

organization and health of the church. The Bishops were the local conference leaders and, as Wesley had done, worked through a system of superintendents for the smaller units.

(3) lay ministry...the use of everyone was keen in Methodist circles. Ordination was less complicated and a person could be licensed to preach almost instantly on proof of conversion.

(4) the circuits...preaching points would be established and any given preacher might have as many as twelve of these. Such circuit riders were almost indefatigable and the zeal of the earlier part of the movement would carry them to any place where a handful or roomful of people could be gathered.

(5) evangelistic zeal...can't be ordered from headquarters but was experienced in the emphasis that Methodism laid on a religion that "worked". It was emotively powerful and needed to be shown in the development and growth of life.

(6) social compatibility...the Methodists could work at all levels of the social scale and successfully had wide memberships among the rich and poor. There was an easy adjustment both in focus and practice and thus the church thrived on the crude frontier and the cultured societies of the east and middle America.

c. Notes on development in the national period

(1) The founding of the Methodist Book Concern in 1789 actually enabled the church to be a leader in publication and Christian literature. It was a very significant move for the growth of the church.

(2) Methodism had a concern for the slaves but free acceptance of blacks in methodist churches did not come easily. Richard Allen became the first black Methodist bishop with the formation of the African Methodist Episcopal Church in 1816 but Allen and others struggled on the entrance to white churches. The African Methodist Episcopal Church Zion was formed in 1821 and both of these bodies continue and are numerous today.

(3) Slavery caused a division in the Methodist church in 1844. The Methodist Episcopal Church South was formed when the slave issue divided the delegates and church at large. Likewise was formed the Colored Methodist Episcopal Church and this became the Christian Methodist Episcopal Church in 1956. Economics constituted a large factor in this. Most Methodist theologians spoke against slavery as an institution but many defended it as a practice. The Methodists in general did more to reach the black population than any other religious expression