

THE ^{8756 a}
WONDERS
 OF THE
LOAD-STONE
 OR,
The LOAD-STONE
 newly reduct into a
 Divine and Morall
 Vse.

BY
SAMUEL WARD,
 of Ipswich. B. D. *R*

*If men be silent. Stones will shew thy praise,
 And Iron, hearts of men to thee will raise.*

LONDON,
 Printed by E. P. for PETER
 COLE, and are to be sold at
 his shop, at the signe of the glove
 and Lyon in Cornhill, o-
 ver against the Conduit.

1640.

MAGNETICA MAGNALIA

The Wonders of the Load-stone

or

The load-stone newly reduc't
into a divine and morall vse

Magnetis reductorium theologicum tropologicum

By Samuel Ward, of Ipswich. B.D. (1572-1643)

*If men be silent, Stones will shew thy praise,
And Iron, hearts of men to thee will raise.*

London: Peter Cole, 1640

To the most Excellent Majesty of the Royall CHARLES,
&c.

O KING live for ever, and be graciously pleased to take in good part this little Stone, and this little Booke, which is an *Interpreter* of the Vertues thereof. A Stone if your Majesty regards the price, to bee lesse esteemed then the meanest *Gem*. But if you respect its use and profit in the *Arte of Navigation* and *Dyalling*, yea and in *Divinity* it selfe; it is not to be counted deare, though in comparison of the most precious *Diamond*.

If the quantity of it be considered, it scarce exceeds a little clodd of Earth: But if we consider the respects it hath to the *Arctick* and *Antartick* poles to the *Tropick* circles and the *Aequinoctiall*, then it equalls the *Terrestriall Globe*, hereupon it was deservedly called by the name *Terrella*, as *Gilbert* the founder of this *Magnetick* discipline hath termed it; If wee looke upon its outward shew and beauty, there is no smoothnes, no brightnesse in it, as in Pearles, it hath no splendour, no transparency, as other precious stones: therefore by *Claudian* it is cal'd *Decolor* ill coloured. And by *Berchorius*, *ferrugineus* of the color of rusty Iron, but if the inward force and vertue of it be considered, it doth exceedingly surpasse the most precious stones, for which cause by ancient *Grecians* called it *herakleis* [Greek letters], strong or as famous amongst stones, as *Hercules* was amongst men. By the latter *Gretians* it was termed *thaumaturgos* [Greek letters], *mirificus*, a stone that doth wonders for it is enrich'd by nature with wonderful and secret endowments; It produceth admirable effects, it cures the *Gout*,

Cramp, and *Head-ach*, if we give credit to *Morbodeus* and *Pictorius*, who hath made a Comment upon him, unto which the same Author adds, that it makes such as possesse it Eloquent and acceptable to *Princes*, *O me felicem, si vera diceret*, O happy me if that he speake the truth.

By your Majesties good leave, I dare promise this with good assurance, that if your Majesty alone were the possessor of it, it would easily make you the *Monarch* of the whole world, for to them that passe the Seas, this stone is another *Neptune*, and most faithfull conductor to the heavens, and to them that travell by land another *Mercurie*, a most certaine guide in all journeyes, especially because it is the most powerfull ruler of the Iron generation, which easily subjects all other mettals, and in that respect also, it is the most excellent patterne and lively Embleme of your most admirable Monarchicall and mild Government, for this was always my constant and undoubted opinion, this I alwaies thought with the greatest Politicians and Divines, and openly professed it before all men, that an hereditary Monarchy (such as this is, under which it was my happy lot to draw my vitall breath, to enjoy all sorts of blessings, and to live in all godly conversation and tranquillity), is by many degrees the most profitable, and most praise-worthy of all formes of Government, which are any where *used*, or that can be imagined; unto this Monarchicall Estate I have always wished well, as he knoweth who searcheth my heart and reynes. Furthermore it is approved by the consent of all Writers, and by the Mottoes of many Emperours, that a Magneticke manner of Governing is most safe, most acceptable, and most commodious, both for *Princes* and Subjects, for as

suger, (according to the testimony of *Fernelius*) doth the very same things, and all in a better and sweeter manner then honey doth, so a Magnetick affection doth effect more then slavish terrour, and a filiall love of subjects, is better then servile feare.

Behold how the *Loadstone* subdues to it selfe all kind of Iron, which otherwise is scarce wrought upon, by files, hammers, and fiers, it is done, not by force of Armes, but by helpe of love. So the Iron is held in a dutiful subjection, being united together by the mutuall bonds of friendship; in like sort let the people see and consider with me how the Iron dust, that confused multitude, growes together into one body, under the *Loadstone*, as it were their King, how it stands still with a kind of quaking affrightment, and doth cover it in the forme of a shield, it doth compasse about the *Loadstone*, after the manner of a Guard, it doth yeeld sustenance and service unto it, as the Bees doe to their King or Master Bee, which is without a sting; a cleare and illustrious *Hieroglyphicke*, of Christs Dominion over those that are his, a Type whereof he long since exhibited in *David* unto whom he gave a name derived from love, of whom that which is singular and rarely befalleth Princes, is recorded, that all which the King did, seemed good in the eyes of all the people; the King of Kings grant that our people may universally obey their King, the Magistrate, and Prelates, with such readinesse of will, that they strive among themselves by mutuall emulation, how one may goe before, and excell the other in performing the due Offices of subjects: the same gracious God grant that your Majesties Empire may be to your enemies and adversaries adamantine, but Magnetick to your subjects and friends, and that your

Majestie may be graciously pleased to favour him, who if by Art or hap, he had found that Stone, which they commonly call the *Philosophers Stone*, would have presented it with the like inclination and alacrity, as he doth most humbly and willingly present, and dedicate this Loadstone, together with this short Commentary upon it, which indeed of right and desert is due unto your Highnesse; for to whose service should hee consecrate this dear *Loadstone*, but to his dearest Sovereign. This *Loadstone*, a Stone of great vertue, but to a great and vertuous King, this Sea *Neptune* or Guide; but to the Lord of the Seas which compasse so many Islands, this powerfull and mild Ruler of Iron but to the most Mightie and Clement King; so doth he professe, who wished unto your Majestie the celebration of a hundred birth-dayes in this world, and one joyfull never ending day in the world to come, which shall ever be the prayer of him who is, of

Christs Ministers the least, but

Your Majesties most loving

faithfull and obedient subject:

S. W.

Crollius, p.
 77. Plane
 tis.

1 Lead to
 Saturne,



2 Tin to
 Iupiter,



3 Iron to
 Mars, ♂

4 Gold to
 the Sun,



5 Brasse
 to Venus,



6 Quicke
 silver to
 Mercury,



7 Silver to
 the Moone,



Clemens

Alex. p. 176.

Edit. Grotii.

A
 Preface to the Reader
 wherein is contained the Scope
 and Argument of the
 following Treatise.

The *Chymists* doe make equall in number, and assigne those seaven Mettals that are in the bowels of the earth, to so many *Planets* that are in the *Orbes* of heaven; he *Loadstone* not regarding the most excellent of these, and universally neglecting other materiall substances, doth draw onely iron unto it, in whose friendship as it were, and serviceable company to attend upon it, it doth much delight. Such is the condition of Bookes, of which though there be an innumerable company that abound everywhere, yet every one hath its *Magneticke* Genius, fitted to the disposition of the Reader, whereby it doth allure unto it, the eyes and hearts of many, and being allured, doth in a manner bewitch them, neither doth every ones affection or phantasie draw him with lesse force then the *Loadstone* doth Iron.

If thou beest a *Philosopher*, the wonders of the *Loadstone*, than which there is nothing found more pleasant or excellent in the whole *Theater* of nature, will draw thee hither. If thou beest a *Christian*, Christ will draw thee hither, as also his graces engraven in a lively manner upon the *Loadstone* by the finger of God. If thou beest a *Divine*, many places of Scripture seemingly repugnant, that are briefly illustrated, will draw thee hither, as also those knotty School doubts, which are resolved by the way. If thou beest a *Poet*, this whole Booke is a kind of *Poem*. If a *Rhetorician*, here thou hast a continued Allegorie,

and *Philosophy* besides, wayting upon Divinity, yeelding light unto it; one while as it becommeth an humble handmaid, another while as a modest Gentleman Vsher, in which particular I have followed *Dion*, not the Historian, but that Orator which was most deare unto *Trajan*, and for his eloquence surnamed *Chrysostome*, or golden-mouth, I have also imitated, the skill of Husbandmen, who graffe fruitfull branches of a good kind, upon wild plants, that of barren and bitter, they may become fruitfull and sweet; Here thou hast a *Chria*, or an exercise of *Rhethoricke* most effectually to teach, move, and delight, which had his name imposed, from the use and profit thereof. Now this *Chria* (as *Vosius Leopard*, and others describe it) is not a painted or feigned, but a lively Embleme, where either the person is resembled to the thing, or somewhat is done and placed before the eyes of the body, which may more speedily penetrate the sharpe sight of the mind, more strongly move the affections, and more faithfully sticke to the memory, which kind of cunning, or artificiall skill, the Prophets both of the Old and New Testament have often used, whereby they might more deeply imprint, their Prophecies in the eyes of their Auditors. So *Agabus* held it not sufficient to foretell the bonds of *Paul*, but he bound himselfe also with Paul's Girdle; nor did the Lord Iesus hold it sufficient, to be the teacher and pattern of humility, but he plac't also a little Infant in the midst of the Apostles, in a most high place, whereby he might point out unto them, that he should be the greatest among them, which endeavoured to be the least; moreover at the last, hee himselfe also being clothed, after the fashion of a servant, did wash their feet with water, and wiped them with a linnen cloth that he might herby leave this vertue, which is necessary for

all, though least acceptable, most chiefly recommended to all his servants; for though the eares are rightly tearmed by *Fabulists*, the senses of *Minerva*, or of wisdom, or instruction, yet doe those things more slowly stirre up the mind, which come to be knowne by their windings and turnings, then those which doe presently incurre to it by the windowes of the eyes; where more in briefe, thou art to be intreated at the very first, to procure unto thy selfe a stone, which is of great vertue, or to goe unto some one that hath such a stone in his possession, whereby thou maiest be both a diligent spectator, and also a benevolent Reader. Vnlesse thou be both, both of us shall be frustrated of our ends, thou of thy profit and pleasure in reading, I of my scope and labour in writing; for here are divers experiments, of which if thou beest not an Eye witness, they shall not loose onely all their grace, but also thy beliefe, and their end.

But if thou professest thy selfe among *Criticks*, such as are curious about matter, and manner of stile, I would have thee consider, that one thing of *Plinie*, that it is not lawfull to garnish a Diamond. The *Loadstone* is of the like condition, not onely for hardnesse, as very scarcely admitting a penne of steele, as also for the innate vertue, which refuseth and disdaineth all borrowed ornaments.

To conclude, whosoever thou art, whom either the novelty or utility of the subject, shall draw hither, if thou receive the least delight, or profit this shall be to him a sufficient reward for his labour, who never presumed to expect for himselfe, or his meditations, any better lot or lucke, then happeneth to the *Loadstone*, that it should be of great use, but of little esteeme and reputation with many, nor did he for any other respect, then somewhat to

please thee, and much to profit thee, endeavour according to his abilitie, at spare houres, to mingle Divine things with *Philosophicall*, Morall with Divine, and profitable with pleasant; *And this he was desirous to let thee understand*, Who is,

Thine in the Lord Jesus,
who is all Loadstone and
the most excellent.

S. W.

TO THE READER

Christian Reader,

The Scripture discommends that servant who hid his Talent and exercised it not, and indeed our time being but short, yet precious, must not be negligently let slip. We are not onely borne for our selves, every man must labour to doe some good to the Country and Commonwealth wherein he lives, We must be accomptable for our times of leasure when we are freed from other more serious affaires, *Tam otii quam negotii ratio habenda est* [both leisure and business must be accounted for], Therefore in the late long vacation I was willing to imploy my selfe about the translation of this following Discourse, which I thought fit and worthy to be presented to the viewes of our English subjects, having already received a gracious approbation from his Royall Majestie. And further I was induced to undertake this worke that the divine applications contained therein might be known to all, as well as to Schollers, the meaner sort having more need of sensible *Hieroglyphiks*, and exemplary helps, to accomplish their salvations, then the wise and great *Rabbis*, againe, I had an ayme herein, that ignorant Mariners who have onely gained a piece of the use of the *Loadstone* by a practicall observation, that they might sayle in safety, might now by the knowledge of this booke, when they looke on their Compasse, find out a way by applying to their owne hearts, the admirable contemplations contained therein, to steere their owne soules to the haven of heaven, as well as their shippes to the harbour. Besides the Authour, whom I doe highly honour for his integrity of life, and eminency of learning, of whom I would speake more, but that I will not offend his humility and modesty,

I say the Authour himselfe, who hath a commanding power in me, did request me to undertake this taske, and I am glad, if my Pensill hath in some measure, taken out to the life so curious a *Prototype*, howsoever (Courtious and Christian Reader) I have resolved to venture upon thy favourable acceptance, and to desire thee to interpret this interpretation to the best, in hope of which I remaine,

Thine to my power, Harb. Grimeston.

CHAP. 1.

Concerning the use of the Loadstone, unknowne in former ages, discovered in these latter times.

The Learned and unlearned have seene the *Loadstone*, and tooke it into their hands, many ages agoe; yea as I may say, from the very beginning of the world, the vulgar and meaner sort of people perceived not without amazement, the Vertue which it hath to draw Iron unto it, and lift it up. The Philosophers disputed subtilly about the forme thereof, and vehemently contended among themselves about this, whether it had a Soule or no: [*Arist. lib. 1. de anima. Thales, Scaliger, Gilbertus, Plinius, Claudianus, Orpheus, Lucretius.*] Both Historians and Poets have proclaimed the mysticall and wonderfull nature, the secret and hidden qualities thereof; yet mingling truth with falshood, and adding to their discourses diverse vaine figments of their owne, so that of one and the same stone, [*Ludovic. Vives in Augustinum de Civitate Dei.*] through errors, they made two of a contrary nature; one they called *Theamedes*, from the Southerne point, another *Magnes* from the *Northerne*, but I pray to what good end or purpose, when in the meane time they were utterly ignorant of its turning toward the Pole: of its use in *Navigation*, and the Art of *Dyalling*, they not so much as dreaming darkly of these things? Surely the Lord of Nature, would have so many acute and Divine wits of *Philosophers* and *Theologues*, not to finde out, as yet, such an excellent invention, and so it lay hid altogether in the secret bosome of natures Majesty, and that for five thousand yeares and more, untill at length after the exhibiting of Christ to the world in the yeare of our Lord, one thousand three hundred or thereabouts. Almighty God of

his goodnesse taking compassion uopn Man-kind, did make Mortall men happie, declaring unto them by *Goiias Melphitanus*, the most usefull and beneficiall Instrument of the Mariners compasse, by the helpe and benefit of which wee doe now discover many remote lands, that were unknown heretofore, and so procure all kindes of Merchants wares. Wherefore that which is commonly spoken of *Aristotles* Booke of *Physicks*, wee may more justly applie to the *Load-stone*, dedouzon... me ek-dedomenon[Greek letters], that made publike it was, and yet not made known, because that men did not yet understand the secrets thereof.

Looke in what manner the Lord of the world, to whom belongs *the earth*, [*Ps. 124.1*] & *the fullnes therof*, did give the *Load-stone* unto the world; in the very same māner did he give the world it selfe, and all worldly things, to such as are great and worldly people: Heaven indeed he hath reserved for himself, & for his elect, both Angels & men, but the earth he hath given to the children of men in generall. Concerning possessions & Titles, Lawyers plead in their Courts, as Divines dispute in their Scholes, concerning the right and Lordship thereof, whether unregenerate persons, since *Adams* fall, have any right to these earthly things; as also whether this Right be grounded upon Grace or Nature; whether it holds good in Gods *Law* Court, or only in mans: Let these controversies bee at an end for me; Let the ungodly (if God so please) hold and enjoy their large patrimonies; let worldlings keep to themselves their vaine worldly wealth, so that this bee out of all doubt and question, that the saving, and profitable use of such things pertaines onely to them that are good, in the eyes of the Lord, who by Christ, have re-

covered that, which was lost and forfeited by sinne. And this I suppose to have beene the Apostles meaning in that briefe Epitome of our *Magna Charta*, the large charter of Christians, [*1 Cor. 3. 21, 22, 23*] where he doth accurately and particularly rehearse, that ample and royall privilege of the faithfull, excluding all Infidels or unbelievers: *All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come*; All, I say are yours, yours onely, as touching the true spirituall and Heavenly use of the same, *and yee are Christs, and Christ is Gods*: So then this good blessing and gift of GOD, is proper onely to those that are good, which gift the royall Preacher doth praise so much, [*Eccl. 5:19. and 2:24, 26*] and doth also make opposite to it, vanity, disease, disquietnesse, vexation of spirit, and that toylsome occupation of gathering and heaping up riches, which he notes to be the portion of sinners, & impos'd as a punishment upon them by God, of which he doth else-where complaine: *Wherefore is there a price in the hand of a foole? Seeing he hath no heart or mind* that is to say, to receiv'e any profit thereby, or to make any good use of it? Wherefore have wretched Euclio's or Misers, the Usurie of much Money, and the right use but of little?

Wherefore is unmeasurable Wealth confer'd on the Covetous, which are as greedy as TANTALUS is said to have beene, they being such sparing Distributers of it, and doe abstaine from their Wealth, as if that it were sacred and forbidden to bee touched. So likewise, wherefore have the Prodigall, and wastfull spenders of their Substance, such plentifull meanes, which they to the destruction of their bodies and Soules, doe abuse and consume in Gaming

and Riotous living? Wherefore have wicked men such excellent endowments enriching their mindes, quick understandings, stedfast memories, happy and fine wits, whereby they doe service to Satan and their own lusts? which S. *Augustine* did so lamentably bewaile in his Scholer *Licentius*, a learned and Noble young-man. Wherefore hath God infus'd into their hearts the habits of graces, wherefore hath hee with a Liberall hand, committed these heavenly talents unto their trust, if they shall be wrapt up in Napkins, and being wrapt up be hid and perish, unlesse that over and above, he shall adde unto these another Grace, whereby they may stirre up these graces received; and set them forth to be seene of others, and exercise themselves in them, to the glory of God the giver of all grace, and to the profit of their friends and neighbours.

*Vile latens virtus: quid enim submersa tenebris,
Proderit obscuro veluti sine remige puppis,
Vel Lyra, quae reticet, vel qui non tenditur arcus.*

The vertue that lyes hid is poore and vile,
In darkenesse drown'd, what profits it the while?
A ship without a guide, to th'Sea that's sent,
A Harpe not sounding, or a bow unbent,
What profit these?

Man is like Iron, saith one, [*A. Gell. Plut.*]. if you use it, it will be bright; if you doe not, it will be rustie and corrupt, [illegible Greek letters], it is not the having, but the using of Bookes, is the meanes to get learning, saith *Plutarch*, so may one say of riches.

Quo mihi divitias, queis non concedituruti?

Vel mihi da clavem, vel mihi tolle seram.

[Horat.]

What good have I, of goods not us'd I say?

Give me the Key, or take the Lock away.

[Anon.]

Chap. 2.

*Concerning diverse uses of the Loadstone,
and which is the most excellent.*

As there is a manifold & multifarious use to be made of all things in general, so of every thing in particular, and a great deal of profit that cometh thereby. Yet for the most part that is the least use to be esteemed of, & to be reckoned in the last and lowest place, which is obvious to the eyes of the beholders, at the very first sight, is presently discovered, and doth as it were, of its own accord offer itself to be discerned.

The next and middlemost is that which is perceived by him that looks into things more fully, who layeth the object naked before his eyes, and uncovers it, as if a man should unbark a Tree.

The best and most excellent use which should be of highest esteem, is that which is made manifest with labor, by him that doth consideratively weigh all businesses, and piercing through the very marrow of the matter, brings all things to examination deliberately, yet frequently, when he hath taken great pains in his Study, [Pers.] after that

he hath beaten his Desk, and bitten his nayles, as he saith, after that he hath poured forth his prayers to the God of heaven, and hath laboriously spent much time in searching the gold Mines of Nature.

Now that I may give light to what I have said by example; children and women, even by the secret instinct of Nature, doe use herbs for to smell to, and to look upon. The Apothecaries by the help of Art, and experience, do use the same for the nourishment of bodies, and for cure of diseases. Divines having the Spirit of God for their guide, and Christ for their Teacher, who described God's providence in a lively manner by the example of Lilies, I say, Divines make use of them, to inform men's understandings, and to instruct them in heavenly things; this very thing is more clearly seen in the holy Scripture, whereof although there be but one sense, yet hath it a threefold use; the first is literal, which is apparent in the outside of the History, the second *Tropological*, which serves for information of manners, the third, *Anagogical*, which doth elevate, the mind to spiritual and heavenly things.

But above all, this is most clearely seen in the *Loadstone*, the less considerable use of it, is known to common people of the meanest capacity: It was first found out by one *Nicander* a Herdsman of Magnesia, [Pliny] when as he fed his Cattle, he observed that the point of his Pastoral staff, and the Hobnails of his shoes, did stick in a piece of ground where *Loadstones* were, so that he could hardly get off, but that use is of great account and more excellent, whilst by the help and direction thereof, they understand to motions and progress of starres, they measure the precious minutes of time, they direct the

course of ships, and arrive at the Havens, where they would be. Further the use that is most excellent of all other is, that which (God willing) I shall recommend in that which followeth, to Christians, and especially to Divines, unto whom it is given of God, for to know and perceive the mysteries of the Kingdome of heaven, and this I trust I shall doe, by raising and stirring up their soules, to a more manifest knowledge of Christ, and to a sweeter meditation of his Divine grace, through the pleasing Contemplation of this marvelous Stone, and by an explication of the hidden properties and operations of it, which I hope shall not be unacceptable: Surely this is the principal and chiefest end of the creatures, that they should be as ladders and wings, wherewith our souls going up, and flying above the thickets and dung-hills of this world, may ascend up to heaven more easily, and come with speed to God their Creator, and indeed God hath engraven some excellency, upon things, that are of the meanest esteem, some greatness on things that are reputed least, and some visible foot-steps, of his invisible wisdom and power, on things that are supposed most obscure, he hath imprinted in the *Loadstone*, I dare boldly say, a lively representation of himself, a remarkable demonstration of his power, a clear character of his grace.

Nature hath been nowhere more laborious, then in the *Loadstone*, said that undefatigable Searcher of the Nature of things, and most diligent discoverer of Antiquity.[Pliny] Either he would have said, or else should have said besides, that nature hath been nowhere more miraculous and munificent, nowhere more mystical and ingenious, no not in Pearls & precious stones in whose can-

dour and splendour, natures Deity lieth hid, after a sort, which shines and glistereth in the sooty colour and blackness in this Stone. Many makes Idols of those Gems, by loving them too much, and so they are Teachers of Vanities and Lyes, as the Prophet speaks; but this stone though dumb, is a master to teach us, both verity and virtue, in many particulars.

CHAP. 3.

Of the benefit we have by the use of the Loadstone, that shewes us the North, and a comparison of it with Christ.

Before that the virtue of the *Loadstone*, (that showeth the North) was revealed unto Mariners, it cannot be spoken, with what uncertain wanderings men were driven about, following doubtful conjectures; how they did indirectly float here and there, rather than sail the right way: indeed, when the weather was fair, when either the Sunne or stars gave their light, they crept about the coasts of the earth, sometimes by the help of lights set in high places, for their direction, sometimes by the help of Towers and Trees, not far from the shore, yet not without incredible anxiety of mind and great danger of shipwreck; but if the heavens were cloudy, if the stars and Sun were withdrawn out of sight, and especially a tempest drawing on, they knew not whether to turne themselves, or whither to go, with what joy then shall we think that they were filled in every part, with what gladness may we suppose, that they did triumph, when first this *Magneticke Neptune* became the guide of their way, which shewing unto them the path they should trace, through quicksands and rocks, they

might discern and distinguish, even in the darkest night, and most cloudy sky, the several angles of the North, and the South, the East and the West, and might most certainly judge in what coasts of the world, in what Latitude, yea, and wanting but a little, in what Longitude of places they were, as also into what parts of the earth, and into what Ports they directed the course of their shipping.

Lastly by the Divine benefit of this *Mercury* or Guide, it came to passe, that they not staying for the pleasant gales of the Western wind, did fearlesly hoist up their sails, and went beyond the Pillars of *Hercules*, then those Lands, Continents, Nations and Merchants wares, which lay hid, as altogether unknown, were discovered by us, and often found out, and at length the whole Circumference of this terrestrial Globe, was in our memory several times sailed about by *Francis Drake*, *Thomas Cavendish*, and other noble spirits, which thing in former times, as it was thought impossible, so it was never heard of.

Before that the light of the Gospel was revealed unto men, God suffered all people, in the Generations past, [Acts 14:16] to wander in their own ways, having their cogitations darkened and estranged from the life of God, by reason of the ignorance and vanity of mind that was in them, [Eph 4:18] for Philosophy doth but deceive the children and Scholars she brings up, and vouchsafeth to be their companion and guide of their way in prosperity only, but vanishing as a blazing star or lightning, in the time of adversity and perplexity, she forsakes them in the shadow of death, and leaves them destitute of comfort. If it assuage their maladies at any time, it never cures them. If it draw a skin perchance on their scars, notwithstanding it heals not within, *Christ* alone, who is the Light

of the world, (the Way, the Life, and the Truth,) delivers those that are his, from wandering and wavering, he leads them into all truth, reveals unto them, the mysteries of salvation, lays open the secrets of the old Testament, he alone replenisheth his servants with joy and peace, that surpasseth all understanding, when they are in tribulations & imprisonments, when they are tormented with fires & racks; he alone brings immortality to light, where-with he comforts his own people in the point of death, he alone by the lightsome Lantern of his word, directeth their goings, and their feet in all his ways, to which they should have well done, if they had taken heed, as unto a light that shineth in a dark place, until the day dawne, [*2 Pet. 1*] and the daystar should arise in their hearts [*2 Thes. 2*] but because they received not the love of the Truth, that they might be saved, therefore God sent them strong delusions, that they should believe lies, old wives tales, and foolish dreams of Monks. And lastly, that taking rotten Traditions, leaden Legends, for Oracles of faith, and the blind leading the blind, they should fall again into the bottomless pit of errors, wherein the whole world lay drowned, for some hundreds of years, until again it pleased the Father of mercies, almost in the same passage of time, wherein he shewed the use of the *Loadstone*, to restore the light of his Gospel, to dispel the mists of Popery, to discover the deceits of Antichrist, to reform his Church upon earth, and in conclusion to kindle again the light of his Word, which we do with all humble reverence, beseech him again, and again, to conserve unextinguished until his glorious coming to Judgment.

CHAP. 4.

Of divers names by which the Load-stone is called, and how that every one of them may most conveniently be applied unto Christ.

—Non sum,

Tam lapis, ut lapidi numen inesse putem.

[illegible Greek in margin]

Let all men know, I am not such a one,
As thinke there is a Godhead in a stone.

I am not so sencelesse, as that I should ascribe Divine honour unto a Stone, or think or speake of it more then it becoms me, or more then ought to be spoken, much lesse that I should make an equall comparison betweene a vile Stone and the Lord of life. Yet I see no impediment, but that I may liken the one to the other in some respects: Especially, because the Lord himselfe doth not disdain to denominate himselfe a Corner-stone, and those that are his, the living Stones of a Temple.

Now that which happens to Heroicall spirits, and men that are famous for vertuous Acts, that they obtaine diverse titles for increase of honour; because of their divers Dignities, and for their excellent sayings and deeds, the like happens unto the *Load-stone*, because of its many and notable vertues and wondrous effects, that so it might be honoured and adorn'd with divers names, of which there is none, that may not be applied to Christ by a kind of excellency, and more aptly, then to the *Load-stone* it selfe. That name which is peculiar to the English and Dutch, was impos'd upon it, by reason of Leading,

directing, and shewing the way; neither can any one justly doubt, but that this stone was termed a *Loadstone*, *quasi Leadstone*, which name is agreeable to none more appositely then to Christ, who is the way, and guide of the way; who is the Leadstarre that directeth and leadeth his chosen to the Haven of Heaven.

Among names of the second Ranke, it was also called *Magnes*, because of the great force and vertue of it, and the name Herakleis, [Greek letters], *Herculean*, because of the strength thereof, was famillar especially among the ancient *Grecians*, as also the name, [Hebrew letters; *Shether*] among the Hebrewes, a *Retinendo*, because of its retayning and holding of things. [John 10:28] Now Christ is the true and onely Hercules, the Almighty which draws unto him all things: Hee alone is so strong, that hee overcomes that strong one the Divell, He delivers his Servants by strong hand, and frees them from bondage; Out of whose hands no man doth pluck, or is able to pluck them.

The name Adamas [Greek letters] or Aymant, which is usuall among the *Grecians* or *French* may be put in the third place. This Stone being so called from its invincible hardnes, for it scarce feeles a *Sawe* [Or *File*] or suffers any diminution thereby. And as Christ is a *Load stone* to such as disagree, and a corner-stone to such as be asunder or at variance; So to his enemies or those that wrestle against him, He is an unconquerable Adamant (both which we read in the Encomiums, or prayses of *Athanasius*) I say he is an unconquered Adamant: No force and assaults of enemies, no not the raging fury of Satan, that roaring Lion and red Dragon, nor the gates of Hell can be able to prevaile against him.

The last name is *Siderites*, which it hath obtain'd from the Iron its owne naturall Brother, bred up together in the same Bowells of their Mother Earth. For Iron is both an object, in drawing of which it delighteth, and a *Medium*, a meanes or Instrument whose attendance in drawing, it doth as it were rejoyce to have. In both respects, It is a wonder how Artificially and to the Life it expresseth and imitates Christ, who imbraceth us poore meane men, with Brotherly love, neither doth he refuse nor is ashamed to call us Brethren. Now as I shall explaine these severall things one by one, and something more at large; no man I suppose, will be so dainty, or so averse from these pleasanter Studies, that they shall be unto him, any occasion of distast or disdain. No man I thinke will be so Atheologicall or void of Divinity, as to make the *Load-stone* a Stone of offence

CHAP. 5.

Of the Load-stones elevating Vertue.

AS all other heavie things, so Iron of its owne Nature goes downe-wards. This, as the eldest Sonne of the Earth, and principall in her Love, tends with a wonderfull and vehement desire, to the Center thereof, as to his Mothers bosome. So that without violence or Miracle, it never ascends to the Aire, nor mounts to places above. Yet not withstanding, such is the marvelous Vertue of this wonder working Stone, that giving to the Iron but a light touch, and having once affected it, with its love, It presently forsake its common Mother, hastens to the *Load-stone* with a Swift violent course, and with all possible endeavour, being ready to imbrace it, in the most loving

manner that may be. But if it be detain'd by force of hands or held backe by a string that it cannot touch it; then as it were most vehemently longing to come to it it moves over against it, I have seene (neither did I see it without astonishment) a needle raised up by the *Loadstone* hanging in the ayre; against its owne nature, lifting up the point thereof towards the *Loadstone*, that was plac't above it. I have seene the same needle being artificially plac't upon a brasen Tablet, in the surface of water, swimming over to the *Loadstone* without the helpe of a corke, from one side of a cauldron to another, and flying up to it.

As I seriously considered these *Magneticke* miracles, and wonderfull works of God; that came to my mind, which is recorded in sacred Scripture, about the Axe that through negligence fell downe to the bottome of the River, yet at the Prophets command, came out of the deepe, and swimm'd up, As also that so *Elisha* forsaking his Oxen, his Plough, his friends and all that hee had, and following *Elias* without any delay, as his Guide and companion, in a way to him as yet unknowne. As also that which is writ of *Peter* travelling on foot to his Lord on the waves of the Sea. He that can hardly beleeve these histories, but leavs them to be beleev'd of Jewes and others, let him now take notice of these things, which upon experience, I speake of the *Loadstone*, let him give credence to me without taking my oath, or at least believe his owne eyes, *Magna sui faciunt, per Leviora fidem*, Great workes make *Affidavit* for themselves, by those that are lesse. They are blessed, I doe not deny, who having not seene, doe beleeve; yet notwithstanding these sensible helpe of Faith, are not altogether to be despised, which after their

manner and measure, doe further and strengthen our Faith.

Now that some benefit may accrew unto us by these things, we must know that our soules ever since *Adams* fall are troubled with a wonderfull drowsinesse and lumpishnesse the very Heathen Poet crying out, *O curvae in terras animae, & caelestium inanes*, O soules of men bent to the earth, and voyd of heavenly things. Saint *Bernard* complayning, that our soules are become carnall, and in some sort turned into flesh; S. *Anselme*, likening them to a bird tyed to a ponderous stone, Saint *Augustine*, to a little Bee, so drowned in abouance of honey, that it can by no meanes unwind or spread forth her wings: indeed the huge weight of the body lies heavily upon them, the cares of the world doe presse them downe, the lusts of the flesh doe ensnare them, the allurements of pleasures entangle them, who shall ease us of this burthen? who shall take away these loades, that we may clime up the ladder of *Jacob* with more speed and ease? Who shall give to us the wings of a Dove, that we may flye up to heaven with haste, and have our priviledged habitation there? Surely, he alone who in-fus'd into the *Loadstone* such vertue; Hee alone who drew to him *Mathew* from the Custome-house, *Zacheus* from the Tree, *Philip* from his Chariot, the Eunuch from the Court, that they might follow him by the odour of his Oyntments; Hee who in time to come, shall waken us, though dead in our graves, by the sound of his Trumpet, that as Eagles to a dead body, so we may be gathered to him. To conclude, Hee shall doe it, unto whom no man can ever come, but whom hee shall draw, by his great vertue, exceeding that of the *Loadstone*, Whilst that

by inspiring, Hee creates, and by creating inspires, or breaths into the will a new power, life, and vertue.

CHAP. 6.

Of the Load-stone communicating its Vertue, and Conveying it into the Iron.

Among the least flowers and precious Stones, there is none almost, which hath not received some excellent endowment from God, the bestower of all good things; which notwithstanding it hath received, with this limitation and condition, to reserve it, and to have it inherent in it selfe alone, but can very hardly communicate it, and transfuse it to other things of the same nature. If you put Mallowes to Roses, they take none of the Rosie colour, or smell therefrom: If you put a flint or pumice stone to a Sapphire or Emerald, they borrow no brightnesse thereby.

The Loadstone only inricht by nature, with a special priviledge, triumphs in this, that it can endow the Iron, which is placed by it, with its vertue and power to turne, and which you may more admire, it so endowes an Iron ring with this vertue, that being next another, it shall impart the same vertue to that, a second shall do it to a third, and so forward in a long rowe, and as yet, which goes almost beyond all belief, it doth not onely these things by apposition or the lightest touch, but also by passing over to it, as it were by a certaine Divine inspiration, onely with this difference, that in a quick passage, the Iron is possest with Vertue, more weakly, and slightly, and is endewed with a lesse power to turne, but if it stay for some longer time, it receives a greater Vertue, even

such as it may draw more strongly, abide in it the longer, and be more hardly lost? Therefore this one, this onely stone, among all other created things, is found worthy, not onely to shadow out, but also to represent to the life, the efficacy of the grace of Christ, and of his holy Spirit:

Though skill in Arts, and Sciences, and Languages, is not attained unto without hard labour, and long expence of time, yet Christ did in abundant manner, give his holy Spirit, and his manifold gifts unto the Apostles, onely by breathing upon them which they also conveighed over to their Brethren, as Philip to Nathanael, Paul to Timothy, in a continued course to the end of the World; and surely with lesse labour, not onely by imposition of hands, but also by the shadow of a Body, passing by, and by the Handkerchiefes of the absent. Saul falling by the way into the company of Prophets, was toucht a little for a while, with a Propheticall Spirit, But Elisha adhering diligently, and inseparably to the side of Elias, untill his ascent, was replenished with a more plentiful abundance of the Spirit, even to a miracle? Those suddaine prayers also, which we call Ejaculations, never returne from heaven unheard, but draw downe from thence some small portion of grace at the least: But if one with Moses, and Elias, should for many daies together watch, and continue, all night in fastings, and prayer, he should be moistned, and refreshed with a more copious measure of grace, as it were with a great shower.

CHAP. 7.

*Of the Loadstones attractive Vertue, and of Christ
his drawing of the Wisemen, Math. 2.*

Admirable truly is the Nature of some created things,
[*Vide Boskhierum. conc. 6.*] but the power of the creator
is allwaies greater, especially in that Stone

quem nomine Graii
Dixerunt Magneta, apis miro attrahit usu,
Quocunque objicitur ferum, tactumque quod illo est,
Ducit, et hoc itidem veluti Magnesia Causes.

The Stone which *Magnes* Greeks doe call,
A Stone most wondrous above all;
Which Iron draws, and that is much,
This Iron drawes other with a touch,
As Loadstones doe— [Aonius Palearius. Lib. 3.]

But is not Christ more to be admired then any Loadstone
whatsoever? who can deny it? for the Loadstone onely
drawes unto it, one thing, and that plac't over against it:
Now Christ drawes all things, as well those that are farre
distant, as those which are neere at hand; things that
have life, and things without life; things endued with rea-
son, and things void of reason; the Lodedstone onely
drawes Iron; Amber draweth strawes onely unto it.

What doth not Christ draw, whom doth he not draw unto
himselſe? All things were made by him, all things moving
in a circle, or compasse, as streames to their fountaines,

returne unto him: He is the Alpha, or the beginning producing: He is the Omega, or the end, reducing all things to himselfe.

When I shall be lifted up from the Earth, [*John 12*], I will draw all things unto me; So said he long agoe, speaking partly of his reproachfull exaltation upon the Crosse: partly of his triumphant ascending to heaven: when he was lifted up, and layd on the Crosse: He drew the Thiefe that was next unto him, and hanging as it were in a Balance hard by him, although he was heavy laden with a Talent and huge burthen of sinne.

He drew the Centurion at the same time [*Acts 9*], and some others who having seene so many demonstrative Miracles at his death, did give Testimony of an admired repentance, when they returned into the City, He drew to himselfe the Apostles, that forsooke him, and especial *Peter*, When he was exalted by his ascent into the Heavens: what thing, or whom, that were capable, did he not draw to himselfe? Hee drew *Saul* when he was cast downe from his horse, speaking to him from Heaven: presently after the Pentecost, He drew one while foure thousand, another while six thousand, At another time he drew some others that joyn'd themselves to the Apostles; And lastly having left Jerusalem he drew the whole Western part of the World: Oh the wonderfull power of the Crosse: Oh unspeakable glory of the Passion, in which there is, both the Tribunall of the Lord, and the Judgment of the World, and the power of him that was Crucified most evidently to be seene.

Thou Oh Lord, hast drawne all things unto thee; and when thou did'st stretch out thy hands all the day to a

people not beleiving, but contradicting thee, then the whole World besides, was sensible of thy praise-worthy Maiesty.

Thou didst, Oh Lord, draw all things unto thee; when in abomination of the Jewish wickednesse, the Elements unanimously pronounced one and the same sentence against them: when the lights of Heaven were darkned, when the day was turn'd into night, when the Earth also was shaken with unusuall quakings, and when every Creature denied the use of it selfe, to the ungodly: Oh Lord thou diddest draw all things unto thee, that what was covered in the Temple of *Judea*, in shadowed significations, the devotion of all Nations in every place might celebrate in a plenary, and plaine Sacrament, for now the order of the Levites is more glorious, and Sacred. The annoynting of *Priests* makes up one Kingdom of every Nation.

As the winde *Caecias*, drawes to it the Clouds; So Christ drew the people unto him, Somtimes one Nation, somtimes another: For as this winde alone, which is called *Caecias*, whereof *Plinie* writes, that it blowes betweene the South, and the East, contrary to the Nature of other Northerne winds, drives not away, but rather drawes the Clouds unto it: So Christ from every quarter, and every way doeth call, leade and draw all unto him, I will draw all things unto my selfe, saith he, and not onely so, but every thing that comes unto me I will not cast forth.

Our Saviour was glorious indeed, by the conversion of so many, and by drawing such a multitude of people unto him: but at this time, by his drawing of the Wisemen, and

their adoring of him, He is become more glorious then himselfe at other times: Oh my good Jesu, draw me also unto thy selfe; Convert me, and I shall be Converted, otherwise no man comes unto thee, unles thou, and the Father draw him.

The drawing of the Wisemen is more excellent, then the rest, in regard of the Scituation, or place where Christ was, and of his age, when he drew them unto him, and in respect of the Maiesty, Dignity, and multitude of those that were drawne.

First this drawing of the Wisemen is more excellent in regard of the Scituation, or place where Christ was, for indeed upon the Crosse he drew but one, one that was neere him, one that hang'd by him, one almost fastened to his side, fixt together with him: But now in his very Cradle, He drew the Wisemen, and in them whole Nations, dwelling almost in the extreame parts of the East; He drew them by one Starre, as it were with some trifle, to play withall, as if they had beene inticed to come, as Children are, by those things wherein they delight.

After his ascention into heaven, what wonder, that from the Throne of his glory, and the Right-hand of his Father, he drew so many, and draweth to this day: But now, that he should draw from the Stable; how full of astonishment is it?

Secondly this drawing of the Wisemen, is more excellent in respect of his Age: At another time, when he was come to Maturity, and convenient age; He drew to him Fishermen: But now being but an Infant, and as it were, but of one day upon the Earth: He drew unto him Priests, Phi-

losophers, and Kings: This was foretold long agoe; [Isaiah 8, 4] that before the Child should know his Father, or Mother, the riches of *Damascus*, and the spoyle of *Samaria*, should be taken away before the King of *Assyria*.

As when Hercules being in his Cradle kil'd (as they say) two Serpents, he was paradvantage, a more glorious Conqueror then he was, when being come to riper yeares, he vanquisht in the *Nemaeian* Forrest, a Lyon of huge bignesse: Or when in *Erimanthus* a Mountaine of *Arcadia*, he tooke a live, a terrible Boare, that wasted that Border: So Christ was more illustrious, when he drew to him Kings to adore him at his Cradle, where he was yet a little Child, Then when raining in Heaven, He drew first such as Paul, and afterward such as Constantine was.

Thirdly this drawing of the Wisemen is more excellent in respect of his Maiesty; He drew other persons when he had shewed many Miracles, and was still adding to the number of them, as the Earthquake, the Rending of Rocks, Darknesse throughout the whole World &c. Now He hath done a most wondrous work, being but an Infant, very tender, and not able to indure any hardnesse, crying as yet in his Cradle, and should not have been known, unlesse the Angells had made him manifest to the Shepherds; the Starr to the Gentiles, and his crying to Strangers behold here those Peeres, and great Kings of *Persia*, which otherwise would not confesse themselves to be men, are constrained to stand before him in a Stable, as it were in a Court: They are forc'd to appeare as upon a day appointed, by the Summons of a Star as it were an Apparitor, that they should as it were pleade their cause, and become Suppliant in a black

mourning habit: He drawes, he constraines them, whether they will or no: O Loadstone, O thou that drawest, I confesse thou art at this day truly to be admired.

Fourthly, The drawing of the Wisemen was more excellent in respect of their dignity that were drawne, at another time he drew but one Thiefe, or a murderer, the Centurion and some few others: Then after that, the common people promiscuously, But now he drawes persons of the highest quality, *Philosophers* and *Kings* of the East, they were none of the lowest ranke, they were at least the Embassadors of Kings, or Kings in their Embassadors, if so be we believe not that they were Kings in their owne persons.

Fiftly, the drawing of the Wisemen was more excellent in respect of the multitude that was drawne together with them; at other times he drew but a few, one, or two this day, tomorrow a thousand. But now out of his very Cradle he drew three Kingdoms together of the *Chaldaeans*, *Arabians*, and *Sabaeans*.

Nam totus componitur Orbis.
Regis ad exemplum—

For the whole world is ordered,
As by the Ruler it is led.

The common people with equall paces for the most part follow their Kings, Whether they be converted, averted, or perverted: what manner of Child think yee, shall this be? Assuredly, Assuredly, there is more then *Solomon* here. They came indeed from *Sheba* to *Solomon*, and brought him gifts, but when he was something aged, and such a

one as was well spoken of, for the Fame of his Wisedome. But it was a woman, that came, although a Queene (and one of the *Sibills* in the opinion of some) yet a woman. But now when Christ was but a Little Child; lying hid in a Stable, and compassed about with Straw, in the midst of two beasts, very Famous men Kings and Chiefe Rulers of sacred things, and Philosophers came with hast, from the furthest parts of the East; as it is probable, that they might know him.

This Child is not onely greater then *Solomon*, but now he is greater then himselfe: That is, greater in Glory being but a Child, then when he was come to mans estate, a Child he was and tooke our infirmities upon him, not through any weaknesse in him or necessity, but onely according to his owne pleasure and voluntarie dispensation; For he did all things both in Heaven and Earth whatsoever he would [*Psalme*], and whensoever he pleased.

So then, O Lord thou hast drawne all things unto thee; The whole East with the Kings thereof. Yea all Nations in these three men, whom Saint *Chrysostome* calls [Hom. 7 in Math.] the Progenitours of the Church, whom wee also (not amisse as I suppose) doe terme the first fruits of the Gentiles, or the seed, or the first branches and flowers of the Church among the heathen.

CHAP. 8.

*Of the Load-stones attractive Vertue,
compared with the power of Ministers and Preachers
in converting Soules unto Christ.*

If a free choise in asking whatsoever he pleased were granted to any Christian, especially, to a Minister of Gods word; as it was granted heretofore unto *Solomon* when he had offered a Thousand burnt offerings in *Gibeon*. What thinke you, ought to be principall and chiefest of his desires, but that he should receive from God a large portion of that attractive and *Load-stone-like* Vertue: which in times past he imparted to Peter and Paul, and to the rest of the Apostles, whom he made Fishers of men, by whose helpe he drew to him the world, & converted it. For what can be more acceptable to an Emperour then that he should save many Citizens, and bring many enemies into Captivity? What is more acceptable to a Fisher-man, then that he should draw from the Sea to the shoare, and include in his Net, a great Multitude of Fishes.

There is a common report and opinion, which is strongly maintained amongst the Vulgar, concerning the Fatt of an Osprey, that there is such vertue in it, that all the Fishes in a Poole will Swimme to it, and turne their bellies upwards: And, as it were halfe a sleepe, will suffer themselves to be easily taken and handled: which if it were true, how diligently would Fishers inquire for it, and at how great a price would they purchase it? But Christ is not onely able, but also useth to furnish his Ministers with that power, & to endue them with that drawing vertue, whereby they may bring backe to him his wandering Sheepe, that they may gaine straying Soules,

and save themselves and those that hear them. That they may keepe the Flock committed unto them in the Faith and Sheep-fould of Christ. Which gift, to whomsoever it is granted, what greater thing should they desire for themselves, [*Or, what may they better emulate in others. or what may they better envy others?*]

CHAP. 9.

Concerning the Load-stones neglecting of Silver & Gold, but uniting Iron unto it selfe, compared with Christ passing by the Angels, as not regarding them, but electing men.

Gold and Silver, what are they else, but the Monarchs of this Sublunary world, commanding the rest of all the Mettalls after the fashion of King and Queene, whose companions and Peeres, are those Stones which are called precious? Brasse and Tynne are of an inferiour Ranke, as it were of the order of Knight-hood. But Lead and Iron are the meere vulgar sort. With that an unreasonable love of Gold and Silver doe men burne? And how much are precious stones esteemed with Princes and great ones? Gemmes and Peares, in what honour and estimation are they held? For they have their Splendour as the rest of the Mettalls, whereby they may allure the eyes of beholders and bewitch their minds.

Iron, in the meane time, because it hath noe bright Colour, and is of little estimation, is disregarded by all in comparison of all other Metalls, and is every where sold for little, it is troden in every place almost under feet, and hath but the lowest place and rank, amongst all those

Metals all which notwithstanding, the *Loadstone* altogether despising and counting as nothing, the other Mettals which are so bright and excellent in their owne nature, hath made choise of the Iron above them all; which it drawes unto it with a violent and greedy affection, which it imbraceth with a strait bond of love, whose company and union it onely desires, of whose friendship and neighbour-hood, it is wondrously glad, of whose fellow-ship and service it doth perpetually make use, and as counting it an honour, would be term'd by the name of Siderites which is deriv'd from the Iron.

You which admire this excellent sympathie, cast your eyes, upon the love of God towards man, and upon our Election: the Angels that fell likewise, if they be compared to us poore men, what wonderfully glorious creatures are they, what noble Spirits, whose knowledge how many degrees goes it beyond our blindness? whose power, how farre doth it exceed our weakenes? whose honour & dignity, how much doth it surpasse our obscurity and meannes: But Christ our Lord, did not take on him the nature of these, but passing by them, as they lay in the Lake of sulphure & prison of hell, Hee elected us poore wormes, even dust and ashes, He lov'd us wretched creatures. He was made of a woman, bone of our bone, flesh of our flesh, Hee carryed up the human nature above the Cherubins & Seraphins, and made it to sit in the heavenly places, to be adored of Angels and Archangels. Hee hath adopted us, and made us the sonnes of God, that we should be heires, yea co-heires vvith him. Hee hath made us partakers of the Divine Nature, of grace and glorie. Who would not here crie out with Saint *Chrysostome*, dia ten kleiou hemas philanthropian,

[Greek letters] &c. Behold the love of our Lord toward mankind, doe not thinke this to be a thing of small moment or value, it being indeed a thing to be wondred at, and full of astonish, And I taking this often into my consideration, do conceive and imagine great matters, as touching mankind. Doe you also my brethren, see your calling, how that not many wise and mighty according to the flesh, [*1 Cor. 1.26*] not many sprung of illustrious Progeny, but God hath chosen the base and foolish things of the world, that he might confound the wise.

CHAP. 10.

*Of the Loadstones indifferency,
and of a Christians not respecting of persons.*

Behold further the indifferency and the not respecting of persons, which may be seene both in the *Loadstone*, and every true Christian; for the *Loadstone* doth acknowledge and draw Iron unto it, as well when it is shut up in a wooden chest, as in a golden casket, in a leaden sheath as in a silken scabberd. It is the Iron onely which it respects, it regards not the ornament, and cloathing of Iron, whatsoever it be. It is the Iron that it seekes, that it imbraceth, not the golden trappings or gilding with which it is covered about, wherefore brethren, let us be ashamed to have the Faith of our Lord Jesus Christ, the Lord of glory, with respect of persons, so that if one come into your company, having a gold ring, or gorgeous attire, and there come in a poore man in vile rayment, and ye have respect to him that weareth the gay cloathing, and shall say to him, sit thou here in a good place, and say to the poore, stand thou there, or sit here under my footstoole, are ye

not become Judges that determine perversly? are ye not partiall in your selves? are ye not become Judges of evill thoughts, and make a wrongfull difference? Hath not God chosen the poore of this world, that they might be rich in faith and heires of the Kingdome, which he hath promised to them that love him? wherefore, beholding rather, and considering this difference, and not respecting of persons, both in the Lord, and in the *Load-stone*, be sure to follow both, and preferre before the worldly wise and wealthy, such Christians as are counted ignoble, idiots, poore, and such as are despised of the great ones of this world, choose them onely for your companions, your friends and yoake fellowes in the Lord, love them, and hold friendship with them upon earth with whom ye are to live everlastingly in heaven, for this is wel-pleasing and acceptable to the Lord our God, with whom there is neither male nor female, neither Barbarian nor Grecian, but a new creature in Christ, is all in all.

CHAP. 11.

*That the Loadstone, drawes
a great and heavier weight then Jet.*

HEE that once saw a *Loadstone* with admiration drawing to it, not onely small remnants and pieces of iron, but also taking up easily, and lifting up from the ground a great and weighty burthen thereof; as for example, an Anchour weighing twenty pounds: with what, contempt will hee behold Jet or Amber drawing straves unto them, or little motes, and that after they have beene heated by much rubbing; As great, yea a farre greater difference, is to be seene betweene the soules of wise men and foles,

of holy and carnall men, whereof these onely care for, and meditate upon these things which are of great moment, that pertaine to the Kingdome of God, and their everlasting salvation; but these seeke after the vanities and trisles of this world. Surely there is no lesse difference betweene them, then there is betweene Merchants that buy wares of great value, and trifle-selling Pedlers, which carry about gewgawes, Pinnes, and Rattles, for children to play withall. Then there is betweene Spiders that catch Flies, and Eagles that pursue after Hares and Heron, then there is betweene fowlers that shoote at Pigeons, and children that follow after Butterflies.

CHAP. 12.

*Of that cleannesse which the Loadstone
and the Spirit of Christ require in their objects.*

However the *Loadstone* hath a desire and inclination to iron, yet will it not draw it, unlesse it be cleane and polished, and it wonderfully loves and affects cleannesse, but hates and loathes filthinesse very much, vwhereupon it comes to passe, that if you doe apply it, to the rusty side of an Anchour, or that which is besprinkled with dust, either it will not at all put forth and exercise upon it the vertue thereof, or very unwillingly and weakely, but if you apply the same *Loadstone* to a cleane and well polished side, it will greedily draw it with all the power it hath, and will strongly lift it up, most like in this, to the Dove-like holy Spirit, which dwels onely in pure hearts, and cleane roofes, abstaines and flies from them, that are uncleane and foule. The Royall Prophet knew this to his great losse

and grieve, who after he had polluted his body with adultery, his soule with murder, and both with blood, obtained not the returne and reentry of that Spirit, before that he had cleansed and purged them both with teares and repentance.

Chap. 13.

Of the Irons first motions to the Loadstone, as also of the slownes of mens souls in their first comming to Christ, and their readinesse to follow him afterwards.

There is a great and manifest difference betweene the first motions of the Iron to the Magnetick Poles, and all the latter that arise from the first. For at the first touching and drawing, the Iron is rather a Patient than an Agent; the Iron indeed is drawne, being untoucht, but approacheth softly and slowly, unwillingly, as it were by violence. Before the contract, either no friendship at all passeth betweene the Iron and the Loadstone, no respective verticity, or pronenesse to turne to the Poles, or it is so weake, and as it were so soundly asleepe, that it can scarce be perceived by the senses; which being once stirred up and awakened by the Loadstones, coupling with it, and breathing upon it, runs of its owne accord, and very speedily, at the command, and as it were at the least call of the Loadstone. A greater and more manifest difference there is, betweene those Arts and motions which go before, and accompany our conversion, and those which follow it, as the fruits and effects thereof; for in those precedent Arts, our will behaves it selfe in an hostile and passive manner: all familiarity with God is not only laid asleepe in us, but also quite dead; neither were

we only estranged from him, but also altogether averse, and his enemies, hatefull, and hating God; but in these slips and sins which are committed after our conversion, some like things happens to us, as doth to the dust of Iron, long burnt in the fire, or defiled with filth, or corrupted with rust; for the clammy inward moisture of the Iron is corrupted by these, and the strength of it diminished, which as in a sicke body is with more difficulty raised up by the Loadstone; such Iron is hardly drawne by it, neither can it be done in such a distance, nor with such a speedy pace: Now the very same thing happens to Apostata's, those that sin unto death, and against the holy Ghost, as to the same Iron dust strongly and vehemently burnt in a close Furnace of reverberation, where the flame is beaten backe, and so is turn'd into *Crocus Martis*, as some call it, or calcin'd in red powder, whose inclination to turne, is renewed by no power of the Loadstone, nor can be revoked by any Inchantments, as being wholly and utterly deformed; So it is impossible that those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them againe to repentance.

Chap. 14.

*Of the Irons slow motion to the Loadstone,
when it is far off, and the speed it makes
when it approacheth towards it.*

Iron in the adverse part of a vessell remov'd somewhat far from the Loadstone, turnes to it more slowly, and goes

toward it with a softer motion, but by how much the nearer it approacheth, by so much the more it hastens its pace, and flies to it more speedily; for the vertue increaseth more and more, and so their comming together is hastened: No otherwise was the condition of those Fathers who lived before the Deluge, and after, about the time of *Moses*, who saw before hand the comming of Christ in the flesh, which was to be many ages after; for they desired his comming in a more lukewarme & languishing manner: but such as lived some few yeares before his Nativity, as *Zacharias* and *Simeon*, and saw the same, as it were, now ready to rise; They were carried towards him with the whole bent of their affections, as it were with full Sailes: The same fervent minde, and ardent desire should be in us, who are fallen upon the ends of the world, towards his second comming to Judgement, which is now at the dores: The same minde should be in Christians well stricken in age, whose salvation and glory is nearer than when they were newly converted and believed at first; no otherwise than as the streame and violence of Rivolets is much more swift neare the Ocean, than hard by the Fountaine; it is now time (saith aged *Zanchius* to *Sturmius*, another decrepite old man) that we should hasten from earth unto Christ, to the Starry sky, knowing that we shal be there very shortly with the Lord.

Chap. 15.

*Of Needles not returning to the Loadstone,
and of soules not returning to Christ, without trembling,
after departure from either of them.*

IF you place a Loadstone in a round wooden vessell, as a Mariner in a boat, so that it may freely float here and there at pleasure upon the surface of the water in a tunnel, or any large vessell, it will forthwith oftentimes turn it selfe round about together with the vessell, nor will it rest, untill it hath lookt just toward both the Celestiall Poles; from which, if you remove it with force of hands, it will whirle about, as in a circle, with reiterated turnings, nor will it put an end to this trembling motion, untill it hath found againe the same Poles; the like you may see in a Needle toucht with the Loadstone, which if you shake off from the polar points, will flye about unquietly thorow the severall corners of the Compasse, and of the world; nor will it stand toward the Poles without some kind of trembling before.

God hath put the same condition upon our soules, after that by sinning we have broken away from him, then as Exiles with *Cain* we wander up & down, here and there, wee are tost with troublesome removals in the land of Nod, that is to say, of disquietnesse; wee passe away our time unprofitably, wee build, wee pluck downe; wee are inconstant, like sick men, wee tumble in our beds on everie side; or, as *Salomon*, wee vex our spirits with innumerable vanities, not knowing whither to turne our selves, untill at length being perfectly taught, by the Dove-like spirit, we return to the Ark of *Noah*, that is to say, of rest, wee cast our selves downe trembling, with the Jaylor, at the feet of our Ministers, and learne the song of *David*? Why doest thou cast downe thy self, why doest thou trouble thy selfe, my poore, wandring, wretched soule? why doest thou murmur? why art thou so disquieted within me? put thy trust in God, cast thy burden upon

thy Saviour, take his light burthen upon thy shoulders,
and thou shalt find everlasting rest:

Per motus varios, & per discrimina mille,
Tendimus in requiem, quo mens lassata quiescat,
Hanc solam praestat Christus, pax unica nobis,
Sola quies alibi, nullam sperare quietem,
Pax alibi bellum est, pacem te poscimus omnes
Omnem qui captum superas, & mentis acumen.

Through divers troubles, and through dangers, we
Do aime at rest, where soules at quiet be;
Our onely peace, our Christ gives only this,
'Tis quietnesse to seeke no other blisse,
Else peace is war, we seeke for peace, and it,
Which passeth all capacitie and wit.

Chap. 16.

*Concerning the thicknesse of a Medium interposed,
or a substance placed in the midst betweene the Object
and the Loadstone; not hindring the drawing of it.*

OF all the Loadstones miraculous operations, there is none that makes the eyes of the beholders more astonisht, than that the vertue thereof penetrates and passeth thorow thick boords, vessels of clay, marble, and other metals; so that there is nothing so thick or solid, no not gold, which goeth beyond other metals in thicknesse; nor walls, nor Brick-chimneyes (beleeve mee that have experience of it) nor the body of the fattest man: There is nothing, I say, the interposition wherof may so

fence the way, and stop the efficacie, and hinder the vertue of this stone, that it shall not move a peece of Iron, or the Needle of the Compasse, and drive it where it pleaseth, and draw it from whence it listeth: neither can plates of brasse, silver, or tin, though verie thick, hinder and retard, or make slow the attraction of it; That is beyond beleefe, [*Aug. de Civit. Dei, lib. 21. c. 4.*] saith St. *Augustine*, which I have learnt of my brother and fellow Bishop, *Severus Milevitanus*, concerning this stone; for he related, that he himselfe saw *Bathanarius*, a Count of Africk, when this Bishop feasted with him, bringing forth the same stone, placing it under silver, and putting Iron upon the Silver; then as hee moved his hand, wherein hee held the stone, under these presently the Iron was moved from above, the Silver being in the midst, and suffering nothing; beneath, the stone was speedily drawne by the man; above, the Iron was drawne by the Stone; I have declared, saith he, that which I heard from him, whom I beleevd, as if I had seene it my selfe. Doe thou also, O Reader, if thou pleasest, beleefe mee without taking an oath, who have seene often before sufficient witnesses; yea, now as I write these things, do see a Loadstone with these eyes of mine; which, under a table six inches thick, on the other side of a Brickwall, doth speedily turne here and there the Needle of a Compasse upon a table, as also in a little vessell of water, which when I see with mine eyes, and consider with my mind, I doe altogether cease to wonder, that no perils were so terrible, no kind of torment so cruell; no, not prisons, fire, or wracks, which could separate the Saints and the faithfull from the love of Christ, or hinder them any way, that they should not follow the Lamb whithersoever hee went, nor cause that they should forsake the profession of his

Name, or defence of his faith; neither doe these things a little increase and corroborate, or strengthen our faith about the Article of the resurrection, nor do they suffer us so much as to doubt a little, whether the Monuments and Sepulchers, whether the depth of sea and land may be an impediment to them that are dead in the faith of Christ, that they may not heare the voice of Christ, and the noise of the Angelicall Trumpet, that they may not rise againe to life, and be speedily gathered together as Eagles are to the Carkase: And this is the end and scope which that holy Father propounded to himselfe in relating these wondrous things, that by sense he might informe the understanding, and so by a visible miracle, make the Article of the resurrection to be credible.

Chap. 17.

Of the wonderfull concatenation or chaining together of Rings toucht by the Loadstone, as also of the spiritual & admirable concatenation or conjunction of Christians.

Like to this, and no lesse wonderfull is that which S. *Augustine* in the same place confesseth, that when he saw it at first, he was afraid very much; I saw, saith he an Iron Ring drawne by the Loadstone, and hanged up, then as having given its owne vertue to the Iron which it had drawne and communicated force unto, the same Ring was put to another Ring, and so hanged that, and as the first Ring did sticke fast to the stone, so the second Ring did cleave to that former Ring; a third was added in the same manner, and so likewise a fourth, I doe testifie that I saw twelve of them chained together in this order; now the

circles being mutually joyned together, there did hang as it were, a chaine of Rings, not inwardly inwrapt within one another, but fastened one to another outwardly: Who would not be abashed at such vertue, which was not only inherent in the stone, but past through so many things that were hanged, and tyed them together with invisible bonds; *Gregory Nazianzen*, who in his life time deserved to be called among all, by the name of Divine, had a contemplation on the like Chaine, with the like admiration, but with a deeper meditation, for so he began that Oration, of his which he uttered before the men of Constantinople, when he came first to his Archbishopricke; I cannot, saith he, but wonder what comes into your minde, as touching my Sermons, for what cause you are so taken with our ill pronounc'd and small low voice, having nothing amiable in it, yet you seeme to be affected towards me, in that sort as the Iron is towards the Loadstone, for you do both depend upon me, and also adhere one to another by mutuall connexion, and all of you depend upon God, from whom & to whom are all things. O wonderfull chain! to be never sufficiently praised, which is fastened together with most firm bonds, which the spirit of God joynes, which is made not with hand of Art, but by Gods owne finger, more refined than golden chains, more firme than Adamantine, more precious than those of gems. An Oratour, [Dion. Illegible Greek/eloutherias] both of an excellent spirit & speech, hath enumerated, or rather ex-cogitated, three allegoricall chaines, wherewith all the common friendship that is in the world is joyned together: One of pleasure, which he made of roses, violets, and pleasant flowers, as if it were a garland provided for *Bacchus* his feasts: Another of profit, which hee composed of silver and gold-rings: A third of honor, which he

framed of gems and pretious stones, all of them but vile chaines, and easily broken. The friendships that are joyned together with these, what are they but bricas glasse, or Potters ware, if they be compared to this spirituall, indivisible, undefiled, immortall chaine. Here is no filthy glue of lust, no sordid cement of avarice, no tempering together of ambition, nor of other ill humors and vices. Only this is that *teleiotetos Syndesmos* [Greek letters, Colossians 3:14], the bond of perfection, which kept those first Apostles and Christians of that truly golden age in unitie among themselves, when all beleevers abiding in the same place, had all things common, they sold their possessions and substance, and imparted to everie one as hee had need, continuing daily in the Temple with one accord, breaking bread from house to house, eating their meat with gladnesse, and singlenesse of heart, praising God, and giving thanks before all the people. Doubtlesse, this Loadstone like chaine of charitie purchased them favour among the Gentiles, and daily drew brethren, and adjoynd new Converts unto them: [*Tertull. in Apologet.*] which agreement of theirs, the verie Pagans beholding, cried out, "See how the Christians love one another, see how they are ready to dye one for another." This is that celestially and spirituall bond of charitie, which so straightly bound that Royall and Noble couple of friends, I meane *David* and *Jonathan*, whereof the one loved the other to the death, with a love greater than that of Women, he lov'd him more than himselfe, nay, more than his hereditary Kingdome: The life of those two, no age among the Ethnicks ever knew; no Philosophy ever bred the like, in comparison of whose friendship, that of *Scipio* and *Laelius*, of *Pylades* and *Oresies*, and other couples of the like condition; what doth it deserve to be

tearmed but a shadowy carkasse, and counterfeit semblance of a true and vehement love.

Chap. 18.

That the Loadstone and our Saviour Christ, effect more by an Instrument, than by their owne immediate vertue.

The Loadstone, as it is an exceeding marvellous, so is it in a speciall manner, a mysticall Stone, no lesse famous for secret wayes of working, than for mighty workes; that though it bee the fountaine and principall seat of attractive and elevating vertue, yet doth it, as it were, on set purpose, transferre all the honour of it upon the Iron; for this very Stone being destitute of company, and by it selfe, draws little or nothing; but armed with Iron, will lift up a huge weight of Iron. I my selfe have seene a Loadstone, which being unarmed, would scarce take up seven Ounces, but cover'd or capt with Iron (as the rude of speech use to say) it liftd up strongly and easily, two and twenty pounds, resembling God in this, who is natures principall workman, and the first mover of all things, who although he be the Father of light, yet he illuminates this visible world by the Sun, himselfe being invisible in the heavens, and (which is our blindness and madnesse) not worshipped and praised of many. He doth also redeeme, save and judge men, by the Son of man; he doth delegate or commit unto him a power to supply his roome, both in heaven and earth, whose God-head and Majesty lay hid in the vaile of his flesh, as a light in a darke Lanthorne; insomuch that he was not made manifest, but to his owne people, and but to few of them, and that by miracles; who now also hiding himselfe in the

Heavens, using the Ministry of men, as the Loadstone the help of Iron, calls, drawes, and converts men unto him by a fit Instrument of the same kind, taking his Ministers into fellowship of honour with him; He that receiveth you, saith he, receiveth me; nay, he passeth over, and commits a more ample power to them: He that believes in me, shall doe greater workes than I have done. We doe not reade of Christ, that he converted so many as a hundred at one Sermon; But it is expressed of *Peter*, Acts 2, that he converted three thousand; which love of his towards man, doth, in a manner, surpasse all his miracles.

As it is the greatest Art of Arts, and Artists to conceale their Art and skill, so it is the principall praise and vertue of a good man, to derive praise unto others, himselfe being concealed; Neither is there any thing, wherein men may come neerer to God, than this. Let men admire and praise in *Joab*, some one thing, some another, among all his honourable Arts: I never thought that heroicall or noble demonstration or proof of his vertue to be the principall, that he both would and could transfer upon the head of *David* the glory and Crowne of a Victory, purchast by his owne valour; for the rest of his deeds, he overcame others, in this, himselfe; which was farre more honourable, than if he had triumphed a hundred times over *Rabba* and the *Ammonites*.

Chap. 19.

*That the Loadstone drawes ten times more weight,
by two points or Caps, than by so many severall points
by themselves.*

Now will I put you in mind by the way, and that not unseasonably, that the Loadstone doth transfuse the force and vertue thereof into the *Medium*, or Instrument, that it imparts but a small portion of it, to one Cap or polar point by it selfe; but a large and ample vertue to two joy-n'd together. Of which when I tooke experiment, and made triall in a strong stone, and applyed the iron to one of the points, it took up two or three pounds, and that very hardly. But when I had applyed the iron to both together, it lifted up two and twentie pounds without any difficultie: so that the saying of *Salomon* is not only true, [*Eccles. 4 9*] Two are better than one; for it they lye together, they sooner have heat; if they fall, the one will lift up his fellow: But also that common saying understood of them that have least knowledge, That forces united will become the stronger. For who doth not see & acknowledge, that forces by such union are twice the stronger; but that they should be ten times stronger, this is both rare and singular, and to be seene only in these experiments of the Loadstone: That it is no wonder (as *Origen* observes on the first of Genesis) that God made most things double, and joyned them together by two and two; as when it is recorded in the sacred Histories, That God created together the Heaven and the Earth, the Sun and the Moone, the Man and the Woman; and that Christ sent his Disciples, not one by one, but two and two: That as one foot, or one hand helps another, so they should yeild to one another mutuall helpe, that their forces and purposes being joyned together, they might courageously and prosperously draw living stones unto Christ, and build upon him.

Chap. 20.

That those Instruments are more prevalent, and can doe more, which stick closely; than those which stick loosely, to Christ, or the Loadstone.

I doe not thinke it fit to passe over in silence the great difference, that is betweene that armour and furniture, which is tied negligently to the Magnetick poles or points of the Loadstone, and that which is tied to the same more fitly and closely. For if there be but the least gap or space betweene them, it is endued with much lesse vertue, and drawes the burden more unsuccessfully, weakly, and sluggishly; neither will it lift up half that weight, which it would most easily lift up, if it were united and joyned together exactly, without the least cleft betweene it, and that which is tied to it. Now this reason is wont to be assigned by Divines, why the manhood of Christ is so anoynted and replenisht with the oyle of the Spirit, above all meane and measure, because it is hypostatically and corporally united with the Deitie, in such sort, and with such a strict bond, that it cannot be conceived, or expressed by men.

Againe, it is rendred for a reason, why those Saints did prevail more with God, who did walke uncessantly with him, as *Enoch*; who unseparably cleaved unto God, as *Elisha* did to *Elias*, from whose side hee would not depart, no, not for the least distance: As also why why *Samson* wrought so many miracles, while hee kept unbroaken the Seale of the Covenant, & his union with God, which being once violated, and lost by shaving of his haire, he became weake, as other mortall men, and was made a prey to his enemies. Lastly, it is assign'd for a rea-

son, why the chiefest good of a Christian is affirmed to consist in this, namely, with *David* to cleave to his God, [illegible Greek words], that is, To be inseparably joynted to God, and to rest upon the Lord with a firme purpose of heart.

Chap. 21.

That the Loadstone is better arm'd with polished Iron than with bright Gold, and so are Sermons of Divines better furnisht with testimonies of Scripture and solid strength of reasons than with Rhetoricall flowers.

Moreover it is not unworthy of our consideration, that as in the object, so likewise in the Medium or Instrument; the Load Stone doth not so much require resplendency as comelinesse, not so much gaudy brightnesse, as cleynnesse, for it doth not love to bee armed with Gold or Silver, but only with Iron, yet not such as is drossy or rusty, but cleansed and polished; which kind of Armour, the Apostle, by his owne example, both prescribes and commends unto Preachers, Namely, such as doth not consist in excellency of words, but in demonstration of the Spirit and of power, for we are not the Sons or Schollers of Orators, but of Fishermen, as that great Divine said to *Libanius* the Rhetorician; Neither must we fight with Carnall reasons against Hereticke, but with strong Arguments to the subversion of Towers and strong holds, and to the throwing down of every height that lifts it selfe up against the knowledge of God. Wherefore we doe not so much arme or furnish our Sermons and writings with Poeticall or Philosophicall subtilties, as with the Oracles of Scripture, and unresistable strength of reasons, being

mindfull, that the Wals of Jericho were blown down and demolisht, Not with Golden or Silver Trumpets, but with Trumpets of Horne and Rammes Hornes; which things are not spoken by me, as if the Gospel did affect sluttishnesse and stammering, much lesse Barbarismes and Solaecismes, But that comelinesse and clearnesse of speech, which *Lactantius* both commanded to be used, and followed himself: that the Silverlike or pure Candour of words should include the Golden Apples of Scripture: that sweetnesse of speaking should accompany soundnesse and wholesomenesse of matter: that the clothing and trimming of a Theologicall speech, should not be youthfull, but elderly; Not gaudy, but grave and Matronlike; Not painted and effeminate, or wanton and foolish; but naturall, Masculine, perfect and wise; Our Lord drew more to him, being armed with his Crosse, than it may be, he should have done with his Scepter; More with his Crowne of Thornes, than if he had beene adorned with a Crowne of Gold.

Chap. 22.

*That all the praise of drawing is due to the Loadstone,
not to the Iron, and the praise of good workes
to Christ, not to men.*

In that cruell war, of accursed memory, which was heretofore betweene the Church and the Pelagians, it was wont to bee often and very much questioned, To whom the Faith whereby we doe believe in God, and the good workes which we do to his Glory, should be imputed; of whom they ought to be most truely predicated and declared to proceede; whether they were to be ascribed

wholly, to divine Grace, or to our free will, or partly to the one, and partly to the other, an equall division being made betweene both; for if these things be true (saith *Pelagius*) which you do declare, concerning the selfe power and liberty of our will, that it is altogether dead and of no efficacy, it followeth, That it is not the man that beleeves, but God, That it is not the man which shews mercy and is liberall, That it is not hee that bestowes Almes, but God; and therefore surely there is not the least portion of praise or reward due thereby unto man, or to be expected by man. But all things are wholly to be ascribed to God, by whose sufficiency and assistance, all things which we seeme to doe are effected: And this is that strong Argument of which they bragged that no man could answer it; they laboured also as much as they could, to do St. *Jerome* and St. *Augustine* a spight, and to bring them into hatred, among those that were ignorant; which is plainly all one, as if some body should stirre up and cherrish such a contention as this, touching the Loadstone and Iron, To which of these two the power of drawing and lifting up things should be ascribed, Whether we should say properly, that the Iron or the Loadstone doth draw: Now if the power to give sentence should be in the Eyes or outward senses, all the praise should happen to the Iron, for if you put any weight upon the Loadstone it falls, but if upon the Iron wherewith it is armed, it is lifted and held up that it cannot fall, and an ignorant Rustick, being admitted to see, cries out, behold the Loadstone is sluggish, drawes little or nothing, it is the Iron which doth lift up and draw to it; But on the other side, if the Judgement of this cause bee committed to understanding and reason, all the praise of this power to draw, shall be restored and given to the Loadstone; For a

Philosopher and learned Arbitrator concludes, That the Iron doth nothing here, by its owne particular powers, but by those of the Loadstone, by the abilities that proceed from the same. And a man being overcome by the same reason will confesse, that we being wrought upon by God, do performe all those things by divine assistance, which we do fulfill as we should, And that all the praise and Glory, of faith and good workes, is to be acknowledged as due unto God; Wherefore this Gordian knot which otherwise seemes impossible to bee loosed, is easily cut asunder, by this strong sword, unlesse a man had rather draw still up and down the same Sawe of Contention, and lengthen the Cord of strife without end; for I pray, what if one, before men of understanding, should shew a Loadstone armed or harnessed with an Iron Helmet, drawing to it a huge burthen, would not all of them cast their eyes upon the Loadstone, and would not they be amazed and declare the vertue of it? on the contrary, would they not be silent, and not so much as mutter a little about the vertue of the Iron? Surely they would, and that not unjustly, for if the Iron were a living Creature, endued with reason and speech, it would most willingly breake out into commendation of the Loadstone, and most gladly professe openly, That it could do nothing by its owne naturall povver, That the ability which it hath is from another; That it is but a power and vertue communicated by the Loadstone, and infused into it no otherwise, than as the Moon must acknowledge, that she doth not shine by her owne, but by the beames of the Sunne; or a woman, that she is ennobled by the dignitie of her husband. Hence it was, that the Apostles, when they had healed a lame man before the doore of the Temple, did so much refuse all popular applause, saying; Yee

men of Israel, why marvel ye at this? or, Why look yee so earnestly on us, as though by our owne power and holinesse we had made this man to walk? The God of *Abraham*, of *Isaac*, and of *Iacob*; the God of our fathers hath glorified his Son *Iesus*. Nor did *St Paul* deale in this case lesse warily and prudently: [*1 Cor 3*] *Not I* (saith he) *but Christ was mightie in mee, by whose grace I am, what I am*: who is *Paul*? who is *Apollo*? who is *Cephas*? but Instruments and Ministers of God, by whom yee beleaved? Even as the Lord gave to everie man, I have planted, *Apollo* watered, but God gave the increase. Hee that planteth is nothing, the vineyard is *Salomons*. He let out the vineyard to vine-dressers, & keepers; a thousand shekels or peeces of silver belong to *Salomon*; two hundred to those that keep the fruit.

Chap. 23.

That the Iron, though unworthy in it selfe, is ennobled by conjunction with the Loadstone, and that wee wretched men are ennobled by our spiritual union with Christ.

There are everie where veines of Iron in exceeding great plentie, shops of Iron are open almost in everie village and Countrey-towne; it serves for exceeding many uses of men; but such as are common, and of small estimation among many, divers kindes of Instruments are made of it, but such as are ordinary, as Horse-shoes, Keyes, Lockes, Nails, Sawes, Mattocks, Plow-shares, to say nothing of Warlike Slings, Guns, Bullets, and such instruments as are so pestilent unto men, all the honour and dignity of the Iron ariseth and accrewes to it, from the Loadstone, which assuredly confers more Noblenesse upon the Iron,

than that Egyptian King, did upon gold when he made of his Chamber pots, Graven Images for the gods, which he constrained his Noble-men to worship; for Iron being stirred up by the Loadstone, it can hardly be exprest, how many and what great Commodities it brings unto men. So that your Alchymists are vaine in this, when they dreame that nature would perfect all other Metalls, by changing them into Gold; for who doth not perceive, that wee owe more to those Needles used in Navigation and the Art of Dialling, than to all the gold and precious Stones, that are any where to be found? as by whose helpe and benefit we procure all these, and other wares of all sorts; So that it should not seeme strange unto us, that the Iron doth so much desire, goe about, or seeke for to compasse this honourable match with the Loadstone, that having seene it, as it were, it flies to it with speedy pace, as that by whose complying, and communicating with it, it becomes so full of wonders and strength. Now to make some use of this; who is so blockish and dull, that beholding and deeply considering these things, doth not with a sorrowfull remembrance, call to minde that former wretched estate and condition in which we were borne, as that in which we were vessels of wrath and dishonour, Slaves of the world, of Satan, of our owne filthy lust, whose god was their belly, whose glory their shame, and whose end was damnation? who is so hard and flinty hearted, who can so moderate himselfe, as to abstaine from teares, when he cals to minde how unserviceable he is in performing all duties which are due both to God and man? how unapt for any thing, unlesse it be to consume and devoure Gods good creatures, the fruits of the earth, to imploy good houres amisse to fulfill the lusts of the flesh, to treasure up wrath against the day of wrath? Who is so

frozen and Icy cold, that when seriously, though overlate, he thinkes upon, and weighes these things with himselfe that is not enflamed and wholly burnes with desire of that heavenly Wedlock with Christ, whereby he may obtaine this favour not only to be called, but also to be the Son of God, Co-heire with Christ, a Citizen and free Denizon of Heaven? What soule is so brutish and so base, that it had rather wallow, as yet in flesh and blood, than by the inspiration of Gods holy Spirit, to be raised and lifted up, and be made quicke and fit to undergoe Spirituall and Angelicall duties, whereby it may save both it selfe, and also others, and perform those good works by which it may attaine everlasting Salvation & the Kingdome of heaven? Who is so deafe and disobedient, that will not open his Immortall Gates, through which the King of Life and Glory may enter in, by whose entring in, and dwelling with him, he may be encouraged and strengthened to accomplish all Duties?

Chap. 24.

A Comparison betweene the Loadstone and other precious Stones, in respect of vertue and beauty.

Gold hath a Sun-like shining; The Silver a Moon-light brightnesse; Brasse and Copper have a sightly yellowvish colour; Tin and Lead have a clearnesse, like that of Quicksilver; Pearles have their Candour and lightsome smoothnesse, the Diamond hath a sparkling and shining cleare colour, as also other precious stones have a colour that is most pleasing and lightsome, wherewith they draw unto them, and bewitch the eyes of the beholders; But the aspect of the Loadstone, is like that of rusty Iron, blewish,

sad, pale and darke, which notwithstanding the Lord of Nature hath enricht and endowed with a marvellous inward vertue: in the meane while for other Stones, he would have their outward beauty to serve their turnes, besides which, he bestowed nothing upon them, whereby they might procure estimation and honour with men; and surely this order is most excellent; this ordinance most just, which in distributing his Gifts, he hath prescribed to himselfe to bee constantly observed, not conferring upon any, either all his gifts, or many of them, in a superabundant manner; but he imparteth severall endowments to severall things, so that every one of them may have some thing singular, wherein they may be eminent without either injury or envy of the rest, you may discern a notable proof and patterne of this ordering of things, as in stones, so likewise in men; for in both of them it is rare to find a conjunction and concord of outward beauty and inward vertue; It is not altogether usuall to have beauty and strength inherent in one and the same party: It is difficult to finde a man that excels in strength of body and prudence of minde; Now beauty and splendour is such an endowment, as doth not lye hid, but is forth with outwardly manifest, and presents it selfe to the eyes of the beholders; but prudence & strength do not disclose and declare themselves without many Arts and exercises: you shall meet with many in Histories, that surpassed in beauty, yet were not famous for any excellent Art, for beauty doth effeminate the possessors of it, perswades them to be idle, and to take their pleasure, as not wanting any other glory. [*Tertull. de resur.*] On the contrary, Christ our Lord was a man of sorrowes, acquainted with grieffe, by reason of his suffrings, there was no beauty or bravery in him, that we should desire him,

he was a worme and no man, one who the people made no account of: But as touching the fulnesse of his Spirit, he was above the Sons of men, upon whom rested the spirit of wisdom and counsell, in whom were all the treasures of wisdom, who by the smell of his good ointments, did provoke and draw men to come unto him; whose good examples let us alwaies follow; If we have beauty, let us not much regard it, if we have it not, let us not be sorry for it, nor envy others that have it; let us rather rejoyce for our inward vertues and good workes; Let us cloathe our selves with the silke of honesty, with the fine cloath of Sanctity, with the Purple of Chastity, being so adorned, & trimly set forth, we shall have God for our Paramour, holy people for our Imitators or followers, [*Tertull. de cultu faeminarum*]. The Angels for our Spectators and praisers.

Chap. 25.

*That God useth to be more admired in little Loadstones,
and weake Christians, than in great ones.*

There is as much difference betweene Loadstone and Loadstone, as there is betweene man and man. Among those of humane race, the first difference is in vigour, in which respect some are male, some are female: The second difference is in greatnesse, in which respect some are Gyants, some Dwarffs: So likewise there are some stones, great in quantity, but weake in strength; such as scarcely, & verie hardly lift up a weight that is but equall to themselves: Some again are small and little, not exceeding the quantitie of a Filberd [hazelnut], that lift up their weight

threescore times, nay, an hundred times multiplied. God useth to be of greater power in small, than in great things. It is said there is greater life in Emmets than in Elephants, in Dwarfes than in Gyants. If there were some great Loadstone, that could lift up its owne weight fiftie times multiplied; there were some danger lest it should be adored as an Idoll: Among poore people that have but slender possessions, and small abilities, you may see many that excel, and are very famous for godlinesse and holinesse of life, that if any such should be met withall among the Nobles, among the learned and mightie of this world, hee should be counted a rare wonder; and it were to be feared, lest the common people should imagine him to have some Deitie within him, and so worship him, as if he were some halfe God. Further, there are manifest tokens, by which the stronger and more lively stones are differenced from the weak and sluggish. First, that they do finish their taske with more expedition, that they turne more speedily towards the Poles, that they draw more strongly, & more hardly let goe. Secondly, that they lift heavier burdens with more ease, that they can hold up more nailes and rings. Thirdly, that they have a larger spheare of activitie; That they can extend their vertue to an object more remote and and distant; There are likewise just as many signes, whereby noble and heroical Christians are discerned from those that are luke-warme and vulgar. They are more quick spirited and nimble to performe good works, they goe not about holy duties, groaning and lamenting, with an ill will, like those kine [cattle] that drew the Ark, which lowed on the way as they went. Secondly, they can endure the crosse more courageously, and beare those temptations that are more grievous than ordinary, like *Samson*, who without much ado

took up the brazen gates on his shoulders. Lastly, they do endeavor to win and draw, not one, or two, or a few; but many soules unto Christ: for so it is mentioned of *Barnabas*, that hee was a good man, and that many were converted unto God by his meanes.

Chap. 26.

All the Circles are found in the least Loadstone, although not in the same largeness; and all the habits, though not the same degrees of graces in the least Christians.

THOUGH a Loadstone, which is strong, doth surpasse a weake one in vertue, by many degrees, yet all of them, both strong and weake, doe agree in this; That the two polar points, and so many Tropicall Circles, and one Aequinoctiall are seen in each of them, as they are seen in the Globe of Heaven and Earth. So if you cut some great Load[stone] into a thousand peeces, there will be none of them so small; but that you may find in it all the fore-named Mathematicall Circles; So likewise, there is not any Christian of so little faith, of so small stature in Christianitie, but that hee hath received from the fulnesse of Christ, grace for grace, although all of them have not the same measure, and degree of severall graces; yet they have the same number, the same seed-plot of all vertues, no otherwise than as the severall members & lineaments of the parents, may be clearely seene in an infant but one day old.

Chap. 27.

One Loadstone helps another, that is conveniently, or fitly placed by it; but hurts it, if otherwise: the like hap-

*peneth in the familiar entercourses, both good and bad,
that men have one with another.*

IF you gather a thousand flints into an heap, one flint will neither receive damage, or profit by another: The case is far otherwise with Loadstones, of which, if you place one by another, or if you cast many of them confusedly into one heap, the one must needs draw either some losse and impediment, or some vertue or benefit from that which is next unto it; for if they doe accord in respect of the Magnetick rules, and meet in tearms or points convenient, for each ones natures; so that the Southerne point of the one, be disposed toward the Northerne point of the other, the weake shall be drawne, and cherished, & strengthened by the strong; But if it be placed in contrarie, and inconvenient tearmes, it shall be driven away, and much weakened. There happens in the friendship and societie of men, something that is like unto this; some good doth alwayes befall to a man by meanes of a good neighbour, and some evill by meanes of an ill neighbour; for wicked communications corrupt good manners; but good communications correct & confirme whatsoever is amisse: the wicked will fasten upon us some vice or another; but the good and vertuous will infuse into us some vertue; There was a little cloud in the forme of a pillar, which was in the midst betweene the Egyptians and the Israelites, as they travelled in the wilderness; the hindermost thereof, which was dark and mistie, the Egyptians followed after; but the formost, which was light-some and bright, the Israelites beheld. Whatsoever thing wee have in us, that is spotted and worthy of dispraise, they which are the children of darknesse doe imitate that; but whatsoever is excellent and praiseworthy, that they

doe follow, which are the children of light, and led by the Spirit of God.

Wherefore wee must not only take heed with whom we converse, but upon what tearmes and conditions, with a great deale of care in the choyse of our friends, and diligent circumspectnesse; unlesse that we be willing to endure thereby a dangerous corruption of manners.

Chap. 28.

As the Poles of the Loadstone have their strength in divers regions, so good and bad men have their regiment or rule in divers ages.

There is as much difference betweene the Poles of the Loadstone, as is between the right hand and the left; for they have a different power in different regions of the earth: In the Northerne parts of the world, there is a manifest difference of the Northerne point; for it lifts up a greater piece of Iron, than the Southerne Pole can doe in the same parts.

In this world the flesh prevailes against the spirit, the body doth here presse downe the soule: The sons of *Belial* dominere in this life, every one hath his place, his government assigned him by God.

Chap. 29.

Christ doth diligently purge his floore in that sort, as Goldsmiths doe their Tables.

Goldsmiths have an admirable cunning to cleanse their tables, upon which small dust of Iron is everie where mingled with golden dust, which fall from their files and hammers, as they polish those things which they make: For they carry about on the Table a Loadstone. of great vertue within a fingers distance, which readily separates, without any damage, the small pieces of Iron from those of gold; when passing by, and leaving the golden, it draws those of Iron unto it. After the very same manner the Lord shall purge his floore in that great day of judgement; for when two shall be together in one bed, one shall be taken, and the other shall be left; when two shall be grinding in one mill, one shall be taken, the other left; for the Lord knoweth those that are his, he shall separate the Goats from the Sheep, and shal winnow the chaffe from the wheat. Neither ought it to seem more difficult, or wonderfull unto us, That the severall members, and small parts of the deceased, should returne againe to their bodies, than that severall Bees in the hive doe know their cels; that severall young Lambs in a flock doe distinctly knew their owne Dams, and that severall peeces of Iron should flye towards the Loadstone.

Chap. 30.

The Loadstone, and Christ together, with their vertue, do impart gravitie, or weight, to those persons and things that are drawne by them.

Further, wee may be pleased to note by the way; That the Loadstone, together with the vertues observed, doth infuse and put a certaine weightnesse into the Iron: For

that point of the Needle, which is touched and stirred up, doth plainly out-weigh that which is untoucht, and is enclined towards the earth: So likewise doth Christ adde gravitie to those vertues, wherewith hee is pleased to endow his Servants: and surely it is no lesse profitable and necessary to the soule of man, than ballasting is to a ship. And although Gravitie is not numbred by Philosophers among the vertues, yet it is the ornament and defence of them all. Now a grave man is hee which is stedfast in his purpose, is firmly fixt upon his intent, as a statue or image upon the base thereof, and without variation doth alwayes persist in the same mind; neither is hee carried away with every popular wind of applause, nor chang'd into new forms, by any new doctrine or example; as other light vaine men are used to be.

Chap. 31.

The Loadstone, for love of the earth, turnes aside from the poles of heaven; as wee also being moved by the authoritie of men, doe often times turne aside from the truth of God.

Wheresoever the Loadstone doth enjoy a free and naturall motion, there it lookes streight towards both the Poles, the Northern and Southerne, and departs not a whit from the Meridian; but it happeneth in many places, both of land and sea, that it turnes aside, and goes out of the way, towards some point of the Horizon which is neere to the true Meridian, and departs from the Poles point towards the East & West, which is distant by some degrees. This irregularite is by the Mariners called Variation, it ariseth, and is caused by large, high, and strong Continents of the land, unto which the Loadstone en-

clines, whilst that it turnes it selfe to the eminent parts of its mother, the Earth: and forsakes the Celestiall Poles, for love of them, which Variation breeds a troublesom uncertaintie among the Mariners: Not unlike to that which befalls the Pastors and Christian flock, in discussing and determining Divinitie controversies; in which as long as they observe the rule of the Scripture, and are not moved from the unmoveable foundation, and infallible Canon of the Prophets and Apostles, so long do they retain verity & unities, and peace in the Church; but as soone as they are divided, and earnestly bend their mindes to maintaine particular factions, and doe joyne themselves to that company, or Sect of learned men, which excell (as they suppose) in authority and knowledge, and attribute more to their judgements and opinions, than to the undoubted Oracles of God. Hereupon grow so many schismes, so many heresies, and so many more than civill wars in the Church. Against which mischiefes, no better remedy can bee thought upon, or desired, than that they should admit the voyce of Christ, that speaks in the Scripture; for the true and living rule, both of faith and life of manners and doctrine, and for the Supream Judge of all doubts: Then they walking according to this rule, there shall be peace in the Israel of God.

Chap. 32.

Men are deceived in the estimation of Stones, and other things, while they esteeme of them not according to their use, but according to their outward appearance.

IF those things be true which the Romane Censor supposed concerning the valuation of things: That whatsoever

is not profitable for mankind, is too deare, though you pay but the least piece of money for it; That whatsoever is unserviceable, is of no worth, and that which is of no use, is of no estimation; Then surely shall they be guilty of the greatest vanity, that are unequall prizers of things, who with the losse of their patrimonies and large possessions, do purchase to themselves Gemms and precious Stones, which bring them no substantiall advantage, and can profit them nothing, unlesse it be for superfluous splendour, and outward adorning, whereby no benefit comes, either to body or soule; when in the meane while, they make no great account of the Loadstone, and suppose it worth little, though it be remarkable for so many vertues, and ordayned by nature for so many uses, and serviceable for so many necessary occasions of men: Now if we believe *Raimundus*, it belongs unto God alone, who cannot encrease within, who wants no inward augmentation and accomplishment, to seeke an estimation of himself in mens hearts; a name and praise by their tongues; and finally that honour & glory which is outward. But that man who only wants inward perfection and the increase of reall good things, the more he seeks that honour which is placed in the brest of others, the more he pursues after vanity, emptinesse, unprofitableness, and is by so much more wretched and poore; more remote from solid perfection and blisse; which things if they be examined according to the rule of truth, peradventure they may seeme too harsh and to savour of Cynicall and Stoicall rigour, for it is lawfull and allowed unto men by God himselfe, to seeke in a moderate way, those things that pertaine unto outward ornament; yet profusely to spend such huge sums of mony, for to procure them, to put upon them such an excesse of price, beyond all measure, despising

and contemning those things that are of greater use, and enrich with more indowments: I do not see but that it is extreame folly, if I may not say madnesse.

Chap. 33.

Of that Emulation and desire to excel one another, which is among Loadstones and likewise among Christians.

There is not any where such manifest concord or discord, no such vehement and irreconcilable envying, either in vegetative or sensitive, nor scarcely in things endued with reason, as there is among Loadstones; they doe so greedily desire the polar point, and goe about to enjoy it wholly every one to it selfe, after the fashion of Rivalls, that for the obtaining thereof, they doe expresse either wonderful friendship or hatred among themselves; for if you hang two long pieces of Iron, and sharpe pointed over the Poles of the earth or Loadstone, they forthwith concurre and accord in their lowest points, but in their highest points, they avoyd and drive one another away: On the contrary, if they be short and blunt, they will turne one from the other in their lowest points, and as it were mutually kisse and imbrace one another in the highest. So likewise in humane things, the least gaine is such an Apple of contention, or occasion of strife among the covetous, that because of this, one meane man is ready to hate another: A common whore is an occasion of contention among the lascivious; That these wretched Miscreants do mutually wound and stab one another: Principality and favour of Princes, is an occasion of contention among the ambitious, for which Courtiers doe strive by treacheries and poysoning one of another: In the meane time true Chris-

tians spend all their love of honour, love of pleasure, and love of money another way that they may enjoy Christ, serve him and please him. *Peter* and *Iohn* having received newes of Christs Resurrection, contended among themselves, and ran forte together, but the beloved Disciple out ran *Peter*, and came before him unto the Sepulcher, and modestly concealing his name, he did write the History of this holy Emulation: The like fit of contention was betweene *Paul* and *Barnabas*, and it may be for the like cause, [Greek: *Agathe d' eris* illigible], Such contention is profitable for mortall men. *Iacob*, that he might take away from *Esau* the blessing and birth-right, sup- planted him by his own craft and his mothers helpe.

Chap. 34.

The contrary points of the Loadstone strive among themselves, and mutually expel one another from their subjects; So it is likewise betweene the flesh and the Spirit.

IF one whet a Knife on the Northerne point of a Loadstone, it receives hereupon the vertue of the Loadstone, whereby it both drawes and lifts up Iron: But if he shall apply the same to the contrary and Southerne point, the Knife wilbe deprived of the vertue which it had before, it will be subject to a whirling or turning round, that it can neither draw nor lift up Iron. The like happens to them who doe imitate the vices of those whose manners they doe admire; and to those who have attentively heard a Sermon, and fervently poured forth their prayers at Church, they conceiving good motions and intentions upon this occasion, do intend to change their former course

of life, and turne to a better; yet falling into the fellowship of ungodly persons by going into some Stewes or Taverne, they returne by and by, as dogs to their vomit, or as Swine to their wallowing in the mire; as if one after the taking of wholesome meat, should immediatly drinke poyson, or eat Hemlock, or some other poysonous herbe; or having washt himselfe in a Bath, should tumble himselfe into the dirt, the end of such people, is worse than their beginning, having begun in the spirit, and ended in the flesh; for the devill, that envious one, takes from them the wholesome seed of the Word, which had never taken deep root in them, and so poures into them his deadly poyson, whereby he makes them unapt, and reprobate to every good worke.

Chap. 35.

As the Needle is betweene two Loadstones, So is one that wavers between two opinions.

AS it is a thing familiarly used among those goers about which do use the art of Juggling, and present merry plays and sights to the people for money, to place in a Cauldron an Iron Needle, betweene two Loadstones which they carry hid in their hands, that it runs here and there uncertainly waving betweene both, one while following the stone which drawes it unto it at first, another while that stone which drawes it backe, but comes at neither of them, and cleaves to neither: So doth the devill shew the like sports, the like spectacles unto the world, when he turnes those men like a Windmill, with every winde of Doctrine, whom the Apostle calls *dipsuchos* [Greek letters], double minded unstable men, tearmed by St' Cy-

prian, ancipites palpatores, hypocritical dangerous Flatterers and Cheaters of the times, constant only in their inconstancy; such as *Ecibolius* was in times past, and of late, the Archbishop of *Spalato*, with others, whose names I spare: Such men as hang betweene heaven and earth, halting betweene God and *Baal* one while serving God, another while Mammon; one while imbracing this present world, another while, that which is to come, neither acceptable to God nor good men; whom *Carpenter* likens to a hungry dog betweene two hares, or to one that runs up and downe betweene two Feasts, one while this way, another while that way, and so comes at neither of them, but misseth them both.

Chap. 36.

Effects of the same love in Christ and the Loadstone, contrary to their first actions and demeaners.

Tee Loadstone is wholly composed of humblenesse & love, breathes out meere love, void of all gall and bitterness; It was created for the use and benefit of mankinde, and brings no damage or detriment to any; If at any time it seemes to drive away Iron, and expell it, it doth it not out of any pride, nor induced by any hatred; but to this end only drives it away, that being better affected and disposed in convenient tearmes or points, it may then recall it, and reduce it to itselfe, by certaine windings and turnings. So our Lord who is wholly and only good, as transcendent in love and goodnesse, as he is in greatnesse, who was borne for the salvation of mankinde, drew all unto him, he cast not any away that came unto him; Hee gave a Repulse indeed to the woman of Canaan, he chid her, as if she had beene but a dog, yet to

no other end, but that shee might make supplication unto him more earnestly, hasten to him more vehemently, and cleave to him more closely; and with that minde doth he rebuke those that are his, that he may not punish them: he threatens that he may not smite them; he judgeth them in this world, that he may not condemne them in the world to come.

Chap. 37.

*A regenerate soule, and a needle toucht
with the Loadstone, are of the same condition;
so likewise an unregenerate soule,
and a needle of iron untoucht.*

A Needle which is altogether of iron, and not toucht with the Loadstone, hath an equall aspect to all the parts of the world and resteth equally in all, as it fals out. If at any time it hath an aspect toward the Poles, and doth rest towards them, it is only by casualtie, or meere chance, without any instinct of nature, without any proper vertue. But being toucht, and having once received vertue from the Loadstone, then doth it alwaies only tend towards the Poles, and turnes not aside to any other place, unlesse it be overcome with love of the earth, or constrained by externall force of another: So likewise the meere naturally, and unregenerate soule, is alwayes prone and e [...]clined to wicked and sinfull Arts. If peradventure at any time it performes any work materially good, it doth it not out of any set purpose, much lesse by habit, but by haphazard, as they are wont to say, with a blind endeavour, as one that wants both sight and skill, yet with his dart or javelin hits a Crow or a mark. Now the same soule inspired, instructed, and wrought upon by

God, doth constantly direct all its actions to the glory of God; according to the precepts of vertue, and according to the Canon▪ or rule of Gods word; from which scope or mark, if the regenerate man at any time erre by infirmitie, or by force of some strong tentation, that comes to passe altogether besides his intention, and against the designe of his will. Hence it is, that the works of carnall, and meerly civill men, although outwardly glorious, and goodly to see to, are little acceptable to God: But the works of holy men, though imperfect, and besprinkled with spots, doe not only find pardon, but also favor in Gods sight, and that for Christ his sake, not for any merit of theirs; for God is wont to weigh their workes, not so much by their acts, as by their ends.

Chap. 38.

Of the small estimation and scarcenesse of Loadstones & Christians, and of their native places.

There are now abundance of Loadstones in severall places so that their too much familiaritie, or frequencie, hath brought them into contempt among the vulgar, with whom nothing is counted pretious, but that which is scarce. There is no Region almost, no Iron-mine, wherin Loadstones may not be found; that is to say, common Loadstones of no note, of no vertue; there are few very excellent, notable, and strong. In like sort there are abundance of men in every place; but few noble, learned, and wise: Of Christians, in name and title, there is no small store, and they are very cheap: But of such as are truly faithfull, and behave themselves as worthy of so great a title; there is a great deale of scarcitie and dearth in all places. If any enquire of the place & Region, where the

best kind of Load-stones are bred? In times past Magnesia did yeeld the most famous, from whence it is acknowledged their name is derived: But now in that place, there are either none at all, or such as are very barren in vertue; the ordinarie sort are brought from Elbe and Norway; but the best and such as are of the strongest sort, are broght hither from Bengala and China, and from those places that are more than usually hot: It is most certaine, that there is not any particu-lar Nation or Land, that doth perpetually enjoy this priviledge; but as it pleaseth the God of nature, he doth some-times blesse one Coun-trey, sometimes another with this condition. In like manner at Antioch, in those ancient times, the first Christians ob-tained both their name and Seat; but in Beraea were the most Noble: England is reputed of late, a most plentifull Island, and most happy Mother of holy and lear-ned men, yet notwith-standing God hath his freedome, to honour at his pleasure any other Church with this re-nowned Praerogative.

Chap. 39.

Wee doe not search out the causes of hidden things to no purpose; though we doe it subtilly, yet it is but unprofitably: Divines and Philosophers may more easily, & more successefully find out the effects and use of the same.

IF any one enquire a reason, why I have not as yet produced any opinion of mine owne, concerning the causes and reasons of the wonderfull & secret effects of the Loadstone; Let him know that this is the cause, For that it seemes to *Boetius* and others, not onely very hard, but also altogether impossible to assigne a certain and deter-

minate reason thereof; Nature would have many things to be hid in the bosome and lap of her Majesty, which it would not have the understanding of man to attaine to the knowledge thereof, and which it hath left rather to be admired, than to be searched out: Yet there want not some who imagine, [*Clement*] that the affinity which it hath with the Iron, is an evident and sufficient reason of the Loadstones drawing of it [*Plutarch*]. Others affirme that certaine incorporall and Spirituall evaporations and issues that proceed out of the Loadstone, are the causes thereof; most do fly to that common Sanctuary of Philosophers, [*Gallen*]: holding that a secret quality, engendred naturally in the Loadstone, by the spirit that wrought in the composing of stones, is the cause of it. We poore mortals are not only pur blinde as Owles, but as Moles, we are almost quite blind in searching out the causes of things, we labour in vaine in these subtile disquisitions, and spend the strength of our wits to no end: How much more uprofitably, and unprosperously, have the Schoole men employed their houres and endeavours, in searching out, and declaring the causes of God's election, and mans vocation, whilst they excogitated that the reason hereof was Gods fore-seeing of mens faith, or their works, or affirmed that any thing else, out of God was the cause of this divine decree, and distinction or difference made betweene men. The mysteries of his Empire must bee reserved and left unto God, who will not suffer his servants, without punishment, to look so curiously into the Ark of his secrets; the Bethshemites in times past suffered for this pride and folly: Predestination is an incomprehensible impenetrable depth, and bottomlesse pit: Some divine mysteries are unsearchable, and cannot be found out, which if God had revealed unto us, peradventure hee

would have forbidden them to be published and discovered: and surely, men might with greater commendation and profit, employ the strength of their wits more earnestly and intently about those things which pertain to the practice and use of humane life, and such as tend to the confirmation, and making sure of our election and calling, than about these things: If a man happens to meet with a fruitfull tree, he neither digs up the earth that is about it, nor uncovers the root; but looks upon the fruit with longing eyes, and plucks them with greedy hands. And indeed it had turned lesse to the destruction of *Adam* and his off-spring, and more to their salvation, if hee had eaten the fruit of the Tree of life, and had not tasted at all of the fruit of the Tree of knowledge.

Chap. 40.

Of the slanders and abuse, to which Loadstones, as also great men and their affaires, are lyable.

Hitherto have I continued in rehearsing the various and excellent uses of the Loadstone, hereafter I will comprehend in few words, the abuses thereof, and those fables also which passing to and fro through the mouthes of men, have gotten some beliefe among the credulous multitude; especially such as that is, concerning *Mahomets* Iron Tombe, that hangs, as they say, in the Ayre, in a Chappell scielded with Loadstones, which they who travaile as far as Mecha, doe constantly affirme to be false. This I conjecture to be sprung from another fable, somewhat neere of kin unto it, which *Pliny* relates of that Master-Builder *Dinocrates*, who began to cover with Loadstones the roofe of *Arsinoe's* Temple at Alexandria, that her Image or Picture might seeme to hang in the

Ayre; in the meane time it fell out that the Artificer died, and *Ptolomy* also, who commanded this to be made for his Sister. Of the same kind are those fained tales of *Serapion*, that he could open doores and lockes, that he could stay Ships in the midst of their course, that he could extract nailes out of them, by the helpe of a Loadstone: Like unto this is that of *Arnoldus de villa nova*, who affirmed that the devils might be put to flight by this meanes, and that of *Marbodaesus Gallus*, who said it was the best Philter or Medic [...]ne to procure love, and that wives are by it reconciled to their husbands, and husbands reconciled to their wives; unto which his Commentator *Pictorius*, adds, this for a Surplusage; that it makes the possessors of it very acceptable to Princes▪ and eloquent; It is also an usuall thing with Couseners of plaine Countrey people, and for Mountebancks, under pretence of the vertues and effects thereof, to seek earnestly for credit and estimation to that plaister, which in Latine is tearmed *Armarium*, and is commonly called the weapon salve, having Sympathy with other things, & wrought upon by the Stars. Besides *Famianus Strada*, a man excellent for penning any kinde of discourse, hath feigned a notable couple of Tales, (and as I beleeve) to exercise his wit, and practise his writing, which because they are briefe and pleasant, or full of mirth, I shall not thinke much to set them downe here fully: The first is according to the Patterne of *Lucretius* his Verse, and treats of a most expedite nere way to write unto friends, without any Carrier, or sending of Letters, and that only by the helpe of a Loadstone after this manner.

Magnesi genus est

Lapidis mirabile, &c.

*A Loadstone of strange kind there is,
to which if you apply
Some iron substance, instruments
to write, then by and by
They draw not only vertue thence,
and motion amaine,
Vnto the Northerne Pole to turne,
and toward Charles his waine,
But also all, among themselves
in strange and wondrous sort,
Those instruments the Loadstone toucht
you shall see them resort
Vnto one place of motion;
yea, so that if by chance,
But one of them doe move at Rome,
the other will advance
It selfe to this, and though far off,
will instantly remove,
And turn to it with speed, by League
and Natures secret love:
Well then, if thou would'st understand
of thy far-distant Mate,
To whom no letter can be sent,
then take a plaine round plate,
That's large and wide, then write therin
the A, B, C, letters all,
In order, as by children learn'd,
these place on brims withall
Of this round plate, and in the midst each way
set downe the Iron Pen,*

*Which touch'd the Loadstone, that
 It may be turn'd, and then
 Touch any letter, which thou wilt:
 by this example frame
 Another table for thy friend,
 in forme the verie same,
 Having those outward brims alike,
 and Iron Instrument
 Toucht by one Loadstone, which thy friend
 that to depart is bent,
 May carry with him; then you must
 among your selves appoint
 What time the Iron Pen shall move,
 and at the Letters point
 Things so compos'd, if thou desir'st
 for to salute thy friend,
 Which busied is farre off from home,
 in earths extreamest end;
 Then take the Table in thy hand,
 the turning Iron touch,
 Thou seest the Letters on the brim,
 dispos'd in order such,
 As thou shalt need them to frame words,
 to them thy pen direct,
 Somtimes to this, and somtimes that,
 thy purpose to effect:
 Vntill that oft this Instrument,
 thus turning all about,
 Thou hast in order all thy thoughts
 discribed and set out.
 'Tis strange to be believ'd: thy friend
 which is farre off doth see
 The rolling Iron move with speed,*

*from all enforcement free:
 Now here, now there, then he that knowes
 this feat is at a stay,
 Observes the Guidance of the Pen, toucht
 and followes every way:
 Hee reades the Letters that were
 which being together brought,
 He now perceives what needfull is,
 which by this meanes was wrought.
 Besides the friend when that he sees
 the Instrument to stand,
 May touch the letters, and rescribe,
 and answer out of hand,
 As he shall thinke conve [...]ient.
 O that this way to write
 Were once in common use, that all
 might letters thus endite;
 A Letter then more speedily,
 and safely to and fro,
 Might passe without all feare of theeves,
 and streams to overflow:
 A Prince might then dispatch himselfe
 his owne affaires abroad;
 We Scribes might part with inkie seas,
 and change our black abode.*

There is another Fable that followes after this, of a Loadstone called *Chrysos*, which doth not draw Iron, but Gold; and is framed according to the language and mind of *Ovid*:

Forte mihi puero putei super ore sedenti, &c

When being a boy, I sate
upon the brink
Of a deep pit, my ring
did fall and sink:
Of it I had no hope,
but then I saw
My Sire let downe a stone,
which gold could draw,
Vpon a line; then straight
the ring arose
Out of the bottome, and
stuck very close
Vnto the stone, as fish
unto a booke:
My father spake, when
wondring I did looke;
Son, know this stone, the
fable is but short;
Deucalion and Pyrrha
in a sort,
Who comprehended all
of humane race,
That people might in earth
againe have place,
Threw stones behind their backs,
upon command,
Which softned were, and
changed out of hand
To bones, and to the faces
of mankind;
Although among them, some
as yet we find,
As undigested statues,

having much
Of marble hardnesse, shewing
they be such,
As from the stones have
their originall:
This Off-spring grew with care
distracted all,
As on the waters, fields,
and dens they fell,
Mounts that for mines of
ir'n, and gold excell,
The nature of the place
they did partake;
One bunts, another tils
the ground, some take
Their pleasure in the sea;
some others seeke
For veines of ir'n and gold
in everie creeke;
And every where with paines
and panting breath,
They seeke to find the cause
of sin and death.
Then mother Nature would
take from their sights
Those strong invitements
to all ill delights;
And to the inmost bowels
of the ground,
She drew, and mov'd them,
ev'n to hell, that found
They sarcely could be, and
yet here descends

Their furious lust, which knew
 no bounds, nor ends:
 They search things hid, and doe
 unbowell all
 Their mother, Earth; then
 Nature did them call;
 She said in wrath, What meane
 yee for to doe?
 What further end have you,
 where will you goe?
 Devoyd of metals all
 the earth shall lye
 And groane, before that you
 can satisfie
 Your appetite: she turning
 doth behold
 Magnesia's fields, with shame
 not to be told,
 She sees them very earnest
 at their work,
 Searching those secrets, which
 at last did lurk
 In the now digg'd out world,
 almost thereby,
 Seeking out gaines (their losse)
 which therein lye:
 She cri'd, O troop condemn'd,
 ô groveling rout
 Worthy of graves, which
 you digg'd all about
 Neere hell, and so she shak'd
 the earth with might,
 Opprest the men, and kill'd

them all out right:
Their limbs she mingled with
those clods of land,
Which they abused with
a wicked hand.
From the neere Stygian caves,
a smoakie flame
Took hold of th'earth and
members in the same.
These, thus confounded, into
stones were turn'd,
Their hue and colour seeme,
as if halfe burn'd:
Nor only this, but that
desire of gaine,
Which troubled them alive,
doth yet remaine;
As when they gathered gold
and ir'n, by Fate
They were supprest; so likewise
now of late,
Though senselesse stones, they do
well know their prey,
And with a two- fol
avarice assay
To draw it to them, now
this stone drawes gold,
The other ir'n: and so
the tale is told.
These wonders when I heard,
I laugh'd and said;
We all love gold so well,
I am afraid

That each man will be a
 Magnesian stone:
 My father pleased me,
 his little one,
 With fables such as these.

These and the like feigned Inventions, as all false rumours for the most part, so have they some truth or some thing likely to be true; for their originall from whence they rise, and their foundation whereupon they relye; for experience hath taught me, that by the helpe of the Loadstone, and an Instrument fitted for that purpose, it is possible that a friend may intimate his mind to another friend, being in the next Chamber, and that through a wall which is two foot broad in thicknesse, that he may thus impart to the other his intent and purpose, and answer to those things which shall be propounded unto him. This exploit was either never heard of before, or seemed altogether incredible. But that a man should by this Sympatheticall Needle communicate in speeches with his absent friend, as it were by an Epistle or Letter, his friend being in parts of the world so far distant, and placed out of the Loadstones Spheare of activity; It is a meere fable, and deceitfull imposture.

But that which happens to the Loadstone, the same is fall, and doth usually befall great affaires, to all great men that are famous for their vertue, they lye open to many abuses and slanders, and are debased thereby.

What hath been extant in any place, or at any time, which Nature ordained for excellent uses, that either the devils

cunning, or mens *Leger de maine*, hath not perverted to most horrible abuses? What man was ever famous for workes and miracles, of whom Histories have declared any thing true and wonderfull, upon whom fabulous reports have not fastened many absurdities & falshoods which they added unto the truth?

What are the lives of Saints, and those golden Legends, as they call them, but confused heaps of lies, feigned and written by men of brazen faces, and Leaden braines, I am easily induc'd to beleeve, that, concerning *Gregory*, surnamed *Thaumaturgus*, and other men, to be revered for the power they had to worke Miracles, their Cotemporaryes, and other approved Authors, have written many things that were true; But that I should give credit to all things which the Monkes of following ages have added, I can never be perswaded; Therefore it shalbe a wise mans part, neither to deny beleefe unto those things that are true, because of the mixture of things that are false; nor rashly to give credence unto things that are false, for the sake of those things that are true, but like a Sieve, to retaine those things that are weighty and solid, and to reject those things that are vaine and light.

Chap. 41.

There is no lesse power in Christ and the Loadstone to retaine things, than to draw them at first.

The Loadstone doth not only by Invincible provocations sweetly draw Iron unto it, but strongly retaines it by indissoluble bands when it is drawne, untill it be pluckt away from it by violent hands; you may see Anchors in Goldsmiths shops hanging by the Loadstone whole monthes and yeares together; and put the case that a Load-

stone of such great vertue might be had, that it could not be violently wrought upon by outward force, it would follow hereupon, that the Anchors should perpetually cleave to the Loadstone: Now just in the same manner doth Jesus the Corner Stone, the stone of our helpe, worke in our wils, it is by his grace that we are assisted in all things, and he causeth that it may not bee refused though we know not after what manner, as *Augustine* often declares.

He doth also poure into the hearts of his cho-sen, such love and feare, such good acceptance of his favours, that they will never depart from him, and doth alwaies take heed lest there should be in any of them any unbelieving heart, to fall away from the living God. [Hebr. 3.12.] There re-maines, we deny not in elect and regenerate, not only a power, but also a pronenesse and inclina-tion to become Apo-stata's, to fall away totally and finally from God; 1 Thess. 5. but faithfull is he which hath called us, and preserves our whole Spirit and Body, untill his glorious Comming, by whom we are com-prehended rather than comprehend him: Ha-ving our foundation up-on this Magnetick [...]ock, no showers or windes shall to our confusion, dash and shake us, no man shall snatch us out of his hand; nothing, whether present or to come, shall separate us from his love.

Now unto him that is able to keepe from falling those that are his, and so present us faultlesse in his presence with exceeding great joy, be ascribed all glory, strength, and power, for ever and ever. Amen.

A short Prayer according to
the matter and manner of
one of St. *Bernards* devout rimes.

Magne Magnes, me dignare
Ad te totum inclinare, &c.

Great Loadstone, doe not thus decline,
Me wholly unto thee encline,
Make my whole heart, sweet Lord, to hye
It self most quickly to apply
To thee with a devoted mind.

This base filthy dog that barketh,
This poor wāndring sheep that bleateth,
This much wearied hart that brayeth,
Thy slow Servant that delayeth,
Draw home and let him mercy find.

So draw that I may follow thee,
So turne me, that turned I may be,
Conjoyne thy selfe unto my heart,
Anoynt it by thy Spirit, impart
To it compunction for sin.

Through inwards of this hart of mine,
Sinfull and guilty, force divine
Let passe, and doe not me confound;
But let my heart entire be bound,
With bonds of love, thy love to win.

Let my heart to thine be likened,
 Let my heart to thine be joynd,
 Let my hard'ned heart be pierced, love.
 Let my Iron heart be wounded,
 With wounds, O God, of thy true

Make my power, my will, my knowledge,
 Obedience to thee acknowledge;
 Make my barren heart be hungrie,
 Eagerly and hotly thirstie
 For thee, & for grace from above.

O Sharons Rose, thy leaves display,
 Whose odour fragrant is alway;
 O make my nostrils smell this sent,
 And to receive with content
 Above all delight some sweetnesse.

Pleasant Manna, purest honey
 Sweetest wine, ev'n Nectar meerly,
 In which nothing is that's bitter,
 Be thou to me ever deerer,
 Than worldly vain delightfulnessse.

Behold, I approach unto thee,
 If I dare offend, O spare mee;
 Behold, with willing mind I run,
 Yet all unshame fastnesse I shun,
 Reject me not I humbly pray.

Shew thy selfe most kind unto mee,
 Me repell not, though unworthy,
 Move all my heart unto thee still,
 With holy love sill full my will,
 That from thee I may never stray.

A Magnetick desire.

‘Achath Schaalthi יתלאש תחא’

One thing have I desired,’ *Psalm 27:4*.

Many, O Lord, ask many things of thee,
 Those many given, then many ills they be,
 Few me suffice, though few ask thee few things,
 One thing to me full sweet contentment brings:
 This one I need, this one will ever serve,
 'Tis more than all, and more than I deserve;
 Give me this one, I shall have wealth at will;
 I sought this one, I'll seeke it of thee still:
 If that thou giv'st this one, I'll thankfull be,
 Draw me to Christ, who hath redeemed me,
 I may draw others, whom he did redeeme;
 This one I doe, than thousands more esteeme:
 Give this, a thousand thanks to thee I'll give,
 I'll pay my vowes, as long as I doe live.

180 The wonders of

A Magnetick desire.

Achath Schaalchi אהת שאלתי

One thing have I desired, Psal. 27. 4.

Many, O Lord, ask many
 things of thee,
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 One thing to me full sweet
 contentment brings:
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 will ever serve,
 'Tis more than all, and more
 than I deserve;

Give

