

3. Pragmatic steps leading to religious liberty

- a. fraternalization
- b. loss of national church charter
- c. foment with established bodies
- d. the movement of free thinkers, deists, etc.
- e. acceptance of revolutionary ideals
- f. the loss of capitol accountability and the substitution of conscience accountability.

4. Some thinking questions on the matter of religious proliferation

- a. How important is the "seamless robe" ideology?
- b. Is freedom of conscience a denied effect if the seamless robe ideal is perpetuated?
- c. What is the Biblical limitation on freedom of conscience...or is there one?
- d. Is freedom of conscience possible within the bounds of a restricted society? In other words, can the proliferation of difference be limited and freedom of conscience allowed and yet not have a smashing of the ideal

(1) The Schmucker plan: Apostolic Protestant Church 1838

(2) The general goals of the World Council of Churches

5. The growth of sectarianism

A sect is, generally speaking, a development within the body... so most of us are sects. A cult is a development of new tissue external to the body although it may draw much of its life from the body. They are really different in origin, degree, and intent but many writers and students do not show that difference. In the discussion that follows I will identify several "sects" as segments in the body. I am not mentioning them for disapproval or approval and there is no possible way in which I can mention all of them (see Clark: THE SMALL SECTS IN AMERICA). And furthermore, the mention of the term sect is not made in a pejorative way but just as a basic matter of identification. We are, as I mentioned above, all sectarians in one way or another. Our treatment of the denominations earlier was just another way of talking about the growth of sects. So with our minds at ease we move on to this growth of sectarianism.