

M R.
COCKBURN'S
WORKS

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MR^S CATHARINE COCKBURN.

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.*

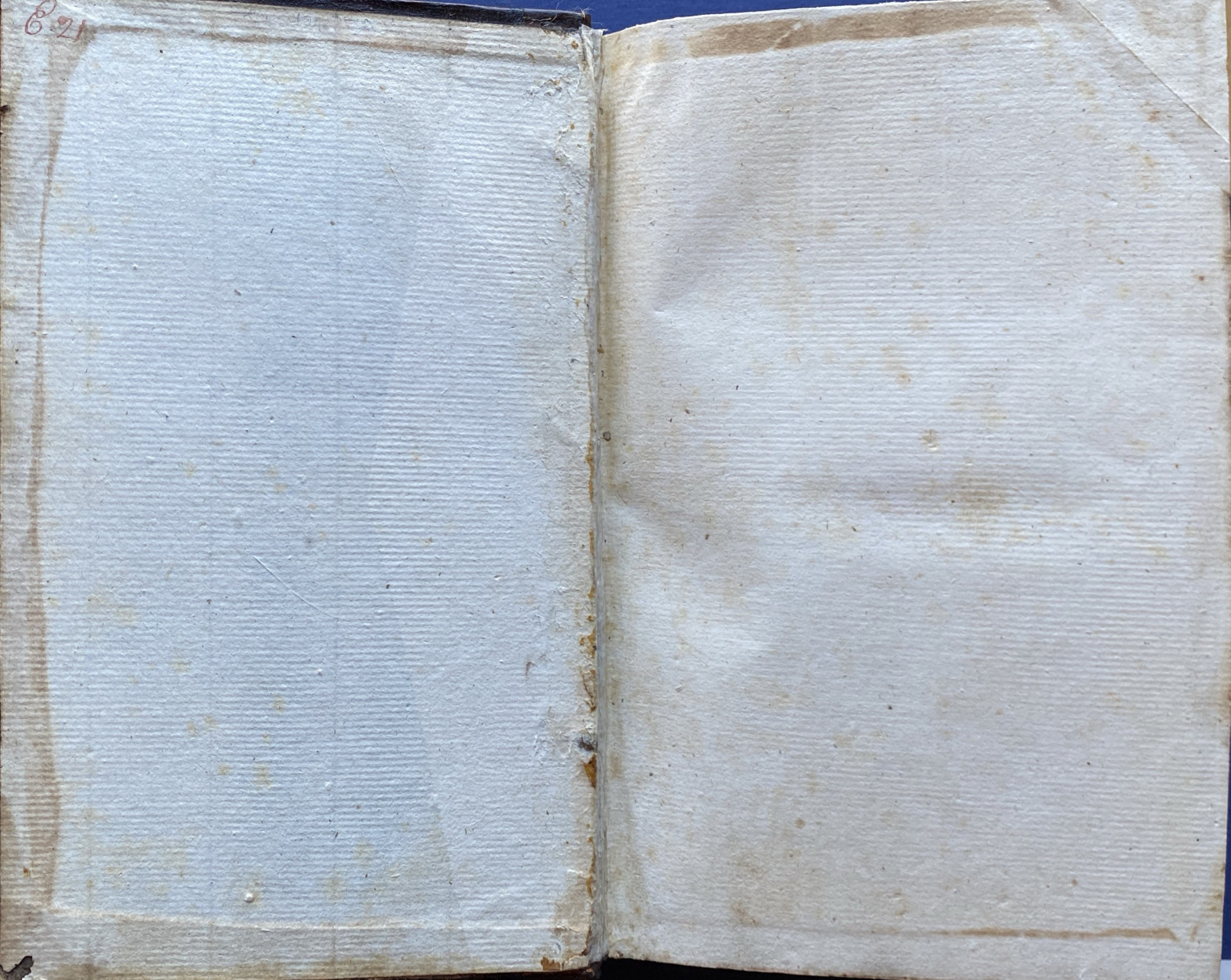
IN TWO VOLUMES.

VOL. I.

LONDON,
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MDCCLI.

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Thornhagh



APPENDIX.

dare say nobody will imagine it. Why then should not the rewards proposed by the king of heaven for the practice of virtue, be esteemed as *means* to promote universal rectitude? And that contributing each his part towards that great end ought to be the *chief view* of all his reasonable creatures?

That *one* design of God in the creation was to communicate *happiness*, so far as was consistent with *order and rectitude*, or as it is a consequence of them, I believe will not be questioned. But since the infinitely happy Creator is likewise infinitely *perfect*, I think there is as little reason to question, that *one great end* he had in view was to communicate some degree of all his communicable *perfections*, to produce beings capable of imitating his moral attributes, of conforming to that sacred rule of truth and rectitude, by which his own unerring will is always directed; that they might be *perfect even as he is perfect*. And if this was one design of God in creating mankind, which can scarce be doubted; then certainly they ought to have the same 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 practise it must arise, with virtue itself, from the very nature of such a system, not solely from a prospect of rewards and punishments.

I am far from intending to depreciate a proper regard to future retributions, as they are gracious assistances to the frailty of man; but let them not change place with that, which they were appointed to promote; be made *sole 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 aiming *solely* 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 desire of being acceptable to the
supreme

APPENDIX.

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

These Remarks are, with the utmost Deference, inscribed to ALEXANDER POPE, Esq. by an admirer of his Moral Character.

END of the FIRST VOLUME.

T H E
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O F

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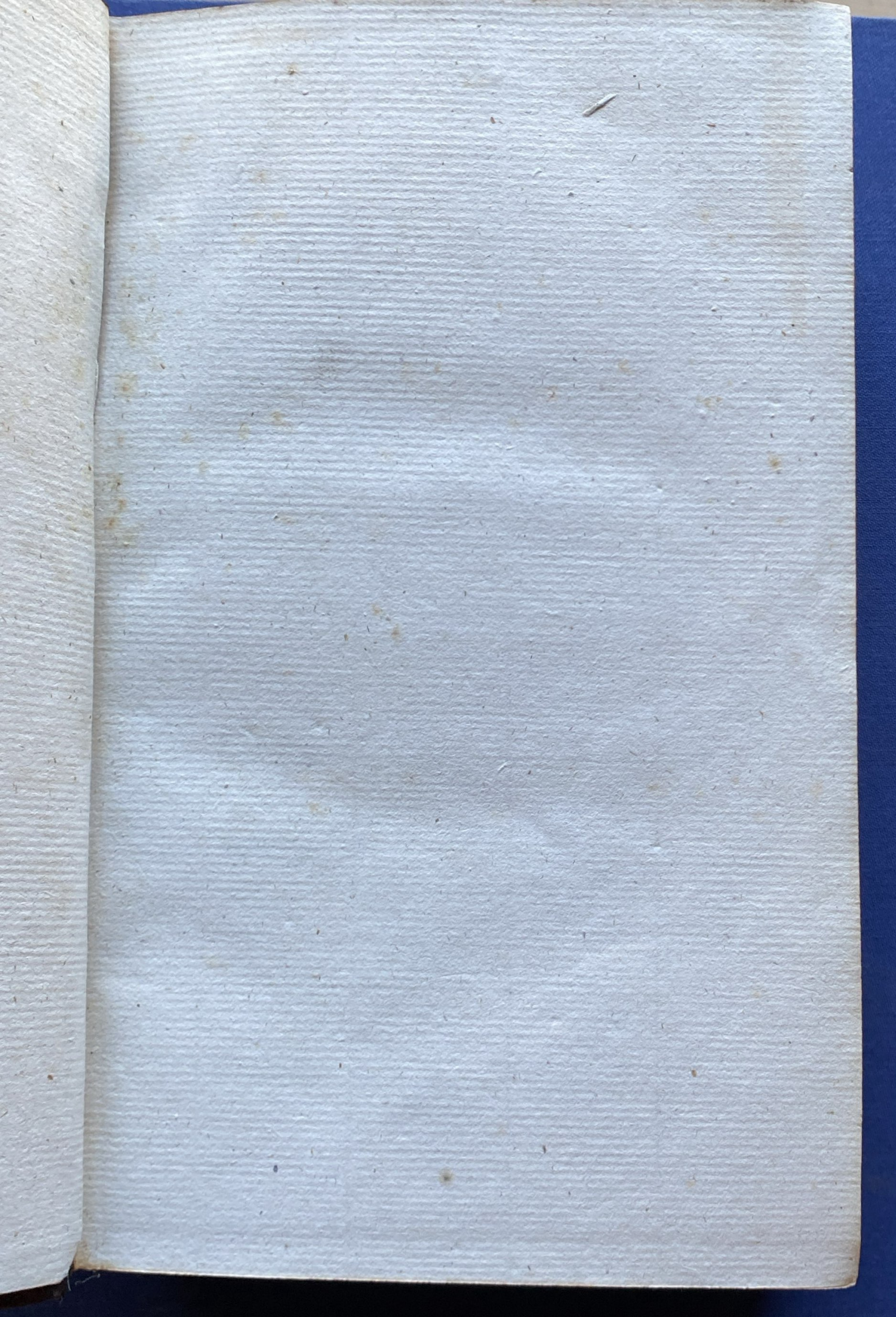
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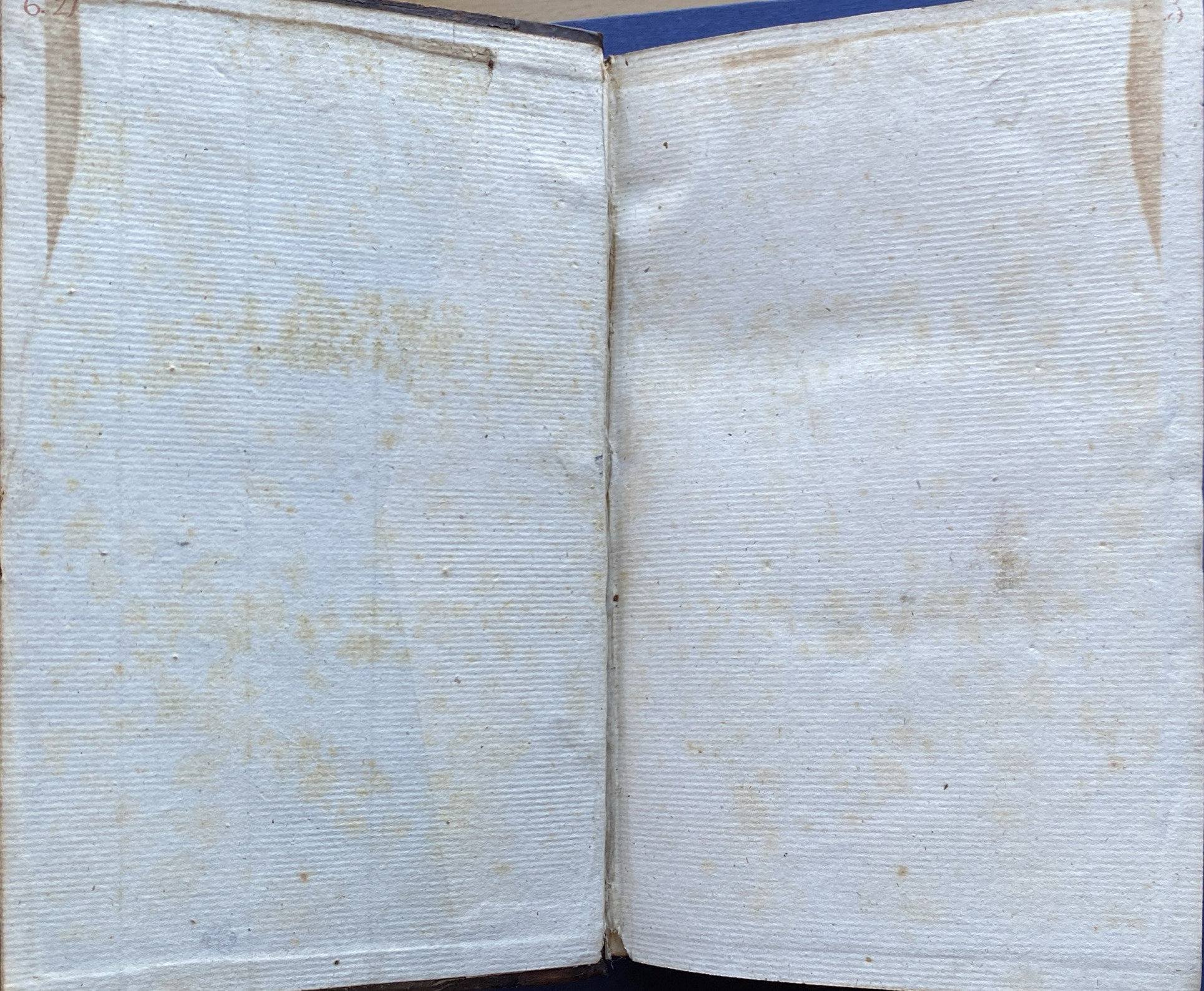
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V O L. II.

L O N D O N,
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ERRATUM.

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REMARKS

REMARKS UPON THE PRINCIPLES AND 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 γὰρ ἐστὶν εὐρεῖν τὴν ΔΙΚΑΙΟΣΥΝΗΣ ἀλλὰ ἀρχὴν,
ἐδὲ ἀλλὰ γένεσιν, ἢ τὴν τῆς ΔΙΟΣ καὶ τῆς ΚΟΙΝΗΣ
ΦΥΣΕΩΣ. Chrysip. apud Plutarch.

First printed in the Year 1747.

VOL. II.

A

Thus a vile sinner 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 promises were known,
I'd love thee ever for thyself alone;
Not for thy scepter, or thy rod,
My all of good, my king, my God!
Thou only canst this flame inspire
Thou source, and period of desire!

F I N I S.