

Remainder

Subject; From Confusion unto Faith.

Scripture, Luke 5<sup>1</sup>- Job 28<sup>12-27</sup> Luke 5<sup>5-11</sup>

Text, Luke 5:4 Put out into the deep, and let  
your nets down for a draught.

One cannot fail to see in his daily observations  
that not only is there a condition of doubt,  
uncertainty and confusion in ~~the~~ world  
at large in regard to many of the most  
important problems of life, as well as to  
worry of the less important over, but also  
among people who profess to a high standard  
of faith, there is not less of mental and  
spiritual confusion than in the most avowedly  
doubting minds. People are not quite sure  
just how to feel towards the church, or  
the Bible, or Christ, sin, salvation, and

2

life for the future. Sometimes I think that even those who have the deepest faith in regard to these things, really have no conviction at all, but rather are inclined either to ignore the problem, or to accept what some one else has said about it.

Do Not Think for Ourselves

Now to my mind all this confusion of thought comes to us simply because we do not dare to think for ourselves. The superstitions of others that have made us rely on some authority outside of our own mind for our thoughts and knowledge, have so worked themselves into our nature, that we find it difficult to free ourselves from them, and think for ourselves. We hunt among our books and find <sup>there</sup> some opinion expressed or propo-

truth, and we accept it without thinking  
~~for ourselves~~, because we are still lulled into  
a thoughtless sleep, by the false idea of a  
first revelation. Or we listen to the utterance  
of some great man, and accept his remarks  
and opinions as first truth, even though  
they are not true to our own experience.  
We still cling in form to the idea that a  
remark that appears in the Bible must  
be true, <sup>literally</sup> and give it special significance,  
even though it has every appearance of  
being ~~true~~ false. We are apt to accept  
as true any statement made by a great  
man, even though on our experience  
~~renders it false~~. Just think for a moment,  
about materials <sup>did</sup> ~~renders~~ <sup>have</sup> people ~~had~~ to think

about, over and above what we have? Not only did they not have more than we, but they did have less. You and I have at our command all the experience of our life, all the great facts of science in all its forms, all the records of history, all the wonders of the world. About these we can think, and from them we can draw our own conclusions.

Even now, yet we hardly dare <sup>to</sup> think for ourselves for fear our conclusions may differ from those of some other man. So instead of thinking out our problems for ourselves, and going back to history to find how other men have thought about similar problems, and by the light that they throw, and the perspective that they give, to substantiate, count

5

if need be, and confirm our own conclusions  
we attempt to transplant some system that  
was of value ages ago, and expect that system  
of ideas, or that idea to work to day. We might  
as well try to take our carriage to some  
museum, and hitch to the skeleton of some  
mammoth, a species long since extinct, and  
expect it to ~~carry us to day.~~ <sup>haul our carriage for us.</sup> An opinion  
dug out of a book in some secluded library  
is no more likely to be true, than an  
opinion that we hear expressed by a  
living man. Distance breeds enchantment  
in thoughts, as the voice, and we are  
altogether too willing to submit to that  
enchantment, and shirk the responsibility  
that rests upon us, a responsibility

given us by God, of thinking out our own problems.

Evil of Shifting Responsibility

This tendency to shift our responsibility of thinking, and accepting the thoughts of others as final truth, is the evil that has brought upon us such confusion as we see about us to-day in all social activities, but more especially in the world of religion. For centuries, people in general have not done their own religious thinking, but have relied, and have been taught to rely upon the statements, of a book, a creed or a theologian. Consequently they have tried to find God within our souls, the forces that are in power, for have stifled, and choked, and will again destroyed, in the constant effort to find

God without, in some person who had found God, such as Jesus, or some book, or some institution like the church. The result is that in our modern life, in which every activity, is calling for us to think for ourselves, men are finding that, when they try to think for themselves about the great problems of man's relation to God, and the universe, their long period of degrading slavery to an external authority, has incapacitated them, and instead of thinking they fear, and shrink from the task as the <sup>liberated</sup> slave fears and shrinks in face of his freedom, & the criminal long infuscated fear to re-enter the activities of the world, lest he may again become a

prisoner. Miracle Discussed

I see this whole process clearly strown forth in this alleged miracle of Jesus. and the <sup>that is a fact of our Scripture lesson.</sup> fisherman, and I see there also that which will lead us out of this confusion unto a Faith that is internal, enduring and eternal.

Let us try to picture to our selves just the situation under which this alleged miracle took place. Jesus was a man who dared to think for himself. who found God, not in the law, not in the teachings of the Scribes, and the Doctor, but in his own soul, and that which he found in his own soul, he saw also in the souls of others. At the time this miracle is said

to have occurred. Jesus was sitting in a boat by the Sea of Galilee, trying to quicken the spiritual lives of those gathered about him and make them feel that inner faith, — that God within their souls, even as he felt it. But even as he was speaking to them he felt that they were under the enchantment of the law and the Scribe. He could detect the undercurrents of their thoughts as one can detect it to-day, as they said to themselves, "Yes! that seems true, but it is not what the law teacher, it is not what we learn in the from the Scribe." Jesus said to them, "Put out into the deep, and let your nets down for a draught." "If you are going to fish, you do not fish

in here on the shore; you go out where the fish are. If you want truth, if you want to find God, do not go to the love which is simply the shore-line where the sea of life breaks on the land of form and tradition. If you want real truth, if you want to find the living God, put out into the deep of your own inner soul, and experience where the faith in the living God is to be found."

### The Real Thought

[That was the real thought, and situation out of which this alleged miracle was evolved. But as the fable, which taught a deep and far-reaching spiritual truth, was passed from mouth to mouth, and the force and freshness of the truth was

start here and make  
Sermon 11/2

11

were lost in the [reverence] of the event,  
the favorable became transformed by little touches  
here and there into that sickly confection of  
a miracle, a cold meaningless substitute  
for an infinitely precious truth taught  
by a favorable. Simply because people feared  
to get out into ~~def.~~<sup>fact</sup>, as Jesus had done,  
and told his listeners to do, a great truth  
was lost, and a beautiful favorable was  
transformed into the record of a miracle  
which pictures Jesus in the light of a  
self conscious egotist displaying his  
power before the eyes of the multitude.  
In this cold mechanical externalized  
form of a miracle we find it in  
the Gospels, but if we look beneath

the form we can find the facotle,  
and beneath the facotle we can find  
the truth.

Transforming, I Simple Faith  
In precisely the same way, the whole  
truth of Jesus teaching, the consciousness  
of God in our inner life, the spirit of  
God in our soul, has passed through a  
process of extirpation, and now we  
witness the spectacle of an alleged  
miracle, of a book, a a seed, a a plump  
~~standing before the public as king for effect~~  
without the inner spiritual truth  
to support it. The simple faith of God  
in our life has been transformed into  
a seed, the spirit of Christian fellowship  
has become the extirp church, and  
the power to get out into the deep

and find God within the soul, instead  
~~of in a mere external shell,~~ has been lost.

Is that too strong a statement? Listen!

The power that ought to come to us in our religious life is that high power of self-control, that enables one soul to rise above the disturbances of the body, the pains and sores of human life, and in the quiet serenity of a deep faith; an abiding sense of the power of God in our souls, majestically <sup>to</sup> walk through all the sorrows and pains of life. Canst the church give that? witness the phenomenal growth of a new body of people, whose fundamental tenet, when stripped of all its excessive <sup>an</sup> peculiarities, is this one truth, - the power given us of God.

to rise above our fancies, and cares, and rest  
~~secure~~ in a deep faith of the former virtues.  
That movement is a tremendous popular  
~~newcomer~~ protest against the lifelessness of  
the church.

#### Truth of Christian Fellowship

Again, our religious life ought to teach us  
the truth of Christian fellowship, teach us  
to feel that we are not living here like  
carnivorous animals, preying the one upon  
the other, regardless of human feelings and  
the divine origin of a human soul. The  
early Christians, in the days when it was  
a disgrace to follow in Jesus way, suffered  
severe ridicule, and bore the burden  
of persecution and death. But when  
Christianity became the national

religion of <sup>the</sup> Roman world, the far more left behind. To-day that spirit that made the early Christian fellowship, has been lost, and the grasping, cultured and "religious" presume to hand out in a paternalizing manner their wealth to establish missions, their influence = edge to instruct the downtrodden, and their narrow faith as the standard of religious belief. Does the spirit of Christian fellowship exist in the churches? Read your answer in the tremendous protest against the utter lack of fellowship, that is being made under the general socialist movement of Socialism. The very ~~few~~ children themselves who vomited

the church in its infancy are rising  
up in righteous judgment. You protest  
against the excesses of Socialism, and  
well you might; you say that the  
socialistic movement is utterly lacking  
in that spiritual power that alone makes  
life real and significant, but remember  
that the spiritual life has been so often  
poured from their lives, by centuries of vain effort  
to find it in the external forms of  
creed and church.

Suret  
16A

No! the spirit of God in the life of Jesus  
and his followers, has been lost in  
the cold external mechanism of the church,  
no lamenting ~~of~~ over the lost power of the  
church, no attempt at pointing out the

16 A

on page 16

Reverend 27 Insert this after "Creed and Church"

When I go to religious services and listen to prayers to Christ, and sit for a whole evening without hearing one word uttered to indicate that there is a God, or that we have anything to do with God or be with us, I sometimes think ~~the~~ great portion of our so-called Christian people have entirely forgotten that ~~that is a God,~~ <sup>exists</sup> and that their religion has degenerated into mere sentiment of hero worship.

value of a truth once held, no artificiol device for pumping oxygen into the inanimate body, <sup>no</sup> meaningful mass of thought phrases about the divine source of the church, or the speciol power of the clergy will avail. There is only one thing that can be done, quit the store, where the debris of the ages has accumulated, in the form of creeds and dogmas, and institutions filled with cofitol letters, and get out into the deep, and find God for yourselves. He is not far from any one of us being indeed that very person that is within us, that bicks us thick, that bicks us reason, that bids us

strive after the ideals that our thinking  
and reasoning forces formulate, that  
very force that bids us get out into the ~~deep~~.

P

Yes, we see that force already at work  
in this modern world, and already we  
are living under conditions which in our  
industrial life, in our literary life, ~~and~~  
in our social life, in our political life  
devour thought, reflection, and reasoning  
for ourselves in all our activities. Our schools  
from the primary, <sup>to</sup> the universities  
are stimulating us to more active thinking  
and to greater self control. No teacher to-day  
thinks of propounding his facts and ideas  
as if they were final and ultimate  
truth, and no fool is refused the  
right of asking, "Why?" or "What For?"

Our political life devolves of every voter, that he shall think for himself, and what candidate for office would be so presuming as to say to the voter "You vote thus and so" He appeals to them as men of intelligence, and endowed with power that shall enable them to <sup>choose</sup> vote for themselves for whom they will vote. The very atmosphere in which we live is becoming permeated with the spirits that Jesus was trying to infuse into the people gathered about him at the Sea of Galilee when he said "Put out into the deep, and let your nets down for a draught." That some of it is entering into our life

~~lives so~~

lives so deeply, that we are even applying it to our religious problems, and are daring to think for ourselves. Slowly, steadily, step by step, that spirit which developed way back in the days of the Renaissance has been growing in health and power, doing its work fearlessly, and overtly, putting out into the world and finding its own truth in the life of experience, and ~~destroying~~ <sup>ing</sup> it for ever that truth in destroying the cold mechanical church, in overthrowing the ~~monarchical~~ form of government, in breaking free from the conservatism that bound art, literature, and

philosophy, and it is beginning to see  
in the parable of life that which Jesus  
taught; that ~~the~~ God is to be found within  
and not without. Men have been to  
the church to find God, and found him  
not; they have been to the creed to find  
God, and found him not; they have been  
to the Bible to find God, and found him  
not. Then they ~~were~~ <sup>clad</sup> to give up their  
main quest, and put out into the deep  
of their own inner soul, their own experience.  
and like Sir Lamport ~~as~~ <sup>have</sup> <sup>only</sup> returned to  
their own humble dwelling, they ~~found~~ <sup>abroad</sup>  
<sup>at home</sup> that for which they had been seeking, the  
fruit of God that was in Jesus, and is  
in the soul of every human being.

These men who have turned away from the church in their inability to find God there, are coming back, after finding God in their own life, and bringing God with them. These men who could not find God in the Bible as an infallible <sup>their own souls</sup> revelation, have found him within, and come to the Bible, and find there the records of men, who had also found God within. Men who could not find God in the Christ, a peculiar divine mediator, and propitiation for the sin of humanity, have turned back to the pages of the New Testament, after they had found God in their own souls, and disconcerted the single Jesus of Nazareth, filled to

overflowing with the spirit of God in his soul. Those who have turned away from the sinning selfish humanity, disfearing of ever finding God there, have come back humble and penitent to find that in every human soul, there is the divine, if one but finds it in himself first.

<sup>Love Beyond the Breakers</sup>  
We have put out from the star, and  
are now safe beyond the breakers, where  
we can put down our nets for a cleft.  
We have looked beneath the recorded  
miracle, to find the hidden fable.  
We have looked beneath the fable and  
found the truth that the fable teaches.  
Following that teaching we have left  
the church as an institution of resting

resting upon special divine authority, and the Bible, and Christ the mediator, and have found God in our own inner souls, speaking to us in high thoughts, and noble aspirations. With God within, we have looked about us and found him speaking to us in a <sup>in the Bible, in all lofty literature, in Jesus, and all</sup> thousands <sup>only men</sup> tongues. Out of the confusion of our thoughts, our doubts, our degrading acceptance of another's word, we are coming into that eternal faith in the God within, and the God without, that faith that Jesus had.

If you fail to find God, if your mind is confused, if every claim in behalf of the eternal reality of the spiritual life seems to you false and meaningless, mechanical and lifeless

have the courage to thrust aside all the  
doctrines, and teachings of the past, all the  
books and churches, all the confusion of  
theology, and look into your own inner  
holiness of spirit, and ask whence cometh this  
soul of mine, with its fount of thought, and  
action, whence cometh this eternal longing  
for something higher and better, whence  
cometh this string of remorse that riseth up  
to judge me for an act of meanness, whence  
cometh this hope for the future? Ah! that is  
the spirit of God in the soul of man. We do  
not need miracles to prove that, nor  
inspired Books, nor <sup>sacramentally</sup> ordained clergy.  
Every noble impulse of our life, every  
experience giveth you to confirm it, and all,

all creation seems to ~~carry~~ <sup>come</sup> rushing to us with the glad tidings when once we have dared to put out into the deep and let down our nets for a draft. Out of the confusion of the present we are woving unto a Faith that is enduring and eternal, leaving behind us the shells of by gone conceptions, and entering into the inner spiritual truth of life.