

modern unbelief as it has penetrated various religious bodies. It does not say that all members of the bodies have been touched by it..only that it has an impact and presence in or on those bodies. The outside reading for the course is designed to fill in a number of the items in this area

At times this is an emotional section of our course for it seems to touch on things in the personal realm and life of students. Be assured that the course does not "pick" on anyone and only seeks to undertake the broad understanding of the subject. The Lord has His people in all sorts of places...and a dedicated fundamentalist is occasionally found in a hot bed of liberalism. We know that. But the breadth of the professed church today is a mass of theological liberalism and that is what we try to treat on the individual religious bodies.

We will note that in practically all groups there are the reactionary cells who stand more openly for the conservative ecclesiastical position. And we will probably miss a few things as we go. But hang on...the intrusion of modern unbelief into our churches is one of the more unpleasant factors of this age and we cannot avoid the implications on those lines.

Our treatment will range through the major ecclesiastical bodies...somewhat in the pattern in which we have treated them in past studies.

2. Movement of modern unbelief in ecclesiastical bodies.

a. The Wesleyan Community

(1) Brief historic notes:

(a) Wesley: his theological posture and ecclesiastical preferment and influence on the religious community. We are particularly interested in his idea regarding the methodist societies and their relations with the Anglican church.

(b) Response of Wesleyan ideals in the conflict with Calvinism: Whitefield, etc.

(c) Development of American Methodism...our notes are on page 47 and following. Note the schisms of the 19th century

(d) Common bonds in Wesleyan opinion:

/1/ Broad Arminianism

/2/ Hierarchical Structure