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**Magnetismus magnus or metaphysical and divine Contemplations on
the Magnet or Loadstone**

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Chap. X. Touching the rational instances and motives of the conversion of the soul to God upon the account of the works of nature and providence.

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And these are contained in those *two Books* or Volumes, 1. That of the Works and Providence of God. 2. That of Divine Revelation; both which do afford to the Humane Reason, Intellect and Nature, admirable Motives to incline the Soul to its true Habitude and Position toward Almighty God, but especially the latter of these.

C H A P. X.

Touching the Rational Instances and Motives of the Conversion of the Soul to God upon the Account of the Works of Nature and Providence.

ALthough Almighty God hath so ordered the Frame of the Humane Soul that it hath many Handles, as it were, whereby it may be kept and turned about to its due Position unto Almighty God, which is its Happiness and Perfection; and he that made us, knows so well our Frame, that he can, and doth, daily apply fit Attractives to those *Anfule humane Animæ*; yet amongst them all, there are *three principal Affections*

Affections of the Soul, that are of great moment and use in this matter : *viz.* Love, Gratitude, and Dependance.

1. *Love* is the strongest and most vigorous Affection of the humane Soul; it is the great Spring that excites and governs all the Wheels and Motions of the Soul, and is in truth the natural and proper Verticity of the Humane Soul: The Soul moves entirely after that which it entirely loves; and that doth as naturally carry the Motion of the Soul toward it, as the Magnet governs the Motions of the Needle; so that it is somewhat more than morally true, *Anima est ubi amat.* If a Man entirely loves Wealth, or Pleasures, or Honours, the Soul entirely moves after it, useth all means to attain it, is disquieted and vexed if she miss it, and is in effect wholly governed and managed by the strength of his Love to it: It commands all the rest of the Affections and Actions of the Man; his Reverence, his Care, his Vigilance, Attention, Obedience. Love is as strong as Death; and that Object that hath once gotten this Affection, leads the Man as it pleaseth, and therefore, *Hos. 11. 4.* stiled the Cords of a Man, the Bands of Love. And if this Affection be principally set upon the Glorious God, the Soul is placed
and

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and settled in its due Position, and is entire-
ly under his Government.

Now there are *two great and powerful At-
tractives* of this Affection, *viz.* 1st. Excel-
lency, Beauty, or Goodness, which are
but different Expressions of the same thing:
and, 2. Love, and the Effects or Indicati-
ons thereof, Bounty and Beneficence.

1. As to *Excellence and Beauty*, it is in
all Instances a Motive and Excitation of
Love: Every thing in Nature, so much as
it hath of Beauty and Excellence, so much
of our Love it doth obtain.

Now the admirable Order and Beauty of
the Universe doth not only convince the
Understanding that there is a God, the So-
veraign Cause of this Order and Beauty of
the Universe, and the several Parts thereof,
but doth necessarily conclude a Transcen-
dent Beauty and Excellence in that Sove-
raign Cause; namely, an immense Power,
Wisdom, Goodness, and Perfection in him
who made, and continually ordereth and
disposeth it in that excellent Frame and
Order.

2. *Beneficence and Bounty* unto allthings,
especially to that Subject wherein this Af-
fection lodgeth.

And although it be true, that the innate,
intrinsic, appropriate Goodness and Per-
fection

fection of any Being doth, upon a true rational Account, deserve our Love, though it were not at all extrinsically communicative of Goodness to us : yet it is certain that Love and Beneficence in any Object doth more vigorously work upon our Affection of Love, than the simple intrinsick Excellence of the Object it self. And the Reason is, because Beneficence, Love, and Communicative Goodness hath not only an intrinsick Beauty and Loveliness, but also gives us an Interest and Benefit in it, and by it : and so upon the Account of Self-Love, of Love to our selves, it increaseth our Love to that beneficent Object ; and Self-love, that hath a great Interest in every Man, renders his Love to a beneficent Object more vigorous and active.

Now if any Man considers the incomparable Bounty and Goodness of God to the Humane Nature, upon the account of the things of this Life, he cannot want a powerfull Incentive to draw out his Love to such a Benefactor.

Let a Man but consider the noble Structure and Frame of the Humane Body, the admirable Faculties of his Soul, the Dominion that thereby he hath over all things in the inferiour World, the Provision that is made for his Food, Cloathing, Habitation,

tion, Medicine, Delight, the Accommodation of Animals, Vegetables, Minerals, Elements, Meteors, nay of the very Motions and Influences of the Heavenly Bodies, to his Use, Contentation, Convenience, Health, Pleasure, Delight, and infinite more Topicks of this nature, he hath reason to conclude, even upon the Account of the Works of Nature, and of the common Effects of Divine Providence, that Almighty God is a most Bountiful Benefactor unto him, and therefore deserves his highest and intensest Love. And most certainly, it is the want of due Attention and Consideration that all the Good we have is from his Bounty and Beneficence, if we do not return unto him the greatest Love and Observance imaginable, even upon the bare Account of this liberal Beneficence. And this is that which the Apostles intimate, even in relation to the Heathens, Act. 14. 17. *Nevertheless he left not himself without Witness in that he did good, and gave rain from Heaven, and fruitful Seasons, filling our hearts with food and gladness.*

Therefore the Divine Love and Beneficence to Mankind is a great Attractive of the Love of the Soul to God. *Magnes amoris amor.* And what is said by the Apostle as to those greater Indications of the Divine
Love

Love (whereof hereafter) 1. *Joh. 4. 10.* the antecedent Love of God to Mankind, even in these common Administrations of his Providence, doth not only deserve, but upon a kind of natural Attraction draws out our Love to him.

2. The second Affection that I principally insisted upon, is that of *Gratitude*, which seems to be an Inclination, or Rational Instinct of the Humane Soul, and so naturally radicated in the Soul, that he that is without a kind of natural Cogency (as I may call it) to it, seems to have put off the very humane Nature, and Apostatized from it. The Obligation to it is so natural, so universal, and so operative, that Ingratitude is both odious to Mankind, and breeds in the Person himself a secret Shame and Self-Condernation.

And the Effects of Gratitude are, 1. A secret Connexion and uniting of the Soul to the Benefactor. 2. An Endeavour by all due Means to requite the Benefit with all the Offices of Love and Duty. And, to say the truth, Gratitude is but a kind of Instance and Indication of Love to a Benefactor, and ariseth upon the same Account, namely, as Benefits received inviteth Love, so it raiseth Gratitude to the Benefactor.

And therefore the very same Communi-
cative

cative Goodness of God, that naturally excite our Love, excite our Gratitude, and therefore need not again to be here repeated. And because the Goodness of God to Mankind, even in his common Providences, doth exceed any commensurate Retribution or Recompence to him, we cannot by any Means advantage him that is All-sufficient in himself; therefore the natural Effect of Gratitude is to make the best Retribution we can, namely, to Observe, Honour, Glorify, Praise, and Acknowledge his Goodness and Bounty, to Obey his Will with all Cheerfulness and Alacrity, to convert and turn the Aspect and Tendency of our Souls to him, which is the true state, position, and verticity of the humane Soul.

3. The Third Affection, which I shall instance in, is that of *Trust and Dependence*, which ariseth upon Four Premises :
 1. A daily Sense and Experience of our own Wants, Deficiencies, and Dangers, and of our own Insufficiency to overmatch or avoid them. All the Instances of our Lives furnish us with Experiences of this Nature. And, 2. A due Sense of a Sufficiency of Power in some other Being to relieve or supply us. 3. A due Sense of abundant Goodness, Beneficence, and Good Will,

Will, in the same Powerfull Being, to be propitious unto us. 4. A Sense that that Powerfull and Beneficent Being is or may be acquainted with our Exigencies and Extremities. And upon this Account it is, that in such Instances, which Men ordinarily suppose are governable, or to be mastered by other Means, Men ordinarily fly unto them, as to their Wits and Contrivances, to their Riches and Wealth, to their Friends and Relations, to Princes and Magistrates, to Physicians and Surgeons, according to the various Conditions of their Needs or Wants: but when Extremities or Fears rise above the Relief of ordinary Means, there are few People in the World but have recourse to the Sovereign Power of God for their Relief. *Jonah* 1. 5. When the Mariners (the roughest and boldest Generation of Men) were in a Storm that exceeded their Pilot's Skill, then the Mariners were afraid, and cryed every one unto his God, and reproved *Jonah* for not calling upon his God: so that the Affection of Fear also hath its part in the Exercise of this Affection; and though the Saying of the Poet favours too much of Atheism, *Primus in orbe Deos fecit Timor*; yet in this Sense it hath a Truth, that Extremities and invincible Fears and Dangers draw
Men

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Men to the Recognition and Veneration
of God, which possibly could not be so ea-
sily drawn thereunto. *In their Afflictions*
they will seek me early.

And not only Extremities are the Mo-
tives of this Conversion to God in Suppli-
cations and Dependance, but also the com-
mon Experience of the Deficiency and Dis-
appointments, that do so commonly hap-
pen in ordinary Means, doth carry the
Minds of Men to the Sovereign Power of
Almighty God, to bless and prosper the
Means, to supply the Defects thereof, to
interpose in their Disappointments. And
this in all Ages and Nations we may ob-
serve to be usual.

And now although the Divine Benefi-
cence, even in these external Benefits, is
in it self a sufficient Attractive of our
Love and Gratitude to God, and our De-
pendance upon him, since all these are Acts
of his free Bounty and Goodness; and as
without him we cannot procure them, so
neither can we at all deserve them, or the
least of them: yet these Means had not
that effect, that might reasonably be ex-
pected by such a Benefactor. And the Rea-
sons or Occasions thereof were principally
these:

First, Because by Evil Education and
Customs,

Customs, and by the subtlety of the Enemy of God and Man, and his Instruments, the Notion of God was greatly corrupted in the Minds of Men: they fell to Idolatry and Polytheism, making Creatures and Idols their Gods: This is that which the Apostle learnedly and truly describes, *Rom. 2.*

Secondly, The Commonness and Assiduity of these Benefits rendered them less observed and valued, and Mankind thereby grew almost as senseless of their value, or of the Author of them, as the Brute Beasts; they were either not taken notice of, or not considered, but enjoyed as things of Course, and a common Natural State of things, and so Men enjoyed them without any value or admiration of them, or of the Goodness, Bounty, and Beneficence of God that bestowed them. Certainly the Circular Motion of the Sun or Stars is a greater Miracle of Wisdom, and Power, than either of their Rest can be, and of greater Benefit and Advantage to the Children of Men: And yet because it is common and usual, Men are not affected with the Admiration of it, or Gratitude for it: But if the Sun should stand still but a day, it would presently put the World into Admiration. Great Works and Benefits

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are

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are lightly valued or observed, when common and ordinary.

Thirdly, But although these were but the dull Apprehensions of the common sort of Mankind, yet there were many considerate and observing Men in the World, that had a better Advertence and Valuation of the Divine Beneficence even in these external Dispensations of Providence, and they took notice of Almighty God to be the bountiful Author of all these external Benefits: And yet there were some Considerations that made them set the less value upon them, which in truth were of moment; and they were principally these:

First, They did observe that these Benefits were promiscuously distributed to Good and Bad; so that as the Wise Man tells us, *Eccles. 9. 1. No Man knoweth either Love or Hatred* (the Divine Favour or Displeasure) *by all that is before them*: and *Eccles. 8. 14. Just Men to whom it happeneth according to the work of the Wicked; and Wicked Men to whom it happeneth according to the Work of the Righteous.*

Secondly, Which is yet more, they observed that according to the usual Occurrences of the Divine Providence, it most ordinarily happened that *Bonis Male, Malis bene*, which hath stagger'd even Men of
great

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great Wisdom and Piety : *Job.* 21. 7. *Psal.*
73. 3. *Jerem.* 12. 1.

Thirdly, But yet farther, upon a strict Observation by inquisitive Men, they found much dissatisfaction in the most plentiful Enjoyments of External Benefits; in-
somuch that they wrote *Vanity and Vexation of Spirit* upon all the best Enjoyments of Externals.

Fourthly, But let a Man have the most plentiful Enjoyment of the good things of this Life, and a most high Gust and Relish of them, yet still Men were under the Præ-sensation and Apprehension of Death, which would infallibly put an end to the best of these Enjoyments, and allayed and abated the Contentment of their present Enjoyments; so that according to the significant Expression of the Apostle, *Heb.* 2, 15. through fear of Death, Men were all their Life-time subject to Bondage, even in the midst of their most exquisite Enjoyments.

Fifthly, But this was not all, the more serious sort of Mankind began to consider the Excellence of the humane Soul, and the great disproportion that there is between the best Externals of this Life, and the Capacity, Desires, and Delights of the Humane. Neither did they rest there, but they had not only strong Suspicions, but

high Persuasions of the Immortality of the Intellectual Soul ; and they very easily found that those things that we ordinarily set a great Esteem upon, as Bodily Pleasures, Wealth, Riches, Fame, Power, Honour, must needs be very insignificant Things to the State and Condition of a separate, immortal, intellectual Soul ; but somewhat else was to be reached after, more suitable to such a Nature, and such a State ; and therefore these temporal Benefits, though they were of use for the State of this Life, were not of so true a Value as ordinarily Men thought ; and yet for all this, even the Wisest and most perspicacious Men were in the dark, and knew not how with any certainty to frame to themselves an Idea of the State of a separated Soul, or wherein its Happiness consists, or how it was to be certainly attained. And although the more Mercurial and Poetical Wits ran out into a Thousand Fancies of *Elysian* Fields, of the Migration of Souls, of the various Periods and Perambulations of the Soul ; yet the more Judicious, though satisfied in the Opinion of the Immortality of the Soul, yet were not satisfied with these uncertain and conjectural Suppositions touching the manner of its future State and Condition.

Upon

Upon all these Accounts, the Divine Wisdom and Goodness took another and more effectual, and yet a most rational Means, highly suitable to the Nature and Exigence of Mankind, to retain him and reduce him to the true and just Position of his Soul in relation to the Almighty, and consequently to Happiness and Blessedness,

C H A P. XI.

Touching the Second Means of Conversion of the Soul to God, namely Divine Revelation.

I Come now to that other great Means of the true Conversion of the Soul to God, and placing it in its true and right position, in relation to him; namely *Divine Revelation.*

And although in respect of the manner of the Discovery, this Means is Divine and Supernatural, yet we shall hereafter see that it is not improperly ranked among those Means that I call rational, because when discovered, it bears a high Congruity to true Reason, and the Faculties of the Reasonable Soul of Man; And because the