

c. The Unique and exclusive character of the Lord's people

To these principles are appended many Scriptural appeals and ideas. To maintain them the separatists have felt it necessary to be removed (jurisdictionally free) from those who have denied them in teaching or in practice.

3. Particular Separatist Moves

These are given in quick form and we will not say much about any of them. The student is not supposed to memorize them for purposes of listing but should know the entity if presented with information about it. We will basically follow the same order that was followed when we were looking at the influence of modern unbelief.

a. Within Wesleyanism

(1) Historic separations in which purity or emphasis was the deciding factor:

--Free Methodism (the slavery issue)

--Wesleyan Methodism (true Wesleyanism)

--Church of the Nazarene (holiness influence)

All of these bodies, but perhaps in different degrees, felt that the parent body had left aspects of its initial commitment and for better testimony and strength became new orders. We are speaking of the Wesleyan community in the United States, not England.. ..where the difficulties were much more pronounced and the Wesleyan divisions much more emphatic. We are also not mentioning divisions that were "healed " and so are no longer in force in the church.

To this group could be added several of the "holiness" bodies that have a Wesleyan inception but for one reason or another have come to independent status. In the case of many of these the issue was not separatism but convenience, geographic location, etc.

We are also not listing bodies that are individual today but had their beginning in the parent stream and then with proper blessing grew on their own path. This would include the AME church, etc.