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REMARKS

ON THE

Reverend Mr. TUCKER'S

LETTER

ON

NATURALIZATIONS.

In TWO LETTERS to a FRIEND.

Faithful are the Wounds of a Friend. Prov. xxvii. 6.
Beloved, when I gave all Diligence to write unto you of the
COMMON SALVATION: it was needful for me to write unto
you, and exhort you that ye should EARNESTLY CONTEND
for the FAITH, which was once delivered unto the saints.
For there are certain Men crept in UNAWARES, who were
before of old ordained to this condemnation, UNGODLY MEN,
TURNING the Grace of our God into LASCIVIOUSNESS; and
DENYING the ONLY LORD GOD, and OUR
LORD JESUS CHRIST. Jude 3.

LONDON:

Printed for E. WITHERS in *Fleet-street.* 1753.

(Price Six-pence.)

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that what I shall say may be of any Service to the Cause of Religion, you may do with my Letter as you please; but if it should appear otherwise, I desire you would immediately destroy it.

Your Reason for requesting my Opinion of the *religious Part* in particular, is, I suppose, because you allow, that THIS is the *chief, and principal Thing* to be regarded. And I readily allow so too; though Mr. T. instead of putting his Arguments on this Head *first*, has placed them *last*.—If the late Act in favour of the *Jews* [for of them I shall chiefly speak] cannot be justified in a *religious Light*, 'tis *impious* to make the Benefit of Trade a sufficient Reason for passing of it into a Law. Poor *England* would gain but a bad Bargain, if, by engrossing all the Riches of the *Jews*; nay, the Riches of the *whole World*, she should lose *the Riches of Eternity*.—

But to speak directly to the Pamphlet as far as it relates to Religion.

Mr. T. p. 10. “demands the Chapter, the “Text, the Verse, which either say or imply, that a *rich Foreigner, &c.*” Under which Term he includes *a rich Jew*, as appears from what he says after; we will therefore defer bringing the *Text*, till the *Jew* is *openly* brought in.—His next Observation is, “that surely the benign Saviour “of all Mankind hath no where enjoined
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“ that any Person, because he happened to
“ be born on one Side of a River, a Moun-
“ tain, or Arm of the Sea, should not free-
“ ly negotiate Business, or purchase a Piece
“ of Land, on the other.” As if any Man
of common Sense could imagine, that the
Air we breathed in, or the Land we trod on,
made us good or bad Men. No, Mr. T.
*'Tis not That which goeth into a Man that
defileth him, but that which COMETH OUT.*
“ Doth Religion interfere in this Matter?
“ Have we not all *one Father*? Hath not
“ one God created us?” True; *we*, and in-
deed the *Devils* with us, have all *one Father*
by Creation, but not by *Redemption*; which
is the Situation *Man* is under *Now*; and in
which we *particularly differ* from the *Jews*.
And I am sorry to see such an Assertion as
this fall from the Pen of a Christian Divine:
For, 'tis in Effect denying the Fall; and
considering Mankind in the State they would
have been, had *Adam* never transgressed, and
made himself and us *the Children of Wrath*
and *the Devil*. — “And what says common
Humanity?” I ask, what says the Bible? For
all the Ties of Humanity are to be disre-
garded, when they come in Competition with
Christ, and *his Religion*;—*If any Man come
to me, says Christ, and hate not [i. e. in Com-
parison to his Love to me] his Father, his
Mother, Wife, Children, Brethren, Sisters,
and his own Life also, he cannot be my Disci-
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ple, and is unworthy of me. Now what has the mean *Heathen* Notion of *Common Humanity* to do, when the *nearest* and *dearest* Ties of Relation, and even *Self-Preservation*, are to be given up for *Christ*? And the complying with that excellent Precept, "Of doing to others as we would be done unto," will not be regarded by *Christ*, if the Actor was, or *might* have been a *Christian*, unless it be performed upon *Christian Principles*, i. e. *Faith in the Redemption*, and *Love* to our Neighbour arising from *thence*. "For in a Country, where Persons of other Religions had the Power, in what Light would a Prohibition to merchandize, or buy a Piece of Land, appear to us Christians?" Why truly, I should think it very strange, if a *Mahometan* or *Chinese* Emperor should issue a *General Grant*, by Virtue of which, *Christians* of all Sorts might come, and settle with them, purchase their Lands, and enjoy the free Use of their Religion; for That must be included; and though indeed the *Mahometan* partly allows this in a *political* View, yet 'tis no Reason that he *ought* to do it in a *religious*; much less should a *Christian*.

But now Mr. T——, p. 11. comes to the Point; and *seriously* asks "By what Precept of Revelation, *Foreigners* of all *Nations*, *Religions*, and *Conditions* [i. e. *Egyptians*, *Wild Arabs*, *Turks*, *Tartars*, *Hottentots*, &c.] and even *Jews* (I am glad

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glad he has placed them the last, because they are the worst) are forbid purchasing Lands in *England*, or being *naturalized*, or, as he elsewhere expresses it, enjoying the *common Privileges* of *English Subjects*?" And as a Proof that this is lawful, he mentions "The Prayer of our Lord on the Cross for his Murderers; the Intercession of *St. Stephen* for the same People; the Reasonings of *St. Peter* in the *Acts*, Chap. iii. 17. and all the Arguments of *St. Paul* in the 9th, 10th, and 11th of the *Romans*." All which, I answer, is just nothing to the Purpose. For with regard to the two first Cases, they argue indeed the *Goodness* of the Persons who pray, but by no means prove the *Innocence* of those that *kill'd them*.---When a Judge passes Sentence upon a Criminal, and desires *God to have mercy upon his Soul*, no one can imagine that his *Crime* is not *equally heinous*, *equally* to be avoided and detested, as if no such Petition had been made to God. And how far soever our SAVIOUR'S Prayer for the *Jews* might tend towards alleviating their *Punishment*; yet 'tis certain (as was foretold, *Matt. xxiv. 21*) that, even with regard to this World, *never People suffered as they did*; which any one must be convinced of, that will read *Josephus's* Account of the Siege of *Jerusalem* by the *Romans*.---And all *St. Peter's* Reasoning is, that the
Jews,

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Jews, in crucifying Jesus, crucified him in Ignorance, considered as the Messiah; but then this Ignorance was culpable; they had the Scriptures before them, which as plainly delineated Jesus, and the Time he should come, as Words could do. And St. Paul (Acts xiii. 27.) tho' he makes the same Excuse for them, yet animadvert thus:—They that dwell at Jerufalem, and their Rulers, because they knew him not, nor yet the Voices of the PROPHEETS, which are READ EVERY SABBATH-DAY, &c. which therefore they might have known. But allowing this Alleviation, they certainly knew from numberless Circumstances, particularly from the publick Confessions of his Traitor Judas and Judge Pilate (Matt. xxvii.); that he was an innocent Man; and yet so violently did they seek his Death, that they suborn'd false Witnesses against him; and when Pilate was determin'd to let him go, they desired a Murderer might be granted unto them, sooner than the meek benevolent Jesus (to give him no higher a Character than they must acknowledge he deserved). And after his Resurrection (the Truth of which they could not deny; for doubtless the Watch, which themselves had set, told them all the amazing Circumstances attending it) they endeavour'd to stifle the Evidence, by giving large Money unto the Soldiers. But what follows the above Quotation from St. Peter?

—Repent

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—Repent ye therefore and be converted, that your Sins may be blotted out, &c. the Consequence of which must be, that if they did not repent, their Sins would not be blotted out; and since they did not, and their Sons continue in the same groundless and obstinate Disbelief, how cautious ought we to be of mixing with them, or making light of their Crime.—St. Paul's Argument (as far as it can relate to the present Subject) is, in brief, this,—Brethren my Heart's Desire and Prayer to God for Israel is, that they might be saved.—For I bear them Record, that they have a Zeal of God, but not according to Knowledge. If therefore the Zeal be without Knowledge, it will be the more dangerous, and greater Circumspection should be used to keep it within Bounds; particularly Jewish Zeal, as every one must be convinced, who knows any Thing of the History of that People, since the Time of their being forsaken by God, and cast off as Reprobates.—But with regard to the first Part, I readily agree with it; and earnestly pray, as the Church of England directs, “That God would have mercy upon all Jews, Turks, Infidels and Hereticks;” and do as earnestly pray, as she as justly directs, that God would deliver us from the Spreaders of “all false Doctrine, Heresy and Schism; from Hardness of Heart, and Contempt of his Word and Commandment.” But Mr. T— cannot
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produce any Prayer or Passage in the Bible, or the Liturgy of the Church of England, that requires us to INVITE all these People to come and settle among us,—preach and practise their Religion openly, (which consists in several Parts of horrid Blasphemies and vile Execrations on our blessed Redeemer,)—purchase Lands in a christian Country,—and be incorporated into one civil Body with ourselves. If this is not to join Christ with Belial, and make Belivers one with Antichrist, I know not what is. Consider therefore the following Texts, which, if any Thing can, directly do, forbid such Proceedings. When ye come into an House, (says our Saviour to his Disciples, Matt. x.) salute it; and if the House be worthy, let your Peace come upon it; but if it be not worthy, let your Peace return unto you. And whosoever shall not receive you, nor hear your Words, when ye depart out of that House or City, shake off the Dust of your Feet (as a Mark of their utter Rejection with God). Verily it shall be more tolerable for the Land of Sodom and Gomorrah, in the Day of Judgment, than for that City. So when St. Paul and his Fellow-companions (Acts. xiii. 18.) testified openly, that Jesus was the Christ, and the Jews contradicted, blasphemed, and opposed the Word spoken, they turned from them, and shook off the Dust of their Feet against them; and said, Your Blood be upon your own Heads. And St. Paul warns

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us (Gal. i. 8.) Tho' we, or an Angel from Heaven should preach any other Gospel unto you, than that ye have received, let him be ACCURSED.—But very apposite to the present Purpose is 1 St. John, iv. Every Spirit that confesseth not that Jesus is come in the Flesh, (plainly every Jew) is not of God; and THIS IS THAT SPIRIT of ANTI-CHRIST; whereof you have heard that it should come, and even now already is it in the World. And again, 2 Epip. v. 9. he says, Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God; (plainly every Jew) he that abideth in the Doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed, (i. e. in this Case welcome him not to England). For he that biddeth him God speed, (invites him here) is PARTAKER of HIS EVIL DEEDS. Rev. iii. 9. Behold (says Christ in his kingly Glory and Power, ruling all Things in Heaven and in Earth,) I will make them of the SYNAGOGUE OF SATAN, which say they are JEWS, (i. e. true Jews, such as Abraham, Isaac, Moses, &c. who were Believers in Christ,) and are not, but do lie; behold I will make them to come and worship before thy Feet, and to know that I have loved thee. And Chap. ii. 9. I know the Blasphemy of them, which say, they are

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Jews,

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Jews, and are not, but are the SYNAGOGUE OF SATAN. Doth Christ then know, mark, judge, and punish their Blasphemy! And shall we affect not to know it? Not to regard it? Shall we really allow it? Allow it! yea; carefs and receive the blaspheming Generation of Vipers (as our Lord calls them) into our Bosoms? And make ourselves Masses of the same civil Lump with them? O Lord, if we are ripe for thy Vengeance, send it by any other Judgments rather than that of this abandon'd Impiety, thus uniting us in Leagues of Amity with thine Adversaries, that are at sworn Enmity and War against thee! The deserv'd Punishments of which, can be no other than those which thou hast threaten'd against them.—But to give a Proof, which probably might affect Mr. T——r more than all this. I would only ask him, Whether he would consent, that a Law should be enacted, by which a Number of rich Roman Catholic Families, with a Jesuit in each, should be permitted to come into England, purchase Settlements here, preach and practise openly their Religion, &c.? And I dare say (as he frequently gives us to understand, he is a true Son of the Church of England), he would answer in the Negative; because such Liberties would tend to introduce (to speak in his very emphatical Language) the Proceedings of bloody Queen Mary. And if
Mr.

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Mr. T——r will give me one Reason, why a rich Roman Catholic should not be allowed such a Liberty, I will give him many, why a JEW should not.

But then Mr. T——r asks, p. 12. “ If we have gone too far in granting Permission to Persons of all Religions to settle here, and purchase Lands; what is to be done but to repent of our evil Deeds, and drive them out?” As if there was no Difference between driving of them out, and inviting a Number of others to come in.—The Conditions the Jews were under in this Land before the late Act passed, were so favourable to them, that they had amassed together such a Quantity of Wealth, as to be denominated rich to a Proverb. And as Mr. T——r allows that the Bill was chiefly designed to entice rich Jews over here, so (when I reflect upon the well-known Restlessness of this People to make themselves a King, and lord it over others) I dread to think what the Consequence may be, of having such Persons near us.—When Mr. T——r will tell me what Degree of Toleration, and what Degree of Persecution, he means in the Lines below, (for; I suppose he will allow there are Degrees in both,) I will then shew him the Medium.

“ If a Foreigner (asks Mr. T——r,) is not to be tolerated on Account of his Religion, why should a Native.” Why truly,
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if one, descending from *English* Parents should turn *Jew*, I verily think, for the Safety of our Religion, Honour of our Country, Good of the Publick and himself, he should be banished; lest he should infect others, breed his Children (for he either has, or may have some) in the same Principles, and so make them and their Descendants *little Antichrists*, and by this Means increase his own Damnation.—And here I must desire Mr. T——r *seriously* to consider, that if it should come to pass, (and we have opened a ready Way for it come to pass, unless Providence intervenes,) that several *Jewish Families* should gain *Estates* in this Kingdom; consequently have many Dependents, such probably as the Poor and Ignorant, and others, who are ready to be of any Religion for Money, or Interest.—Whether, I say, in this Case, such Families will not, yea rather, *must* not (if they are *sincere* in their Religion) endeavour to bring their Dependents over to the same Way of thinking with themselves, and so make them *renounce* the Religion they were *baptiz'd into*, and *actually crucify the Son of God afresh*. And let him also consider, Whether in printing his Pamphlet, and continuing (as you inform me he does) to make light of this Affair, (unwillingly, I hope) he may not be looked upon by *Christ*, as bearing a Part in the Crime. For, consider what our Sa-
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viour says on this Point, *Matt. xviii. 7. Woe unto the World because of Offences: For it must needs be, that Offences come: But Woe to that Man by whom the Offence cometh.* And then, *Whosoever shall offend (but) one of these little ones which believe in me, &c.* The Consequence of which, Sir, you know.

And having thus filled my Sheet, I must end for the Present: And conclude

Your Sincere

Friend and Servant.

L E T-

LETTER II.

S I R,

I Received both of Your's; and am sorry to find that the Account you gave in the first of them,—*viz.* that Mr. T—r had recalled his Pamphlet,—is false. I was in Hopes I should have had no Occasion of troubling you, or you of troubling me any farther on this Head. But since you inform me in the last, that you heard Mr. T—r assert,—that he only collected them up at *Bristol*, in order to send them to *London*; where was such a Demand for them, that he could not send them fast enough:—And you still desire me to proceed in *the Remarks*, I must obey you; though otherwise, it would be a very disagreeable Task to me. For I now find such base Misrepresentations of Facts, indifferent Reasonings, and Mistakes of Scripture, that it really grieves me to think it should be my Lot to expose One, who, if he is not your Friend, yet I well know to be your Acquaintance,—in the Man-
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ner I shall be obliged to do. But you know the Adage, *amicus Socrates, amicus Plato, sed MAGIS AMICE VERITAS*. I must therefore proceed.

Mr. T—r now comes to back his Opinion with Authority; and I must own, that if any Man's Authority deserved Weight, That of Bishop *Kidder* did: For he certainly had examined the State of the *Jews* very circumstantially; and he is allowed by all to have been a Man of Judgment, Veracity, and Piety. And Mr. T—r himself calls him “A great and good Man,—an eminent Pre-
late and Father of our Church,—one who
“gives *Zealots* a Lesson, worthy of a *Chris-
tian* and a Protestant Bishop.” But lo!
how is the Scene changed! when Mr. T.
(after he had sent his Pamphlet to the Press) discovers (as he imagines) a Contradiction in his Lordship in that very Point for which he had cited him. And so a *Postscript* is added to account for this. And what Method does the *candid Clergyman* take to save the *sacred Character* of a *worthy Prelate*? Why truly, he observes, that one Part of his Lordship's Book was printed eight Years after the other; and therefore,—instead of inferring from hence, that the latter Part was *best*, because *wrote last*, and when the Author was better qualified to judge,—Mr. T—r (as if he could see into *the Secrets of Mens Hearts*, and even of those that are *dead*) concludes, “that
“the

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“ the Author’s Mind was *infected* with the
 “ reigning *Distemper* of the *Times* ;” and so
 the *Heat* of Party *warped* his Judgment ;
 than which, I think, a more infamous Slur
 cannot be thrown upon a *Christian* Bishop ;
 for, when we have Reason to suspect a Man
 of being a TIME-SERVER, or, “ that he
 “ accommodates his Reasons and Arguments
 “ to the prevailing Humour of the unhappy
 “ Times in which he lives,” we must of
 Course doubt of the Truth of every Thing he
 says. And, I dare say, upon Examination,
 we shall find Bishop *Kidder* as consistent with
 himself, as Mr. *T.* would fain make him
 inconsistent. And This would have been
 very apparent, had Mr. *T.* quoted him fairly ;
 and even in the Manner he has quoted him :
 ’Tis evident, that his Lordship was speaking
 with Regard to our Treatment of the *Jews* in
 a *religious Light* towards their *Conversion*, not
 in a *political View* ; “ They have not (says
 “ he) been treated with *that Humanity* and
 “ *Tenderness* as becomes the *Christian Doc-*
 “ *trine*. Instead of which they have some-
 “ times been severely *persecuted* and *afflicted*
 “ [in what Sense these Words are to be un-
 “ derstood, the following shew] and very of-
 “ ten *flouted* and *scoffed at* [*i. e.* in our or-
 “ dinary Disputes with them, see p. 30.]
 “ *contemned* as Men of *no Wit*, and *not wor-*
 “ *thy* our *Notice* and *Regard*. We have
 “ wanted *That Compassion*, which we ought
 “ to

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“ to have for their *Souls*, and not treated
 “ them with due *Tenderness* and *Regard* :
 “ And This hath but hardened them in their
 “ *Obstinacy*, and prejudiced them against our
 “ *Holy Religion*.” And then follows (which
 I could wish Mr. *T.* had inserted, be-
 cause it contains an Observation or two of
 great Importance to the Cause of *Christianity*)
 “ Besides this, the Study of the *Hebrew Lan-*
 “ *guage* hath been too much laid aside ; and
 “ we have by that Means been *less able* to
 “ *convince* the *Jews*. ’Tis certain that this
 “ Study hath not only been neglected but
 “ ridiculed also : Whereas nothing could be
 “ of *greater Use* to us than a great Skill, not
 “ only of the *Biblical Hebrew*, but the *Ra-*
 “ *binical* and *Talmudical* also, to enable us
 “ to convince the *Jews*. By such a Skill
 “ we might be enabled to use their *own Rea-*
 “ *sons* against *them* ; and to dispute against
 “ them from the avowed Principles of their
 “ ancient wise Men, for whom they are very
 “ prone to profess a profound Regard. The
 “ *Jews* are *well pleased* with our *Neglect* of
 “ these Studies. And those of them that are
 “ now in *England*, have been observed of late
 “ Years, when a learned *Christian* hath died,
 “ and his Books have been exposed to Sale,
 “ to buy the *whole Collection* of *Jewish* Books
 “ that have been left ; and consequently *hin-*
 “ *der* the *Christians* from making use of
 “ these Weapons against them. I knew a
 D “ very

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“ very choice Collection or two of late thus
 “ unhappily disposed of.” And just before
 all this, his Lordship directly says, “ He will
 “ not digress so far here [in this Place] as to
 “ shew what CHRISTIAN Rulers and People
 “ ought to do towards the Conversion of the
 “ Jews; but (if God would continue his
 “ Life) he would consider *that Matter a-*
 “ *part.*” Let us therefore now see, what
 his Lordship’s Opinion is, where he treats of
 this Point; which I shall give you in his own
 Words, because they are so very remarkable,
 suit the present Case and Times so very per-
 tinently, and contain in them some good
 Reasoning. [Demonstr. of the Messias, Part
 III. p. 459.] “ Though the Jews ought not
 “ to be injured and oppressed, yet I verily be-
 “ lieve nothing can be more adviseable than
 “ to keep them low. They cannot bear great
 “ Prosperity: Nothing can be more disa-
 “ greeable to their present Captivity. Chris-
 “ tian Princes and States cannot be blamed
 “ for protecting them from rude Assaults,
 “ and from Oppression: But cannot think
 “ themselves obliged to advance them to Dig-
 “ nities, to caress and court them, to grant
 “ them uncommon Favours, or vest them with
 “ great Privileges, or any kind of Power and
 “ Jurisdiction. This Course will rather ob-
 “ strict, than any way promote their CON-
 “ VERSION; which is THAT which all Chris-
 “ tian Kings and States should aim at. They
 “ cannot

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“ cannot reasonably expect such Favours,
 “ who crucified the Holy Jesus, and profess
 “ to believe that he was an Impostor. [And
 “ p. 457. We must never expect such Hu-
 “ manity as we shew] These Favours and
 “ Preferments will render them insolent and
 “ untractable: And they will soon conclude
 “ themselves the Favourites of Heaven, when
 “ they meet with great Prosperities upon
 “ Earth. They have always judged thus.
 “ Besides, they will think themselves in a
 “ safer Condition than they are, when they
 “ find themselves caressed by Christian States.
 “ I have heard of a rich Jew at Amster-
 “ dam, who treated a Christian very splen-
 “ didly. When the Christian mentioned
 “ to him the present Captivity of the Na-
 “ tion, the Jew smiled at it, and said,
 “ What is this Captivity? And protested,
 “ that he should not be willing to return to
 “ the Land of Canaan; where he could not
 “ expect the Conveniences which he enjoyed
 “ where he was. The Truth is, they are
 “ wedded to this World: And though they
 “ do magnify their Law in their Books and
 “ Sermons, yet it is Wealth and worldly Splen-
 “ dor which they drive at. And when a
 “ Jew was told of the Prophets, he replied
 “ frankly, that he cared not for the Sayings
 “ of the Prophet; it was only his PROFIT
 “ that he regarded.

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" It is very well known that their Books
 " are full of Relations of the *Dignity* and
 " *Glories* of their Nation: That they had
 " even in the *Babylonish* Captivity their
 " *Princes*, which were the Governors among
 " them. They brag, to this Day, of the
 " Favour they have in the *Courts* of Princes:
 " And *Benjamin*, in his *Itinerary*, relates
 " wonderful Stories of the Greatness of this
 " People in some Parts of the World (no
 " Man can find where) even during this
 " Captivity: And *Montezinus* related a blind
 " Story of the ten Tribes to *M. Ben. Israel*,
 " which that learned *Jew* believed, and
 " made *great Stir* about it. So vain are this
 " People, and prone to believe a Lie. But
 " if any *Christian* Prince or State should
 " grant them *any* Power or Jurisdiction, even
 " over their *own* People, in Matters of *small*
 " Concernment, they would *exult* upon this
 " Occasion, and make a very *ill Use* of it.
 " A learned Friend of mine assures me, that
 " he hath had the Experience of this: He
 " relates, that when he was at *Worms, A. D.*
 " 1682, the *Jews* of that City did, before
 " the Magistrates and Clergy met together,
 " make their Exception against the *Chris-*
 " *tian's* urging of *Gen. xlix. ver. 10. The*
 " *Scepter shall not depart from Judah, &c.*
 " They affirmed, that they had the *Scepter*
 " among them *still*; and they *grounded* it
 " upon this, *viz.* because they were per-
 " mitted

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" mitted by the Magistrates of that Place, to
 " punish some of their *own* People in lesser
 " Crimes or Injuries, to the Value of *Fifteen-*
 " *pence* of our Money. Of *so dangerous a*
 " *Consequence* is it to grant them *any Degree*
 " or *Shadow* of Authority and Jurisdiction,
 " who make so *ill* an Use of it. The Li-
 " berty which the *Jews* are permitted among
 " us, is as much as they can reasonably ex-
 " pect, and as much as they can bear, and
 " a great deal more than they deserve. They
 " are the *greatest* Enemies of our Religion;
 " and I have Reason to believe that the
 " *Deists*, and Enemies of all Revealed Re-
 " ligion, have received the Main of their
 " Artillery from the *Jews* themselves, with
 " which they have attacked it. The *Jews*
 " endeavour, with all their Might, to run
 " down the *Christian Belief*; and conse-
 " quently the *Christian Life* and *Devotion*:
 " Nor do they, in the Room thereof, give
 " us *any Pattern* of any Kind of Devotion at
 " all. If any Man would take the Pains to
 " go to their Synagogue, and observe their
 " Behaviour, he will strongly be tempted to
 " believe, that they are so far from being of
 " the *true Religion*, that they are of *none* at
 " all. They do read indeed the Law and
 " the Prophets, make Use of several Hymns
 " and antient Forms of Prayer: But all this
 " while they shall discourse with any *Stranger*
 " who comes to them, about any *trivial* and
 " *trifling*

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“ *trifling Matters*, as if they were altogether
 “ unconcerned in the *Publick Worship* of God.
 “ This is their constant Practice in their Sy-
 “ nagogues, on their Sabbath-days. Such
 “ Men as these are *not* to be *caressed* and *fa-*
 “ *voured*, who revile our *Religious Worship* ;
 “ and at the same Time cast *Contempt* upon
 “ their OWN.” I hope, Sir, you will be so
 far from thinking this Quotation tedious, that
 you will be induced to give it a second Read-
 ing; for in my humble Opinion it highly
 deserves it. And let not Mr. T—r say,
 that this worthy Prelate had dropt “ the be-
 “ nevolent *Christian Divine*,” when he wrote
 the *latter Part* of his Book ; for even the *first*
 Part of this *last Quotation* shews, that he was
 absolutely *against having* this People *used ill*
 in any Respect : He only had a *prudent* and
proper Regard against their having of it in
 their Power to *use us ill*: Which I think every
 true *Christian* and every *Englishman* ought to
 have. And farther ; What his Lordship says
 before in this *same Chapter* (p. 450) indicates
 a Heart as much affected with their Condi-
 tion, as a few Words can express. “ And
 “ indeed their Condition is *very pitiable*, and
 “ deserves the *greatest Commiseration*.” To
 which add *his Prayer* at the End of his Book,
 for *their Conversion*. Several other Passages
 might be selected ; which Time obliges me
 to leave to your own Perusal. And now,
 Sir, I hope, we may *re-instate* this worthy
 Prelate

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Prelate in his *former Dignity*, and allow him
 the *Character* which Mr. T—r *at first* gave
 him.

And here I may naturally *remark* upon
 Mr. T—r's attributing, in several Parts of his
 Pamphlet, the *Reason* of their Descent, who
 differ from him in Opinion, to *some violent*
Perversion of the Mind, arising from, *that*
worst of Spirits, PARTY-SPIRIT. But how
 he came by his Knowledge he does not tell us.
 p. 19. He asserts, that “ When a certain
 “ Person belonging to a *great Assembly*,
 “ was asked in private, why he opposed
 “ the Passing of the Bill for opening the
 “ Trade to the *Levant*, he frankly declared,
 “ that he was an *old Tory* ; he never would
 “ give a Vote for reversing of any of the
 “ Charters granted by the House of *Stuart*.”
 Now as Mr. T—r does not say he heard
 this himself, and gives no Authority for so
 saying, he *may* probably be *misinformed*:
 I *may* doubt the Truth of it ; at least I
 may have Liberty to dissent from what fol-
 lows:—“ This was the *best Reason* he could
 “ give ; (Mr. T—r *cannot* know this ;)
 “ nor was he the *only* Man, who acted upon
 “ *such Principles* ; though others were *more*
 “ *shy* in avowing them ;” (far less can Mr.
 T—r know this). Again, p. 25, he has
 the Assurance to charge *the whole Common*
Council of the City of London, with “ *not*
 “ *being loyal to their Prince* ;” and sneer-
 ingly

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ingly asserts (because he himself is such a very great Proficient in Trade) that " nei-
 " ther are they *the most Knowing in mer-*
 " *cantile Affairs.*" These, Sir, are home
 Charges, especially when we consider, they
 are directed against a Body of *Magistrates,*
 —and that they come from a *Clergyman;*
 whom not only Decency and good Manners,
 but a *Sense of christian Benevolence* (which
 Mr. T—r accuses all his Adversaries of
 the Want of) might have taught otherwise.
 'Tis certain, that the *Magistrates of the City*
of London shewed as loyal a Zeal for the
 present happy Establishment in the Time of
 the late Rebellion, as any City in the King-
 dom; and till Mr. T—r can bring some
 better Arguments in support of the *Jew-bill,*
 than he has done, I shall esteem their pre-
 senting a Petition against the Passing of it,
 as a greater Mark of their sincere Attach-
 ment to *our Constitution in Church and State,*
 than the other. Had the above Assertions
 came from any Man of *Importance* or *Sig-*
nificancy in the World, I don't doubt but
the Members of the Common Council of the
City of LONDON would have called him to
 an Account; but as they come from the *in-*
quisitive J. T. of Bristol, (as his Lordship
 of W—r, at the End of one of his Ser-
 mons, *characterizes the Rev. Mr. T—r*) I
 can't imagine they will think it worth their
 while to expose him; for, they must plainly
 see

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see, that when a Man, at the Expence of
 common Modesty, the Ties of Society, and
 the sacred Obligations of *Christianity,* pre-
 sumes to throw out *such* Charges as these,
unsupported by any Manner of Evidence,—
 he must either be past *Correction,* or else
 vainly imagine to make himself *Great,* tho'
 in a *bad* Cause, merely by being taken no-
 tice of by those who *really* are *Great.* But,
 as if the *Discovery* of the *Intentions* of the
 Common Council of *London* was but a small
 Part of Mr. T—r's Sagacity, he pretends, p.
 23. *to know the Hearts of all Men,* " for ALL
 " MEN, whether Natives or Foreigners,
 " would be *Monopolists* (than whom, a *worse*
 " Set of Men, by his own Account, cannot
 " well be) if they COULD." Here is the
 vilest Assertion that ever fell from the Pen
 of a *christian Divine* surely! I don't believe
Hobbs ever bruited a worse Thing of Man-
 kind. What does nobody obey Laws and
 Government for *Conscience-sake?* No, not
 even Mr. T—r himself, if he is *Part* of
 Mankind? But *probably* he is *not* of the *hu-*
man Species, for he lays claim to *such Know-*
ledge as is too wonderful and excellent for Man.

" As to the *particular Methods* (says Mr.
 " T—r, p. 14.) which God will take to fetch
 " Home the ancient People, they are *not re-*
 " *vealed* in Scripture; and therefore we have
 " *no Grounds* to determine *any Thing* about
 " them." Why then does Mr. T—r blame
 all those, who cannot be of Opinion, that the
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late *worldly* Favours granted to the *Jews* will any ways conduce towards their becoming *Christians*; if we do not know the *particular* Method, we may judge *in general*. The first Step to *Christianity* is to *deny the World* and *be above it*: And when I see a Set of People anxious for the Goods of this Life, *seeking Settlements here*, desirous of *joining House to House*, and *calling Lands after their own Names*, I cannot imagine their Views are any Thing *but worldly*; and then you know *they cannot serve two Masters*, God and the Devil; consequently gratifying *their Desires* would be *hardening them in their Apostacy*, and doing them the greatest Injury we could do. This therefore, I humbly apprehend, *cannot be the Method*. And if we do not know the Method, we can *only pray* for their Conversion: But Mr. T—r will tell us, this is *doing Nothing*; for he *modestly* calls *Prayer* “an *unavailing Lip-labour*;” tho’ Scripture assures us, *The fervent Prayer of a righteous Man availeth much*. And I must own, till I can see a better Way opened for their Conversion than breaking down the Fences of *Christianity*, or being *unequally yoked with Unbelievers*, and making an *unnatural Concord* of *Christ* with *Belial*, &c. (2 Cor. vi. 14.) I shall be content to *pray only*, tho’ *very earnestly*, for *their Conversion*. And if they will once *lay aside their Unbelief*, and *receive Jesus* as the *Messiah*, it will be then Time enough to think of granting them their

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their present Requests; but till then, *i. e.* as long as they *continue in Unbelief*, it surely cannot be “for the *Promotion* of the Gospel” to grant them these Favours, and instead “of removing a *Stumbling-block*,” it would certainly be “putting a *Rock* of Offence in every Person’s Way.” And this, I believe, would have been the “Opinion of *St. Paul*, had he been upon Earth, “when a late *Affair* was transacted:” And the *last cited* Text from Scripture, and those which I have quoted before, and particularly *Rom. xi. 23.* abundantly confirm me in this Belief.—And, I hope, no *false Love of Man*, or *mere Benevolence*, will so far get the better of *CHRISTIAN CHARITY* or *LOVE TO GOD*, arising from a *deep Sense* of his *stupendous Mercy* in the *Redemption*, as to induce us to prefer (what we are frequently in Scripture *warned against*) the *short-lived Ties* we bear to each other *in this World* to the *Eternal and Inconceivably near ones* we bear to *our Redeemer*. And if Mr. T—r had but made *this Distinction*, where he speaks of being *civil, gracious, condescending*, &c. to the *Jews*, one half of his Book need not have been wrote.

“But it seems there is some farther Objection against the *Jews*, (says Mr. T—r, “p. 16); for it is apprehended, that if foreign *Jews* were permitted to settle in *England*,—they would *corrupt* us. *Corrupt us*, Sir, (answers Mr. T—r) In what Instances? And what vicious Principles, or

“ immoral Practices can they introduce from
 “ Abroad, for which *England* is not infam-
 “ mous already?—Therefore *bad as uncon-*
 “ *verted Jews* are, surely they are not worse,
 “ than *Apostate Christians?*” Now allowing,
 that the *English* are a *Pack of Apostate Chris-*
tians, would it mend the *Breed* to let in a
 Crew of *Homicide unconverted Jews* among
 us? If we are as bad as Mr. T—r would
 fain represent us, certainly we should be the
more cautious of letting in a *single* Person
 that might *increase* the *Guilt* of the Nation.
 —And this very extraordinary Position is en-
 deavoured to be *sanctified* by the Voice of
 the late *Pious, Benevolent, and Worthy* Lord
 Bishop of *Durham*; whom Mr. T—r says,
 “ he *often* heard declare, with *more Emo-*
 “ *tion than was habitual to him*, that he
 “ could not in Conscience approve of a *gene-*
 “ *ral* Naturalization,—because it seemed to
 “ him to be the bringing of innocent Stran-
 “ gers into Temptations.” Now, Sir, I had
 the Honour to be acquainted with that wor-
 thy Prelate as well as Mr. T—r; and I
 always observed the following Particulars in
 his Behaviour and Conversation: *First*, that
 he seldom or ever spoke at all;—*Secondly*,
 that when he did, it was to the Praise, never
 (to my Remembrance) to the Dispraise of any
 one;—But if he had OFTEN done this, and
 with MORE EMOTION THAN WAS HABITUAL
 TO HIM, I verily believe he could not have lived

so long as he did; for he appeared to me to have
 had a *very weak* Constitution, and a Frame
 of the tenderest ~~Make~~. And as Mr. T—r
 has already dealt unfairly with one Bishop,
 I shall presently prove he has dealt more
 basely with another Author; and these were
 Cases in which we can get at the Truth;—
 and as for this Assertion, we have only his
thread-bare Word, I humbly hope, I may, if
 I so please, doubt the Truth of it. Pray,
 Sir, remark, that I consider Mr. T—r *only*
 as a *Writer*; his *private* or *personal* Character
 I neither praise nor dispraise; that I leave to
 you, who live in the same City with him, and
 know him perfectly well. But as a *Writer*,
 I have full Liberty to assent to, or dissent
 from, any Thing he says; provided I give
 my Reasons; and those I have given. I am
 obliged to make this Apology, because in this
superlatively-charitable Age, a Man is reckon-
 ed by some *uncharitable*, if he dissents from
 another, and has the *Honesty* to tell him it;
 but this is not keeping Persons, but *Truth*,
 at a Distance. For my Part, I like nothing
 so much as *open and plain Dealing*; and *Truth*
 and *Charity* must go together. But to re-
 turn.—Supposing the above Assertion to have
 been uttered by the Bishop; it appears to me
 but little to the Purpose, for the Point it is
 introduced. His Lordship was speaking of a
general Naturalization, or rather, probably
 (as the Talk some Time since was) of an Act
 of

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of Parliament for naturalizing *Foreign* PROTESTANTS; concerning the *Expediency* of which, I find (by the Catalogue of Pamphlets at the End of this now before me) Mr. T—r had wrote a small Tract; and I dare say argues strongly for the Propriety of the Law, and insists that no Danger will accrue from it to our Constitution in Church or State; *because* the *Persons* to be *Naturaliz'd* are PROTESTANTS. But had the late Lord Bishop of *Durham* heard of a Law in his Time for *naturalizing Foreign* JEWS, I cannot imagine, he would have called THEM *innocent Strangers*, or have supposed that introducing them into our Country, would be bringing *poor harmless Souls* into *Temptations*.

Next Mr. T——r asserts “ that the *Deists* “ were alarmed on Occasion of the *Jew-act*, “ and pretended a *Zeal* against it.” Now I must own, I have had the Misfortune to hear the Opinion of several *Deists* on this Head, and every one of them, to a Man, were for the Bill, and made no such *Outcry* as Mr. T—r mentions. But I willingly leave this, Sir, to your own Judgment and Observation to determine, and also whether Mr. T——r’s — *Timeo Danaos et dona ferentes*, is not *far more applicable* to the *Jews* in the *late* *Affair*, than the *Deists*.

“ And now, Sir, I have done with the *religious Part* of this Dispute.” And yet he has not done; for he must have a *Stroke* at the *Author* of the *modest Apology for the Citizens*

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zens of London, &c. whom he would fain prove a *rank Jew*; but happens to be so very unlucky in *his Argument*, that it directly proves *himself one*. Pray, Sir, attend to it.

“ The *Author of the Apology* (says Mr. T—r) “ is pleased to say, That the *Jews* are guilty “ of *high Treason* against GOD (that Author “ says more, even against *Christ*), and that “ not only in a *spiritual* but in a *temporal* “ Sense. Now this is *Judaism* in the high- “ est Degree; for the Constitution and Law “ here referred to, concerning *high Treason*, “ was never in Force, but during the *Mosai- “ cal Theocracy*.” Than which a *more gross* *Mistake* in Divinity, and a *more base* *Perversion* of an Author’s Words cannot possibly be made.

That Author’s Argument is, in brief, this,— “ *Jesus Christ*,—whom the *former Jews* Cru- “ cified, and the *present* justify their so doing, “ by defending the Religion of their Ancestors,—is not only the GOD of the *Christians*, “ but KING OF ALL THE WORLD, “ HATH ALL POWER given unto him both “ in HEAVEN and in EARTH: Now to “ attempt to dethrone and murder *the so- “ vereign Lord of the Universe*, is an Act not “ only of *high*, but of the *highest Treason*, “ which Man can commit.” Now what is the *Law* referred to for Proof of this? Why truly, our Lord’s own Assertion, *Matt. xxviii. 18.* ALL POWER is given unto me, &c. which was, *after* he had fulfilled the *Mosaic Law*, and vacated the *Types*, and there-

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therefore certainly under the *christian Dispensation*; or lest this should be thought too near the *Jewish OEconomy*, take the Assertions of *St. John* in the *Revelations*, which was the *last* of all the Writings of the New Testament; Chap. i. 5. *Jesus Christ, the first begotten of the Dead, and the PRINCE of the KINGS OF THE EARTH*, xi. 15. *The KINGDOMS of THIS WORLD are become the KINGDOMS of OUR LORD and HIS CHRIST*, xvii. 14. *The LAMB, — HE is LORD of LORDS, and KING OF KINGS*. See also *Rom. xiv. 9. Ephes. i. 20. 1 Tim. vi. 15.* Now *this Article* of the SUPREMACY of CHRIST over *all created Things*, is one *grand Point*, in which we, *Christians, differ* from the *Jews*; and indeed for which, in Part, the *Jews* crucified our Lord; and still continue to deny him *this universal Rule and Dominion*; *Mr. T.* continues to do the same; and consequently is *guilty* of JUDAISM in the HIGHEST DEGREE. — *Mr. T.* concludes, “ Thus do Men, very often, in the Heat of Controversy, run into the very Error they ex-claimed against, and intended to confute.” And if he has not most egregiously done so, no poor Man in this World ever did.

I am, Sir,

Your sincere Friend and Servant.

F I N I S.