

**THE RELIGION OF THE
EAST, WITH IMPRESSIONS
OF FOREIGN TRAVEL**

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The religion of the East, with impressions of foreign travel by J. Hawes

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FOREIGN TRAVEL.

BY J. HAWES, D. D.
PASTOR OF THE FIRST CHURCH IN HARTFORD.

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TO THE REV. RUFUS ANDERSON, D. D.

MY DEAR BROTHER,

I feel that there is a propriety in connecting your name with this little volume.

Most of the objects and scenes which it describes, or to which it refers, we visited together; and in perusing its pages you will often be reminded of trains of thought which passed in conversation between us, during the nine months we were fellow travelers in foreign lands.

That tour, which made us companions in a deeply interesting, and not, I trust, unprofitable visit to our missionary stations in the Levant, I love to remember for this, among other reasons, that it endeared and cemented a friendship, commenced many years since between us, and which, I trust, will be consummated in a purer and better world.

That you and the beloved brethren associated with you, in conducting the affairs of our foreign missions, may long be preserved to devote your united counsels and efforts to the advancement of this great and good cause, is the fervent prayer of

Your friend and fellow laborer

In the gospel of our common Lord.

THE AUTHOR.

Hartford, June, 1845.

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PREFACE.

WHEN it was determined, most unexpectedly to myself, that I should leave my people and my home on a visit to the East, in company with my now deceased daughter, and my beloved friend Dr. Anderson, it was my earnest desire and prayer, that I might make the interval of my absence as profitable to myself and others as possible. With this view, I resolved to keep my mind open to just impressions from all that I might see and hear in the lands I expected to visit. I wished to view the objects and scenes which might engage my attention, not merely with the eye of curiosity, or of one traveling for pleasure, but as a christian minister, that so I might turn the impressions I should receive, to the spiritual advantage of my beloved people, and the furtherance of the great objects of my ministry,

I was greatly interested in my journey,—it could not be otherwise;—the aspect of the countries I visited, the people, language, religion, manners and customs, were all so strange and so new. What was thus interesting to myself, I naturally concluded would also be interesting to my friends at home, though presented only in brief statement and outline. In this view, I have occasionally, since my return, delivered discourses, chiefly in the form of Sabbath evening lectures, designed to give my people some instructive idea of the scenes I passed through during the time I was absent from them. The discourses in this volume are a part of what I have attempted in this way. They were prepared, all except the last, with no intention of

publishing them. But as they were listened to with interest, and I trust, profit, by many who heard them, I have thought, in concurrence with the suggestions of judicious friends, that they might be useful, if more widely circulated in their present form. I have found no time to recast or to polish them since their first composition. I give them to the public, simply as containing a faithful representation of the impressions made on my mind, by my visit to the East, and in the hope that they may contribute somewhat to the gratification and instruction of those who may not be able to read larger and more critical works. I have made few allusions in this volume to the state of our missions in the East. The reason is, I have before communicated my views on this subject in a letter addressed to the Prudential Committee of the American Board in Boston, and also in a sermon I published soon after my return home.

Most of the facts and sentiments contained in the volume, are of course from my own observation. What I have derived from other sources has been adopted only on what seemed to me sufficient evidence; and I have not thought it necessary to indicate my authorities by numerous references in the margin.

For several facts contained in the first discourse, I am indebted to my much esteemed friend, the Rev. John Mitchell, late pastor of the Edwards church, Northampton. We met at Liverpool, and were fellow passengers in the steamer which conveyed us across the Atlantic. I remember with great satisfaction the many pleasant hours we spent, during the voyage, in communicating to each other the views we had been led to entertain of the countries we had visited. I derived much useful information from our intercourse; and I take this opportunity to say, that he has gathered, from his European tour, rich materials for a book of travels, which, I am happy to learn, may soon be ex-

pected from the press; and from what I know of his plan and his ability to execute it, I venture, beforehand, to promise the public, that they may expect from his pen, not a mere itinerary, but a work highly instructive and useful.

A few notes have been added, with some things contained in which, all may not be pleased, as they may not be with some things contained in the discourses. I make no apology. What I have written, I am sure, is in a spirit of kindness and charity towards all who hold the "Head," and regard the christianity, which is common to all true christians as of more importance than any sectarian form of it. I could not forgive myself, and I should fear I could not be forgiven of my Master, if I should exclude from my fellowship those whom my Master loves and receives into communion with himself; and I am willing, on every suitable occasion, to bear testimony against this great evil. I would, that the sentiment once uttered by Robert Hall, were taken up and echoed from pulpit to pulpit through Christendom: "If there be one truth clear as the sun in heaven, it is this—there should be no terms of communion but what are terms of salvation; and the man who is good enough for Christ, is good enough for me."

The worst form of schism, and the most dangerous, is that which leads persons to separate themselves, and exclude others, from fellowship with that *only true Church*, which Christ has purchased with his own blood, and which, though existing here in different names and under different forms, he is preparing to present faultless before the throne of his glory. With all of every name, who belong to this Church, I wish to be united in fellowship and love; but with respect to all who separate from it, and so become schismatics, I feel constrained to say—
"O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united."