

**JEWES AND JUDAISM IN THE METHODIST COLLECTION, JOHN RYLANDS  
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**Andrew Crome – 17 August 2016**

**Contents**

John Wesley's Journal	1
Hymns	4
Wesley Family Papers	7
Fletcher-Tooth Letters	11
Joseph Benson Material	15
Hugh Bourne Material	16
Adam Clarke Material	18
Early Methodist Volume	23
Methodist Pamphlet Collection	24

**John Wesley's Journal**

All entries are taken from W. Reginald Ward and Richard P. Heitzenrater (eds), *The Works of John Wesley Volumes 18-23: Journals and Diaries I-IV* (Nashville: Abingdon Press, 1988-95).

**Monday 4 April 1737**

Wesley records that he is beginning to learn Spanish in order to converse with "my Jewish parishioners". These were lessons under the tutelage of Dr Samuel Nunez Ribeiro, a Portuguese Jew and medical doctor, who was responsible for ending an epidemic of Yellow Fever which was ravaging Savannah at that time . Wesley's diaries (which contain short, often single word, records of his activities at various times in the day) record 34 visits to Nunez from June to August 1737.<sup>1</sup>

**Thursday 7 July 1737**

Wesley repents of a dispute he engaged in with Nunez on the messiah: "I was unawares engaged in a dispute with Dr. Nunez, a Jew, concerning the Messiah. For this I was afterward much grieved, lest the truth might suffer by my weak defence of it."<sup>2</sup>

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<sup>1</sup> John C. English, "John Wesley and his 'Jewish Parishioners': Jewish-Christian Relationships in Savannah, Georgia, 1736-1737," *Methodist History* 36 (July 1998), 220-227

<sup>2</sup> Wesley still recalled his friendship with Nunez in the 1780s. See his comments on Nunez's appreciation of 1 Corinthians 13 in 1782 in Albert C. Outler (ed.), *The Works of John Wesley Vol. III: Sermons 71-114* (Nashville: Abingdon Press, 1986), p.290.

Thursday 25 August 1748

Wesley and William Grimshaw<sup>3</sup> preach at Roughlee in Yorkshire. A mob from Colne attack them, and drag them to the Constable of Barrowfield, James Hargrave. The letter, dated Widdop 26 Aug, accuses the Constable of failing to do his duty and using law to protect the preachers. Wesley criticises their “rambling discouse (for I could keep none of you long to any one point) from about one o'clock till between three and four (in which one of you frankly said, 'No, *we will not* be like Gamaliel; we will proceed like the Jews')...” Wesley then erupts in anger: “And all this time you was talking of justice and law! Alas, sir, suppose we were Dissenters (which I deny), suppose we were Jews or Turks, are we not to have the benefit of the laws of our country?”

Tuesday 15 April 1755

"At six in the morning, Tuesday 15, I preached to a large and serious congregation, and then went on to Liverpool, one of the neatest, best-built towns I have seen in England. I think it is full twice as large as Chester. Most of the streets are quite straight. Two-thirds of the town, we were informed, have been added within these forty years. If it continues to increase in the same proportion, in forty years more it will nearly equal Bristol. The people in general are the most mild and courteous I ever saw in a seaport town—as indeed appears by their friendly behaviour, not only to the Jews and Papists who live among them but even to the *Methodists* (so called).

Friday 6 February 1756

“The Fast Day<sup>4</sup> was a glorious day, such as London has scarce seen since the Restoration. Every church in the city was more than full, and a solemn seriousness sat on every face. Surely God heareth the prayer, and that will yet be 'a lengthening of our tranquility.'

Even the Jews observed this day with a peculiar solemnity. The form of prayer which was used in their synagogue began, 'Come, and let us return unto the Lord, for he hath torn and he will heal us,' and concluded with those remarkable words, 'Incline the heart of our Sovereign Lord King George, as well as the hearts of his lords and counsellors, to use us kindly, an all our brethren, the Children of Israel; that in his days and in our days we may see the restoration of Judah, and that Israel may dwell in safety, and the Redeemer may come to Zion.' May it be thy will! And we all say, *Amen.*”

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<sup>3</sup> Church of England Minister and early evangelical preacher, 1707-1763.

<sup>4</sup> The fast was ordered on Dec 2 1755 and took place on Feb 6th. The prayer began with Hosea 6:1 (quoted, but not referenced above). From W. Reginald Ward and Richard P. Heitzenrater (eds), *The Works of John Wesley Volume 21: Journals and Diaries IV (1755-1765)* (Nashville: Abingdon, 1993), p.41

Friday 5 December [should be 2nd or 9th] 1757

“I baptized Henriquez Judah Seniore, a Portugese [sic] Jew, more than sixty years of age. He seemed to have no confidence in himself, but to be waiting for the 'consolation of Israel'”

Wednesday 5 January 1763 (entered in error as Jan 3).

Wesley had a “long conversation with the supposed Turks”<sup>5</sup> after procuring a Spanish interpreter. They tell him two different stories. Mr Blackwell “procured a Jew to talk with them, who understood both Turkish and Spanish” and they contradicted themselves further. “And upon the elder of them mentioning Solomon Selim, a Jewish merchant of Amsterdam, one who knew him wrote to Solomon about him; who answered, he had ‘known him upwards of fourteen years’; that he was ‘a Spanish Jew, a physician by profession’; that some years since, he had cured him of a dangerous illness, in gratitude for which he had given him ten pounds, to carry him over to England.” In a letter to Charles of Feb 26 1763, it is suggested that he was a Jew, who became a Muslim, then a Papist, then a Jew, then a Protestant and then a Papist. This follows an entry for Dec 4 1762 – “I baptized two foreigners (one of them in Turkish habit) who professed themselves to have been Turks. On this I remarked: ‘They *may be* what they profess, but I wait for further evidence. Their story is extremely plausible: it may be true, or it may not.’”

Friday 23 February 1770

Wesley noted that he attended the Great Synagogue in response to an invitation to hear the cantor Myer Leoni (Meir ben Judah Loeb, c.1758-96). Wesley was impressed by the singing, and by the congregation: “I never before saw a Jewish congregation behave so decently. Indeed, the place itself is so solemn that it might strike an awe upon those who have any thought of God”.

Leoni was a noted opera singer, who was contracted to the Synagogue in 1767, although he continued to perform on the stage when it did not conflict with his duties. He moved to Jamaica in 1787, where he was appointed cantor by the Ashkenazi Synagogue in Kingston.<sup>6</sup>

Thursday 12 October 1775

Wesley read Lord Chesterfield's<sup>7</sup> letters, and concluded: “That he was a man of much wit, middling sense, and some learning, but as absolutely void of virtue as any Jew, Turk, or heathen that ever lived.”

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<sup>5</sup> Converts who, it was later revealed, were Catholics masquerading as Muslims.

<sup>6</sup> See William D. Rubenstein, Michael Jollies and Hilary D. Rubenstein (eds), *The Palgrave Dictionary of Anglo-Jewish History* (Basingstoke: Palgrave, 2011), p.564.

Sunday 20 August 1786

During a visit to Haarlem in the Netherlands, Wesley attended the English church and heard “as miserable a sermon as most I have heard in my life. It might have been preached either among Jews, Turks, or heathens without offending them at all.”

## Hymns

[John and Charles Wesley], *Hymns of Intercession for All Mankind* (Bristol, 1758), p.26  
– MAB R48.1

“For the Jews”

FATHER of faithful Abraham hear,  
Our earnest suit for Abraham’s seed:  
Justly they claim the softest tear,  
From us, adopted in their stead,  
Whoe mercy thro’ their fall obtain,  
And Christ by their rejection gain.

Outcasts from Thee, and scatter’d wide  
Thro’ every nation under heaven,  
Blaspheming whom they crucified,  
Unfav’d, unpitied, unforgiven,  
Branded like Cain, they bear their load,  
Abhor’d of men, and curst of God.

But haft thou finally forlook,  
For ever cast Thine own away?  
Wilt Thou not bid the murderers look  
On Him they pierc’d, and weep, and pray?  
Yes, gracious God, Thy word is past:  
All *Israel* shall be fav’d at last.

Come then, Thou great Deliverer come,  
The veil from Jacob’s heart remove,  
Receive thine antient people home,

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<sup>7</sup> Philip Dormer Stanhope (1694-1773), a career politician and diplomat.

That quicken'd by thy dying love,  
The world may there reception find  
Life from the dead for all mankind.

**Charles Wesley (?), *Short Hymns on Select Passages of the Holy Scriptures Volume II*  
(London, 1794-6), p.44 – MAB R763**

Hymn 1163. On Ezekiel 37:11-12 (“These bones are the whole house of Israel:- Behold, they say, our bones are dried:- therefore thus saith the LORD, O my people, I will open your graves, &c.”). This hymn is not included in the original 1762 printing of the *Short Hymns*, so may be a later composition by an author other than Wesley.

MESSIAH, full of grave,  
Redeem'd by thee we plead  
They promise made to *Abraham's* race,  
To souls for ages dead:  
Their bones are quite dried up  
Throughout our vale appear,  
Cut off and lost their last great hope  
To see thy kingdom here.

Open their graves, and bring  
The outcasts forth, to own  
Thou art the LORD, their GOD and King  
Their true Anointed One:  
To save the race forlorn  
Thy glorious arm display,  
And show the world a nation born,  
A nation in a day!

**[Anon], *Select Hymns in two parts: I. For the nation. II. For the coming of Christ's Kingdom* (London, 1795), pp. 42-3 – MAW, Pa 1794.37**

This collection of hymns introduces itself as being collected for the use of the nation in a time of political turmoil, and advertises itself as especially suited for Methodists. Many of the hymns have been taken from Charles Wesley, with others taken from “various other Authors... breathing the same Spirit of Devotion”.

Hymn XLIII (Based on Isaiah 66)

ALMIGHTY God of love,  
Set up th'attracting sign,  
And summon whom thou dost approve  
For Messengers divine;  
For favour'd Abraham's seed,

The new Apostles choose,  
In Isles and Continents to spread  
The dead-reviving news.

Them snatch'd out of the flame  
Through ev'ry nation fend,  
The true MESSIAH to proclaim,  
The universal friend.  
That all the GOD unknown  
May learn of Jews t'adore  
And see the Glory in thy Son,  
Till time shall be no more.

O that the chosen band  
Might now their brethren bring,  
And gather'd out of ev'ry land  
Present to Zion's King!  
Of all the ancient race  
Not one be left behind,  
But each impell'd by secret grace  
His way to Canaan find!

We know it must be done,  
For GOD hath spoke the word,  
All Ifrael shall the Saviour own,  
To their first state restor'd:  
Rebuilt by his command  
Jerusalem shall rise,  
His Temple on Moriah stand  
Again, and touch the skies.

Send then thy Servants forth  
To call the Hebrews home,  
From East and West, and South and North  
Let all the wand'ers come.  
Where'er in lands unknown  
The fugitives remain,  
Bid ev'ry creature to help them on,  
Thy holy Mount to gain.

An off'ring to the LORD  
There let them all be seen,  
Sprinkled with water by the word,

In foul and body clean.  
With Ifrael's myriads seal'd  
Let all the Nations meet,  
And shew the mystery fulfill'd,  
Thy family complete.

## **Wesley Family Papers**

### DDPr 1/16

Letter from Walter Churchey to Joseph Benson, undated [likely 1796].

Walter Churchey was a lawyer, a minor poet, and friends with several early Methodists, including John Wesley. He writes to Benson to convince the latter of his belief that Richard Brothers (1757-1824) is the "Prince of the Hebrews" who will restore the Jews to Palestine. Churchey writes that he hopes his letter (apparently the latest in a sequence) will convince Benson that "that long expected Pentecost kingdom of the latter days foretold by Isaiah, Jeremiah, Daniel, Ezekiel, Joel and Malachi" is near, and with it "the Grand Desideratum on Oath of the Apostles and primitive Christians, the Restoration of the Jews, the Millennium of the world, which obtrudes upon our view". Churchey suggests using the Socratic method to judge Brothers's prophecies, providing a list of 26 questions for Benson to consider as to his predictive ability. Churchey contrasts both Benson and himself to the "Carnal Clergy, whose souls are in their pockets, and the Bigotted Pharisees of every sect". The conclusion asks for greetings to be sent to George Turner, a Methodist who was one of Brothers's most dedicated followers.

The letter is undated, but the postmark appears to read "96" (although unclearly). As this was a period when Brothers was still a topic of popular conversation, 1796 seems a likely date.

Brothers was a *cause celebre* in London, who claimed to be God's nephew and that he would rebuild Jerusalem in 1798. He promoted the idea that many in Britain (such as William Pitt) were "hidden Jews" and would return to Palestine with him. Brothers was brought before the Privy Council in March 1795 and confined to an asylum for the following 11 years, where he produced detailed maps and laws for the rebuilt Jerusalem. He died, still believing in his role, in 1824.<sup>8</sup>

### DDCW 1/51

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<sup>8</sup> See Deborah Madden, *The Paddington Prophet: Richard Brothers's Journey to Jerusalem* (Manchester: Manchester University Press, 2010).

Manuscript in Charles Wesley's hand dated April 1754, discussing the coming of the Kingdom of God according to scriptural prophecy. In this context, he referred to the conversion of God's ancient people, the Jews, and their return to "their own land," and the destruction of the "Romish antichrist." This is a hand-written transcription of a pamphlet, *An Account of the Remarkable Productions of Mr. David Imrie, Minister of the Gospel at St. Mungo in Annandale* (n.p., 1754). It is unclear as to why Wesley felt compelled to copy this.

#### DDCW 4/9

A poem, possibly by CW himself, on the vanity of contemporary society entitled "O! Tempora! O! Mores!" which begins "Like priest, like people, is the old adage/ A proverb true in this degenerate age". This includes the following lines when reviewing human wisdom:

"Hence Solon, Socrates in darkness soar  
Hence Greece, and Rome's athirst for Christian gore!  
Hence Jewish Rabbies impiously conspire  
To quench in blood, their glory's solar fire.  
And hence, our baffled school-men, blush in shame  
Their wisdom, lost in the Logician's name"

It is clear from the context that this is not a reference to contemporary Judaism, but a review of the effects of flawed human wisdom in attempting to persecute Christianity.

#### DDCW 5/86

Letter from Charles Wesley to his wife Sarah, dated December 1755. Towards the end of the letter, he briefly mentioned the Lisbon earthquake. This earthquake, which occurred on 1 November 1755, all but destroyed the city. Some people speculated that as the earthquake destroyed a number of important churches in a city which was predominantly Roman Catholic, and as the day the catastrophe occurred was All Saint's Day, a religious explanation for the catastrophe should be sought. Charles Wesley's letter offered no such religious explanation, but he did note that the citizens of Lisbon had been planning for that day, as an "Act of Faith," to make "a Bonfire of the poor Jews & Hereticks." As a result, he noted, English residents in Lisbon had already left, and thus escaped the calamity before it happened.<sup>9</sup>

#### PLP 7/10/1

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<sup>9</sup> Letter from Charles Wesley to Sarah Wesley [otherwise known as "Sally"], DDCW 5/86, "Folio Scrapbooks: Letters of the Revd. C. Wesley," *Methodist Archives and Research Centre*. See also catalogue for the correspondence of Charles Wesley, page 89-90, held in the Methodist Archives and Research Centre.

Letter from Joseph Benson to Walter Churchey, 9 January 1802

Benson writes in response to Churchey's claim that he has abandoned their friendship over the latter's views on Richard Brothers. The true reason for his lack of correspondence was that he lacked time to write: "But now, as I find you are beginning to think me unkind & forgetful of our former friendship, I just take up my pen to say, that altho' I can not approve of your hearkening to a Madman, I shall always retain a grateful sense of your ancient kindness to me, and shall, I hope, ever be ready to do you any favour in my power." He agrees to publish some pamphlets Churchey has sent him in the Methodist Magazine.

On Churchey's views on Brothers, see above on DDPr 1/16.

#### DDWes 6/70

Letter from Charles Wesley to Sarah Wesley, dated 15 July, no year.

This is a general letter relating to Wesley's bodily ailments. He notes that "Mr Woode preach'd yesterday on the converted Jews, who are baptised, & all appeared at his chapel." This may be the Unitarian minister William Wood, as the ODNB places him in London in the mid-1760s.

#### DDWes 1/117

Letter from Mary Freeman Shepherd to Sarah Wesley dated 25<sup>th</sup> February 1795.

A general letter enquiring after Wesley (Charles's daughter) turns to political events. Shepherd writes against the claims of William Bryan<sup>10</sup> to be "of the tribe of Judah & Brothers the promised Messiah of the House of David." She tells Wesley that Brothers's false prophecy is a sign of the impending end times and calling of the Jews to Palestine: "Satan knoweth that the Times of the Jews restoration approach and as before the first coming of Jesus he set up false Christs to invalidate the Mission of the true anointed, so is he doing now. These Fanatics these Enthusiasts and such Imposter should they rise up only prove as the mists and vapours that abound much before the Break of Day, then the Sun is about to appear. Satan is troubled & he troubleth he is alarmed and he seeks to alarm he makes his last efforts of Illusion but he shall deceive only those who will be deceived." [Punctuation as in original]

Freeman Shepherd was a Catholic and good friend of Wesley. She was noted for her love of John Wesley and his teaching despite her personal dedication to the Church. She was also known as a fervent Philosemite - according to *Vol 2* she "entertained a heart-felt interest for the Jewish nation"; to attack the Jews or deny their restoration to Palestine was to "touch the

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<sup>10</sup> A supporter of Brothers, who was encouraged to believe that he was one of the two witnesses mentioned in Revelation 11. See Richard Brothers, *A Revealed Knowledge of the Prophecies and Times: Book the Second* (London, 1794).

very apple of her eye”.<sup>11</sup> She apparently composed a Hebrew catechism for use by Jews, and requested that Clarke translate it into English.<sup>12</sup> According to a note on DDWF 26/64, Charles Wesley prayed for her on his deathbed. There are several letters from her in the collection to the Wesleys.

#### DDWes 9/109

Letter from Mary Freeman Shepherd to Adam Clarke (1762-1832). Dated Tuesday in Easter Week, no year.

Freeman Shepherd writes to upbraid Clarke for his discussion of circumcision in his additions to Fleury's *Manners of the Ancient Israelites*.<sup>13</sup> She has received complaints from Jewish correspondents. Clarke errs in claiming that the Jews ever compelled men to be circumcised: “in my mind's eye you have misunderstood Maimonides and the Jewish teachers. Since the days of Simeon & Levi they have never forced nor enticed men to be circumcised, murdered men for not being circumcised nor butchered them after they were circumcised. Would to God that baptised Xtians had never butchered each other! The Gentle voice of patient benignant charity toward these wandering wretched exiles, methinks, drops as the Dew on the tender Grass at last irritates the dry parched herb and turns a Sun Beam into a Combustard.” This leads her to bemoan the extent to which the Jews have lost their sense of history. She notes: “Where are the Registers of the Generations of the House of Aaron of the Sons of Levi, nay of your own Generations? The [shabbat?] is withdrawn from Jehudah, the Tribes are no longer marked. The Temple of Jerusalem were burnt, destroyed and all the Registers of your generations irrevocably lost. Do you, can you observe the sanctified rites of your law out of Jerusalem, can they be celebrated by any other than the Sons of Aaron and Levi? Alas! Your Generations are no longer numbered.”

#### DDWF 26/63 –

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<sup>11</sup> *An Account of the Infancy, Religious And Literary Life of Adam Clarke Volume II* (London: T&S Clarke, 1833), p.232. The passage bears repeating in full: “This lady entertained a heart-felt interest for the Jewish nation; she had in early life applied herself to the study of the Hebrew language and delighted to trace down the once national greatness of the Jews, and to dwell upon the miracles God wrought for this His own peculiar inheritance; and while she allowed that they had indeed denied the holy and just One, she looked forward to their acknowledging of the truth as it is in Jesus, and to their final restoration to their own land. On these subjects Miss Shepherd was not only tenacious of her own opinion, but warm in defending it; and to utter sentiments contrary to her own on these points, was to touch the very apple of her eye.”

<sup>12</sup> Several undated letters which touch on this topic are printed in *An Account... of Adam Clarke Volume II*, pp. 232-248.

<sup>13</sup> See *A Short History of the Ancient Israelites, enlarged from the Apparatus Biblicus of Pere Lamy, and corrected and improved throughout by A. Clarke*. An update of Claude Fleury's *The Manners of the Israelites*, most recently published at this point in a Newcastle and London edition in 1786. This work was originally published in English in 1683 and Clarke's revision went through a number of editions (the 6<sup>th</sup> edition being published in 1845). Fleury (1640-1723) was a French Abbott who wrote a range of religious texts.

Letter from Mary Freeman Shepherd to Sarah Wesley, Dated 2<sup>nd</sup> [or possibly 22<sup>nd</sup>] September 1802

A general letter on Charles Wesley (1757-1834; son of the preacher) and his friends. She regrets that the planned party was postponed, as Charles deserves to be introduced in the manner of Solomon.<sup>14</sup> This leads her to discourse on the Jewish festivals, and the way in which they are governed by the sun and moon. After discussing Rosh Hashanah, Yom Kippur, and Succoth, she notes that Christ was born in the “solemn” seventh month of Tisri, and thus close to the world's creation.

She admires the way in which the Jewish festivals attest to the ordered nature of the world. Jesus’s birth and death were therefore both tied into this seasonal cycle: “Thus beginning the World's Redemption close to the Anniversary of its Creation and being circumcised about the Fast of Expiation and Tabernacling in the Flesh about the Time of the Feast of Tabernacles. And then, in the Language of Moses, on this Great Event also ‘Didd the Sun& Moon be for Signs & Seasons’ My hobby Horse hath galloped me out of my Road from the accompanying Graces of the highest Chiario to our Beloved Charles on His Musical Throne, to Jewish Rites & Hebrew Festivals.”

### **The Fletcher-Tooth Letters**

The letters collect the correspondence of Mary Fletcher, and her friend Mary Tooth, who formed a network of female religious correspondents and preachers.<sup>15</sup> These letters contain several references to Jews and Judaism.

#### MAM FL 3/3/10

Letter from Anna Maria Gausson to Mary Fletcher, 13 April 1804.

Gausson writes to Fletcher about health concerns, followed by her concern for the King (“on account of his extream lowness last week and the week before of what kind we cannot tell. 4 physicians still attend him”). She also offers comments on an unidentified book relating to prophecy, which she disapproves of, but she does hold that the Jews will soon be converted:

“The book on the prophecies is not writ by a clear headed and spiritual man it affords no food for the soul and being an octavo will cost I suppose 8 or 9 shillings. Only whatever explains scripture is profiteth. No doubt the calling of the Jews is at hand and the spread of the gospel among the gentiles, yea we see the beginnings. And the coming of the Lord draweth nigh.”

Gausson was Fletcher’s sister, and resident in London.

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<sup>14</sup> Charles was a moderately successful musician. See Gareth Lloyd, ‘Wesley, Charles (1757–1834)’, *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [http://www.oxforddnb.com/view/article/29068, accessed 12 Aug 2016].

<sup>15</sup> John H. Lenton, “Support Groups for Methodist Women Preachers 1803-1851” in Geordan Hammond and Peter S. Forsaith (eds), *Religion, Gender and Industry: Exploring Church and Methodism in a Local Setting* (Cambridge: James Clarke and Co., 2011), 137-55

MAM FL 4/2/8

Letter from Edward Jones to Mary Tooth, 20 November 1842.

Jones writes to Tooth with a transcription of a letter he received from his brother. Both men were in Tooth's class together. While their ship was anchored off Joppa, Michael Solomon Alexander, the Bishop of Jerusalem, came on board to preach to them. Alexander was a converted Jew and former rabbi, and the first appointment to the joint Lutheran-Anglican see of Jerusalem.<sup>16</sup> The sermon was on Jer. 3:5-8, and led Jones's brother to recall lessons with Tooth. The Bishop spoke directly on the destiny of the Jews:

“The Bishop spoke to a great length on the 8 v of his text and here exhorted us to reflect upon his mission in this Country as they [sic] first that [sic] been sent to endeavour to reclaim the Lords people, the Jews. He spoke very powerful of the Neature [sic] and reason why these people where [sic] scatured [sic] abroad into the North Country and throughout the World - and the terrible results of sinning against God; - and how tender the Lord deals with his people who put their trust in him. When he spoke of Israel, he would point to the plases [sic] in our sight and read of them in Scripture and oft did say if you never read your Bible, you now know that this is the place called the Land of Syria the Holy Land of Judah and the Birth place of the Saviour of the World; - and yonder he suffered (pointing towards Jerusalem in our sights) to save us from eternal death. He told us to relate this event to our friends - that we heard the Bishop Alexander - Bishop of Jerusalem preach at Joppa - and tell them to pray for the restoration of God's People Israel &c.”

MAM FL 7/5/26

Letter from Anne Tripp dated Leeds, 30 August 1815.

“I yesterday attended the Ladies Auxiliary Meeting for the Instruction and Conversion of the Jews.<sup>17</sup> Mr Hey was called to ye chair, and a made a most excellent speech; details Gods dealing with that people from the beginning, & the awful state of ignorance and darknesse they were now in; particularly the females among them. He exhorted all to come forward in so good a cause.”

Tripp (1745-1823) was converted to Methodism in the early 1760s and became an important member of the Leeds Society, serving as a class leader for many years.

MAM FL 7/16/13

Letter from Mary Whittingham to Mary Fletcher dated 7 March 1811.

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<sup>16</sup> See Kelvin Crombie, *A Jewish Bishop in Jerusalem: The Life Story of Michael Solomon Alexander* (Jerusalem: Nicolayson's, 2006)

<sup>17</sup> An Anglican auxiliary of the London Society for Promoting Christianity amongst the Jews. The national society was supported by a number of local auxiliaries.

Whittingham was an Anglican evangelical, who was part of the circle surrounding Charles Simeon (she writes of times of refreshing at his annual gatherings of friends).<sup>18</sup>

“I received your kind letter safe and the pound note you were so good to enclose for the picture of Mr Fletcher, and the remainder for the Jews. I am very much obliged to you on this account.” It is likely that Fletcher's original letter was discussing the Jews in the context of prophecy, as Whittingham writes later: “I am glad to find you think the latter day glory is approaching. May I feel more of it in my own heart.”

#### MAM FL 7/16/14

Letter from Mary Whittingham to Mary Fletcher, Undated, possibly 1813:

“I have lately had something to do for the London Society for Promoting Christianity among the Jews. Wonderful indeed are the exertions making amount pious persons in this blessed cause. A penitentiary for the poor Jewesses of the town is opened. Not less than five thousand of these poor creatures are in London streets. Sermons are preached for, and to the Jews. A school has received fifty Jews children. Two or three pious young Jews are preparing for the ministry. I have commenced a penny society here in aid of the cause, and have a good deal to do in going from house to house soliciting subscriptions. It is very remarkable that on the very day Mr W. had this living given to him<sup>19</sup> Mr Frey the Jew preached at night at the barn in Potten. I was at a friends when Mr W came home with the news, we were at prayer, a young man to whom you or Mr F. was much blessed was praying, and I was called by my friend from my knees to hear the glad tidings, So after Mr Whittingham came in, and Mr Frey who was in the room kneeled down and returned God thanks. This circumstance is to me remarkable and I ought I think to do what little I can in the behalf of the Jews. No less than 60 churches are open for preaching collection sermons. We collected above fifty pounds at this church.”

#### MAM FL 7/16/16

Letter from Mary Whittingham to Mary Fletcher, 8 March 1813.

Mostly deals with family matters, but notes that she “has reserved of the pound note you sent me to pay for Mr Fletcher, and put the rest into the penny collections for the Jews.”

#### MAM FL 7/16/18

Letter from Mary Whittingham to Mary Fletcher, 5 December 1813.

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<sup>18</sup> See, for example, MAM 7/16/20, 7/17/2

<sup>19</sup> Whittingham received news that he had been granted the living of Potten.

Whittingham provides Fletcher with an overview of her work in the previous few years: “I began a penny society for the Jews in 1811 which takes much time, but in 3 years I shall I hope to have collected about 50 pounds. Above 30 has been paid in to the society. I heard two young Jews speak delightfully at Bedford. Now, there is a society formed of Jews who are converted to meet together about 40 of them to visit the sick distribute Bibles &c.<sup>20</sup> My husband has laboured hard in the cause of the Bible Society.”

MAM FL 7/17/6

Letter from Mary Whittingham to Mary Tooth, May 1817.

This is written after Fletcher’s death. Whittingham excuses her slowness in replying by referring to her work with the London Society : “Much domestic work I have a lately I have been collecting for the London Society, which takes up time as I manage this penny society entirely myself, there is a good deal to do and the accounts to make up as I wish to pay it in next week.”

MAM FL 7/17/8

Letter from Mary Whittingham to Mary Tooth, 4 March 1818.

Whittingham writes of possible visitations of Mary Fletcher's spirit, followed by general concerns. These include her interest in Jews: “I am greatly taken up with many things both in the family and out of it. It has pleased God to enable me to collect chiefly in pennies one hundred and one pounds and upwards since the year 1811! For the promoting of Christianity amongst the Jews [sic]. O that God would bless the seed of Abraham. I have also a penny collection for the Church Missionary Society, and these things take much time.”

MAM FL 5/2/5

Letter from Jane C. March to Mary Fletcher, 21 December 1796

Jane C. March was a Bristol Methodist and part of the “church Methodist” party. While there were controversies in Methodism over the sacrament at this point, her local circuit was settled. March writes about her personal spiritual development, and local developments; her new house and money matters. She also writes about developments in London:

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<sup>20</sup> This society she refers to was probably the “Beni Abraham,” which was one of the first – if not the first – congregation of Jewish Christians in England, founded by the Jewish Christian preacher Joseph Frey in 1813.

“I hear a young man in London in Ld Huntingdons connection<sup>21</sup> thinks himself called to preach to the Jews - & great numbers attend his preaching & seem affected, & weep under his sermons & say they cannot resist his arguments respecting the Messiah.”

March (1743-c.1816) was a regular correspondent on Fletcher, and friends with John Wesley. She settled in Bristol and her correspondence has been an important source on female spirituality in Methodism.

## **Joseph Benson Papers**

Joseph Benson (1749-1821) was an important Methodist preacher, serving as Conference President in 1798 and 1810, and Secretary in 1805 and 1809. He edited the *Methodist Magazine* from 1803 until his death, as well as editing the works of John Wesley and John Fletcher for publication. He was familiar with Hebrew and wrote an influential commentary on the Old and New Testaments.<sup>22</sup> The Methodist Archive holds his papers and correspondence.

### PLP 7/11/14

Letter from Benson to unnamed recipients of the London Society for Promoting Christianity amongst the Jews, Dated January 1812.

Benson has received a Hebrew New Testament, translated in order to convert Jews. Although he has not had leisure to examine it in detail, “it appears to me, from the hasty perusal wch I have given some parts of it, to be a faithful and sufficiently accurate translation into pure, Biblical Hebrew”. He approves of the decision to publish with points, and praises the quality of the paper. While he acknowledges that “the Society” thinks it worthwhile as a project, he expresses doubt given: “the expense and trouble of presenting the New Test to the Jews in Heb. rather than in language of those countries in which they reside: but I must acknowledge those reasons do not appear to me. Most sincerely wishing you success to all your endeavours and choice of the Society to extend the bounds of the kingdom of the Messiah among men.” Benson also expresses admiration for the missionary and Jewish convert Joseph Frey’s translation of the New Testament into Hebrew, and regrets that he has not had the room to have commented upon it in the *Methodist Magazine*

The translation had been urged on the Society from 1810 onwards, and work began with the help of “Mr. Judah d’Allemand” identified in the Society’s official history as “a learned

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<sup>21</sup> The Countess of Huntingdon’s Connexion was a Calvinist Methodist Connexion, under the patronage of the Selina Hastings, Countess of Huntingdon (1707-1791). The Connexion seceded from the Church of England in 1782.

<sup>22</sup> Simon Ross Valentine, ‘Benson, Joseph (1749–1821)’, *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [<http://www.oxforddnb.com/view/article/2142>, accessed 26 July 2016]

Jew... from Germany”.<sup>23</sup> The first part of this project, entitled *Berit hadashah ‘al pi mashiah* was published in 1813 by the London Society.<sup>24</sup> It was overseen by William Bengo Collyer (1782-1854), a Congregational minister and author who was involved with the LSPCJ from its early days, and Thomas Fry, who otherwise published little.

PLP 7/11/16

Letter from Joseph Benson to Rev. S.W. Tracy, 8 February 1813

The letter begins with an article from *The Methodist Magazine*, defending Methodists against charges that “MR FREY, the Jew Preacher, has been making Collections in many our Chapels in the Western Part of the Kingdom, and that he has professed to have some Authority for making such an Application to our People, from some Individuals in London. He has no encouragement from any of us, and we think that no such Proceeding should be allowed, without the Consent of the Conference. In the present State of our Finances, it would be extremely inconvenient; and we think it is, in itself, highly culpable in our Brethren, to allow of any such Irregularities.”

Tracy, who worked for the British and Foreign Bible Society, appears to have sent Benson some documentation to correct the implication that the London Society had been openly encouraging Frey to make such collections in Methodist chapels. Benson thanks him for the material, and suggests that the *Magazine* was simply responding to false accusations which had appeared against them in print. He is content that they were “doing no more than justice required, in making the strictures above mention, on that most false, bigoted & abusive publication termed improperly, the ‘Catholic Magazine’; & that we are very happy to find our observations were not disapproved of by the Directors.”<sup>25</sup>

## **Hugh Bourne's Journals and Notebooks**

Hugh Bourne (1772-1852) was one of the founders of Primitive Methodism. Having been expelled by the Wesleyans in 1808 for the controversial nature of the open air “Camp Meetings” he ran (all-day meetings of prayer and preaching originally popularised in the United States), Bourne founded the Primitive Methodist Connexion in 1810. By his death they had over 100,000 members. Bourne’s journal covers most of his adult life, and the collection also includes a number of his notebooks.

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<sup>23</sup> William Thomas Gidney, *The History of the London Society for Promoting Christianity amongst the Jews* (London: LSPCJ, 1908), p.55.

<sup>24</sup> Gidney erroneously reports 1814.

<sup>25</sup> Likely a reference to *The Catholic Magazine and Review*, which began publication in 1812. I have been unable to confirm the reference, as the *Magazine* is only held at Oxford.

DDHB 3/3

Saturday 21 May 1808 – “While going to Kingsley I read a part of Melville Horn's Letters on politics when he remarks that the Jews wished to walk by sight and not by faith. I have long thought that these expressions have been more used than understood. I think to walk by sight means to walk after the courses of this world and to walk by faith is to endure as seeing him that is invisible. I found this applied to me in respect of the Ministry.” (p.10)

DDHB 3/6

A general journal and notebook. This contains notes on Bourne's Hebrew reading and a brief lexicon to aid his devotions. At points he includes general notes on scripture, including his thoughts on the expulsion of the Jews from their land in a meditation on Hebrews 3:19. The root cause of the exile was a lack of faith – “It is the want of faith which excludes such as labour and are heavy laden from the enjoyment of peace and rest on earth” (p.346).

DDHB 3/7

Wednesday 14 July 1813 - Bourne comments that he read about the conversion of Joseph Frey from Judaism to Christianity (1771-1850). Frey was one of the founders of the London Society for Promoting Christianity amongst the Jews, and an active missionary. There is no comment on the contents of the testimony: “I visited a many and refreshing times. I called at Farley and saw the Narrative of Frey a converted Jew - I then came home late at night.” (p.328).

Wednesday 15 Sept 1813 – Bourne notes that he visited the preacher Daniel Sutton Leather in Newcastle and lent him a Hebrew grammar and lexicon. Leather had apparently been getting lessons from a Jew, but Bourne felt that he was receiving little benefit from the teaching, and implies that Leather was being overcharged (p.351).

DDHB 3/8

An undated manuscript of a hymn comparing the experiences of the converted Christian to the children of Israel:

O Israel hear - thy God is one,  
He is thy Lord - thy God alone,  
Give ear to his command;  
His words shall dwell within thy heart  
Nor shall they from your mind depart  
When in the promised land.

But thou shalt there thy children teach,  
By day and night instructing each,  
With diligence and care;  
That infant minds may taste the word,  
And rising youth may know the Lord,

And his great name revere.

Impressive wonders Israel saw,  
When they receiv'd the holy law,  
And this command was given;  
And priests and levites bore a part,  
And parents join'd with hand and heart,  
To train the youth for heaven.

The fiery law for children car'd  
The Lord on their behalf appear'd  
When this great charge was given;  
And Jesus did the charge renew,  
And taught us that their Angels view,  
His Father's face in heaven.

His gospel plants in every heart,  
Intense desires to bear a part  
In this parental charge;  
His love inspires the sacred zeal,  
T'instruct the infants in his will,  
And teach the youth at large.

With grace O Lord induce each heart,  
And patience, hope, and zeal, impart,  
That we may faithful prove.  
Still lead us in the gospel rules,  
And fill the growing Sunday Schools,  
With wisdom, faith, and love. (pp. 47-48)

### **Adam Clarke Material**

Adam Clarke was born in 1762, and passed away in 1832. In 1778 he encountered and joined the Methodists. He would later become one of the movement's key preachers. He started to write his biblical commentary in 1798, joined the British and Foreign Bible Society in 1805, and the first volume of his commentary on the Bible appeared in 1810. Eleven thousand copies of it were printed. The multi-volume commentary was finished in 1825.<sup>26</sup>

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<sup>26</sup> See Stephen B. Dawes, *Adam Clarke: Methodism's First Old Testament Scholar* (Cornish Methodist Historical Association, 1994), pp. 1-4.

Adam Clarke made hundreds of references to Jews in his voluminous study of the Bible. His references to Jews were a part of his detailed commentary on passages from the New Testament. For the most part, his references to Jews and Pharisees seem to have been to biblical Jews. The following are some examples from the first volume of his study of the New Testament, which focused on Acts and the Gospels. It should be noted that these are based on the new condensed edition, which was supplemented by Daniel Curry in 1883.<sup>27</sup>

#### Referring to Matthew 6:2

“Do not sound a trumpet – it is not likely that this was literally practised even by the Pharisees, who seemed to live on the public esteem, and were excessively self-righteous and vain.” (41)

“In the synagogues in the streets – As places of public discourse. They have their reward – That is, the honour and esteem of men, which they sought. God is under n obligation to them; they did nothing with an eye to his glory, and from him they can expect no recompense.” (41)

#### Referring to Matthew 6:5

“Love to pray standing in the synagogues and in the corners of the streets – The Jewish phylacterical prayers were long, and the canonical hours obliged them to repeat these prayers wherever they happened to be; and the Pharisees, who were full of vainglory, often contrived to be overtaken in the streets by the canonical hour, that they might be seen by the people and applauded for their great piety. This hypocritical pretention to devotion is common among the Asiatics. Both Hindus and Mohammedans love to pray in the most public places – at the landing places of rivers, in the public streets, on the roofs of the covered boats, without the least endeavour to conceal their formal devotion.” (42)

#### Referring to Matthew 23:31

“There are many who think that, had they lived in the time of our Lord, they would not have acted toward him as the Jews did. But we can scarcely believe that they who reject his Gospel, trample under foot his precepts, do despite to the Spirit of his grace, love sin, and hate his followers, would have acted otherwise to him than the murdering Jews, had they lived in the same times.” (132)

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<sup>27</sup> Pages references in brackets are from Adam Clarke, *The New Testament of Our Lord and Saviour Jesus Christ*, new condensed edition, supplemented by Daniel Curry (New York: Phillips & Hunt, 1883). The Rev. Daniel Curry (1808-1887) was a member of the Methodist Episcopal Church, a doctor of divinity, theologian, preacher and journalist.

Referring to Matthew 23:33

“Ye serpents, ye generation of vipers – They confessed that they were the children of those who murdered the prophets; and they are now going to murder Christ and his followers, to show that they have not *degenerated* – an accursed *seed* of an accursed *breed*.” (132) (note: italics are Adam Clarke’s)

Referring to Matthew 23:37

“O Jerusalem, Jerusalem - ... .. It is very manifest that the incorrigibleness of the Jews, and the consequent destruction of Jerusalem, and the subversion of the Jewish State, was to Christ the occasion of both surprise and deepest sorrow.” (133)

“As a devoted son of Israel’s race, he loved his people and country; and as was the case with Paul afterward, he had ‘great heaviness and continual sorrow [of] heart;’ and his heart’s desire for Israel was, that they might be saved. And now that he saw that that *could not* be by reason of their perverse *would not*, as an Israelite he wept over the city, while as the righteous Judge of all men he pronounced its doom.” (133)

Referring to John, 15:26

“Our Lord appears to reason thus: In every respect the unbelief of the Jews is inexcusable. They believe not my doctrine, notwithstanding its purity and holiness. They believe not in the Father who sent me, notwithstanding I have confirmed my mission by the most astonishing miracles. One thing only remains now to be done, that is, to send them the Holy Spirit, to convince them of sin, righteousness, and judgment, and this he shall do, not only by his influence upon their hearts, but also by your words: and when they shall have resisted this Spirit, then the cup of their iniquity will be filled up, and wrath shall come upon them to the uttermost.” (384)

Referring to John, 16:2

“That whosoever killeth you – This Paul found, first in his own spirit, and afterward in the conduct of his countrymen; for more than forty Jews bound themselves under a curse that they would neither eat nor drink till they had killed him. ... What the Zealots did is notorious in history. They butchered any person in cold blood who, they pretended to believe, was an enemy of God, to the law, or to Moses; and though they were fulfilling the will of God by these human sacrifices.” (384)

Significantly, in some cases, the references to Jews in Clarke’s commentary applied explicitly to Jews from later times:

Matthew 27:25

Referring to the famous blood curse, “his blood be on us and on our children,” in Matthew 27:25, Adam Clarke notes: “The notes on chapter xxiv will show how [this imprecation fell on its utterers, they] being visited with a series of calamities unexampled in the history of the world. They were also visited with the very same *kind* of punishment; for the Romans crucified them in such numbers when Jerusalem was taken that there was found a deficiency of crosses for the condemned and of places for the crosses. Their children or descendants have had the same curse entailed upon *them*, and continue to this day a proof of the innocence of Christ, the truth of his religion, and of the justice of God. [A rather remarkable fulfilment of this imprecation is said to have occurred in one of our cities a short time ago. A Jew and a Chinaman got into a street brawl, when, after each seemed to have exhausted his whole store of invectives against the other, the heathen at length rallied to a final onset, calling out, ‘You are a very bad man, and all your people are very bad; *they killed the America man’s Josh,*’ (God.)” (162)

John Wesley also wrote a commentary on the New Testament. By way of comparison, Wesley wrote about the blood curse: “His blood be on us, and on our children,” was “dreadfully answered in the ruin so quickly brought on the Jewish nation, and the calamities which have ever since pursued that wretched people.” According to Wesley, it was “peculiarly fulfilled by Titus, the Roman general, on the Jews whom he took during the siege of Jerusalem.” He observed that “so many, after having been scourged in a terrible manner, were crucified all round the city, that in a while there was not room near the walls for the crosses to stand by each other. Probably this befell some of those who now joined in this cry, as it certainly did many of their children, the very finger of God thus pointing out their crime in crucifying his Son.”<sup>28</sup>

Colossians, chapter 2, verse 8

The following example is from a different volume by Adam Clarke (a study of the Old and New Testament). Referring to Jewish philosophy, mysticism and literature, and the famous Jewish medieval philosopher, Moses Maimonides, as well as the Jews in general since the time of the “inspired writers” (i.e. the Old Testament prophets), Clarke observed in his volume on the Epistle on Colossians that: “The Jewish philosophy, such as is found in the Cabala, Midrashim, and other works, deserves the character of vain deceit, in the fullest sense

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<sup>28</sup> Entry for Matthew 27:25, in *Wesley’s Notes on the Bible*, edited by G. Roger Schoenhals (Grand Rapids, MI: Francis Asbury Press, 1987), 423. This is a single volume abridgment of John Wesley’s four volume *Explanatory Notes Upon the Old and New Testaments* (1755-1766).

and meaning of the words. The inspired writers excepted, the Jews have ever been the most puerile, absurd, and ridiculous reasoners in the world. Even Rabbi Maymon, or Maimonides, the most intelligent of them all, is often in his master piece (the *Moreh Nevochim*, the Teacher of the Perplexed) most deplorably empty and vain.”<sup>29</sup>

Adam Clarke, *Commentary on the New Testament Vol 2* (London: Butterworth & Sons, 1817)

Clarke’s commentary on Acts to 2 Corinthians opens with a section on the Jewish dispensation; this essay (“A Key to the Apostolic Writings: or, an Essay to Explain the Gospel Scheme”) is a preface to his commentary on Romans.

The Jews were chosen through Abraham not due to their piety, but as God had to select one particular nation. God's choice “had reference, to other people, and even to *us* at this day, as well as to the *Jews* themselves.” (viii). God's providence ensured that if obedient, they would be witnesses by their glory; if disobedient, they would be scattered thus dispersing his message to many nations. The Jews, despite being abused, have continued as a separate nation for 1700 years while other nations have vanished: “Thus the very being of the *Jews*, in their present circumstances, is a standing public proof of the truth of Revelation.” (viii)

The Jews therefore have particular privileges. They are God's chosen people; they were rescued from Egypt; they were called by him; he created them into a nation out of Egypt; they were “more nearly related to him than any other people” (xii).

The Jews all qualified for these blessings, and could partake of the ordinances. They were God's beloved “and in their present condition at this day the Jews are still, in a sense, beloved, Rom. xi.28.” (xiii-xiv). Clarke divides the blessings under the Abrahamic covenant into antecedent (unconditional) and consequent (conditional). The covenant gave blessings as a motive for obedience (xiv-xvii). Not all Jews were saved, but the blessings were motivations to follow and worship God (xvii).

This does not mean that God did not care for gentiles. God “may bestow different advantages and favours upon different nations, with as much justice and wisdom, as he has placed them in different climates” (xviii). God shows his care for gentiles in asking that his people care for strangers and exiles among them. Yet by Jesus's time things had gone wrong: Jews “looked upon themselves as the only favourites of Heaven, and regarded the rest of mankind with a sovereign contempt, as nothing, as abandoned of God, and without possibility of salvation; unless they should incorporate, in some degree or other, with their nation.” (xix)

The Jewish dispensation was always temporary - God intended to erect “a superstructure, perfective of it.” (xix). This was the church comprising the gentiles, with everlasting life being the aim instead of earthly Canaan. The gentiles are now part of the Abrahamic covenant. “*Israel* was the general name of the *Jewish* church, so also of the *Christian*.” (xxii) Thus the promises and benefits that the Jews previously enjoyed are now enjoyed by Christians to a greater extent [e.g. election, calling, promise, being children of God etc.]

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<sup>29</sup> Entry for Colossians 2:8, in Adam Clarke, *The Holy Bible, Containing the Old and New Testaments: The Text ... Including the Marginal Readings and Parallel Texts, with a Commentary and Critical Notes*, vol. 2 (London, 1836), 1518.

(xxii-xxix). The Jews are “in their turn, at present, represented under the name and notion of *enemies*” (xxv).

However, the commentary on Romans does presuppose the possibility of restoration to Palestine as a separate people. Clarke comments on Romans 11:26-29: “It may not be amiss to subjoin here a collection of those texts in the Old Testament, that seem to point out a restoration of the Jewish commonwealth, to a higher degree of excellence than it has yet attained.” (sig. 6D2<sup>iii</sup>r).

### **Clarke Papers**

There are few direct references to Jews or Judaism in Clarke’s papers. However, the following contain relevant sections:

#### PLP 26/10/5

Manuscript discussion of the possible corruption of numbers in 2 Sam 14:26, and references to the practice of the ancient Hebrews using historical scholarship.

#### PLP 26/10/10

A transcript by Clarke of a discourse on 2 Pet 1:3-4 entitled “The Origin, Prospect & Cure of Evil”. This contains comments on the persecution of early Christians by the Jews, who “instead of casting down Christianity, they stumbled & fell & rose no more.” (5) The world at the time was totally corrupt “this was the state not only of the Gentiles, but of the Jews” (6-7). This was likely a sermon he preached.

#### PLP 26/10/11

This contains the manuscripts for Clarke's commentaries on Ezra and Nehemiah. There appear to be few significant differences from the printed version. It also contains some uncatalogued miscellaneous notes.

### **The Early Methodist Volume**

The EMV is a rich collection of conversion testimonies sent to Charles Wesley and other early Methodist preachers. Some of these testimonies include reference to Jews and Judaism.

#### EMV 2

Elizabeth Hinson to Charles Wesley, 25 May 1740. Self identifies her pre-conversion self as a “Pharisee”.

### EMV 12

Dated 18 May 1740. Maria Price identifies as “a dark dead stony hearted damned unbelieving [sic] Pharisee”.

### EMV 13

Mary Ramsay to Charles Wesley, 4 June 1740 . Ramsay expresses a very detailed testimony, included a deal she made with the Devil as a child. She simultaneously describes herself as wild and as “a young Pharisee”. At 15 she was introduced to the communion of the French church.

### EMV 88

Account of life and death of William Hopkins' wife, dated 5 Dec 1762. “She was an Israelite indeed”

### EMV 118

John Parry to Charles Wesley, 29 March 1760. Parry makes the most explicit use of the Israel motif in discussing Methodism. He praises Wesley: “And I am a man that was, in a very strict manner brought up in the Protestant faith it give me the greatest satisfaction imaginable when I came fully to understand that there is two of you united together in the flesh and in the spirit that did, do and will wish well to our Zion, I mean [?] the Established Church of this Land, and we also willing workmen to build up her decayed walls once again.”

“I do call upon them all [Methodists] to joyne with me to lift up their voices like trumpets and to be resolved together, to give our god no rest day or night till he make our Jerusalem the praise of the whole earth.” He cries out... “continually when I see day by day that god is rianing [sic] down his manna round about our tents and if we don't gather our own portion every day tis our own faults...”

## **Methodist Pamphlet Collection**

The collection comprises a miscellaneous collection of pamphlets published from the 18<sup>th</sup> to the 20<sup>th</sup> centuries. A number of these pamphlets touch on Jews and Judaism.

Brocklehurst, James Dale *The Claims of the Jews. An Address Delivered* (Manchester: Bradshaw and Blacklock, 1848) - MAW, Pa1848.4

This is a tract published by the British Society for the Propagation of the Gospel among the Jews,<sup>30</sup> and was delivered on Feb 25 1848 in Grosvenor Street Chapel, Piccadilly (Manchester). This is a re-issue after previous editions have sold out. Brocklehurst noted in the preface that this is an address “founded only on the unquestioned declarations of the ‘oracles of God.’ Let the history of the Jews be studied, and their claims enforced, for they are ‘beloved for the fathers’ sakes.’”

The author was one of the secretaries of the Society. He acknowledged that despite the existence of many missionary organisations in Manchester, there must be specific focus upon the Jews. The Jews had special privileges and a blessed land. These blessings were given “to direct the attention of its inhabitants to the promised Saviour.” (5); yet the Jews killed their saviour and “have become partakers in the guilt and in the punishment.” (6) Thus it is the duty of Christians to take the gospel to them.

Second, Christians have “peculiar obligations” to the Jews (7). The Jews have remained distinct and have preserved the scriptures. All the authors of scripture were Jews (7-8). Christians are now “reaping the benefit” of Jewish prayers for them, but primarily they owe the Jews thanks for Jesus being descended from their line (8). “We know that there are pressing claims upon us from our Gentile brethren; but are we therefore, to neglect our solemn duty to Israel?” (9).

Third, the present condition of the people demands action. They are in exile and out of their land (“...remember, it is THEIR house still, though they are driven from its possession.” [10]) The Jews, despite seeing Jerusalem destroyed on six occasions, still focus upon it. They dwell near the temple, showing its value to them, despite the fact that they have greater promises in Christ. God still cares for them, as Romans 11 shows (10-12).

Fourth, the millennial period is drawing near and great changes are taking place in the world. The Jews “are to be distinguished and successful messengers of Christ to the mass of the heathen world.” (13). This is proved by references to the prophets and to Romans 11

“Is it not therefore a plain duty that we should give a prominent place in our sympathies, prayers and efforts to the Jews? Why have we felt, prayed, done so little for them in times past? May we not have lost innumerable blessings hitherto by this neglect? Is it not probable that all our Missionary and Educational undertakings would prosper in a far higher degree if we were in obedience to the Saviour's commands to ‘begin at Jerusalem?’” (15)

He ends with a comparison between the Jews and living archaeological artefacts: “But while the antiquary exults in ascertaining the site of Nineveh; or in bringing the palaces of Pompeii to light after having been hid by the volcanic crust for ages; be it ours to study objects invested with associations far more sublime, and which lead us into regions of antiquity far more remote than the foundation of the empires of Assyria and Greece and Rome--the people of Israel—the LIVING Jews!” (15)

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<sup>30</sup> The British Society for the Propagation of the Gospel among the Jews was founded in 1842 as a non-conformist alternative to the London Society, which remained strictly Anglican.

Horne, James, *The Mighty Angel Measuring and Marking out the Premillennial Work* (New York: H. Ludwig & Co., 1850) - MAW, Pa1850.14

The pamphlet contains a sermon preached in the Wesleyan Methodist Chapel in St. Kitts on Sunday 27 January 1850 as Horne's farewell sermon. Despite its title, Horne describes a postmillennial coming of Christ, arguing that the 1260 days described in Revelation (Rev 11:3; 12:6) expired in 1793, leading to an increasing outpouring of Christ's Spirit that will last for at least 365,000 years.<sup>31</sup>

The Jews are presented as proof of prophecy's trustworthiness: "the dispersed, yet distinct condition of the Jews, their love of their country, their hope to inherit it again; with an hundred other signs and symptoms of matters of things, which exist as living, growing, permanent, paramount demonstrations that God is ruling the world as was foretold by His servants the prophets." (27)

However, they also serve as a warning of the fate awaiting those who ignore prophecy and fail to focus on personal holiness: "The Jews often neglected this principle of true piety, and that neglect proved their final ruin. If we would escape their fate, we must beware and not follow their example." (47).

MacDonald, James Alexander, *The Everlasting Covenant* (Halifax, 1867) - MAW, Pa 1867.14

James Alexander MacDonald, was the author the *The Principa and the Bible and Heavenward*. This tract is a funeral sermon for Wesleyan minister Rev. Charles Roger Kelvey, preached at South Parade Chapel, Halifax by MacDonald. Kelvey, who has a brief memorial at the end of the tract, died at age of 28 on 23 June 1867.

The pamphlet's theme is Jesus's answer to the Saducees' denial of the resurrection.<sup>32</sup> God is a covenant God who made a covenant with Abraham and the people of Israel as a whole. The promise of the land is made to testify to the promise of resurrection that the patriarchs will inherit the Promised Land. (22-23). Thus: "It is clear therefore that no Jew has ever yet inherited the land of Canaan in the full sense it was promised to Abraham, and that in order to the fulfilment of the promise to the true saints of that nation they must be raised from the dead." (24)

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<sup>31</sup> For information on this form of prophetic interpretation see Crawford Gribben, *Evangelical Millennialism in the trans-Atlantic World* (Basingstoke: Palgrave Macmillan, 2010).

<sup>32</sup> "And as for the resurrection of the dead, have you not read what was said to you by God, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is God not of the dead, but of the living." – Matthew 22:31-32

The concept of the Promised Land should not be limited to Palestine: “‘All the land of Canaan’ comprehends the earth. We are not to restrict the inheritance thus described to the Canaan of the children of Israel. Such limits would be too narrow for ‘all the seed’.” (27).

Manchester and Salford Association in Aid of the British Society for the Propagation of the Gospel among the Jews, *Second Report of the Committee presented at a public meeting of the Association held in Mosley Street Chapel* (Manchester: Ellerby and Cheetham, 1846) - MAW, Pa1846.35

The report of a meeting held on 1 Dec 1846. The Auxiliary Association of the British Society had been founded the previous year.<sup>33</sup> Most of their work was conducted through Israel Naphtali, a converted Jew who spent up to ten hours a day conversing with Jews. The Methodist Chapel in Oldham Street was a regular contributor to the auxiliary, with a collection there by Mrs. Gregory yielding £5 2s. These collections had been enabled by a new Ladies’ Association attached to the auxiliary. One Jew (identified only as Simon) had converted and joined the Congregationalists, before passing away. Another had sought Baptism, and others still “are habitually hearing the gospel in connection with our Wesleyan friends.” (11). The tone of the report reflected the idea that God would bless those who blessed the Jews, and that Manchester was becoming a profitable mission field.

Manchester and Salford Association in Aid of the British Society for the Propagation of the Gospel among the Jews, *The Third Report of the Committee presented at a Public Meeting of the Association held in the Scotch Church, St. Peter's Square* (Manchester: Bradshaw and Blacklock, 1847) - MAW Pa1847.41

The report of a meeting held on 23 November 1847. Takings were down £30 from the previous year, and there were no new conversions. However, the Committee argue defiantly that the ground was being prepared and grows better each day. Naphtali has many Jews who were “almost Christians”; some who were in financial straits had to go to the London Society for help as the British Society did not have sufficient funds to help them. An addition in this report is the naming of subscribers from each chapel, making it possible to track the Methodists at Oldham Street who made subscriptions.

The Methodist subscribers were: Mrs Booth, Mr Consterdine, Mrs Charles Cooper, Mr G. Cooper, Mr Greenhalgh, Mrs Gregory, Mr Hayman, Mrs F. Horsman, Mrs Kemp, Mrs Mayor, Mrs William Nelson, Mr Joseph Turner, Mr Peter Wild. Collection was made by Mrs Gregory.

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<sup>33</sup> The British Society for the Propagation of the Gospel among the Jews was founded in 1842 as a non-conformist alternative to the London Society, which remained strictly Anglican.

Mildmay Mission to the Jews, *Mildmay Mission to the Jews. Under the direction of Rev. John Wilkinson, A Summary of the Lord's Work* (London: Chaloner & Cooke, 1879) - MAW, Pa1878.54

The Mildmay Mission to the Jews was founded in 1876 under the Rev. John Wilkinson (1824-1907), who had preached to Jews for 25 years prior to the start of the Mission. It was connected to the Mildmay institutions founded by William Pennefather, which centred around an annual conference (from 1856) on mission, prophecy and holiness at Mildmay Conference Hall.<sup>34</sup>

The pamphlet justifies the Mission's existence. The Mission did not compete with the London Society, as it focused exclusively on home work. It employed three full-time missionaries: Wilkinson, Mr. James Adler and Mr. Jacob Halbmillion. Two Bible Women (Miss Butcher and Mrs Borst [a Jewish convert who spoke German]) and six volunteers were also attached to the institution. They visited the sick, welcomed Jews to their homes, held a weekly prayer meeting (with 30 minute expositions of prophecy) and read the scriptures in Hebrew to Jews on a Saturday. They also visited towns without a missionary across Britain, and even as far afield as Sweden.

Adler, a converted Polish Jew, then recorded his routine and interactions. He noted that he was bombarded with questions, some of which were detailed and talmudic, others of which were banal but still needed to be answered. He cited Jewish fear of co-religionists as a major reason as to why more Jews did not convert - they worried about the hostility of their fellow Jews. (6-13) Halbmillion then reported on his encouragements and the blessings he saw. He also listed discouragements, which include a list of 19 questions he was asked by Jews to counter his claim of Jesus' messiahship (13-18).

Extracts from Mrs Butcher's journal reveal the daily interactions missionaries had with Jews. One objected that Gentiles continually accused her of killing Christ: "I told her that those who knew the Lord would not so accuse them, but it was necessary she should know that there were but few in comparison who did savingly know the Lord, and those who did so know him, both Jew and Gentile, knew they were both guilty, by their sins, of nailing Jesus to the cross." (18-19)

Wilkinson's own diary explained the Swedish mission, where he was invited by Pastor Lindstrom of Stockholm. He noted "I was allowed full freedom in speaking on the restoration of the Jews and the pre-millennial advent, as well as on other branches of Jewish truth." He also attended several lectures at Andrew Bonar's church on "prophetic truth" (26).

The report also contains a tract which is aimed at promoting and explaining the society to potential donors. It ties the Mission directly to prophecy: "We never had a wider field for preaching Jesus to the Jews than now. The past has been sad neglect at best. Is there no blood-guiltiness in our skirts? Life is short. The eighty thousand Jews in Great Britain may

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<sup>34</sup> See Samuel Hinds Wilkinson, *The Life of John Wilkinson: The Jewish Missionary* (London: Morgan & Scott, 1908).

soon be moving towards Palestine. The Lord may soon be here. If we neglect the Jew, can we find an excuse that will satisfy our Lord?" ("Mildmay Mission to the Jews"[1878])

Myles, William, *The Dangers of Pharisaism & Sadduceism* (Bristol: R. Edwards, 1801) - MAW, Pa1802.13

Myles was an Irish Methodist who was converted in 1773 by John Wesley. Thereafter he served in England and was considered as an historian of the movement. He died in 1828.

This pamphlet is a sermon on Mt 16:6. The sermon deals with the leaven of both groups, who he acknowledges as being distinct Jewish parties. The Pharisees are condemned because they do not use the word as the sole standard of religious truth; their righteousness is external, and it was marked by pride and ostentatious show (5). The Sadducees are condemned for rejecting future blessing and punishment, rejected divine influence and arguing from human reason thus exalting human free will more highly than they ought (8-9). The Pharisees are linked to Papists and the Sadducees to contemporary rationalist philosophers (10-11).

Radley, B., *Anti Beardymanism, or the Pretended Israelites unmasked* (Bishopwearmouth: J.S. Burnett, 1829) – MAW, Pa1828.32

A response to John Wroe's (1782-1863) Israelites; a sect based at Ashton-under-Lyne who taught that Christians should follow Jewish ceremonial law. Men were therefore required to be circumcised and grow full beards (thus the nickname of "Beardymen"). The group had developed, in part, from the prophecies of Joanna Southcott, and claimed continued prophetic revelation.<sup>35</sup>

The pamphlet attacks the group by providing scriptures which help readers tell the difference between true and false prophets (1 Pet 4:11; Dt 13:1-4). Signs and wonders alone are not enough to prove one's validity (iv). Radley includes a letter from W. Midgley of Thorp, enquiring as to why a recent sermon in Huddersfield had contained untruths, and why Wroe commanded circumcision for Christians on the basis of revelation (4). Radley ends the pamphlet by attacking the "pretended last-day Israelites" for proclaiming a false gospel

Rigg, James Harrison, *Pre-millenarianism weighed in the balances of the sanctuary* (Guernsey: W. Maillard, 1852) - MAW, Pa1852.46

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<sup>35</sup> On Wroe see Philip Lockley, *Visionary Religion and Radicalism in Early Industrial England: From Southcott to Socialism* (Oxford: Oxford University Press, 2013).

The pamphlet contains a sermon on Revelation 20:4-8, with the author's preface dated to July 6 1852. He deals with the increasingly popular doctrine of the premillennial return<sup>36</sup> of Jesus. He criticises those who advocate this position for failing to acknowledge the difficulty of interpreting Revelation. Those who have predicted the fall of the Ottoman Empire and the restoration of the Jews have been proven wrong by political events (3-7).

He spends most time proving that God's judgement must be immediate with the coming of Christ (7-14). He then turns to the conflagration predicted in the New Testament (2 Peter 3:7), and the difficulty it presents to premillennialists, who claim that mass Jewish conversion in the end times will lead to Jews converting Gentiles to Christianity: "How, then, shall the Jews be preserved alive during the universal conflagration, to be converted and become missionaries to the Gentile nations, or how shall the Gentiles be preserved alive to be converted by the Jewish missionaries, or reigned over by the risen and glorified saints?" (14)

Rigg (1821-1909) was a Wesleyan minister and educationalist, and was involved in a number of Methodist publishing enterprises, including serving as editor on the *London Quarterly Review*. He was president of the Methodist Conference in 1892.

Thomas, John Wesley, *The Millennium* (London: James Nicholas, 1861) - MAW, Pa1861.31

This pamphlet is based upon articles which appeared in the Wesleyan Methodist Magazine from Jan-March 1861. The author takes the view that a millennium is certain, but that this will be of the post-millennial variety. Premillennialism is attacked for being a "Jewish" opinion: "It is therefore, not at all surprising, that, when we inquire into the origin of the theory in question, we find that it is derived from Jewish Rabbinical tradition, the source of so many corruptions and errors." (9)

It is particularly the Jewish elements of the millennium which unsettle him: "But the climax of their absurdity is, that, regarding certain passages in Old Testament prophecy as yet to be fulfilled, and giving them a literal interpretation, they not only expect the restoration of the Jews to their own land, and the rebuilding of the temple, on Ezekiel's plan, but also the re-establishment of the ceremonial law! Jerusalem is to be the metropolis of the world, the grand centre and seat of civil and ecclesiastical power, whither all nations are to resort for their law, and government, and worship; while not only the peace-offerings and meat-offerings are again to be brought, but the burnt-offerings, trespass offerings, and sin-offerings are to be continually presented on her altar. Thus, instead of the Jews being converted to Christianity, they are to convert the world to Judaism!" (12)

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<sup>36</sup> Broadly speaking, premillennialists held that the world was approaching a general crisis, which Christ's return would resolve. Christ would then reign personally on earth with his saints (Rev. 20:1-6). Postmillennialists generally held that the world was becoming Christianised, and that Christ's reign would be spiritual. For more on these positions see Martin Spence, *Heaven on Earth: Reimagining Time and Eternity in Nineteenth-Century British Evangelicalism* (Eugene, OR: Pickwick, 2015).

Thomas (1798-1872) was an itinerant preacher and regular contributor to the *Methodist Magazine*, who is most well-known for composing a three volume translation of Dante. He wrote this article while minister at Penrith.

Turner, George, *A Vindication of Richard Brothers's Prophecies* (Leeds: Edward Baines, 1801) - MAW, Pa1800.36

An attempt to vindicate the prophecies of Richard Brothers, who claimed to be the Prince of the Hebrews, but had been confined to an asylum since 1795. While some of the things that Brothers predicted have not come true, similar examples might be found in scripture (e.g. God changing his mind over Nineveh's destruction). God allowed the reaction of the people to delay the implementation of prophecy.

Using the example of Rehoboham's response to a prophet's advice, he notes: "Christians this Jew stands in judgment against you, as a witness who prevented the shedding of human blood, by believing the word of God, by the prophet (1 Kings, ii.24)". (13)

The prophecies which have failed (e.g. Brothers's revelation to the Jews) have been "suspended" in the same way that Joshua and Caleb had to experience a delay in entering the Holy Land as a result of the peoples' sin, despite them bearing no guilt. While Brothers's revelation to the Jews would have been a great blessing to the nations, it was suspended as a result of the British government's treatment of him - God deciding to punish the nations instead (16).

The pamphlet ends with a prophecy that God revealed to Turner on 8 March 1801, reaffirming God's love for his people Israel, and promising that Brothers shall be released.

A hand-written annotation dated 11 Sept 1819 by the Rev. R. Reece reads: "Alas! Poor George! He has wasted all his property and his family is reduced to poverty. He is himself at this time confined in the lunatic asylum at York".

George Turner (d.1821) was a Methodist preacher based in Leeds. Although a follower of Brothers, he shifted allegiances to Joanna Southcott who claimed his mantle in the early years of the nineteenth century. After her death in 1814, he attempted to take leadership of the movement, claiming that he was the messiah.<sup>37</sup>

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<sup>37</sup> See Lockley, *Visionary Religion*.