

S.U.F. Hold First Church Parade in Cape Breton.

Attend Divine Service at St. Alban's Church.

On Sunday, November 20th, the members of "Maple Leaf" Lodge, No. 77, Society of United Fishermen, met in their Hall, basement St. Alban's Church, for the purpose of attending Divine Service, the first ever to be held under the auspices of the Order outside Newfoundland. The Lodge, which was organized on October 14th, now has a membership approaching fifty, and nearly all these, turned out in full regalia to take part in the religious exercises of the afternoon. The service was most impressive and enlivening, while the sermon was a master-piece of eloquence and rhetoric. A short parade was held after leaving the church, and we learn that the residents of Whitney Pier were very much taken up with the procession, no less than with the Society itself. Maple Leaf Lodge began its career under most favorable auspices, and the officers and members are carrying on with the greatest enthusiasm. The Telegram has been privileged to receive a manuscript copy of the sermon preached on this occasion, and we have no hesitation in saying that as an appeal to a body of men organized for mutually benevolent purposes, it is unequalled, and a close study of its precepts should not be neglected.

Sermon Preached by Rev. E. Jukes, M.A., B.D., at St. Alban's Church, Sydney, before the Assembled Lodge of United Fishermen, Sunday, November 20, 1921:

It is not without some emotion that I stand in the pulpit to-day and endeavor to do justice to the privilege which is bestowed upon me. I stand here, my friends, in a double capacity. I stand as priest of St. Alban's Church and as Chaplain of the assembled Lodge of United Fishermen. Let me discharge the first duty which is incumbent upon me and bid you all a hearty welcome into this church to-day. In the name of St. Alban's Church, its officials and congregation, welcome! Welcome, my good friends, welcome on this auspicious occasion of the first fishermen's parade in a church outside the borders of the motherland of this Society. May you leave this House to-day the better for your visit, and may He who deigns to dwell among us in His Tabernacle upon earth, bestow upon you the blessing of His love and His peace, now and for evermore.

And now, you are ready for the text and the sermon: A fishing scene and fishermen; St. Luke's Gospel, 6th Chapter, verses 1 to 7, but notice with special interest verses 4, 5 and 6, which read thus: "Launch out into the deep and let down your nets for a draught. Simon, answering, said unto Him: Master, we have toiled all night, and have taken nothing; nevertheless, at Thy word, I will let down the net. And when they had done this, they inclosed a great multitude of fishes, so that their nets brake." My good Brethren, as your Chaplain, I am happy to be chosen to lead you in worship and praise to-day, and to speak a message of instruction upon the subject of—may I call it—spiritual navigation if I be permitted to use such a term, and as you ponder the text in your mind, stop, look, and if I am able to hold your attention, listen: In a clarion tones comes the call of Christ, who saith unto them, "Launch out into the deep, and let down your nets for a draught." And there is also the old, old human whine: "Master, what benefit it us? We have toiled all the night, and have taken nothing—and now bid us let down the net, in a season when we know fish are not to be caught. Nevertheless, in spite of all that, I will let it down." I ask you, brethren, to stop, look and listen. He that hath ears to hear, let him hear! What does it mean? It is a parable for the moment. Man's life is like the fishermen's occupation. Man's life is like a properly conducted fisherman's Lodge. Now, let us try and work this out together: Picture the scene described in the text. The Master standing by the lake, or sea, and around Him lay the fertile fields—a glorious aspect, well-watered and wooded, and away in the distance the hills towering thousands of feet above water level. And we notice the fishermen are washing their nets, and as we look, we see the expectant crowd gathering near. They come to listen to the words of the Wonder-worker. As they press too closely for comfort, Jesus enters the boat which is at the water's edge, the owners push it off at His request, and when they are a little way from the shore, He proceeds to teach the people from this novel pulpit. Then He calls to Simon, and says: "Launch into the deep, and let down your nets for a draught." Christ's call, as we saw in the text, met with the protest of an all-night toil, and no result. "Nevertheless," answers Simon, "at Thy word, I will let down the net, and when they had done this, they inclosed a great mul-

titude of fishes, so that their net brake."

ON THE EDGE OF THE SEA.

My Brethren, is not our life just such another enacting of this story that is told here by the Evangelist? As soon as we are born into this world we stand, as it were, at the edge of the sea—the sea of life, and as most of us, thank God, it was granted that our infancy and our youth should be spent in an environment every way as fair as the scene depicted in the Gospel story, surrounded by parental care and love, and nurtured in the fear of the Lord; and as we stand, brethren, and behold the beauties of the wondrous creation of God, at our side there is the Master who calls us: "Follow Me—Launch out into the deep." That call, my friends, has come to everyone of us. It is always coming. Did we heed the call last time we heard it? Have we ventured out into the deep waters? Mark this, my brethren: Whether you follow Christ or not, whether you venture to launch out into the deep or not, you all have moved either towards or from our Leader. Every hour, every day, has taken you out farther and farther into the deep of the sea of life. Every opportunity that has been sent to you to do good for God or man has taken you out farther to sea, and there is the call from God to sow and garner in the harvest of good works. Christ calls us fellow-fishermen, just as He called the fishermen of His day: "Launch out into the deep and let down the net." Why stand we here idle all day long? Do you hear Christ's call "Follow Me!" and Simon Peter's response, "We have toiled all night, Master! and have taken nothing—But in spite of our failure I will let down the net." I am repeating this little sentence, brethren, because I want you to notice the result of the action taken at the word and in the presence of Christ. Notice the result: They inclosed a great multitude of fishes. Why? Because, now they had Jesus with them. Here then is my point, and I am only going to try and make it to-day, in order that I may be simple and practical. You have Jesus with you in your boat of work, of pleasure, of rest, of love, of joy, of sorrow. Have Him always with you in your boat of life, as you wrestle with the waves of the sea of time, and having Him with you, you can say with St. Paul, "I can do all things through Christ, which strengtheneth me." No more, shall you cry: "Alas, we have toiled but we have gathered no harvest." Simon and his co-workers had toiled all night. They had toiled alone and that was the reason they had taken nothing. So it will be for me and for you, my friends, my brethren, gathered here to-day, if you are going to be too busy with your work, with the care of providing for yourself and families, and providing for the rainy day, and you have no room for Jesus. If you refuse to let Him be with you, you waste your time, your talents. You toil all your life, and when you reach the haven at the end you will have taken nothing.

THE COMMAND OF THE MASTER.

Jesus calls us here and now: "Let down your net!" For other words, "work for Me." Am I answer with Simon, "We have tried to follow Thee, but life's sins weigh us down. We cannot press onward as we would. We have forgotten the God-given truth that to follow Thee, is not to walk alone, but to walk with Thee and in Thee, wholly trusting Thee, Lord. Let us never forget that the true fisherman will always take a chance and try again, and if we have had a barren catch heretofore, let us take courage and again let down the net. Let us try to gain the strength of Christ and go on and do better, and for us there will be, as sure as the tides, as relentless as gravity, a net laden with a multitude of good works, acceptable to God and to men. Do you now agree with me that man's life is well likened unto the fishing of the sea? Perhaps you agree with me, there. But you ask me: "How about the likeness between man's life and the fishermen's lodge?" Now, how do we meet, brethren, in the Lodge? In God's name, for His glory, for social and brotherly intercourse and to help one another in health or sickness, in poverty or wealth. Is that not true? May we not sum up our object in that way? And is not the great aim and object of every man's life in this world, to love and serve God and give help to his brethren? So we establish the similarity. What is the standard of the United Fishermen's life? To keep the mystic triangle inviolate. You answer: "Well! how may we keep the Triangle unbroken? By Parity, by Love, by Solidity. By purity of thought and deed and word, and charity of body. By singleness of heart, not carried away by self-worship or jealousy. By love of man patterned

on the love of God, who so loved us that He gave His only begotten son. Patterned on the love of God the Son who so loved us that He sacrificed Himself for us and our salvation. By fidelity to our stewardship of the abundance of this world's goods, entrusted in our care, that we shall dispense them in the way intended by the Creator, who loaned them to us, not for our personal gratification, but in order that His most gracious purpose might be thoroughly carried out. By keeping the Faith once delivered to the Saints. How many among us do keep inviolate the Triangle in the lodge? How few of us can keep the Triangle of the true fisherman's life, unbroken and unshaken? How do you break it? By lust and greed and envy and lying, cloth, idleness, unlove and all that black category of sin common to men.

CHRIST IN THE LODGE.

Learn then from our first conclusion in a word Jesus, to apply it to the second, which I desire to make, and it is but the repetition of the first. When you have not Jesus with you in your boat of life you are going to fail, and if you have not Jesus with you as you stand in the Lodge, you fail miserably. In life and in lodge, we toil and toil, day and night, and though our net be distended to breaking point with our catch, if it be not the Christlike word and deed, if we have not the Christlike character, we shall land nothing worthy or good. What shall we, who are here to-day, say in answer to Christ's call? Before we answer, we think how can we, how dare we essay to follow Thee, oh pure Christ; we, who are sullied and tainted by our sins. Brethren, shall we say with Simon: "Depart from us, Oh Lord, for we are sinful men!" Nay! let us cry "O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us, save us and help us who hold the worlds in the hollow of His hand, and who hide the seas roll in awful harmony and to sigh with infinite yearning will answer us, as answered Simon: "Fear not," take courage and try again. "I am He that liveth and was dead. I am alive for evermore."

THE MASTER AT THE HELM.

My brethren, learn then to trust Jesus at all times. Ask him to be with you waiting and sleeping, in joy and in sorrow, in safety and in danger. Sooner or later, for every one of us fishermen, there is a time coming when the broken Triangle will tell those who pass by, when we have weighed in, as it were, when our storm-tossed bark is no longer seaworthy, when we have deserted it and travelled to that country from whose bourne no traveler ever returns. You will need Him for comfort, and if we know Him in this life, we shall welcome Him then. If we know Him not now, He will be a stranger then. Life, death, judgment. How do you stand, my brethren? What are you going to do about it? Think here and now: What can you do, what can you say in that day—the day of the Master Fisherman? Well may you call it the dissolution of body and soul. Well may you throw a line, throw. Unless you are enlightened by Him, it will be as dark for you as the deep ocean bed. Have Jesus with you, whether you fish or rest in the voyage of life, and be it calm or stormy; what matter? He will not be cloudy, the overcast heaven will not reveal a glorious dawn and a calm sea, and with the Master with you at the helm, you will reach the fair haven where your harvest of life will be weighed in the balance, and found true weight and placed to your credit. This you will hear the Master's benediction: "Well done, thou good and faithful servant. Enter into thy eternal reward." Have Jesus with thy eternal reward, in life, in lodge, in you, my brethren, and then as you pass over the harbour bar into eternity you may say with the poet:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.
But such a tide as moving seems
assize,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again, home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.
For tho' I take out our bourne of Time
and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have cross'd the bar."

Susie's Passengers.

S.S. Susie reached port from the Pogo Mail Service, yesterday afternoon. She brought a large freight and the following passengers—Sergeant J. Nugent, J. Michael, B. Murphy, G. F. Snelgrove, William Haynes, F. Lodge, O. C. Tulk, J. Gay, Rev. Dr. Fenwick, A. Oake, T. Farrell, J. Pickford, Mrs. S. White, Mrs. Grant, Miss Dyke and 15 in steerage.

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