

are all attempts to remove the exclusiveness of the Christian revelation and substitute in its place a giant concept of man as a societal being in complete command of his course and destiny.

You will quickly see that theological inclusivism is a necessary partner with modern unbelief in the development of present day liberal theology.

c. Synchronistic ideals

I will put down little on this and it may indicate how much I really know and/or what the state of my research is in this field. But the concepts of blending the religions of the world into one package is strong and it is based on the idea that the intuitive God is the same no matter how he is perceived. He is sometimes called the "god of the conscience" and perceived by some as a spirit; some as a demon; some as a force. Some can capture him in a totem, some will worship him in an animistic sense...some will speak of him with love and affection. The idea builds very heavily on a semen religionis and claims that this is the movement of the true God in the heart of all men who think or feel the presence of a deity. To make the syncretism real we must put away our exclusivistic ideas of the deity and try to learn to appreciate him in all the modes of his communication and experience.

Under this sort of philosophy there is no need for missions or conversions save to help; the individual learn to associate his god with the movements and requirements of life. To implement it one minimizes his own concepts for the sympathetic rapport he achieves, hopefully, with others.

This is not what we teach at Biblical...as I hope you know, but you will see a great increase of such ideas in modernistic mission publications and the like. It ties in closely with NEW AGE ideology and one cannot help but wonder if the same bag does not produce them both.

This concludes our portion of notes on the development of liberal theological systems and ideas. More can be said...about everything we are likely to discuss in this course.

B. Denominations (Churches) in Difficulty

1. The intrusion of Modern Unbelief into our Churches

In this section of our material we offer a rapid summary of the movement of modern unbelief into the different major areas of ecclesiastical opinion. We do not try to assess the situation of every community but do seek to avoid making ultimate judgments on individual performance. This is simply a scan of