Splendid Sermon to Soldiers at the First Baptist Church

Rev. Llewellyn Brown Brings Inspiring Message to Men in Khaki, and Decrys the "Poor, Emasculated, Sentimental Type of Religious Enthusiasm That is Always Crying for Peace."

The following is a portion of the splendid sermon delivered by Rev. Llewellyn Brown, to the men of the Overseas forces on Sunday morning in the First Baptist Church.

"NOT PEACE BUT A SWORD."

Matt. 10:34. "I came not to send peace on earth but a sword."

I am well aware of the fact that these words I have just read in your hearing at first thought may seem to be contradictory to both the spirit of Christ as we see it reflected in the Gospels and the words of Christ as we find them there recorded. In the sermon on the Mount, we find our Lord encouraging non-resistance as when he said, "resist not evil," and here we find Him saying what appears, on the surface at least, to be the direct opposite of this, "I came not to send peace on earth but a sword." And the question naturally arises, how are we going to reconcile these statements. A careful study of the text and the context I am sure will convince you of the fact that while there is an apparent contradiction here there is no real contradiction. The statement in one text is the complement of the other and both are necessary and must be taken together if we would see the whole truth.

COMMON SENSE RELIGION

We must bring to the interpretation of the scriptures not only the very best knowledge of the text we can obtain, but we need in addition to this the very best common sense and good judgment we can command, or otherwise we shall fall into the most dangerous errors. When Christ said on the Mount, "resist not evil," he was clearly emphasizing the Christian duty of forbearance. The law of the Christian life is not what obtained in the pre-Christian age, namely, "an eye for an eye and a tooth for a tooth." No! there are circumstances under which not strict justice is what is to be sought after, but we are to bear and forbear. Just as when He said in the same sermon, "give to him that asketh of thee," in which He referred to the duty of Christian generosity. Both of these duties were put in a strong way, in an emphatic way, if you will not misunderstand me, in an exaggerated way. It is the habit of all public speakers to use this method in enforcing arguments. Christ used it when He said, "if thine hand offend thee, cut it off and cast it from thee," and likewise you will recall He spoke of the foot and of the eye. I need not tell you that our Lord never intended those whom he addressed to carry out that injunction literally. If men had gone and done so they would have broken the spirit of that command and would have sinned against their own bodies, against society and against God. What Christ meant was that they were to separate themselves at all costs from everything that "would lead them into sin." That is what He meant, no more and no less, better lose an eye, an arm or a foot than do wrong, and not that they were literally to cut off their hands and feet and pluck out their eyes.

ANOTHER EXAMPLE

Take the exhortation of Christ, "give to him that asketh of thee." Christ is here enforcing the duty of Christian generosity, but I am free to confess that I do not think that he meant that the men of his day or the men of our day were expected to carry it out literally under all circumstances. No, you must use common sense in obeying even the commands of God. Supposing I were walking down the street and a man asked me to give him a drink. What should I do? Should I literally obey that command to "give to him that asketh of thee," or should I refuse to do so? You know the answer, sanctified common sense says, no, don't give him the drink. Supposing I did obey this command, and I gave him the drink and supposing that drink did for that man what it has done for hundreds of others, maddened the brain and in his madness he goes home and abuses his family or takes the life of his wife, then I would be party to that assault or murder as the case might be. And what Christ intended for the good of men, would be turned into a positive curse through literally carrying out the command of Christ.

RESIST NOT

So is it with this command, "resist not." There are circumstances under which it is our duty to carry out this command literally, to bear and to forbear, to suffer and say nothing, because by this course of action, we know that the highest good of all is being conserved, but there are other circumstances under which it is my duty to resist to the bitter end even unto death, and this too, because by so resisting, the highest good of all is to be conserved thereby.

TAKE AN ILLUSTRTAION

In the hour of Christ's nameless sorrow, when in the garden of Gethsemene, you will recall how Peter came to the defence of his Lord when the mob came out with swords and staves, to arrest Him. He drew his sword and cut off the ear of the servant of the high priest. Christ rebuked Peter for this, while he healed the ear and said, "Put up thy sword into thy sheath". This was not the time to resist. He was going to his death to fulfill his mission as Saviour and Redeemer of mankind and he would not allow Peter's sword to keep him back from the cross toward which his face was set. He would not allow Peter's sword or his own supernatural power to afford him protection in this hour. He had taught the people how he would die for them. He willingly gave himself up to the hand of wicked men, to suffer, to be condemned, to be scourged, to be spit upon and to be crucified. And so he said to Peter as we believe he is saying to you young Canadians to-day, "take thy sword from its sheath and draw it with thy might and save your land from the hand of the cruel oppressor. Let it not rest until righteousness and justice are established in the earth."

THE FIGHTING SPIRIT.

No one can read the Gospels withseeing that our Lord very often showed "the fighting spirit," and was prepared to resist and actually did resist those who were in the wrong, who were guilty of injustice. He was for peace, but He was not for peace at any price. He knew well that the way to peace, to a worthy peace, to an enduring peace is sometimes by way of the sword. We think of Christ often as the meek and lowly one; as "the gentle Jesus meek and mild," of our childhood days, as the forgiving and forbearing Christ, and all this is true; but, let me remind you that he was also some times times the angry Christ as well, the indignant Christ, the fiery judge. Let me remind you, too of the historic fact that it was not the meekness of Christ, but his courage that made the deepest impression upon the men of his day, as reflected in that oft-quoted, but misapplied text, "they took knowledge of them that they had been with Jesus and learned of him." But what led them to say this? It was not the meekness of Peter and John but the boldness of them that incited this demark. Read the gospels and see how his indignation and righteous anger blazed out against hypocrisy, against insincerity, against oppression, against wrong of every kind, against blood-guiltiness. Ah yes, he was Light—he was the Light of the World; but he was, too, something lightening. He was as gentle as the dew from heaven, but he was sometimes the devouring flame, carrying in its blazing pathway all before it.

THE BLOOD OF ABEL AND BELGIUM.

We read that the blood of Abel called from the ground to God against Cain for julgment. And it the blood of Abel called to God for judgment against Cain, the aggressor and oppressor yea and the murderer, what about the blood of innocent Belgium? Does it not cry to God continually night and day for vengeance, for judgment?

GERMANY'S PROPOSAL AND BELGIUM'S ANSWER.

"We are not a rose bush, we are a nation, we have treaty rights, and we propes if need be to undrline them with our life blood," so said brave Belgium to Germany's proposal to repay any damage done in crossing their country even to disturbing a rose bush.

If Belgium had allowed Germany to walk over her she would have lost the respect of the nations of the earth, she would have lost her own self respect and she would have merited the disfavor of heaven itself. But no she resisted, she bravely resisted, she resisted at great cost, and we honor Belgium for the noble stand she took. Her name has already been inscribed high up on the honor roll of the nations.

THE TEMPLE CLEANSED.

On one occasion in the life of Christ, when he saw men defiling the temple of God is made a scourge of cords and went at them straight from the shoulder, overturning the tables of the money changers and the seats of those who sold the doves and drove all with flaming eye and with lash in hand from the sacred precincts of the temple courts, saying "My house shall be called a house of prayer for all the nations, but ye have made it a den of thieves." Here He resisted. Here He came not to send peace but a sword. Right here we see an attitude of mind on the part of Christ that you soldier boys should meditate upon, should imitate and strengthen your hearts thereby for the conflict that lies before you. Here we see Christ set against the wrong, the wrong of any and every kind. He would sweep the temple clear and clean of it, doing His bit with scourge in hand, and we can well believe that the same Christ who cleansed the temple in the long, long ago, would to-day sweep the world clean of all that defileth and maketh a lie, of all that oppresses and hurts, and in the work to which you have set your hand you can expect the approval of Him who resisted evil of every kind, who refused to sit still and see the wrong going on without raising His voice and His hand against it. Ah, believe me, if we will follow Christ then we too must hate as well as love, we must be angry as well as glad, we must draw the sword as well as speak the kindly word, we must resist as well as reason, we must fight as well as pray, else we are untrue to the name we bear as Christian men, else we are unfaithful to our day and generation.

POOR TYPE.

There is a poor emasculate, sentimental, type of religious enthusiasm that is always crying for peace. It cries for peace at any price. We have heard that cry during this present struggle. Those who hold to this view war against resistance of any kind. They would be tolerant in the face of the most diabolical cruelties and would cower under the lash of the most cruel of tryents. But believe me, that is not the spirit of Him who took the lash and cleansed the temple. That is not in keeping with the spirit of our text, "I came not to send peace on earth but a sword." There comes a time when it is vain to reason; you must resist. There comes a time when it is vain to pray alone, you must both fight and pray. Such an hour is upon us now. We need men who can pray. We need men who can pray, but we need too men who can fight, men who can strike hard blows, men who can suffer and serve. This is no time to consider our personal comfort or health or where our preferences lie. No, we must all be willing to do our bit at home or abroad where we are needed the most, where we can count for the most. Let us not pray for a lighter task, for an easier job, but let us pray that we may be stronger, bigger, nobler men.

All that I have said does not mean to imply that the follower of Christ courts warfare or desires strife, far from it. He will not seek a quarrel, will studiously avoid it. He will not desire war or when it is inevitable, he will not rush into it. No! he will do all in his power to avoid it, to come to a peaceable settlement, but it does mean that if war is thrust upon him against his will, if he must fight to maintain the right, then he will fight and with all his might against all comers even unto death. Otherwise he would have to play false with his conscience, false with his sense of honor, false with his sense of the right and so withdraw from the conflict a self-confessed coward, a silent partner with the wrong and this, believe me, no high-minded red-blooded Christian man is willing to do.

THE TURKS HAVE DECLARED a holy war against us, but if ever a holy war was waged, we believe our forces are to-day waging that war. We cannot see it otherwise. The war toward which your faces are set so eagerly and in which you will, please God, do your little bit, is indeed a holy war. Our enemies have had some victories, but let me tell you men, they are not in reality victories, but defeats. They have not been clean victories. The price paid for victory was far too high. Believe me, victories at the price of virtue, victories at the price of national honor, victories associated with fiendish cruelties, victories preceded with the Hun watchword 'be as terrible as you can," victories which crush to earth the weak and the helpless, victories which spare not colleges, libraries, art galleries, churches, women and helpless children, victories associated with outrage, pillage, barbaric cruelty are not in reality victories at all, but overwhelming defeats and time will reverse the verdict and the judgment day will so declare it. A war which opposes all this, which stands for the defence of the weak and the helpless, for the sanctity of the sacred oath, a war which stands for liberty, justice, freedom, is surely a holy war and in that war you have enlisted and in the prosecution of it you can expect the blessing of high heaven and the approval of all right-thinking men else virtue has departed from the earth. It was great Lincoln who said, "I will stand for the right at all costs; I will stand with any man who stands for the right; I will stand with him as long as he is right and I will part company with him when he goes wrong." Go into battle with that spirit and you never will be conquered although you may be slain.

NOT AN UNMIXED EVIL.

This war, sad as it is, will not come as an unmixed evil. From it we believe will flow certain benefits for our nation as well as for all of mankind. It has already achieved a praiseworthy service for Canada. It has wonderfully strengthened the bond of unity between us and the motherland, as well as the other overseas colonies. It has added to our sense of national unity, of national honor and of national duty. There can be no question as to this. "Hands across the sea," means something to us to-day that that familiar motto did not mean before the outbreak of this war. It is more than an empty sentiment, it is a mighty unifying force binding us all closer together. Never before was the nation so united as to-day in this great common project, in the endeavor to push it through to a successful issue. Petty differences have been forgotten and men who stood far apart before the war are to-day standing together. Never before were so many loyal hearts beating as one for the unity and security of the empire. Never was the sense of national honor so keen as to-day. This has come about largely through the war, this quickening sense of national unity, honor and duty.

SANCTIFIED SORROW.

I have very often in my ministry witnessed the uplifting influence of sorrow upon a young man in a family suddenly bereaved by the loss of the father. In a few months the eldest son undergoes a complete change in his relation to the family. He assumes new duties, bears fresh responsibilities and becomes a great comfort to his mother and a stay to the other members of the family. Trial made a man of him. So this war has deepened in the hearts of young Canadians a fresh sense of duty and has given rise to virtues not before developed in our life as a people. We are proud to think that over 100,000 men have already left our shores to help bear the burden of the mother land. In this contribution we all rejoice and you men may well rejoice in the privilege that is yours in following in their footsteps and while it is sad to see so many able-bodied, useful men leaving our shores, how much sadder it would be for them to remain with us and to know at the same time that one after another of the lights of liberty, of civilization, of freedom were going out and we as a people were doing nothing to to keep them burning, and that soon both we and our children after us would be in the darkness of barbarism and tyranny that makes pagan ages blush with shame. Better I say to risk our all in striking a last and a mighty blow against this situation that to-day threatens our empire than to live on under the conditions that must follow the defeat of our arms. Let us not forget that we face a united foe and we need a united front at home and on the battle line to successfully cope with the cruel and the bitter foe we face to-day. What a satisfaction it must be to you all that when the time comes for you to do your little bit you will be on hand to do it and not be found hiding behind some other mother's boy who died to insure your safety. Our task is not an easy one but you have great compensations along with it. You have had to make sacrifices and you will have to make more before the day is done, but you have the settled peace that you have done your duty and that you have not lived in vain. This, my young patriots is the very elixir of life itself.

"We live for those who love us,
For those who hold us true,
For the heavens that bend above us,
For the good that we can do,
For the cause that needs assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that we can do."

AMAZING CONFESSION IN NEW YORK

German Lieutenant, Robert Fay, Admits Being Sent to America.

New York, Oct. 26.—Details of a plot to hamper the shipment of munitions of war to the allies by placing clockwork bombs on the rudders or propellers of ships, so timed that the ships would be disabled on their way across the Atlantic, were disclosed to-day in the confession of one of five men charged, in a complaint filed with a United States Commissioner with conspiracy to violate a Federal statute.

Following upon the confession of Robert Fay, a Lieutenant of the Sixteenth Saxony Infantry, who admitted that he came to this country last April through an agreement with the German secret service to blow up or delay steamers laden with war supplies for the allies, William J. Flynn, Chief of the Secret Service, to-day filed before United States Commissioner Houghton a complaint in which not only Fay but four other men are charged with promoting the conspiracy. The hearing on the Federal charge was set for November 4.

A FIFTH APPREHENDED

Two other men were arrested today, and another, making the fifth, was named in the complaint, but he had not been apprehended. The new arrests were: Paul Daeche, Jersey City, N.J., who said he was a graduate of Cologne University, and came to the United States in 1912; Dr. Herbert Kienzle, twenty-eight years of age, manager of a clock company, charged in the complaint with having aided in procuring explosive materials used by Fay, committed to the Tombs for examination on November 4.

FAY THE MASTER MIND.

Walter Scholz, who was arrested with Fay, late last night, gave out a statement explaining his actions since coming to this country and his relations with Fay. To Fay he gave all the credit for the idea of the exploding devices to be attached to ships, but said that only an empty mine was ever actually used. Scholz said he came here four years ago from Cologne where he studied architecture and civil engineering. It was while working on a farm at Waterford last April that he received, he said, a request from Fay to come to this city.

"Fay wanted me to work for him, and said he would give me $25 a week," Scholz said in the statement. "Fay told me of his secret to make mines. We made tests of explosives and experiments with the exploding devices.

"It was all Fay's idea. He was allowed to come by the German government. I believe he got $4,000 from that Government. It cost between $65 and $70 to make one of these mines. We worked three months to perfect the exploding mechanism. We were almost ready when caught."

FAY AN INVENTOR

Fay said that while serving in the field with the German army he invented a device for blowing up ships He explained that he made the device after the French artillery, especially the 75-m. guns had bothered his regiment a great deal.

Police announce that Fay had made a complete confession of his activities during his stay here, and later the prisoner gave out a statement to the newspapers.

TRY IT IN CANADA

"When the German secret service arranged for my trip to the United States, they left the advisability of using my device to the judgment of German military and naval authorities in this country," Fay said. "Both Captain von Papen and Captain Boy-Ed strongly refused to make any use of my device in this country, but said that its use in Canada would depend upon developments."

Fay said that he and Scholz had conducted a large number of experiments with his mine device along the Hudson River, but declared that Daeche was in no way implicated. The man said that although Fay did not appear to be a German name, Robert Fay was his correct name, and that he was listed under that name in his regiment. He also said that he was a German, and denied that his father had been an Englishman. Fay said he was well supplied with money when he arrived here, and therefore was able to act on his own responsibility.

The Mohawk conference asked U. S. citizenship for Porto Ricans.

The ashes of A. Ninomiya were sent from West Palm Beach, Fla., to Japan by parcels post.

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Music and Drama

AT THE BRANT

The pictures at the Brant last night were of an exceptionally pleasing and varied character, and the management is congratulating itself on having secured the series of such high class vaudeville artists as Walker and Davis in a comic act "Lessons in Dancing"; also Lexice and Company, the famous Egyptian actors. Among the select photo plays are very interesting reels, such as "The Dead Letter," and "the Girl on the Engine." The feature film, "The Moonstone' reels, adapted from Wilkie Collins' novel, which has been making such a hit in other places, proved its reputation here last night. All theatre goers and lovers of high class photo drama should not miss this chance to see high class acting, and pictures which will appeal to young and old alike.

AT THE APOLLO.

The Apollo theatre is showing some remarkably interesting pictures. Last night the thrilling photo play, "The Girl of the Sunny South," a reproduction of actual scenes that occurred during the civil war in the U. S. was one good film This is a picture that will appeal to all lovers of high class photo drama. Among the other interesting features are "A Bear Affair" and "Young Tormentors" or "Only a Tramp", also a good comedy act. On Wednesday and Thursday another photo play "The Diamond in the Sky," which story runs in the Courier, will be commenced.

Obituary

MRS. HARRY BUNSTON.

The death occurred early this morning of Mrs. Harry Bunston, 25 Pearl street, after a lingering illness. The late Mrs. Bunston leaves to mourn her loss two daughters, Mrs. R. Raburn of Lucknow, and Mrs. W. Leatherdale, Winnipeg, and two sons. One son, Harry, lives at home, and the other, Melvin, is at the front with the First Contingent, and the sad part is that he is reported "missing,' and so cannot be informed of his bereavement.

The funeral will take place Thursday afternoon from 25 Pearl street to Mt. Hope cemetery.

CHARLES YOUNG.

The death took place this morning at the Brantford Hospital at the age of 78 years of Mr. Charles Young. The late Mr. Young, who was a resident of Brantford Township, leaves to mourn his loss, four daughters and three sons. These are: Mrs. W. Lane, city; Mrs. B. Gowing, county; Mrs. J. Dean city; Mrs. Dyer, Winnipeg; Chas., Winnipeg; William, Winnipeg, John, city. The funeral will take place Thursday afternoon from 61 Grant St to Farringdon cemetery.

Social and Personal

The Courier is always pleased to use items of personal interest. Phone 276.

Mr. W. L. Hughes is in Toronto to-day.

The Ladies' Whist Club met last evening at the residence of Mrs. G. H. Wilkes.

Mr. Glyn Ellis is a visitor in Toronto.

G. W. Henry, 55, bachelor, Boston, in marrying Mrs. H. Vermille, become stepfather to eighteen and grandfather to thirteen.

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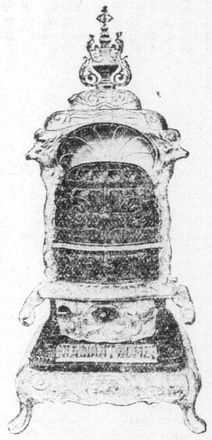

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The heir of Julius Fleischman is going through his father's factory as a worker, he has heaved coal for the furnace at Peekskill.

Coming from Europe alone the son of Dr. W. G. Avery of New York was forced to go to Ellis Island before being allowed to land.