

but he passes by those that appear to him trivial, as having no bearing upon his pain, or pleasure, or welfare. But here there is a great difference, for though some—

By long experience, do attain  
To something like prophetic strain;

the generality can trace the chain of causes and effects, but for a very few links; and therefore they disregard some things as trivial, which, in the event, produce effects of the greatest importance. But it is not so with God; he sees the most distant consequences of everything that happens in his whole universe, and therefore knows exactly in what proportions everything appertaining to the nature of every creature should be measured out to it in order to produce the effects he intends should take place, if I may so speak, during its ministration; so combining agents and actions, as may infallibly fulfil his law and general purpose. He foresees the effect of what are regarded as the most trivial things, as the number of our hairs and the death of a sparrow, as well as of those that are most important: and his general object is to provide for the execution of the laws both physical and metaphysical, by which he governs the universe, and so upholds all things, but not so as never to suspend the action of these laws. The following events recorded in Scripture were remarkable instances of such suspension.

1. The *Universal Deluge*, by the means of which the heavens and the earth of the primeval world were destroyed.
2. The *Egyptian* palpable *darkness* for three days and nights.
3. The *passage* of the *Israelites* through the *Red Sea*, the waters standing as a wall on either hand.
4. The *sun* apparently *standing still* in the heavens at