

# Seagoe Parish Magazine.

JUNE, 1930.

## RECTOR:

Rev. Canon Archer, B.D., The Rectory, Seagoe,

LAY READER (Bishop's Licence):

Mr. Robt. Gracey, 69 Bridge Street, Portadown.

## CHURCHWARDENS:

Rector's—Wm. H. England.

People's—Gilbert Price.

## Whitsuntide.

This year Whitsunday falls on Sunday, June 8th, and it will be marked by special services in the Parish Church. At 8 a.m. there will be a celebration of Holy Communion, and also after Morning Prayer. The offerings at all services will be on behalf of the upkeep of the Parochial Schoolhouse. Whitsuntide is one of the great Festivals of the Christian Church. It is the day when we commemorate the descent of the Holy Spirit on the Day of Pentecost. It marks the 50th day from Easter. It was called Pentecost or Fiftieth day by the Jews in accordance with Lev. xxiii., 15: "Ye shall count from the morrow after the Sabbath; from that day seven weeks shall be complete." These 50 days between Easter and Whitsuntide or Pentecost were always observed as a period of special Christian rejoicing. It was on Whitsunday, June 9th, 1549, that the Book of Common Prayer in English was first used instead of the former Latin Prayer Book.

## Trinity Sunday.

The Sunday following Whitsunday is observed in the Church as Trinity Sunday. It is the day which sums up in itself the teachings of the Christian year since Advent. On that day our thoughts dwell on the greatest of all subjects, the Nature and Being of God, Father, Son, and Holy Spirit.

## A Memorial Service.

On Sunday, June 29th, Memorial Services will be held in the Parish Church in memory of those, especially from this Parish, who fell in the War. At Morning Prayer the Seagoe C.L.B. will parade. Wreaths will be laid at the Memorial Pillars and during the Service the names of the fallen will be read. The offerings will be given to the Co. Armagh Protestant Orphan Society.

## School Inspection.

The Rev. W. Armstrong, Rector of Dromara and Inspector of Religious Education in Public Elementary Schools, will examine the pupils attending Seagoe P.E. School in Religious Knowledge on Tuesday, June 10th. Certificates will be awarded to those who answer best.

## Sunday School Excursion.

At a meeting of Superintendents and Teachers held in Seagoe School on Monday, May 5th, at 8 p.m., it

was decided that the Annual Excursion this year should be to Warrenpoint, and the date fixed is Thursday, July 17th. Full particulars regarding the price of tickets and the hours of trains will be published in our next issue. July is the holiday month, and our experience last year of having the excursion in July proved so successful that we are repeating the arrangement this year. A great many friends of Seagoe from all parts of the world visit the old Parish in July week, and it is a delightful experience for them to join once again as they did years ago in the Sunday School excursion. There is great variety at Warrenpoint—climbing, boating, bathing and driving. We expect a record attendance at our excursion this year.

## Mothers' Union Excursion.

The Seagoe Mothers are going to have an excursion of their own on Thursday, June 19th, to Warrenpoint. They will (p.v.) leave Portadown by train at 10.45, and will leave Warrenpoint at 8 p.m. The return ticket will be 1/9, and tickets can be had from any member of the committee or from the Hon. Sec., Mrs. J. Reid, 5 Tavanagh Avenue, Portadown. The usual monthly meeting of the M.U. will not be held this month.

## Sunday School Conference.

A Conference for our Sunday School Superintendents and Teachers has been arranged to be held in Seagoe School on Thursday, June 26th. The Conference will begin with a short service in the Parish Church at 4.30. The members will then adjourn to Seagoe School for the first session, at which a paper will be read on "The Spiritual Equipment of the Teacher." A discussion will follow, and at 6 tea will be provided. The Conference will be resumed at 7.30, when a paper will be read on "The Organisation of the Modern Sunday School." At 8.30 a third paper will be read on "The Giving of the Lesson." Tickets, admitting to the Conference, will be issued through the Sunday Schools. We hope all our teachers will endeavour to attend the Conference.

## Jumble Sale.

A Jumble Sale is being arranged to be held in the Parochial Hall, Edenderry, on Friday, July 4th, at 7.30 p.m. The proceeds are on behalf of our Sunday School Parochial Fund. Please gather together anything which you have and which you do not want. Everything will help. Gifts of money and farm produce will be thankfully acknowledged. Remember the date, July 4th, at 7.30, in Edenderry Parochial Hall.



**Mr. W. J. Connor.**

The Rev. W. J. Connor is at present on a visit to his native Parish of Seagoe. It is 40 years since Mr. Connor left Seagoe for Canada, where he was ordained. He has served all these years in various parishes in the Diocese of Huron. Mr. Connor has many friends in Seagoe, where he did good work under the late Dean Dawson. He has a good memory and has no difficulty in calling to mind the names of those who lived in the Parish half a century ago. Of course many of those whom he knew have passed away. Mr. Connor preached at two services in the Parochial Hall last month. He has many interesting stories to tell of his Canadian experiences. He has served as Rector of Dresden, Durham, Adelaide and Colchester, all in the Diocese of Huron.

**The Grove Field.**

Subscriptions towards the purchase of the Grove Field are coming in steadily and already a sum of £57 6s 2d has been lodged to the credit of the fund, but the balance is still considerable and in order to cover the cost of purchase (£160) a further sum of £102 13s 10d will require to be raised. We ask all who have not yet subscribed to kindly send in their subscriptions to the Hon. Treas., Mr Hugh Stoops, Killicomaine Road, Portadown, as soon as possible.

**Building at Seagoe.**

The foundations of several new villas have been laid last week on the Upper Seagoe road. It seems as if before long all available building sites will have been taken. A notable addition to the new buildings in this neighbourhood is the handsome factory erected by Cumo Ltd., near Seagoe Villa. The design and structure are of fine proportions and the office portions of the building are fitted up in an exceptionally attractive and complete manner. Light and power are provided by a finely housed electric installation. We congratulate the Directors of Cumo Ltd. and Mr. Forsythe on a building which is an ornament to the locality.

**Visit of Miss Dawson**

Miss Cherrie Dawson spoke at several parochial gatherings during the past month on behalf of the South American Missionary Society. Owing to missing a train in England she was unable to speak at the Mothers' Union meeting on Tuesday, May 13th, but very kindly spoke to a meeting of the members on the Friday following. Mrs. Bulloch, of Portadown, very kindly addressed the members on the Tuesday evening. Miss Dawson visited the country Sunday Schools, Seagoe, Drumgor, Hacknahay and Levaghery on Sunday, May 11th. In each School much interest was shown in Miss Dawson's work and collectors were appointed to arrange for a monthly collection in support of an Indian child. Colonel Dawson and Mrs. Dawson have gone to reside in Bath, England.

**St. Mark's Tower**

The War Memorial Tower which is in course of

erection at St. Mark's Church, Portadown, will soon have reached its full height. It is a magnificent monument and dominates the whole town. It can now be seen from long distances and forms quite a landmark to the surrounding country. Lurgan and Portadown are fortunate in possessing as their central buildings such splendid Parish Churches. The spire of Lurgan and the Tower of Portadown give character to their respective towns. The presence of such a fine architectural monument in Portadown is certain to have a great effect on the future of the town. The Tower is modelled on the famous Magdalen Tower in Oxford, but there are some differences, perhaps the most notable is that St. Mark's has octagonal piers while those in Magdalen tower are square.

**Parish Register for May. Baptisms**

The following were Baptized in the Parish Church on May 3rd, 1930:—

**Magee**—Samuel Lester, son of Joseph William and Emma Magee, of Kernan.

*Sponsors*—Anne Jane Patton, Emma Elizabeth Magee.

**Liggett**—Hugh and Henry John, sons of John Joseph and Julia Liggett, of Edenderry.

*Sponsors*—Susanna Liggett, Julia Liggett.

**Lester**—Ruby Elizabeth, daughter of Joseph and Elizabeth Lester, of Lower Seagoe.

*Sponsors*—Elizabeth Woodside Lester, Elizabeth Lester.

**Forster**—Thomas Victor Hetherington, son of Cecil Reginald Bertram and Jane Forster, of Dummurry, Parish of Drumbeg.

*Sponsors*—Agnes Shanks, Jane M'Kinstry.

**Privately Baptized.**

**Kearns**—May 16th, 1930, David, son of David and Ellen Kearns, of Killicomaine.

**Received into the Congregation.**

**Magee**—May 3rd, 1930, Elizabeth and May, twin daughters of Joseph William and Emma Magee, of Kernan.

*Sponsors*—Anne Jane Patton, Emma Elizabeth Magee.

**Old Seage Notes**

**A SEAGOE SERMON OF 1858.**

In our issue of October, 1929, we published portion of a sermon preached in Seagoe Church by Archdeacon Saurin. In our present issue we print portion of another sermon which the Archdeacon preached in Seagoe Church on September 12th, 1858. The Archdeacon was most diligent and painstaking in the preparation of his sermons. They are written on large-sized paper and in a bold clear hand. They are carefully punctuated and each sentence has evidently been constructed with much thought. The Archdeacon came of a clever and eloquent family, and although it has been said that his actual delivery of a sermon was somewhat halting, yet the



sermon was always worthy of its place in the Service of the Church. As a proof of the care with which the Archdeacon used to prepare his sermons, the late Mrs. Jack Walker, of Seagoe Villa, used to tell how she could hear the Archdeacon every Saturday reading aloud his sermon as he walked up and down in front of the Rectory. The Archdeacon's sermons, compiled with so much care, and delivered after such diligent practice were not as one might naturally expect, readily laid aside. The Archdeacon was particular in entering on the front of each sermon the place and date of preaching it. He did not hesitate to preach the same sermon at fairly frequent intervals. The sermon of which we here give an extract has on its front page the dates and places of preaching. The sermon was written by the Archdeacon during his stay at Malaga, in Southern Spain, where he lived with Mrs. Saurin and his two daughters from 1855 to 1858. The following is the list:—Malaga, 1858—Malaga, May, 1858, Sunday before we went to Granada. Seagoe, 12th Sept., 1858. Seagoe, Sunday evening, 13th May, 1810. Balteagh and Seagoe, 11th January, 1863. Seagoe, 25th June, 1865. Seagoe, Sunday evening, 20th January, 1867; very bad storm of frost and snow. Seagoe, 4th April, 1869.

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**"The Victory of Faith," a Sermon preached in Seagoe Church by Archdeacon Saurin on September 12th, 1858.**

Heb. xi., 13—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Among the various pleas which have from time to time been urged against the necessity of believing all the doctrines of Christianity, is that of the difference of opinion which has existed upon them from its first promulgation—many men of the most eminent learning have looked upon some of the most important doctrines of the Gospel as points of controversy. Why, then, it has been argued, why should the unlearned be expected to entertain a faith respecting these things, which those who ought to understand them better do not appear to exercise. Alas! my friends, the fact is true, but the inference is not so. God is made known to us, not through worldly wisdom, but by His own revelation. Canst thou, by searching find out God? was the pious truth that Zophar spake to Job, and experience has proved to us, that there is as much knowledge of the human heart in the remark, as of God's mysterious dealings. The pride of intellect has, from age to age, stood in the way of the humble, childlike spirit of faith—and the words of inspiration are as applicable now as when they were uttered three thousand years ago, vain man would be wise, tho' man be born like a wild ass's colt. The learned Pharisee and the deep-read Scribe could not, with all their knowledge of the prophecies, perceive the identity of Jesus of Nazareth with their promised Messiah, the

mighty works which were done before their eyes served only to harden them in unbelief, and to drive them to seek for an explanation in the supposed agency of witchcraft, whilst the common people heard Him gladly. And Christ magnified the wisdom of that decree, by which the gracious designs of the Almighty were hidden from the wise and prudent, but were revealed unto babes. In every age there has been a tendency amongst the learned to be wise above that which is written, forgetting the Apostle's counsel. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God—for it is written, he taketh the wise in their own craftiness, and again, the Lord knoweth the thoughts of the wise that they are vain.

O, no, my friends, the doubts and controversies of the learned and worldly wise should be no stumbling block to him who is content to walk by faith and not by sight. It is written, says St. Paul, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the proud. It was in the spirit of prophecy that the Apostle wrote, knowing that worldly knowledge untempered by Christian humility, so far from creating within us a spirit of pious faith, has in general quite a contrary effect. It suggests difficulties and speculations upon the simple records of the Scriptures; it loves to start new theories, to put commonly received opinions into new lights, without first ascertaining from the only sure authority, whether the old interpretation be not the best. And so, the human mind will too often wander on in the pursuit of something new, until, bewildered with the results of its own experiments it is led to fall back upon itself—and with regard to any startling fact of Scripture, they seem to oppose the received systems of human science, it will ask, How can these things be? Whilst the less learned, but more humble Christian, will remember that His Saviour's declaration to His doubting disciples was, With God all things are possible. However, my friends, I sincerely trust that amongst us, is no evil heart of unbelief, but that even now, whilst in pronouncing the creed of our Church, you with your lips professed to believe all the Articles of our Christian faith, so with heart and mind you were agreeable to the same.

When the hope of the coming Saviour was exchanged for the enjoyment of the Saviour come, we find, as we might have expected, that the promises of God manifest in the flesh, the hope of justification, and redemption through him, wrought as powerful an inworking spirit of faith in them upon whom the ends of the world had come, as ever did the promises revealed by the Spirit in the patriarchs, and worthies, and prophets of old time. It was this that bore up Apostles, Saints, confessors, martyrs, above all the temptations that surrounded them. It was this spirit of faith, wrought in them by the power of the Holy Ghost, that made the once timid fishermen of Galilee confront the heathen ruler on his judgment seat, and brabe the league of Sadducee, Scribe, and



Pharisee, this that made the intrepid Apostle Peter declare, as spokesman for the rest, We ought to obey God rather than men. It was this that made them, one and all, depart from the presence of the council, not dismayed at persecution past, or perils yet to come, but according to their divine Master's prophetic admonition, rejoicing that they were counted worthy to suffer shame for His name. It was this that supported the holy Paul through shipwreck, stoning, scourging—What were to him, save as so many proofs of God's sustaining grace, what were to him his frequent trials, his perils of waters, of robbers, of his own countrymen, of the heathen, in the city, in the wilderness, in the sea, amongst false brethren? What heeded he of his weariness and painfulness, his frequent watchings, his hunger, and thirst, his fastings, his cold, his nakedness? The unaided spirit of the natural man would have quailed before these accumulated trials. It must needs have cowered down in dismay before the very prospect, much more under the reality of these appalling ills. But the spirit of the Apostle had a power within which his persecutors knew not of. It enabled him to look with confidence for that grace, which was pronounced sufficient for him, in answer to the prayer of faith. It could soar beyond the grave—like that of Moses, it could look to the recompense of the reward reserved for God's perfected saints, when trials, persecutions, sufferings, and temptations, as compared with their eternal heritage of glory, will be remembered only as so many proofs that God's mysterious mercy and love are connected with every dispensation, whether permitted or ordained.

We too, if we rightly appreciate those means of grace which God has so abundantly given us for the restoration of our souls, are heirs of the same spirit of faith. To us of these latter days God says, as He did to the chosen ones of old, Open thy mouth wide and I will fill it. And thus it is the Christian's privilege as well, to repose in such pious confidence on his God, that he can say of all His dispensations, whether for weal or woe, Behold, here am I, let Him do to me as seemeth good unto Him.

But, my friends, let me remind you that it is not enough if we only make to God the offering of the very dregs of our existence, whilst we spend the choice part of our lives in forgetfulness of Him. It is not seemly to pass the morning of our days in following after our own devices, and, when the shades of night are deepening around us, then, for the first time to come to Him with the mocking submission, Lo, I am now here—though He is always eventually found of them that seek Him, and though the end of that search is assuredly eternal life, yet, we can scarcely be so unreasonable as to expect, that, if we have never sought Him in the days of our prosperity, the very first pleadings of our sorrow will be heard, and answered on the instant. No, there may be exceptions, but as a general rule there must be a long growth in grace before we can arrive unto the measure of the stature of the fulness of Christian. I would therefore, my beloved, urge each of you to take

no rest until you have individually secured an interest in Him Who died to redeem us from all iniquity, remembering with thankfulness that He who hath begun a good work in you, will perform it until the day of Jesus Christ.

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#### THE ROYAL IRISH FUSILIERS AT THE BATTLE OF BARROSSA.—

The close connection which has always existed between the Royal Irish Fusiliers and the Parish of Seagoe and which was so greatly intensified during the Great War by the courage and self-sacrifice of our noble 9th Battalion demands that here in our Parish Magazine we should record the doings of our famous Regiment at the Battle of Barrossa, when through its surpassing bravery it won for itself its special title first of "Princess Victoria's Own." At the time that the Battle of Barrossa was fought the Regiment was known in the British Army as the "87th Regiment of Foot." Barrossa is situated in the far south of Spain. In March, 1811, the British General Graham determined to take the French in the rear so as to raise the siege of Cadiz. He embarked his troops, including the 87th Regiment, and landed them near Tarifa. The Spaniards, our allies, were so apathetic that General Graham said of them that the only reason why they wished to drive the French out of Cadiz was that they might be "free to enjoy the wild strawberries of Chiclana." On the morning of March 5th, 1811, the British and Spanish reached the heights of Barrossa, four miles from the sea coast. Barrossa is a ridge  $1\frac{1}{2}$  miles long, stretching inland with a pinewood in front and the Forest of Chiclana on the left. The French were in Chiclana keenly watching the British. Through the carelessness of the Spaniards the French gained possession of the commanding ridge of Barrossa, thus driving a wedge between the British and the Spaniards. Major Brown saw the danger and asked Graham what he should do. Graham's reply was short and to the point, "Fight." A fierce fight ensued and the British were being overwhelmed when the 87th Regiment was called on to help. They charged the French with such fierce energy that they drove the French first line in on top of the second and with such violence that the whole enemy force retreated from the ridge in a confused and defeated mass. Such was the Battle of Barrossa. It had only lasted 1½ hours, but was one of the most bloody battles ever fought. Fifty officers, sixty sergeants, and eleven hundred British soldiers were killed and wounded. More than 2,000 French were killed or wounded, including two generals, while six guns, an eagle standard and 400 prisoners were captured. The Fusiliers still keep their "Barrossa Day" each year in memory of the great battle, and they still bear the honourable title of "Princess Victoria's Own," conferred upon them in memory of their great achievement. The Regiment was also entitled to bear as their standard "An eagle with a wreath of laurel above the Harp," in addition to the arms of the Prince of Wales in commemoration of their distinguished services at the Battle of Barrossa.