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Vol. IV contained pages 61-73 to add to *Pubn. I.*

Vol. V contained an index to *Life of Countess of Huntingdon.*

Vol. VI contained a Wesley Itinerary 136 pages.

Vol. VII contained Index to Memoirs, Obituary Notices, etc. as contained in the *Arminian Magazine*, (1778-1797); the *Methodist Magazine*, (1798-1821); the *Wesleyan Methodist Magazine*, (1822-1839).

[Sections of this article headed Irish Branch, Our Printers, Kindred Societies, Public Libraries and Annual W.H.S. Lectures are held over for our next issue, in which the articles of Mr. Pollard and Mr. Baker will be continued from XXIV. I.]

F. F. BRETHERTON.

THE NEXT FIFTY YEARS

In his scholarly *John Wesley in the Evolution of Protestantism* Father Maximin Piette speaks of the tools necessary for anyone who seriously attempts to study the history of Wesley and of Methodism. He bestows great and amply justified praise on the Standard editions of Wesley's *Journal*, *Letters*, and *Sermons* already published by the Epworth Press. He continues:

Soon we may expect from the painstaking and highly qualified Wesley Historical Society a truly critical edition of all the works of their founder. Such a service, from a Society as wide awake and capable as they, cannot long be refused the friends of Methodist research.

Doubt has been expressed by some people as to whether students of Methodism really do need more than at present they possess. This attitude is similar to that of the people who think that the last word has been said about Wesley and Methodism, and that such bodies as the W.H.S. must soon die away for lack of material. We believe that both views are mistaken. We believe that there are still crying needs which the W.H.S. must help to meet, as formerly it helped to build up the *Standard Journal*. And we believe that there are still new paths of research to be explored, which will make the next fifty years of the Society as active and as fruitful as the fifty now being celebrated.

The future of the Society, it seems to us, will be occupied along two main lines of study, (a) piecemeal research on various points of Methodist interest, and (b) (more important) the synthesising of material already existing, so as to give a fuller picture of different aspects of Methodist history, biography, church polity, theology, and the like.

We assume that there will be no outstanding discoveries of new material relating to Wesley himself, though minor

items will continue to be unearthed from time to time. For instance, whilst hitherto unknown *editions* of separate works by Wesley will almost certainly be noted for many years to come, it is practically certain—though not quite—that we now have a complete list of the books which he wrote. The time has come to prepare a critical, fully annotated Standard edition of most, if not all, of these. Whilst this may sound financially hazardous, it is certainly a desideratum. Probably the process already started, as far as the *Journals*, *Letters* and *Sermons* are concerned, could be continued gradually, individual items being prepared by different editors, and issued as ready by the Epworth Press. Such a project could be worked out along the following lines, most of the sections below representing a unit of one volume each.

1. The full publication of the Oxford Diaries, carefully transcribed and annotated. (This could very fittingly form part of the ninth volume of the *Standard Journal*, which has been promised us as an Appendix after the war.)

2. Standard Edition of the remaining sermons, on the lines of Dr. Sugden's admirable work. This would probably occupy another two volumes.

3. Standard Edition of the various *Appeals*, *Character of a Methodist*, *Principles of a Methodist*, &c. With these might be incorporated the *Rules*, and the various *Large Minutes*—in parallel columns, as in the edition of 1862, so as to show at a glance the various stages of the growth of Methodist polity and standards. All this would probably take up two volumes.

4. Standard Edition of Wesley's *Doctrine of Original Sin*. There is much in this, his largest original work, which needs elucidation. The present writer, for example, has discovered long quotations from *Gulliver's Travels*—unacknowledged, of course!

5. Standard Edition of the *Notes on the New Testament*, giving not only Wesley's notes, but critical opinions thereon, by an authority.

6. Standard Edition of his medical Works, showing in the case of *Primitive Physick* its development through many revisions. With the medical works, of course, would be included *The Desideratum: or Electricity made Plain and Useful*—Wesley himself would most certainly have classed this as a medical work.

7. Standard Edition of his educational works, such as the various Grammars, the *Compendium of Logic*, the *English Dictionary*, the various accounts of Kingswood School, and possibly the *Instructions for Children and Lessons for Children*. (Classical enthusiasts might wish to add the Latin and Greek texts prepared by Wesley for the Kingswood students and for his preachers.)

8. Standard Edition of the *Sunday Service of the Methodists*, including a collation of the different editions. With this could be combined a reprint of his various collections of prayers.

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9. Standard Edition of the many miscellaneous tracts (except those already contained in the *Standard Letters*). This should include the various prefaces and articles which he contributed to the *Arminian Magazines*, and his prefaces to various other works such as the *Christian Library*. These miscellaneous tracts could be arranged according to such a classification as Doctrinal, Devotional, Political, Controversial, &c. They would probably take up about two volumes, or possibly three.

The above list, of course, omits such things as Wesley's histories of the Church and of England, his *Collections of Moral and Sacred Poems*, and the *Survey of the wisdom of God in the Creation*. It also omits the various biographies—usually written by other people—which he published. Nor are any hymns included, except incidentally in prose works. Even so, it is a formidable undertaking, and one not likely to attract a publisher, as the work would be arduous, and the volumes not likely to sell extensively or speedily. Yet it would supply an undoubted need. For there are, and we believe will be in the future, a number of students who wish to consult an authoritative text of Wesley's own words, and who also desire to know about such things as the sources of his quotations, how his thought developed, and how his conclusions compare with modern thought and knowledge. Aspects of Methodism have formed the subject of many University theses. At present anyone attempting to read Wesley's works with such questions in mind has to do a tremendous amount of spade-work before arriving at the thing he really wants. For we are still compelled to use the basic 1829 edition of most of Wesley's writings—undoubtedly valuable as an authoritative collection, but woefully meagre in annotations. Let us hope that Dr. Piette will live to see his plea for a Standard Edition of Wesley's works answered! To this end, it is obvious that the W.H.S. has a great task in front of it, in preparing the necessary groundwork for such an edition.

Not only as far as Wesley is concerned is there work to be done. Even more clamant is the task of reducing the tangled undergrowth of Methodist literature into something like order, marking out paths, and generally enabling the student to find his way about as easily, and as quickly as possible. J. W. Baum remarked as long ago as 1838 "The Methodists themselves are afflicted with an incurable scriptomania," and the same has been certainly true of the opponents of Methodism. Amongst the thousands of books and pamphlets by and about Methodists, how is the student to

find the ones that he needs? Or how is he to know that a book exists which will answer his questions? We urgently need a good Methodist bibliography, containing complete and accurate lists of the writings of the different authors, and showing at a glance all that has been written about a particular person, place, or subject. The present writer has been working for some years at this project, and in another year or so will probably be enlisting the co-operation of other members of the W.H.S. to ensure reasonable completeness for a section dealing with the eighteenth century.

Another necessity is an analytical bibliography, pointing students to articles on Methodism that have appeared in various periodicals, Methodist and otherwise. This also is a tremendous undertaking. It is, however, more amenable to co-operative enterprise. A team of workers, agreeing upon principles of compilation, could each deal with one or more periodicals, and go carefully through every issue, noting the title, author, and chief subjects dealt with in all articles by or about Methodists. From these lists a master-index could be compiled to a given date, say 1940, and supplements issued from time to time as the workers continued to analyse the current issues of their selected periodicals.

The admirable index compiled by Mr. F. M. Jackson for the early Magazines should be continued to cover subsequent W.M. Magazines and those of other Methodist bodies.

A separate index is needed for the portraits of Methodists, and the engravings of Methodist buildings. These are scattered plentifully in Methodist literature, and a master-index to them would be a great asset.

The *Minutes* of the Wesleyan Methodist Conference have been cross-indexed to great advantage in Hall's *Wesleyan Methodist Itinerancy* and in Hill's *Arrangement*, the one showing the ministers who have served each particular Circuit, (a great help to compilers of local histories), the other being of assistance to biographers, by showing in which Circuits each individual has travelled. This service needs doing for the other branches of Methodism. We might have at some future date a volume showing us the ministerial staffs of all the circuits in all branches of British Methodism through the years, possibly with annotations calling attention to various

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divisions, amalgamations, &c. We might also have a volume giving details of the circuit pilgrimages of every Methodist minister from the beginning. Perhaps it is too much to hope that these two items should be combined in one monster volume!

One of the most useful minor historical tools which the present writer possesses is the supplement to the latest edition of *Ministers and Probationers with Circuits* (1936), the successor to Hill's *Arrangement*. This gives a list of "Ministers and Probationers who have died in the work: showing when they commenced their Ministry and the year of their death." This could be improved for the historian by the addition of the names of those who did *not* die in the work, but left it for some other reason—men such as Joseph Barker, James Bromley, George Beaumont, Samuel Dunn, Samuel Warren, whose influence on Methodism was often much greater than that of the more conventional Methodists who "died in the work."

Most of what we have suggested is the mere provision of tools for the future historians of Methodism and the Church Universal. (For let it not be thought that, whatever form of Church Union comes, interest in Methodist history will die—it is quite possible that one result of such a Union would be to give a new impetus to Methodist historical research.) Once these tools are to hand, there will undoubtedly be many students more willing, and more able, to deal adequately with the different aspects of Methodist biography, local history, denominational history, theology, polity, and the like.

Other lines of study for future members of the W.H.S. will undoubtedly suggest themselves. Other forms of activity may also be very well taken up by the Society. For instance interest in the Society would be quickened, and members would have more sense of community if it were possible to arrange study-groups, conferences, and pilgrimages for members living in the neighbourhood of such places as Manchester, Newcastle, Sheffield, where there is already a strong interest in Methodist history. The above pages surely prove, however, that all the work necessary for such a Society has not yet been accomplished. We can hardly end more appropriately, in fact, than with the not quite "worn-out" remark:—"Hats off to the past! Coats off to the future!"

FRANK BAKER.