



THE

### WORKS

OF

Mrs. Catharine Cockburn, THEOLOGICAL, MORAL, DRAMATIC, and POETICAL.

Several of them now first printed.

Revised and published,

With an ACCOUNT of the

#### LIFE of the AUTHOR,

By THOMAS BIRCH, M.A. F.R.S.

Rector of the United Parishes of St. Margaret Pattens,

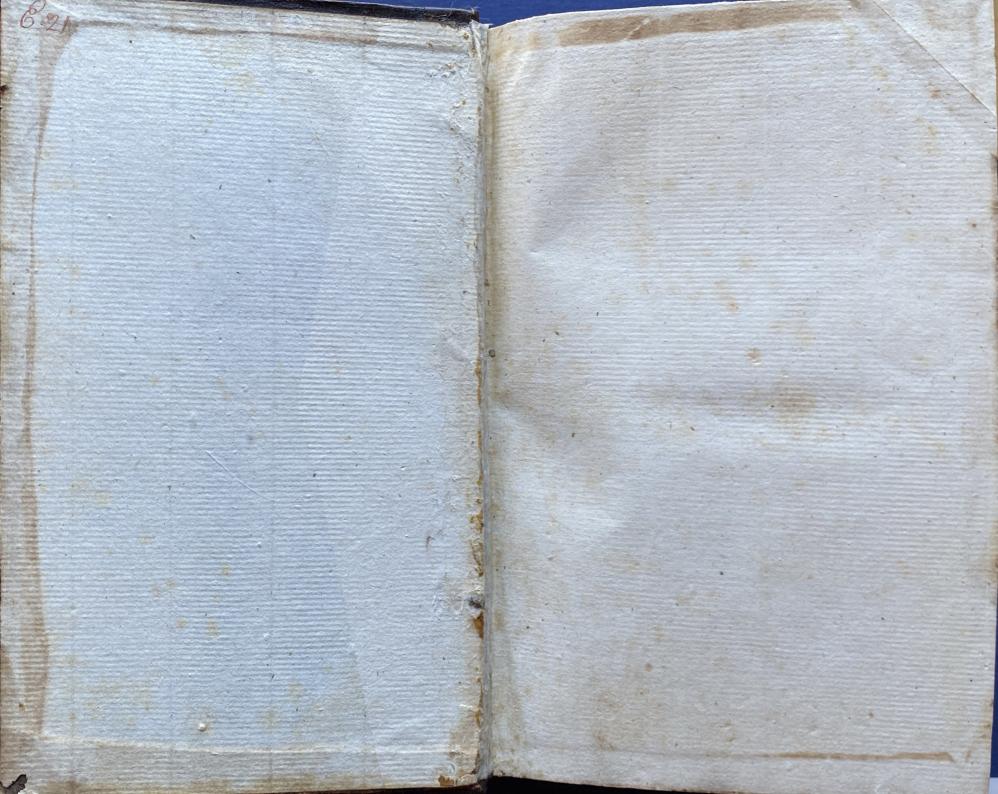
and St. Gabriel Fenchurch.

In TWO VOLUMES.

VOL. I.

LONDON,
Printed for J. and P. KNAPTON, in Ludgate-street,
MDCCLI.

Morphagh,



dare fay nobody will imagine it. When food the rewards proposed by the king of heaven for processing the universal rectitude? And that contributing

mote universal rectified as mean to make the chief view of all his reasonable creatures?

That one design of God in the creatures? That one design of God in the creatures?

with order and restitude, or as it is a consequence will not be successful.

That one design of God in the creatures?

with order and restitude, or as it is a consequence will not be successful.

But of them, I believe will not be questioned. But fince the infinitely bappy Creator is likewife infinitely perfect, I think there is as little reason to communicate formandarran of all his communication. communicate fome degree of all his communicable perfections, to produce beings capable of imitating his moral attributes, of conforming to that facred rule of truth and rectitude, by which his own unerring will is always directed; that they might be perfect even as be is perfect. And if this was one defign of God in creating mankind, which can scarce be doubted; then certainly they ought to have the fame end in view; and if, in order to it, God could give them no other law but that of moral virtue, as these writers allow, then the obligation to practife it must arise, with virtue itself, from the very nature of fuch a fyftem, not folely from a prospect of rewards and punishments.

I am far from intending to depreciate a proper regard to future retributions, as they are gracious affiftances to the frailty of man; but let them not change place with that, which they were appointed to promote; be made fole ends, whilst virtue is degraded into bare means; tho' if doing right actions purely because they are right, is not the proper idea of virtue, it will be hard to say what is; but airning folely at a reward certainly is not. Where the will of God is known, there is an additional obligation, that strongly enforces the practice of virtue, from a defire of being acceptable to the

APPENDIX

supreme being, who wills the perfection of his creatures, in which their chief good confifts; and therefore the confideration of the will of God ought never to be omitted in any Christian schemes of morality. But neither ought moral virtue to be established folely on such principles, as would leave men loose from every obligation, who are either not so wife, as to discover the will of God in the nature of things, or not fo happy, as to be acquainted with his revealed will, and the fanctions of

These Remarks are, with the utmost Deference, inscribed to ALEXANDER POPE, Eig. by an admirer of bis Moral Character. role of troth and rectioned, by which his own un-

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perfect even as for it perfect. And it clus was one

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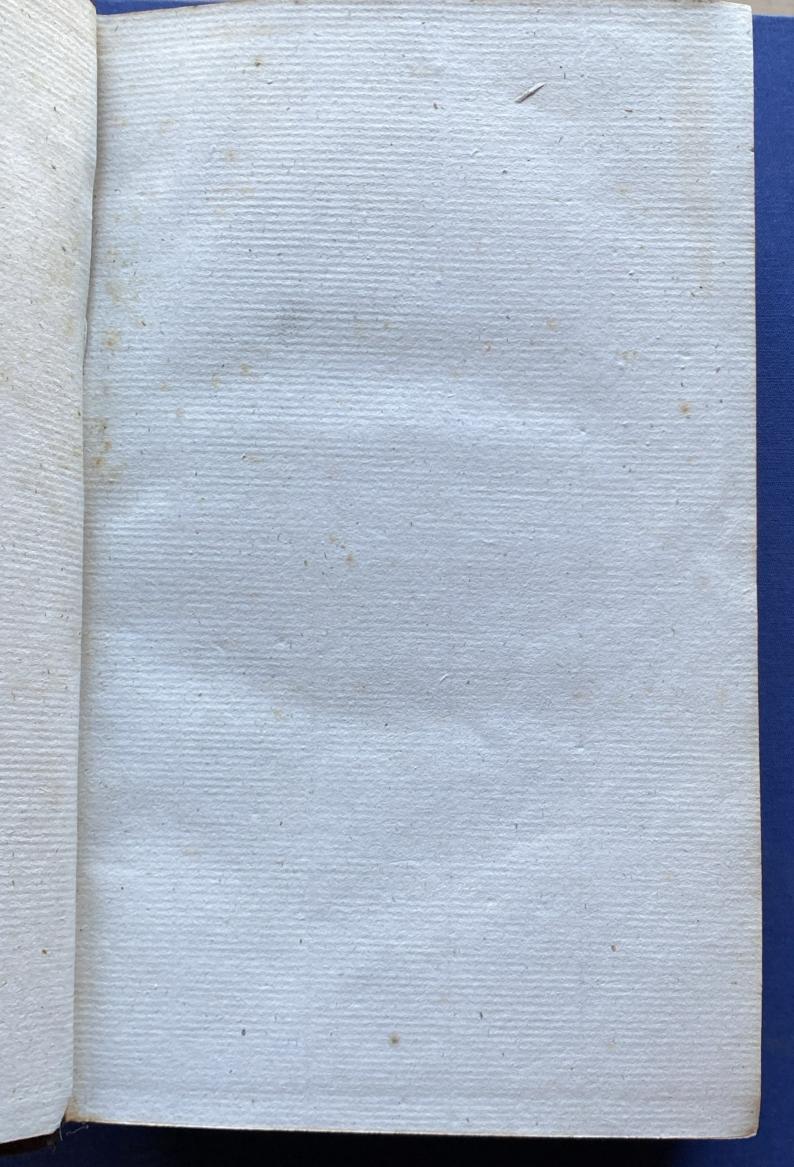
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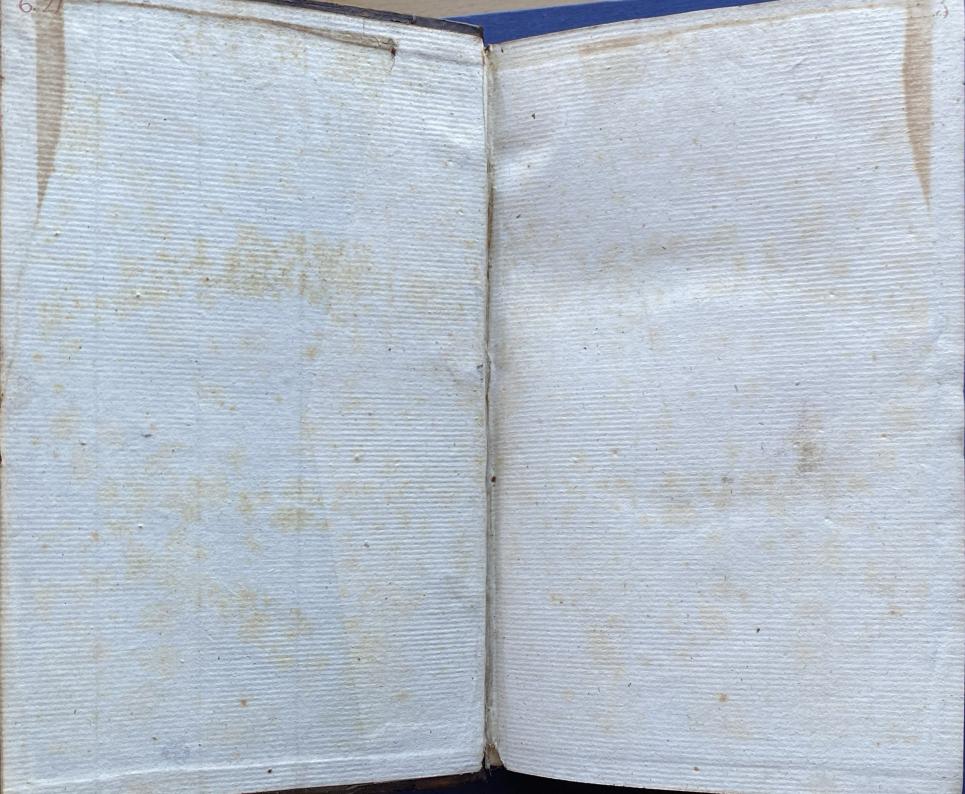
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PRINCIPLES

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REASONINGS

OF

Dr. RUTHERFORTH's

ESSAY on the Nature and Obligations of Virtue:

In vindication of the contrary principles and reasonings, inforced in the writings of the late Dr. SAMUEL CLARKE.

Published by Mr. WARBURTON, with a PREFACE.

Οὐ γάς ἐςιν εὐρειν το ΔΙΚΑΙΟΣΥΝΗΣ ἀπλην ἀςχην, ἐθὲ ἀπλην γένεσιν, ἢ την τε ΔΙΟΣ και το ΚΟΙΝΗΣ ΦΥΣΕΩΣ. Chrysip. apud Plutarch.

First printed in the Year 1747.

Vol. II. A

Poems on several occasions.

Thus a vile finner thou couldst love. How then should so much goodness move! Yes, yes, my God, an uncompell'd And unbrib'd heart I freely yield;
By no ignoble interest sway'd, The grateful offering I had made. Tho' nor thy threats nor promifes were known, I'd love thee ever for thyfelf alone; I'd love thee ever for thysen alone;
Not for thy scepter, or thy rod,
My all of good, my king, my God!
Thou only canst this stame inspire
Thou source, and period of desire!