

**A VINDICATION OF
PROVIDENCE: OR, A TRUE
ESTIMATE OF HUMAN LIFE**

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A vindication of providence: or, A true estimate of human life by E. Young

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E. YOUNG

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Samuel A Vincent
VINDICATION
OF
PROVIDENCE:
OR, A
TRUE ESTIMATE
OF
HUMAN LIFE.

IN WHICH

The Passions are considered in a New Light,

Preached in St. GEORGE'S Church near *Hanover's*
Square, soon after the late *King's* Death.

By E. YOUNG, LL.D.

Rector of *Welwyn* in *Hertfordshire*, and Chaplain
in Ordinary to His Majesty.

L O N D O N:

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TO THE
QUEEN.

MADAM,



If the following Discourse is as Happy in its Execution, as it is Important in its Design, It will not be, (give me leave to say) altogether unworthy of a Royal Patronage.

THE Design is of great Consequence; and I think, New: It is to remove a Prevailing, and Inveterate Mistake, which first sprang, and now thrives in a Soil too indulgent to it, and a Soil too difficultly subdued, the *Pride*, and *Ill-Nature*, and *Melancholy*, and *Vice* of Mankind. I mean, MADAM, That false Opinion, That Reflection on Providence, “ That
“ This World is, in its own Nature, That is,
“ by God’s Appointment, a World of Sorrow,

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“ a Scene of Misery, a Vale of Tears; and
“ that to *Be* in it, is to *Be wretched* un-
“ voidably.” Whereas this Treatise shall en-
deavour to make it manifest, That Providence
is not only Gracious in the Composition, stu-
dious of the Accommodation, Preventive of the
Accidents, Corrective of the Mistakes, and li-
beral to the Wants, but lavish also to the
Luxuries of Man; and that God does not only
permit, but *enable* us, and not only enable,
but *enjoin* us, to be Happy; Happy, to a
much greater Degree than we are, That is,
than we *chuse* to be.

NOR is that Error I combat, an Error of
the Vulgar, Unlearned, or Sinful only; But
the Learned, Wise, and Good, have fatally
contributed their sacred Authority towards the
Propagation, and establishment of it: Either
through Inadvertency, or the Resentment of
present Pain, or an indiscreet, tho' well in-
tended Zeal, in the Recommendation of a Bet-
ter World.

MOST of them have, as it were casually,
let fall from their Pens, which pursued some
other Principal Point, too severe, and unguard-
ed Intimations to the Discredit of our *present*
State: *Many* have made an Invective on this
Life, a *general* Drift that mingled itself in all
their

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their Discourses, and Conversations: And *some* have made it their *particular* Theme, and avowedly, determinately, and strictly drove at this very Point; without adjoyning the true Causes, the proper Cures, the right Uses, and salutary Effects of *our* Misfortunes and Pains; and thus have left *Grounds*, of Future Argument against the *Goodness*, and thrown a Present Cloud over the *Glory* of the Great Disposer of Events, the *King of Time*, and of *Eternity*.

LET, MADAM, One of His most shining Representatives on Earth, patronize, and vindicate a *Vindication* of *His Providence*; Let One of the Principal *Ornaments of Human Life* indulge a *True Estimate of it*; Let Her graciously defend a Refutation of an Error, which flows from a Decay of That *Faith*, of which our dread Sovereign is the great *Defender*; and, which leads to a Corruption of That *Morality*, of which her own correct Conduct is the distinguish'd *Glory*. Let that Queen, who is nearly concern'd in the *sad Occasion* that turned my Thought on this Subject, take it into Her Protection; Her *Protection* will recommend it to the World, and Her *Example* will supply the Defects of this Composition on it.

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AND, MADAM, As your Example *will* assist me, So that Good Providence, whose Ways I presume to assert, Grant, that Your Fortune *may* too! That Your most sacred Majesty, from this joyful, and unclouded *Morning* of your Reign, may shine forth a long, and illustrious *Day*, as an unanswerable *Instance* of *Temporal* Happiness, and an unquestionable *Heir* of *Eternal*, is the constant, and fervent Prayer of,

MADAM,

Your Majesty's most Obedient,

And most Dutiful Subject,

E. YOUNG.



The P R E F A C E.



KNOW not well why, but the Passions are a Favourite Subject with Mankind: The Reason may possibly be, Because Men are much concern'd with them, both as to themselves, and Others; and where we have a Self-concern, we have an Attention. Or, Because they are such Powerful, and Universal Springs, that almost all the Pleasures, Pains, Designs, and Actions of Life are owing to Them; and therefore it is our Interest to know them well: Or, Because every Man carrying them in his own Breast, He thinks he knows them well already, and is therefore an Able Judge of such Compositions; And thus his Pride has a Fondness for them: Or, Because the Passions, like the Boy at the Fountain, fall in love with their own Representation: Or, Because many are all Passion, and if Men consider a Treatise on the Passions, as a History of Themselves, it is no wonder they read it with Pleasure. Or, Because what a most celebrated Antient writ on this Subject is lost, to the great Regret of the Learned, and Polite World, which is studious of some Reparation of that Loss; and the more so, because what other Antients have left on that Head, is Imperfect and Short.

BEING sensible how difficult it is to gain Attention for Works of Divinity, I have insisted more on the Passions, than any other Head of the following Discourse, in hopes of a more welcome Reception prepar'd for it, by that general Taste, or Disposition of Heart, which I have mentioned. I have marked the Distinctions, and Peculiarities of the Passions, with some Care.

A French Author, has treated of them with such Accuracy, and Applause, that it conciliated to him the

The P R E F A C E.

particular Favour of a celebrated Queen, who wept for the Death of the Author of that Piece, though she had never seen the Man.

BUT He had a wrong Bias on him through the Whole to the Prejudice of it; Nor could I reap any Advantage from Him beside that of having such an Example of Industry, and Discernment; of which, what use I have made I do not Hope, but Fear the Reader will too easily perceive. That Author indeed displays the Passions at large, and pursues them into all their several Branches, whereas I could find Room for the Primary, or radical Passions only, at present; but they may, one Day shoot, under her Majesty's benign Influence, (who like the Queen above-mentioned, is the greatest Encourager of Arts) and give that one Tree of Human Knowledge its entire Growth.

BUT as Imperfect as the Discourse now is, (of which I am very sensible) I persuade myself the Reader will find an Uncommon Variety in it; And that the Observations, which are by no Means drawn from Books, but the Life, are so far Just, that any one who is at the Pains of looking on them, may possibly find Truths which his own Experience can attest, and thus be a Witness, as well as a Judge of what is Here written: He may find some Traces, some Features of his own Condition, as the Trojan met his own Picture on a Foreign Shore. I wish, (a rare Wish in a Writer) that I could be resuted in what is Here advanced, for some of the Truths are very melancholy. I hope the Great Length will be excused, since the Nature of the Subject might easily have betrayed me into a much greater Transgression against the Common Limits of This kind of Writing.

IF this Piece in any tolerable Degree answer its Title, a Perusal will not be thrown away upon it. For I look on it as one of the Desiderata in Literature, and that of the nearest, and most General Concern to Man.

COLOSS.