his many friends in the congregation.

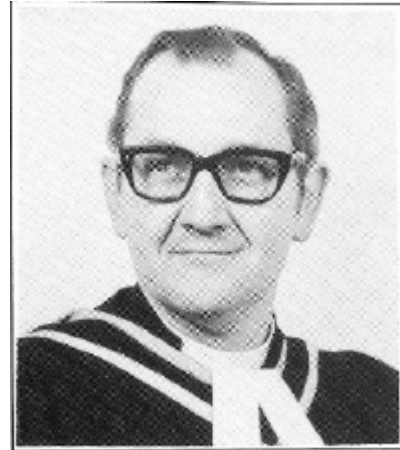


*The Rev. D. T. Nisley at Buckingham Palace for the investiture of the M.B.E. by Her Majesty the Queen. With Mr. Nisley are his sister-in-law (left), Mrs. E. J. Nisley, Belfast, and cousin, Mrs. G. Henscomb, London.*

**Chapter 10**  
**Ministries of Rev. Charles**  
**McCurdy, M.A., B.D. and**  
**Rev. Andrew James McKeown,**  
**B.A., B.D.**

Rev. Charles McCurdy, formerly assistant minister in Carnmoney was installed as minister of the joint congregations of Clonduff and Hilltown on 24th February 1966. This marked the beginning of a union which still continues today. Since then, all the ministers have lived in the manse adjacent to Hilltown Church. Once more the time of the Sunday morning service was changed from 1.00p.m. to 10.45 a.m.

In the post war years, rural communities went into decline. Needless to say, this had an effect on the congregation. Better housing had been built by local councils in urban areas. A number of these houses had been constructed in the local town of Rathfriland. In the years that followed, a number of rural dwellers from this area left to find new homes "in the town". This time it was not only the young people who left, but also older ones who left in search of more comfortable living conditions. The congregation, which shortly after the 2nd World War was made up entirely of people who lived in the surrounding townlands, nowadays finds that at least one-third of the worshippers live in Rathfriland.



*Rev. Charles McCurdy*

The advent of the motor car meant that many people came to church using this mode of transport. Gone were the days when people travelled by bicycle or on foot. The car meant that those who had moved to Rathfriland, could easily travel out to the church in order to join in the services and various other church events. No longer was the congregation made up entirely of those who farmed. As families died

out or moved away, others bought their lands. Gradually farms grew larger. Many are now made up of perhaps four, five or more of what were once small holdings each of which supported a family. Many of the young people who went to live in the town gained employment in factories, shops, offices, etc., in other nearby towns. It was this demise in the local population and changes in the education system which eventually led to the closure of the school in 1967.

During Rev. McCurdy's ministry in Clonduff it was decided to purchase a new electric organ. At the same time the outer walls of the main church building were replastered. A reopening service was held on 20th August 1972 when the newly acquired organ was dedicated.

A Presbyterian Woman's Association was formed while Rev. McCurdy ministered in Clonduff. This is still in operation today.

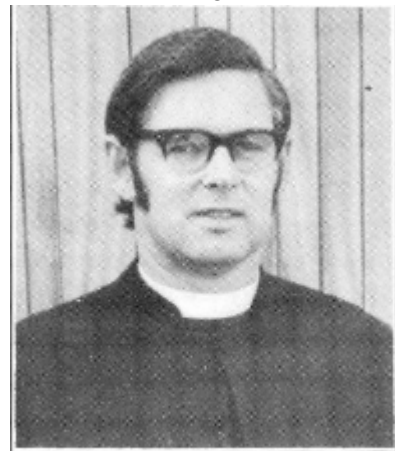
On 5th September 1973, after 7 1/2 years, Rev. McCurdy resigned, having accepted a call to the congregation of Kirkcubbin. He ministered there for a time before moving to Scotland. Eventually he returned to Ireland when he accepted a call from the congregation of Drogheda, where he still ministers today.

The 27th June 1974 saw the installation of Rev. Andrew James McKeown as minister of Clonduff and Hilltown. He had formerly been the assistant minister of Trinity Church, Bangor. His stay was to be short and lasted just 4 years.

In 1975 it was decided that while the D.O.E. were carrying out repairs to the road near the church, the small plot of land adjacent to the school could be made into a car park. This meant that members who travelled by car no longer had to park along the roadside.

By 1978, the church committee felt that the school was no longer adequate for use as a church hall. It was at this time the first discussions took place regarding improving or replacing this building.

In June 1978 the congregation were shocked to learn of Rev. McKeown's decision to resign. His final service was on 30<sup>th</sup> June 1978 and he became a minister without charge.

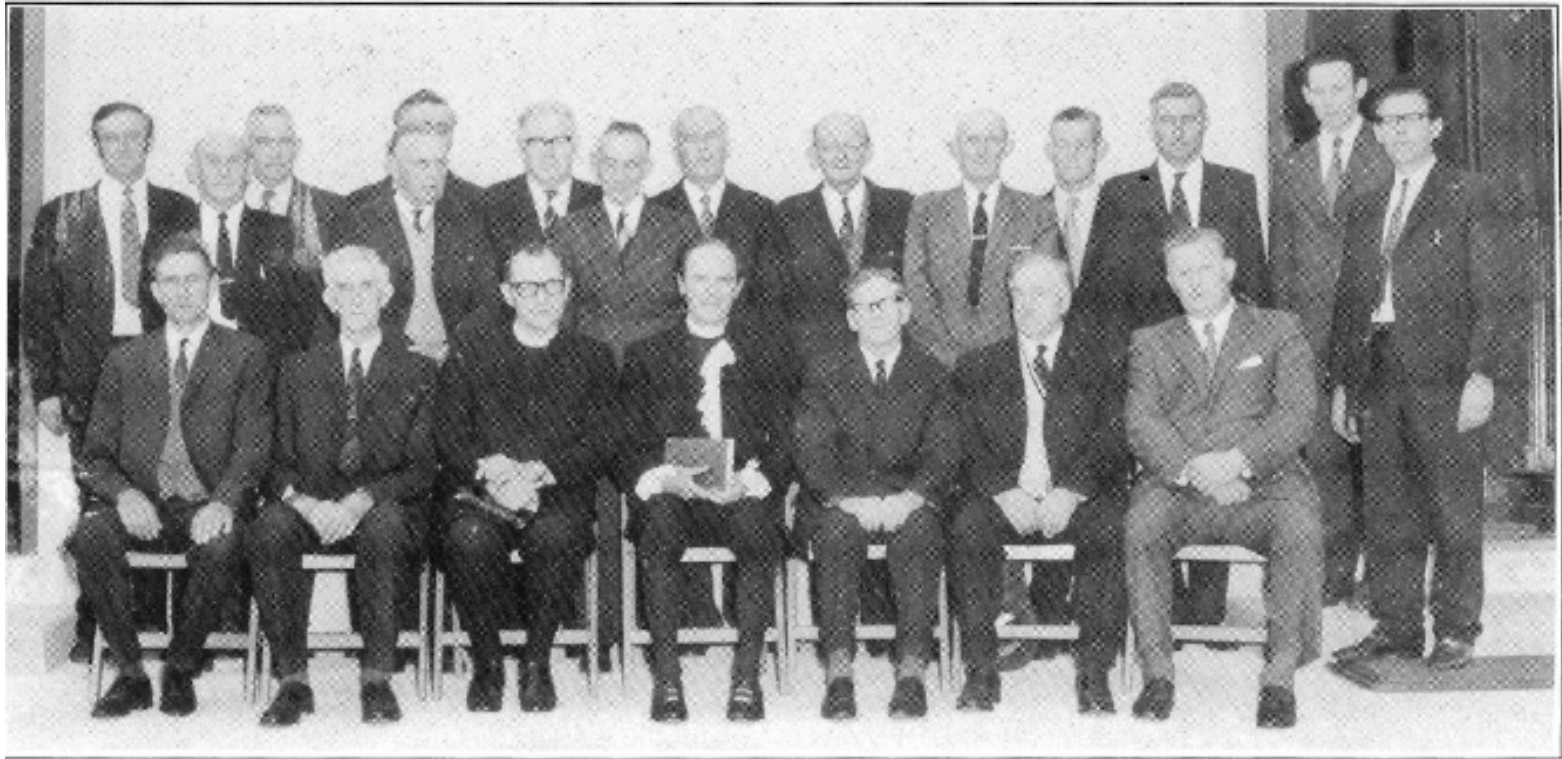


*Rev. A. J. McKeown*



*The choir and organist pictured at the dedication of the new organ.*





*The Moderator of the General Assembly Rt. Rev. R. V. A. Lynas with Rev. Charles McCurdy, Session and Committee.*

Chapter 11  
**The Ministries of Rev. Thomas  
Clifford Wright, B.Sc., B.D.,  
and Rev. Leslie James Addis,  
B.A., B.D.**

Rev. Clifford Wright was installed on 29th March 1979 as minister of the joint charge. He had previously served as assistant minister in Richview, Belfast. He was the first minister since Rev. Heron to bring with him a wife, the four in between being confirmed bachelors. It was while he ministered in Clonduffand Hilltown that his three children, John, Janine and David were born.

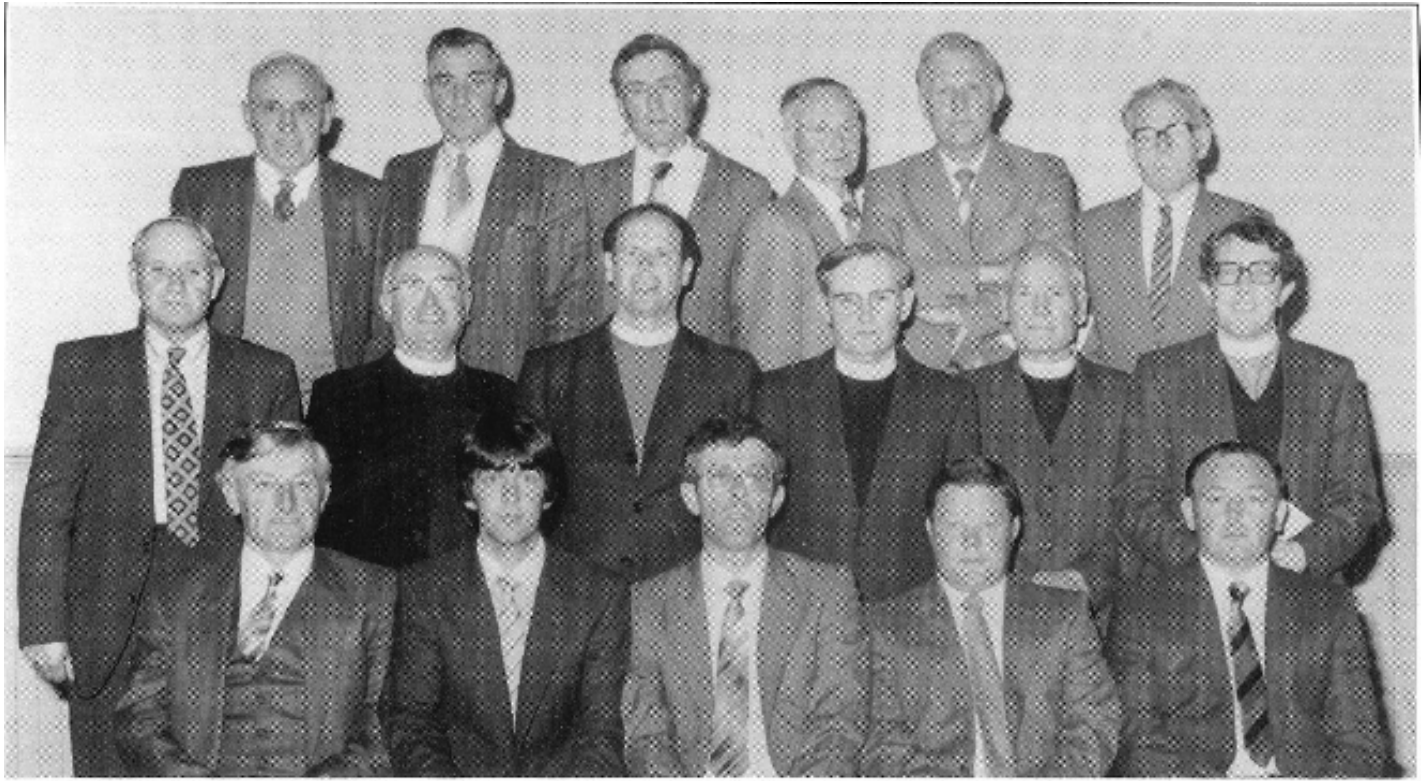
It was during Rev. Wright's ministry that "Laurel Hill" was once again to feature in the history of the congregation. In 1977 Miss M. Waterson, niece of its former owner, Mr. David Waterson, came to an arrangement with the then occupant, which meant that this house would eventually belong to the church. In 1979 Miss Waterson formally handed the "manse" over to the control of the church committee. At long last the congregation had acquired property for use as a manse. However, under the terms of union of the two churches, it had been agreed that the minister would continue to live in Hilltown. This being the case, the property was repaired and rented out, as was the small farm of land which accompanied this dwelling.



*Rev. T. C. Wright*

During Rev. Wright's ministry many changes took place in congregation life. A mid-week Bible study group was formed and weekly prayer meetings were held. Later, regular Sunday evening services were also introduced. All of these meetings were held alternatively between the two churches. A Youth Fellowship group was also formed. Rev. Wright's wife Dale, was instrumental in founding the Girls' Brigade and indeed was the first captain of the company.





*Elders ordained in May 1984, from Clonduff and Hilltown congregations, seated left to right, David Brown, Junior McKnight, Cecil Brown, Earl Cromie and Alan Moorhead, pictured with, middle row, left to right, Joseph Gracey, Rev. S. Hutchinson, Rev. J. Briggs, Rev. T. S. Lindsay, Rev. D. T. Neely and Rev. T. C. Wright, and back row, left to right, Joseph McMurray, Alex Macauley, Walter Henning, James Johnston, Bruce Kirkwood and Samuel Johnston.*

In 1987 the two congregations decided to hold a joint mission. This lasted two weeks with the first week being held in Hilltown and the second in Clonduff. The response to this was excellent and the following year another week of services were held between the two churches. The speaker at both of these missions was Very Rev. Dr. W. M. Craig. The sessions of both churches were greatly encouraged by the response of the congregations to these meetings.

In 1987 it was decided to form a Junior Christian Endeavour Society in connection with the two congregations. This, and most of the other groups formed during Rev. Wright's time here, are still going from strength to strength today.

By 1987 serious discussions regarding the improvement of the school were underway. The committee decided to canvas the congregation to find out what the views of the members were on this matter. The results of this were so encouraging, it was decided that perhaps the congregation could afford to build a completely new hall, rather than fixing up the school. In 1988 the old school was demolished and work began on the new hall.

Money had to be raised to pay for this venture. A number of events took place including an auction, where a clock which had kindly been provided by Her Majesty, Queen Elizabeth, The Queen Mother, was sold.

Over the years the installation of a P.A. system in the church was considered. In 1988 Mr. D. Henning graciously contributed such a system in memory of his late wife.

On 6th September 1988 Rev. Wright resigned, having accepted a call to Alexander Congregation, Belfast, where he still ministers today.

Rev. Leslie James Addis, assistant minister of St. Andrew's, Belfast, was installed on 20th April 1989. He was the fourth minister to have charge of the joint congregations of Clonduff and Hilltown and the eleventh minister of Clonduff. His installation service was held in Clonduff and was the first since Rev. Neely's in 1942.

At the same time as Rev. Addis' arrival the construction of the new hall was well under way. By the following year it was completed, and on 1st September 1990 the new hall was opened.



*Rev. L. J. Addis*

The opening ceremony was carried out by Mrs. Pamela Addis, the minister's wife. A number of gifts and memorials, such as chairs, clocks, a reading desk, a notice board, tables, carpets, a piano and china were presented. These, and the new hall were dedicated by Very Rev. Dr. W. M. Craig, M.A, B.D., who had forged close links with the congregation after having conducted the missions here in the late 1980's. It was a great day for the congregation as they saw their new hall at long last being opened.

After the opening of the hall, a youth club was reformed, after a lapse of almost 10 years. Rev. Addis was also instrumental in the reforming of the Youth Fellowship and the introduction of a Missionary Council, which is responsible for keeping contact with a number of missionaries belonging to PCI and the production of a monthly prayer diary.

Rev. Addis still ministers today to the two congregations. He, like all the ministers before him, has striven diligently to bring the challenge of the Gospel to the congregation of Clonduff. For 150 years, all have served this congregation faithfully and have sought to bear witness to the reality of a Real and Living Christ.



*Mrs. Pamela Addis turns the key to officially open the new hall.*



*The new hall which was opened on the 1st September 1990.*



*The platform party pictured at the reception at the opening of the hall, seated from left - Rev. L. J. Addis, Mrs. Johnston, Mrs. Addis, Mrs. Craig, Very Rev. Dr. Wm. Craig. Standing from left - James Loughlin, Ambrose Kinley (builders), Samuel Johnston (Clerk of Session) and Rev. Edward Smyth, Moderator of Iveagh Presbytery.*



## Chapter 12

# The School

It was in 1825 when the first school was built in the townland of Ballynagappoge. As stated earlier this was to be found at the bottom of what is known locally as "The Manse Lane". An old vacant dwelling still marks the spot where this old school stood. Like most other local schools of the time the Church of Ireland rector was responsible for the oversight of the same.

It was a visit by such a rector in the late 1890's which led to the closure of this school. On his arrival the rector found the then schoolmaster asleep at his desk and well intoxicated with alcohol. The rector then told the children who were there to go home and not come back again until he sent word to their parents. Little did the children know that this would be their last day in the old school house, for it never did re-open again.

After a while it was obvious that the school would not be in operation again, so Mr. David Waterson, who owned the nearby flax mill, organised for a school to be held in the loft of this mill. This was only a temporary measure and it was decided by the congregation to



*The school which was erected in 1899.*



*Pupils who attended the school in 1911.*

build a school on a piece of land adjacent to the church. Work began around mid 1899 and the school was opened on 1st January 1900. The money for this building project was raised by subscription from the members of the congregation. Dr. Margaret Byers, Rev. Morrow's aunt, gave the generous sum of £100 towards the fund. The building work was carried out by the local men, some of whom also provided horses and carts for drawing stones, etc. to and from the building site.

The school day lasted from 9 o'clock in the morning until 3 o'clock in the afternoon with a half hour dinner break at 12.30. By now education was compulsory until the age of 14. The school had two teachers with the master teaching the older children, and a woman teacher responsible for the younger ones. The school consisted of only one room in which all the pupils were taught. This was heated by means of a stove at the front of the room. Some of the older members of the congregation recall having to take a piece of turf to school which was used in this stove. Later a second smaller stove was installed and this was used by the girls when doing cookery.

The school was also used as a church hall in the evenings. It was here the various socials and concerts were held. Until 1st October 1957 the church was responsible for the day to day running of the school. After this the Ministry of Education took over.

By the 1960's a number of changes were made to the education system. It was now compulsory for children to stay at school until they were 16 years old. A new secondary school had been built in Rathfriland which the older children attended. This, coupled with the fact that fewer young families were settling in the country, the attendances at small local schools fell. Like many other schools, the one at Clonduff eventually closed for good in 1967 with the young people travelling to Rathfriland for all their education.

## Chapter 13

# People and points of interest

### THE SUNDAY SCHOOL

The Sunday School always began an hour before the Sunday morning service. When exactly it was formed or where it originally met are not known. However, once the church building was completed it was most probably held here. When the schoolhouse was opened the Sunday School was held in it. More recently it began meeting in the church and has now moved to the new church hall. Over the years quite a few members of the congregation have served as Sunday School teachers.

The following is a poem written by Mr. William Johnston who was the Sunday School Superintendent at the turn of the century. At one stage it was set to music and sung at the last Sunday School meeting of the year.

*Our Sabbath School is over here  
For three long months or four  
One parting word I wish to say  
One word and nothing more*

*I hope you will remember all  
The lessons you got here  
And think upon them daily still  
Through this ending year*

*And if it please the Lord, to spare  
Us to a bright New Year  
I hope that all of us will in  
This Sabbath School appear*

*But let us look to Jesus still  
Our all sufficient friend  
And trust in Him with all our heart  
Until life's journey ends*

*When I look back for sixty years  
And think of them that's gone  
Of all that was then in this School  
There is found now, just one*

*Some of them gone to foreign lands  
Some in this nation fair  
And some of them have gone to God  
To dwell with Jesus there*

*Now let us strive to follow them  
Where all their troubles past  
For there with Jesus we shall rest  
Safe from all harm at last*

*There we shall live and we shall love  
And still together dwell  
And bless the day when first we went  
To Clonduff Sabbath School.*

### **DR. MARGARET BYERS**

Although this lady was not a member of the congregation, readers **will** note that she made a number of financial gifts to the church at the turn of the century. Born in April 1832, she was the fourth child and only daughter of Andrew and Margaret Morrow of "Windsor Hill", Drumdrina (Drumdreanagh). One of her brother Andrew's sons was later to become minister of Clonduff (i.e. Rev. William Morrow).

When she was only eight years old her father died. She then moved to Stoke-on-Trent to live with her uncle. After having completed her education and become a teacher she returned to Northern Ireland. At the age of 19 she married Rev. John Byers on 24th February 1852 in Clonduff Presbyterian Church. Almost immediately the newly weds left for China where they were to serve in the mission field. However, soon after they arrived here tragedy struck. John took gravely ill and the couple attempted to get home to Ireland. Unfortunately when they arrived in USA John died. Margaret had become a widow at the age of 21 and was left to look after a young son on her own.

Margaret returned to "Windsor Hill" and decided to return to teaching. While working in the Ladies Collegiate School in Cookstown she realised there was a gap in the education system and there was a need for schools which taught daughters of the growing middle class. Over the next number of years Margaret fought diligently to have schooling for girls improved. She later set up her own girls' college in Belfast, which was named "Victoria College", in 1887.

In 1905 Margaret became the first Ulster woman to be honoured by any university when Trinity College, Dublin, awarded her the honorary 45 degree of L.L.D. Dr. Margaret Byers died on 21st February 1921. Throughout her life she had constantly campaigned for improved and equal education for women and indeed she was instrumental in the many changes which did eventually take place.

## WILLIAM JOHNSTON

William Johnston was the son of Robert Johnston and Martha Kinley of Ballynagappoge. Born on 19th March 1851 he only missed the opening of the new church by nine years. Throughout his life he had a great interest in the church. He was a man of great Christian principles and those who knew him recall that he was a powerful speaker, always willing to share his love of the Lord.

He was by trade a thatcher although he is better remembered for the poems he wrote. He was also one of the first elders as well as being the Sunday School Superintendent. He died in 1943 at the age of 92. Over the years he wrote a number of poems some of which have been included in this booklet. We close now with one he wrote in his later years which is entitled "My Home".

*In the town of Ballynagappoge  
Down in the lower part  
You will find a humble cottage there  
A treasure of my heart '  
For many years, in comfort there" ,;i.'  
And pleasure I have spent , .  
And many friends that called with me  
Still made my life content*

*But now the time is drawing near  
When I must go away  
And leave this humble earthly home  
For my narrow home in clay'  
But then my soul will not be there  
It took its flight above  
Into that home where Jesus dwells  
To share his father's love*

*And there in earnest prayer to God  
In Jesus Name will pray ,  
For all the friends I left on earth  
That they may come to me  
That Jesus in his precious blood  
Will wash their sins away  
And bring them home to dwell with Him  
Throughout Eternity*

## **APPENDIX I**

### **People who held Church Office**

The following is a list of those people who have held various offices within the church. As church records for the first 70 years do not exist, we cannot record any office-bearers for this period. Many others who have been leaders in the various organisations are not listed, as there are too many to mention over the years. These people have strived to bring the gospel to the members (and friends) of Clonduff Presbyterian Church.

#### **Elders**

William Johnston  
Alex Trimble  
William Greer  
Hugh John Loughlin  
John McNeilly  
J. A McCracken  
Sam Trimble  
James Henning  
Samuel Johnston

Joseph Moorhead  
Samuel Patterson  
Bruce Kirkwood  
Walter Henning  
David Brown  
Cecil Brown  
Alan Moorhead  
Junior McKnight

#### **Church Officers (Sextons)**

George Johnston  
Joseph Conn (Sen.)  
Thomas Martin (Sen.)  
James Brown (twice)

Robert James Conn  
William Martin  
Samuel Johnston (twice)  
Samuel Patterson

#### **Precentors and Organists**

William Greer  
George McKnight  
Mrs. M. Conn  
Robert Linton

Alex McIlwaine  
Mrs. E. Harkness (nee Conn)  
Mrs. E. Fee (nee Henning)  
Mrs. I. Johnston (nee Henning)

*Over the years a number of other members of the congregation  
have helped to lead the praise.*

## Church Officials 1992

### MINISTER:

REV. L. J. ADDIS, B.Sc., B.D.

### ELDERS: .

Samuel Johnston, Bruce Kirkwood, Walter Henning, Cecil Brown,  
David Brown, Alan Moorhead, JuniorMcKnight

### COMMITTEE:

J. Blakely, Mrs. H. Blakely, H. Brown, J. H. Conn, LL.B., R. Graham,  
R. Henning, H. Johnston, J. Johnston, S. G. Johnston, R. A. Kinley,  
M.Sc., B.A., Ambrose Kinley, Joe McKnight, Wm. McKnight, J. N.  
Moorhead, T. J. Moorhead, Mrs. M. Stewart, J. Wilson

**Treasurer:** David Brown **Secretary:** R. A. Kinley, M.Sc., B.A.

**F.W.O. Treasurer:** A. Moorhead

### Trustees of Church Property:

John Johnston (Jnr.), Walter Henning, Alan Moorhead, Nelson  
. Moorhead, Bruce Kirkwood

### P.W.A.: .

President: Mrs. Pamela Addis; Vice-President: Mrs. Mary  
McKnight; Secretary: Mrs. Iris Johnston; Treasurer: Mrs. Marjorie Brown

**Organist:** Mrs. S. G. Johnston

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### APPENDIX II

Year	Communicants	Marriages	Baptisms
1850	-	6	4
1870	-	6	14
1890	221	-	7
1910	224	2	5
1930	192	3	7
1950	186	-	7
1970	190	-	6
1990	-	-	4