ſuam denuo ordiretur, donec ALIQVID SOLIDI proferret. Bene hanc ob cauſam THEOLOGI ANGLICANI n) monent, quod SACERDOS SVMMVS illi non tam ex integritate, quam potius e prauitate animi ſui ueritatis et innocentiae ipſius *defenſionem* conceſſerit. Quia omnis ille, qui de CHRISTO et factis ſuis uerba faceret, *defenſione* ſua non conſiderata, eadem de cauſa, quod ſcilicet CHRISTVM NAZARENVM uerum MESSIAM et Iudaeorum REGEM praedicaret, ex illorum peruerſis ſententiis morte multandus eſſet.

§. VIII

IVDICIVM CONDEMNATIONIS NON EODEM DIE QVO REVS ACCVSABATVR SED POSTRIDIE ERAT INSTITVENDVM

Inter utiliſſima gentis Hebraeorum praecepta, quae a maioribus repetere ſolent, memorabile eſt illud, quod feſtinationem in proferenda ſententia de REO plectendo prohibet his quidem uerbis: a) אנשי כנסת גדולה

n) *In the annotations upon the Acts of the Apoſtels cap. VII. v.* 1. in uerba *are theſe things ſo* commentantes, mentem ſuam ſequenti modo exprimunt *This ſaith he, having heard the accuſations of the falſe witneſſes; as if he would give Stephen a faire liberty to defend himſelf, whom he jet pre judged, reſolved before hand to condemn any thing which ſhould be alleaged in defence of the truth of Chriſt. See alſo Joh. IX. 22. there fore he demanded not why Stephen preached, as he did, bot whether he preached ſo, as intimating, that if he preached Chriſt he was to be condemned.*

a) Euoluantur PIRKE ABOTH Cap. I. §. 1. Editionis Tritendinae fol. 211. col. 2.