

cities or particular Persons, especially the People of GOD; and *these Events* connected with the various *Means* and *Causes* leading to them.

By Events *not properly term'd miraculous*; I mean, when GOD does *not appear* to work on his Creatures in a Manner *contrary* to the *usual Ways* of his Working, *singly* in themselves consider'd.

And by their having *such lively Characters of their being the Doings of GOD*, as they are evidently *so to unprejudic'd and careful Observers*; I mean, these Characters are distinguishingly bright and legible to such qualified Persons: Or if they are inadvertent, or under a Prejudice; they are not like to see them to be the Doings of GOD, much less admire them in a pious Manner, or yield him the Glory of them. See *Psal.* lxiv. 9, 10. cvii. 42, 43. xcii. 4, —6.

But to clear this *Truth*, we must consider these *three General Heads*, as the Time allows—

1. In what *Manner* may the sovereign GOD be said to *operate usually* among his Creatures.
2. When have *his providential Operations* such lively Characters of their being *his Doings*.
3. The *pious Admirations* they should raise up in us, and which they happily raise if we are duly disposed.

I. In what *Manner* may the sovereign GOD be said to *operate usually* among his Creatures.

And here we must needs observe; that as there are *three Sorts of Creatures or created Substances*, viz. *Corporeal, Spiritual, and Compos'd of Both*; so there is a different Sort of Operation of GOD upon and among them.

1. In his Operation on *meerly corporeal or material Substances* --- He not only by his continual Influence, preserves them in their Being, Nature or essential Properties of *Solidity, Extension, &c.* which he has been pleas'd to give them; but to this Influence he also seems to add his further *usual Operation* in these *three different Manners*, viz.

(1) In