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Hale, Matthew, 1609-1676.

Some Necessary and Important Considerations.....

Twelfth Edition.

Woodbridge, [N. J.], Parker, 1759. 16 pp.

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SOME

NECESSARY and IMPORTANT
CONSIDERATIONS,

DIRECTED

To ALL Sorts of PEOPLE,

Taken out of the

WRITINGS

OF

That late Worthy and Renowned Judge

Sir MATTHEW HALE.

Wherein is discovered,

His own Experience of the *Inward* and *Invisible* Guidance

OF

The SPIRIT OF GOD.

TWELFTH EDITION.

*The Righteous shall be had in everlasting Remembrance. Psal. cxii. 6.
What Man is he that feareth the Lord? him shall he teach in the Way
that he shall chuse; Psal. xxv. 21.*

WOODBRIDGE:

Printed and Sold, by JAMES PARKER, MDCCLIX.

I have been very jealous either of wounding, or grieving or discouraging, or deadning my Conscience; I have therefore chosen rather to forbear that which seemed but indifferent, lest there should be some-what in it that might be unlawful, and would rather gratify my Conscience with being too scrupulous, than displease, disquiet or flat it, by being too venturous: I have still chosen rather to forbear what might be probably lawful, than to do that which might be possibly unlawful, because I could not err in the former, I might in the latter.

I have been careful to advise impartially with my Conscience before my Actions; but lest I had committed any Thing amiss, either in the Nature or the Manner of the Action, I commonly every Night, brought my Actions of the Day past, before the Judicatory of my Conscience, and left her to a free and impartial censure of them; and what she sentenced *Well done*, I, with Humility, returned the Praise thereof to thy Name: What she sentenced *done amiss*, I did humbly sue unto Thee for Pardon, and for Grace to prevent me from the like Miscarriages. By this Means I kept my Conscience active, renewed, and preserved my Peace with Thee, and learned Vigilance and Caution for the Time to come.

Touching thy Creatures.

I Have not only look'd upon thy Blessings and Bounty, in lending me thy own Creatures for my Use, but I have sought unto Thee for a Blessing upon them, in my Use of them. I did very well observe, that there is by my Sin a Curse upon the very Creatures that I receive, unless thy Blessing fetch it out; an Emptiness in them, unless thy Goodness fill them. Tho' thou shouldest give me Quails and Manna from Heaven, yet without thy Blessing upon them, they would become Rottenness and Putrefaction to me, and therefore I ever begg'd thy Blessing upon thy Blessings, as well as the Blessings themselves, and

and attributed the Good I found, or was to expect in them, to the same Hand that gave them.

I received and used thy Creatures as committed to me under a Trust, and as a Steward and Accomptant for them; and therefore I was always careful to use them according to those Limits, and in order for those Ends, for which thou didst commit them to me; 1st. With Temperance and Moderation; I did not use thy Creatures to Luxury and Excess, to make Provision for my Lufts, with Vain-glory or Ostentation, but for the convenient Support of the Exigencies of my Nature and Condition; and if at any Time thy Goodness did indulge me an Use of them for Delight, as well as Necessity, I did it but rarely and watchfully: I looked not upon the Wine when it gave its Colour in the Cup, nor gave myself over either to Excess or Curiosity in Meats or Drinks; I check'd myself therein, as being in thy Presence, and still remembered I had thy Creatures under an Account; and was ever careful to avoid Excess or Intemperance, because every excessive Cup and Meal was in Danger to leave somewhat in Supper and Arrear to my Lord. 2^{dly}. With Mercy and Compassion to the Creatures themselves, which thou hast put under my Power and Disposal. When I considered the admirable Powers of Life and Sense which I saw in the Birds and Beasts; and that all the Men in the World could not give the like Being to any Thing, nor restore that Life and Sense which is once taken from them: When I considered how innocently and harmlessly the Fowls and Fish, the Sheep and Oxen take their Food, that thou the Lord of All, hast given them; I have been apt to think, that surely thou didst intend a more innocent Kind of Food to Man, than such as must be taken with such Detriment to those living Parts of thy Creation: And tho' thy wonderful Goodness hath so much indulged Mankind, as to give up the Lives of these Creatures for the Food of Man, by thy express Permission, yet I still do, and ever did think, that there was a Justice due from Man,

