
Bibliography

Several rather significant new studies of Wesley have appeared within the last few years, all of which are relevant to the question of Wesley's ecclesiology or to the practical working-out of that ecclesiology. Albert C. Outler's excellent compendium of Wesley's writings, entitled *John Wesley* (1964), contains extensive introductory material and notes. Frank Baker has provided a very thorough, scholarly, and yet readable study of Wesley's churchmanship in his *John Wesley and the Church of England* (1970) which is especially helpful for tracing the wide range of influences on Wesley's thought. A little-noted aspect of the Methodist experience — that of suffering — has been dealt with by D. Dunn Wilson in his *Many Waters Cannot Quench: A Study of the Sufferings of Eighteenth-Century Methodism and Their Significance for John Wesley and the First Methodists* (1969). Although I have not used Wilson's study in this paper, it is important because it shows that the early Methodists did undergo considerable suffering on several counts; and this, in turn, is important for contemporary students of Wesley in order that the full meaning of what it meant for a person to associate himself intimately with the Methodists in Wesley's day not be missed.

The historian Bernard Semmel has done a great service to Wesleyan studies in translating and editing Elie Halevy's essays on the origins of Methodism in *The Birth of Methodism in England* (1971). Halevy, author of *England in 1815*, suggested many years ago that the influence of the Wesleyan Revival among the English masses prevented a French-style political revolution in eighteenth-century England. His analysis and his hypothesis have often not been fully understood, however, and the two essays which Semmel has translated from the French have been little known in the English-speaking world. Semmel has attempted to re-evaluate Halevy's thesis in his significant historical study, *The Methodist Revolution* (1973).

Finally, Ernst Stoeffler has presented a suggestive and well-reasoned study of Wesley's ecclesiology in his recent "Tradition and Renewal in the Ecclesiology of John Wesley" (1976).

The literature on Wesley is, of course, very extensive. I have not

been able to survey all of it, but have used as many studies as I could find and gain access to which bore on the question at hand. I have included a few works in the bibliography which I have not been able to examine, but which clearly would have some relevance to Wesley's ecclesiology.

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