

AN  
**ADDRESS,**

DELIVERED AT A  
  
MEETING FOR PRAYER,  
  
WITH REFERENCE TO THE  
  
**SANDWICH MISSION,**  
  
IN THE BRICK CHURCH IN HARTFORD,  
  
OCTOBER 11, 1819.

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DEAF AND DUMB PERSONS.

PUBLISHED AT THE REQUEST OF SEVERAL OF THE HEARERS, AND THE AVAILS  
TO BE APPLIED TO THE AID OF THE SANDWICH MISSION.

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**NOTE....**It is proper to observe for the information of those who may be ignorant of the fact, that at the meeting for prayer when the following address was delivered, the marriage of the Rev. **HIRAM BINGHAM**, to Miss **SYBIL MOSELEY**, was solemnized. They have dedicated themselves to the Sandwich Mission, and to them the concluding part of this address was particularly directed. Its delivery immediately succeeded the ceremony of marriage.



AN  
ADDRESS, &c.

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**WHEN** Paul took his final leave of the elders of Ephesus, in order to prosecute his missionary labours, they were filled with the deepest grief at his departure. “And they all wept sore, and fell on Paul’s neck, and kissed him ; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.” As he receded from their sight, they stretched their lingering look after this faithful servant of Jesus Christ ; they followed him in imagination to his destined port ; the gloomy picture of his perils and trials, his “bonds and afflictions,” rose before their minds, and they sympathized with him in all the fulness and tenderness of Christian affection.

He had said to them, indeed, with that heroic intrepidity of purpose which so eminently distinguished him—“None of these things move me ; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

But this animating exhibition of the Apostle’s faith, this constancy of his resolution, this devotedness of unshaken attachment to his Divine Master, could

not, at the time, assuage the grief of the beloved elders of Ephesus. Nature must have its course ; yet Grace triumphed over nature. While Friendship heaved the parting sigh, and dropped the parting tear, and uttered the hesitating farewell, Faith sustained the mourner ; and the heart which was torn with anguish, made a voluntary sacrifice of one of its dearest earthly comforts to the cause of its best, its heavenly friend. Thus how sweetly can the severest self-denial which the Christian is called to exercise, mingle itself with his tenderest sympathies, and, at the very moment, when his soul is melting with sorrow, he is strong in the Lord and in the power of his might, and is bold to go forward in the prosecution of any object connected with the welfare of the Redeemer's kingdom, whatever difficulties or dangers may lie in the way.

Ah ! how are *they* mistaken, who think that the Christian Missionary must destroy, or, at least, blunt all the finer feelings of our social nature, and almost tear from his heart those cords of affection which have bound him to his kindred and country. Little do they know of the spirit of Christianity who think that it produces such effects. Like the light of Heaven, full, free, and inexhaustible, which, while it invigorates the tree of the forest, cheers the flower of the valley ; while it illumines the mighty waters of the ocean, gilds the peaceful surface of the rivulet ; while it stretches its flight to the stars, enlivens the most sequestered spot on this lower world ; so the Love which the gospel enjoins, knowing no bounds to its exercise, embracing the whole family of man, and ready to put forth its exertions to do good to

those who live in another hemisphere, forgets not nor disregards its duties to nearer objects, to those who are bound to it by the ties of nature and affection. In this respect it follows the example of Jesus Christ. In his last hours of agony, while he yet hung a bleeding victim on the cross ; enduring the severest tokens of his Father's displeasure against sin ; his whole soul engaged in the completion of his mysterious work of love to our fallen race ; and just ready to exclaim " it is finished ;" his eye beheld the mother who bore him, and filial gratitude glowed in his breast. " When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son ! Then saith he to the disciple, behold thy mother ! and from that hour that disciple took her unto his own home."

It is right, therefore, my Brethren, nay, it is our duty, to cherish that Christian sympathy which the interesting solemnities of this evening are calculated to inspire. Let us ponder with a melancholy regret on the final farewell which our missionary friends must soon bid to their native land, and to all the delights of kindred and of home. Let us follow their long track across the mighty deep ; and while we anticipate in imagination their arrival in a strange and heathen country, where they expect to spend their days and repose their bodies in the tomb, we will indulge the same sorrow as did the afflicted elders of Ephesus, and grieve that we shall see their faces no more.

I would not check this overflowing of your hearts ; I would only attempt to exalt and ennoble such emo-

tions by mingling with them a few considerations with regard to the great object that in the course of providence demands the sacrifices which now excite your sympathy.

This object is to bear the message of a Saviour's love to thousands of immortal souls who have never yet heard of him, and who are plunged in the lowest depths of sensuality and sin ; and, also, to introduce the arts and comforts of civilized society among a race of people, who, while they dwell in one of the finest climates, and own one of the richest soils, in the world, know little or nothing of those social, intellectual and moral enjoyments which we prize as among our highest privileges.

It were enough to justify such an enterprise, if it only aimed to promote improvement and civilization ; to introduce husbandry and manufactures ; to inculcate conjugal fidelity and domestic attachment, parental care and filial obedience, with all the duties and charities of life ; to educate the rising generation ; to meliorate the condition of the female sex ; and to diffuse the blessings of knowledge among those who now divide their time between that small degree of labour which is necessary for their bare sustenance and those animal enjoyments which are common to them with the brutes.

But I mistake ; such an undertaking could not succeed. The civilization of these islanders cannot be effected without, at the same time, christianizing them. Their intellectual and moral degradation is the consequence of sin, and, if you wish to remove their vices and to elevate their condition, you must first make them feel, under the blessing of God, the



power of divine truth upon their hearts. Society is composed of individuals ; the character of a nation is the aggregate character of its members ; and, if the native of the Sandwich Islands, has no motives drawn from a future world to influence his conduct, he will only seek the gratification of his selfish desires and animal passions, unless he is roused to action by the calls of hunger or the spirit of revenge and conquest.

Let not the mere philanthropist indulge the vain delusion of changing the condition of the heathen by any process short of that which is to carry home to their bosoms the truths of the gospel of Christ ; and let those who profess to regard so much the temporal comfort and improvement of their fellow-men, show the sincerity of their profession by aiding the **Missionary** cause, which, while its great design is to *save souls*, becomes the most powerful instrument of civilization and happiness in this life.

I am led to make these remarks from the fact, that some persons who do not countenance Foreign Missions, are apt to speak of the Missionary as one who is so much engrossed with concern for the *eternal* interests of his fellow-men, that he is quite unmindful of what may promote their *temporal* good. But he regards *both*, and, in the prosecution of the contemplated mission to the Sandwich Islands, provision has been made for the introduction, at the same time, of the arts of husbandry and civilization, and of the still more important knowledge of the oracles of Divine Truth.

But, my hearers, much as we may differ in opinion about the best mode of carrying into effect the

projects of *mere philanthropy*, such considerations are of little moment when compared with the imperious duty which is laid upon us all to make the gospel of Christ known to the heathen. “Go ye, therefore, and teach *all* nations”—was the explicit command of our Saviour. Who is to execute this command? Somebody must do this, or all nations will not be taught. Are we for ever to sit still and soothe our consciences with the reiterated maxim, “Charity begins at home!” This is not only a proof of the grossest disobedience to the injunctions of Christ, but of the basest ingratitude. From whom have we received our religious privileges?—from our forefathers. From whom did they derive them?—from their ancestors; and *these* were once *heathen*, and were enlightened by *Christian Missionaries*. Had these Missionaries practised the *same* cold-hearted policy which so many recommend at the present day, of keeping safe at home, and of relieving only that wretchedness which prevails in their own country, doubtless, most of *us*, my hearers, would now be enveloped in the thick gloom of pagan superstition and idolatry. If it was the duty of the primitive Christians, in compliance with the injunction of Christ, to send missionaries to enlighten *our ancestors* with the truths of the gospel, it is equally our duty to convey a knowledge of the same truths to the *present* heathen world. And he who denies the force of this obligation deserves to be deprived of all the civil and religious blessings which he has inherited, and to be placed in the deepest shade of that barbarism, and superstition, and ignorance from which he is unwilling to contribute a single effort, or advance ev-

er so small a bounty, to rescue millions of his fellow men. How is it possible, my hearers, that we can have an interest in Jesus Christ, that we can be members of his kingdom, the supreme law of which is, "peace on earth and good will towards men," if we do not pray and strive for the extension of this kingdom, if we do not both feel and act for those who are still without its limits, who know nothing of its blessings, and who yield a dreadful submission to the great adversary of all good. Let the solemn occasion on which we are convened lead us all to inquire into the strength of our attachment to Jesus Christ; and to ask ourselves the question, how willing we should be to forsake all that is most dear to us and follow him. And while most of us are not called to this arduous service, but permitted to remain at home in the bosom of civilized society, how grateful should we be to those who are willing to take their lives in their hands ; to forsake friends and home and country, and to encounter the severest trials, that they may enable us, in some measure, to fulfil our obligations to our Saviour, while they only ask of us our good wishes, and prayers, and a portion of our charity.

Ah ! we sometimes hear the propriety of such adventures, as they are termed, called in question. For it is easy and pleasant for those of us who sit quietly by our own fire-sides, surrounded with comforts and luxury, to wonder at the rashness of those who embark in such hazardous enterprizes ; and, while we shrink from self-denial, and do so little for the cause of Christ, we hope in some measure to palliate our neglect by finding fault with those who do more.

And, strange as it may seem, Woman—sent by Heaven as an help-meet for man ; designed to share and soothe his sorrows ; to participate in, and lighten his cares ; to excite by her gentler influence, and invigorate by her kind remonstrances, his languishing efforts in the path of duty ;—Woman—who may have less active courage, but more unbending fortitude, than man ; whose instinctive good sense extricates from difficulties which his boasted sagacity cannot surmount ;—Woman—who, like the vestal virgin of old, keeps bright the lamp of domestic piety in the quiet of her retirement, while man suffers its flame to be almost extinguished in the tumultuous bustle of the world ;—Woman—may be the admired heroine of a novel ; or follow her husband through the fatigues of a military campaign and attend him amid all the horrors of war ; or traverse with him the mighty deep and spend years in some sultry clime while he is toiling to make his fortune ;—she may do all this, and receive the loudest plaudits of approbation for her intrepidity and constancy ;—but let her become the partner of some humble missionary, who goes to fight the battles of the cross, and to win an incorruptible crown, and to lay up treasure in heaven, and she no longer has any claim to magnanimity and fortitude of soul ;—she must consent to bear the reproach of weakness or rashness. Take up this reproach, ye daughters of Zion, and patiently endure it ; followers of her, whose dust reposes in India, but whose spirit now rejoices in Heaven over her past sufferings in the cause of Christ, and may the same arm which shielded Rebekah, who, at the call of Providence, left her kindred and home, even

the almighty arm of the God of Abraham, of Isaac and of Jacob, ever sustain and protect you.

Could we but foresee the result of these missionary labours we should know how to appreciate their value. Could we look down the vale of years and contrast the present condition of Owhyhee, and the adjacent islands, with what it will be when christianity shall prevail among them ; could we see that universal licentiousness and indolence which now prevail there, succeeded by purity, sobriety and industry ; parental government and domestic comfort taking place of lawless disobedience on the part of children and the arbitrary power of the males over the females ; the ferocity of war yielding to the arts of peace ; agriculture waving its golden harvest over the land ; knowledge diffusing its blessings among the people ; the priest no more immolating his human victim, or offering vain oblations to his idol-god ; the temple and the worship of Jehovah established ;— could we look beyond this enchanting scene and witness the happiness of the redeemed spirits who will ascend to heaven from that nation which now sits in darkness and in the region of the shadow of death, such delightful visions would give to the present occasion an interest which I dare not venture to describe ; it would, methinks, enkindle devotion to this cause of the Redeemer in the coldest heart, and inspire us all with gratitude to God that we are permitted to take ever so humble a part in doing something to bring about such wonderful and glorious events.

May the part *you* are about to take in doing this, *my Christian Brother and Sister*, be attended with an

unshaken confidence in Jehovah, and in the success of the work in which you are engaged. You may not personally, indeed, be permitted to labour in its more active scenes of operation. God in his mysterious providence may appoint you both a watery grave ; or one of you, like the afflicted Newell, may be left to mourn the departure of the other to a better world, and to dress the sods of an early grave in Owhyhee. Be prepared to meet such afflictions, and, if called to endure them, may your Heavenly Father succour and sustain you. Perhaps, too, like your brethren and sisters at Otaheite, you may have to encounter innumerable trials and difficulties in the prosecution of your work from the perverseness or hatred of the very savages whom you go to enlighten and to save ;—even the horrors of their cruel wars may yet appal your sight, and your own lives be in jeopardy from their barbarity. Possibly you may be surrounded with the thickest clouds of dismay and disappointment, and be removed from your labours before one gleam of hope breaks upon your prospect to cheer and encourage you. But let not these things move you. God's designs are inscrutable, but they are full of wisdom and goodness. The work upon which you are about to enter will proceed, and the part you may sustain in its accomplishment, whatever that part may be, whether of discomfiture or success, will be ordered by that being who never errs, and will, if you put your trust in him, most assuredly end in your eternal good, and promote also the best interests of the Redeemer's kingdom.

But you are permitted by the kind dispensations

of Providence to anticipate the most animating success. Let his goodness in this respect warm your hearts with gratitude and fill your souls with courage. The way appears to be opened before you. You carry with you those heathen youth who seem to have been sent to our shores for the very purpose of exciting the attention of this country to the miserable condition of their native islands: They, we trust, will be your interpreters and friends. All looks fair and bright. May this cheerful dawn of hope, though some transient clouds may now and then darken your sky, be but the prelude to a day of serene splendour which shall gladden all your future toils, and prepare you in a good old age to welcome the calm evening of life, and to find that all your work is done and well done. In these wishes, many—many hearts here present, most devoutly unite. We commend you, my Christian Brother and Sister, to Almighty God. Our prayers will often rise to Heaven in your behalf, and for blessings upon the work in which you are engaged. The future tidings of your safety and prosperity will be welcome to our ears; and, if you are called to trials and affliction, we will sympathize with you. Next to God rely on the support of your Christian Countrymen. From thousands of hearts will intercessions for you ascend daily to the throne of grace. Be faithful unto death. And may the mantle of Obookiah descend and rest upon you—  
FAREWELL!

