

THE MARYLAND GAZETTE,

Containing the freshest Advices, Foreign and Domestic.

WEDNESDAY, June 20, 1750.

For the Remainder of the Lord Bishop of London his Letter to the Clergy and People of London and Westminster, on Occasion of the late Earthquakes, which was begun in our last.

S to you my Brethren of the Clergy, who share with me the Care of the Souls in these populous Cities, let me exhort You, (though I trust you want not to be exhorted) to awaken the People, to call them from the Letbargy in which they have too long lived, and make them see their own Danger. Speak to them, *persuade them as knowing the Terrors of the Lord.* — Speak to their Hearts and Consciences with such Plainness as becomes the Ministers of the Gospel; tell them in *Season and out of Season, that unless they repent, they must perish.* If the Warnings we have had are a Call on the People to Repentance, remember they are still stronger Calls on us, to *preach Repentance, and to discharge the Duty we owe to God and his Church, and to the Flock of Christ, over whom we are placed.* May this Work of God prosper in our Hands!

I should be wanting to the Duty I owe to the highest as well as the lowest, should I omit on this Occasion to remind those who are entrusted by their Country, with the Government of these populous Cities, how much the Welfare of the People depends upon the faithful Execution of the Law. I pretend not to accuse *them particularly of Neglect, a general Neglect* of this Kind is one of the worst Symptoms of the Time; every Man is left to do what is right in his own Eyes, one would think *there was no King in Israel.* Could the vile abominable Pictures of Lewdness have been offered to sale in the most frequented Parts of the City; could Books for the Instruction of the Unexperienced in all the Mysteries of Iniquity have been publicly cried in our Streets; had not the Laws, and the Guardians of the Laws, been asleep? — But surely it is high Time to awake; and to let People once more know, (what seems to be almost forgotten) that Laws are made for the *Punishment of Wickedness and Vice, and for the Maintenance of true Religion.*

GOVERNMENT is a great Trust, and the Powers of it are not intended merely to do Honour to those who have them, but must be used for the Good of the Community. This is a Truth sufficiently known, it has been founded in the Ears of the Nation, without Ceasing; but the Misfortune is, that this Doctrine has been applied so constantly to the *Supreme Magistrate only, that those who have subordinate Powers derived from his Authority, forget, or are not accustomed, to make the Application to themselves.* And yet surely, there is not a Constable but has, in Proportion to the Power the Law gives him, a Trust reposed in him in Behalf of his King and his Country: Those who are in higher Offices, have still greater Reason, as more depends upon the due Exercise of their Authority, to be watchful for the Community. The Good of Society must be influenced by their Conduct and Example, one Way or other. Great Officers of Justice cannot be *useless, without being pernicious.*

If a Regard for the Public is not a Motive strong enough in this Case, let every Magistrate consider that there is another of infinite Importance to himself; for if all Power be the *Ordinance of God, He will undoubtedly demand an Account of the Exercise of it:* And who is he, that has so little to answer for on his own Account, as willingly to subject himself to be answerable for the Sins of others, which either by his Encouragement, or his Connivance, he makes his own? Pardon the Freedom of this Address; I honour and reverence *your Office, and I hope I give you no Occasion to despise mine.*

Next to those in public Offices of Power and Trust, the

Happiness of the Public depends upon those who have the Government in private Families. Here it is that the Youth of the Nation must be formed, and if they are suffered to be corrupted in their Religion or Morals before they come into the *World, there is little Hope that the World will reform them.* All wise Men, Legislators, and Princes, have acknowledged, not only the Use, but the Necessity of an early Education to form the Mind, whilst tender, to the Principles of Honour and Virtue; and what is more, the wisest of all, the Writers inspired by the Holy Spirit, have required it as a Duty from Parents, and as Part of the Obedience they owe to God: Even our Unbelievers have seen how far Religion depended on this Care; and under a Pretence of maintaining the Liberty of the human Mind, and guarding it against early Prejudices, they have endeavoured to persuade the World, that Children should be taught nothing of Religion, but be left to form Notions for themselves. They have had but too great Success, and we begin to see the Fruits of it. The Children of this Age, grow soon to be Men and Women, and are admitted to be Partners, and Witnesses to the Follies and Vices of their Parents. Thus trained and educated, when they come to be Masters and Mistresses of Families, they answer fully what was to be expected from them; they are often a Torment to each other, and to themselves, and have Reason to bemoan themselves for the Indulgence shewn them in their early Days.

WOULD you see the Effects of this Education in all Orders among us, look into the many Public Assemblies; sometimes you may see Old Age affecting the Follies of Youth, and counterfeiting the Airs of Gaiety; sometimes Men lying in wait to seduce Women, and Women to seduce Men; and even Children seriously employed at the Gaming Table, as if their Parents were concerned to form them early to the Tastes of the Age, and were afraid that they should not soon enough, of themselves, find the Way to their Ruin.

Look near Home: See the Temptations of this Sort which surround these Cities, and are indeed so many snares to catch your Sons and Daughters and Apprentices. Can you look on, and be unconcerned? For God's Sake, and for the Sake of your Children and your Country take the Courage to act like Parents and Masters of Families: Reformation must begin in private Families; the Law and the Magistrate can punish your Children when they become wicked; but it is you, who must make them good, by proper Instruction and proper Government. If you suffer them to meet Temptation, where Temptation is sure to meet them, never complain of him who corrupts your Child, you are the Corrupter yourself; to you he owes it, that he is undone. And perhaps there is not a more provoking Circumstance, nor a greater Call for Divine Vengeance on a wicked Nation, than this; that the Youth are prepared and brought up to inherit all the Vices of their Fathers, which cuts off all Prospect of Reformation; and stands as a Bar between us and Mercy.

On you therefore, Fathers and Mothers, your Country, and the Church of God call for Assistance; your Endeavours may go a great Way towards saving us, and this wicked Generation may be spared, for the Hope of seeing the next better.

In a Word, let every Man, whatever his Station is, do his Part towards averting the Judgments of God: Let every Man reform himself, and others as far as his Influence goes: This is *our only proper Remedy;* for the dissolute Wickedness of the Age, is a more dreadful Sign and Prognostication of Divine Anger, than even the Trembling of the Earth under us.

To our own Endeavours, let us add continual and fervent Supplications to the Almighty, that he would spare us, and not