

groups in the south. It adopted a non-episcopalian form of church government while holding a generalized Wesleyan theology. Formed in 1945-1947, it is the most vigorous of the modern Wesleyan separatist groups.

/c/ The Southern Methodist Church

Incorporated in 1945 with an Arminian Theology and a partial episcopate. It includes some elements of all the original Methodist bodies but has had a tendency to follow some provincial aspects of American life and has grown slowly.

/d/ The Independent Fundamental Methodist Church.

Begun about 1942 it and the Fundamental Methodist Church represent two small bodies working mostly in the midwest. They have retained a Wesleyan theology but moved from an episcopal government.

And I think a number of other groups might be mentioned but this is as far as I am going. No Methodist separatist move has grown into a major church, so to speak. A number of things worked against it and the bulk of Methodist evangelicals have either simply remained within the body or have moved into another denominational territory.

Separatism in the Methodist system has been handicapped by these two things at least. 1) The major body's breadth and theological pluralism allowed for pocket-churches to remain evangelical and 2) some of the separating bodies were so strongly attached to secondary issues as to alienate them from the larger corps of evangelical thinkers.

(b) Within the United Church

There has been no apparent mass separatist movement but there have been elements that have departed and formed new churches or continued the older structure after the merger of 1957. Some are grouped under headings such as Continuing Congregational Churches, etc. Many individual churches that did not enter the merger have simply become independent or Bible churches...some have later joined the PCA and some the IFCA. But no continuing separatist body is in evidence.

(c) Within the Baptist Community

Due to the autonomy principle, these are a bit harder to categorize and give exact identification. A lack of credalism makes it harder to tell what is a separatist movement and what is a disgruntled reaction to some ecclesiastical policy that has become unpopular.