disciples went at the bidding of their Master, and took away the owner's ass, and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation, and therefore he could do so too.

GREAT. High base indeed! And are you sure he was of this opinion?

HON. I have heard him plead for it, bring Scripture for it, bring arguments for it, etc.

GREAT. An opinion that is not fit to be with any allowance in the world!

HON. You must understand me rightly; he did not say that any man might do this; but that they who had the virtues of those that did such things, might also do the same.

GREAT. But what more false than such a conclusion? For this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had an allowance to do it of a presumptuous mind: or that if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in the mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true: they "stumble at the word, being disobedient, whereunto also they were appointed," 1 Pet. ii. 8. Again, his supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. To eat up the sin of God's people, Hos. iv. 8, as a dog licks up filth, is no sign of one that is possessed with their virtues. Nor can I believe that one who is of this opinion, can at present have faith or love in him. But I know you have made some strong objections against him: prithee what can he say for himself?

HON. Why, he says, to do this by way of opinion seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

GREAT. A very wicked answer. For though to let