This material is from the
Peter Parker Collection
Ms Coll 6

Medical Historical Library
Harvey Cushing/John Hay Whitney Medical Library, Yale University
333 Cedar Street, New Haven, Connecticut 06520
Email: historical.library@yale.edu

Downloaded from: http://digital.medicine.yale.edu/

This work is deemed to be in the public domain in the United States of America, although it may not be in the public domain in other countries. Particularly outside of the United States, anyone receiving copies should make try to determine the copyright status of the work in their country and use the work accordingly. Copies are provided for preservation purposes. The digital images of this work were produced through a SCOPA grant awarded to the Medical Historical Library.

The Medical Historical Library requests that the images not be re-hosted, redistributed or used commercially. The images are provided for educational, scholarly, non-commercial purposes.

Please Cite As
Peter Parker Collection, Historical Library, Cushing/Whitney Medical Library, Yale University.
Mr. Parker's Farewell Address.

The following farewell address was delivered by the Rev. Peter Parker, on Sabbath evening, the 1st inst. in Bleecker street church, in this city, a few days previous to embarkation for China:

Beloved Christian Friends,—The period so long anticipated by me has now arrived. I hail it with joy and with devout gratitude to the preserver of my life and the hearer of my prayers. I need not say the present moment is replete with solemn interest, too much so to be accompanied with superfluous remarks. Our object is not to awaken sympathy, or any emotion that
shall subside as the occasion that calls it forth is forgotten, but, passing by all that is of temporary moment, I would seize upon the present hour to call your attention to that which is of paramount importance. Proue to grovel in our affections, and to be circumscribed in our views, it is good occasionally to extend our thoughts, and rise above the petty interests of time. I would most joyfully embrace the present, to use honest hour, for this purpose.

When I contemplate the eternal existence of God, think of an eternity already past, and my mind turns to the future and travels on and on till thought itself becomes wearied, and then falls, with the reflection that
a whole eternity is yet future; and as I survey the infinite extent of the universe at the present point of the divine existence, the multitude of worlds under God's inspection, and the infinitude of intelligences subject to his control, I am almost overwhelmed. And as my thoughts rest upon the world, so conspicuous in the creation of God—not from its sign, but in account of the records of which it has been, and is destined to be, the theatre—it is with difficulty I can proceed.

I retrace the history of Earth, my birth-place, and behold man, in his origin, pure and sinless from his Maker's hands; I follow him in the progress of his
descendants, passing cursorily on to the Christian era, when, in his gross alienation from his creator, I behold the Son of God incarnate, by whom and to whom, and through whom are all things. Hence I trace the progress of the Gospel, which angels first proclaimed upon the plains of Bethlehem. The Gospel, at first shining with miraculous power and splendor, for a few centuries blazoning like the meteor, and then for a period of nine centuries becoming less than twilight, till, in the 16th century, a new day, a morning without clouds, appears advancing towards the dawn of the millennium itself, when prophecy in a remarkable manner is receiving its fulfillment, and the islands and continents that
waited for His law was received it, and from their heathenish degradation have been elevated to the high rank of Christians, and having finished their probation are now exalted to the still higher dignity of perfected spirits around the celestial thrones. An Asaad Esk Shediak from Syria, a Catherine Brown from the wilderness of our own "loved land", and a Keopesolani queen of a Pacific isle, who, at the moment we are speaking, are united with patriarchs and prophets, apostles and martyrs, departed Christians and missionaries of every age, in celebrating the praises of their God and Savior - I repeat, when I contemplate all these things, I pray God to spare my life, not
for myself, but that I may live and labor, as a co-worker with God, to increase the number who from every land shall share in their felicity; and when my work on earth is done, and the angel of death announces my discharge from the delightful service of God on earth, may my spirit, unclogged, rise to the more elevated employment of the heavenly state, thence to advance in holiness and happiness forever!

Christian friends, coming upon the theatre of life at this most interesting period of the church and the world, such is our high prerogative. Oh! that in this probably my last address to you with the living voice I could say any thing to lead
out your thoughts over the boundless field that surrounds you, and forward to the eternity that opens before both you and me, and the millions on millions for whom the Son of God has died. The facts respecting China to which we have listened, remind us that we live in no ordinary age—a time in which God, in the openings of His providence for the introduction of the Gospel to the evangelical portions of the globe, has gone infinitely in the advance of His blood bought and shall I add, slumbering church.

Had I time, it would be pleasant to dwell upon this circumstance—but I must leave it, merely alluding to it. I rejoice, however, that some
are beginning to awake to this important fact. One whom I delight to remember as my class-mate and very dear Christian brother, has consecrated not only his own time and talents, but also his tens of thousands to this precious cause; feeling that he is but a steward of the property which has fallen to him, and that for this he must give account at the last day; and may we not suppose that joyful will be that account? We might also mention Christian sisters whom God has blessed with this world's riches, and whose example is especially deserving the imitation of all that love our Lord Jesus Christ, and the souls for whose salvation He died.

It has rejoiced my heart
exceedingly to extend my acquaintance with those in other departments of life than the sacred ministry, who begin to feel and act upon the principle that the world is to be converted, and that all they possess, is to be regarded as sacred to the object. That they are to consider property valuable only as it contributes to the comfort and usefulness of their families, and is a means of extending the kingdom of the Redeemer; and with this object in view chiefly, some can forego, for a time, the enjoyments of country and home.

It is also great occasion for joy, that christians are beginning to admit the principle, that there is no peculiar obligation resting upon ministers and missionaries...
to live exclusively for God that does not bind them to the same cause; that every Christian owes his hopes of heaven to rich, atoning blood, and that they cannot prove recreant to one who has done so much for them.

Beloved friends, I have no property to give. But whatever else I have, I most cheerfully devote. I may say I have left all, I trust, for Christ. I know of nothing I am not willing to give up that God requires. The clearest objects of my heart below, I leave for Christ and my less favored fellow-men in a heathen land. I do not mean this from any feelings of self-complacency. I know that I am still an unprofitable servant – I am only doing my duty. Good
I a thousand lives I would
dealht to consecrate them all
to Jesus. I think I would
joyfully spend them in his
service. These have long been
the sentiments of my heart.
From the frequency with
which the inquiry has been made,
it may be interesting and proper
to state, remembering in whose
presence I speak, what are
my feelings in the near view
of my embarrasment for a dilator
and heathen land. With tears
I have been able to appeal to
the searcher of hearts for the
disinterestedness of my motives,
my willingness and devout
desires to spend and be spent
in his service. I see no occa-
tion from the present knowledge
of my heart, to retract any of
the professions I have often secretly made, of my willingness both to live and to die for the Lord Jesus. I have often thought, and still feel this sentiment, that if God spares my life and to give me grace, it is my determined purpose to show that I was in earnest in the covenant into which I early entered with God and his people when I united with the church. I thus professed my attachment to my Savior. I relinquished the world and its forbidden pleasures, and chose the Triune God for my portion, his people for my friends and companions on earth, his service as the great business of my life and that wherein I should come short of my covenant engage-
ments, I would seek forgiveness through the blood of atonement. This I have endeavored to do, and in the strength of God, my purpose is unaltered. As I look at the prospect before me, and think of my own insufficiency, I realize more than ever my infinite need of divine support and consolation. Without an omnipotent arm upon which to lean, I must sink—but with the promise of him who has said “Fear them not, for I am with thee; be not discouraged, for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness;” and with the promise and sustaining presence of Him.
who says, "Lo I am with you always, even to the end;"
with

I expect trials, and those which in the language of such as have experienced them, are
unspeakable, and through much tribulation shall enter the kingdom of heaven, if at all, all. I have just been re-
minded that "the blood of the martyrs" is the seed of the church. This was taken into the estimate, when counting
the cost of becoming a mis-
sionary. I know that God has a plan, and if according to this, to introduce the gospel to China, a certain number
of lives and deaths are required, and it best please God that the latter shall be my lot; I
acquiesce.

My parting personal request of you, my brothers and sisters in the Lord, is that you will bear me, my companions for the voyage, and all who shall be in the ship, my dear relatives, and the cause of Christ in China, in faith and prayer before the mercy seat.

I wish to be useful. I would not throw away my life, as some, not appreciating my motive or understanding my prospects, have indiscriminately. I desire, in just that capacity which God pleases, to do some good that shall remain for eternity.

Pray that I may have wisdom from above so to lay my plans as to effect the most permanent good. I might spend my life...
in administering to the bodily wants of the millions of China — and the desirableness of relieving bodily distress I would most appreciate, but a thousand years hence it will be of little consequence what bodily pains they endured on earth, but that which relates to the soul, is of everlasting importance.

It is chilling to think my usefulness must cease with this brief life. It is cheering on the other hand to think of kindling fires of the Gospel, that shall burn and shine when I am dead, and be a blessing to millions when my memory shall be forgotten on earth.

To Christians of New York.
Could I have chosen the place
for making my last address to the Christians of America, where could I have found a community of Christians, whose responsibilities are greater and whose influence is to be more important in the world’s conversion than that of the Christians of this city? This city, whose influence is unsurpassed, if equalled, by any other in the Union—this city, whose ships traverse every sea, and enter every port. My heart has leaped for joy, to learn that some who stand among the first of her commercial community, are willing also to stand foremost among those who seek the universal spread of the Gospel; and I rejoice, respected friends, that whilst you assemble weekly...
to pray for the increase of personal holiness, and the prevalence of evangelical piety in this city, you also aim at the salvation of the world, and in reference to this, have directed your especial attention to China. My brethren, if I may be allowed the appellation respectfully I say, go on. Following the Captain of your salvation, go on; and might I commend to your consideration the example of any other than his, and that of his chief among his apostles, I think I would commend to you that of Morrison and Cuthlaff. To these I might refer you for illustrations of what individual enterprise, united with faith and humble dependence on
God, may accomplish the claims of China another has spread before you. They are great. She has mind, she has wealth, she has civilization; she has hundreds of millions of immortal souls. The work is great; our faith in God must be proportionate. Our efforts also; but let us remember "my God is rich." America must do much in this work. My greatest honor is that I go forth as a missionary of Jesus Christ. Yes, I glory in being a follower of the once despised Nazarene; yet I may say, I am happy to hail from America.

Christians of New York! may you fully appreciate the sacred trust committed to you, and regarding your facilities for
causing your influence for good, to be felt throughout the world, as a talent entrusted upon you; may you improve it to the glory of God, as this is to be promoted by the conversion of the world to Himself.

I must not omit to express the joy it gives me to know that the young men of this city are also coming forward in this work, and, if providentially detained, most happy should I be to meet with you on Tuesday evening. However this may be, may you have the presence of the great Head of the church, and the co-operation of all the pious youth of this city.

I would communicate to you, Christian friends, Ah Lang, a Chinese youth of about 17, who...
has been in this country about two years, who returns with me to China, and from whom I hope to receive important assistance in my study of the language on my passage. I commend him to your prayers. He is not pious, neither is he bigoted in his own faith. “I do like the religions of my country. I like the religions,” said he, “of America much better.” When asked why then he would return, he replied—“get more money.” He has attended school, has learned the Lord’s prayer, and has received much religious instruction from an aged Christian who will follow him with her prayers. I shall labor insti-
mentally to bring him to a knowledge of the Savior. May you
prayers ascend that he may return to his country with his heart thoroughly imbued with the spirit of the Gospel!

Finally, farewell! My last words to you, dear brethren, are, "Identify your interests with the Kingdom of the Redeemer, and may we all live in reference to eternity that opens before us and the willings of the heavenly and all things, we meet where separations are unknown."

---

Copied from the "New York Observer" of June 14th, 1834.