

MORMONS.—It is stated in the "Canton," Ohio story, that this people to the number of about five hundred, with fifty-seven wagons, filled with furniture, &c., have left Gesuga Co. on their way to the "promised land" in Missouri. They pitch their tent in the open night, after the manner of the ancient Israelites. *Rec.*

Several years ago, there were but 64 white inhabitants in the State of Ohio; now there are more than one million.—*Id.*

Several favours are deferred until our next No.

MARRIED.

Halifax, by the Venerable Archdeacon Willis, the Rev. GEORGE TOWNSEND, Rector of Christ Church, Ireland, to ELIZABETH LUCY, eldest daughter of the late Alexander Stewart.

DIED.

Yarmouth, on the 30th ult. Mrs. MARIA, wife of the late T. A. Grantham, aged 62 years.

Halifax, in August last, in the 61st year of her age, the wife of Joseph Starr, Esq. of that place.

C. H. BELCHER,

has recently received the following Books:—
 CHURCH OF ENGLAND MAGAZINE, Vols. 1, 2, 3, 4, and part 26—being the first of Vol. 5.
 Day Magazine,
 Magazine,
 Cyclopaedia,
 the Chaplain,
 Own Bible,
 bers' Edinburgh Journal.

of the above works can be had from the commencement of the month, in parts, or volumes.
 his Missionary Enterprises in the South Sea Islands
 his China: its state and prospects
 his Sermons, 2 vols
 his Ancient History, 6 vols
 his Theology, 6 small vols
 his Self-Interpreting Bible, 1 vol
 his Dictionary of the Bible, 1 vol.
 his Ditto 1 vol
 his Bible, 6 vols
 his Family Expositor, 1 vol
 his More's Works, 7 vols
 his Room Scrap Book, 1832 to 1838
 his Keepsake and Missionary Annual, 1838
 his Scrap Book, by Bernard Barton, 1838
 his Pilgrim's Progress, beautifully illustrated
 his Treasury of Knowledge
 his Wife's Book
 his Husband's Book
 his Side's Book
 his Age of Flowers
 his Call

his Dying Thoughts
 his Saint's Rest
 his Golden Treasury
 his Exercises for Ladies
 his Manly Exercises
 his Games and Sports
 his Own Book
 his Private Thoughts
 his Visit to the House of Mourning
 his Voyages
 his Poetical Works, 3 vols
 his Christian Year
 his Arithmetic
 his Burmese War
 his Poetical Works, 1 vol
 his Natural Philosophy, 3 vols
 his Potter's Antiquities of Greece, with numerous notes and improved indices illustrated by 150 Engravings on wood and steel, 1 vol
 his Adam's Roman Antiquities with notes and improved indices, illustrated by 100 Engravings on wood and steel, 1 vol
 Halifax, Sept. 24, 1838.

CHURCH OF ENGLAND PRAYER BOOKS

the present Reign—in various bindings.
 Ditto, with notes by Stebbing,
 Ditto, with plates and notes by Stebbing.
 For Sale by

C. H. BELCHER.

Halifax, Sept. 25, 1838.

NAZARETH.*

Nazareth is beautifully situated, but though it is termed a city in the sacred volume, it is now an inconsiderable village; and the houses are as much marked with poverty as the inhabitants. It stands on the west side of a valley resembling a circular basin, encompassed by mountains. The houses are small, flat-roofed, and built of a light porous stone. In the centre of the town stands one mosque, the minaret of which daily proclaims that Jesus of Nazareth is not the dominant master here.

The Latin convent stands at the east end of the village, and is built upon the high ground just where the rocky surface joins the valley. Its church, which is called the "Church of the Incarnation," is erected on the supposed spot where the angel saluted the Virgin Mary with the joyful tidings related in Luke, i. 28-38. It resembles the figure of a cross; that part of it which stands for the tree of the cross is fourteen paces long and six broad, and runs into the grotto, which is said to have been the house of Joseph and Mary. The transverse part of it is nine paces in length and four in width, and is built across the mouth of the cave. Just at the section of these divisions are erected two granite pillars, two feet in diameter, and about three feet distant from each other. Tradition represents them as standing in the very place where the angel and the Virgin severally stood at the time of the annunciation. The innermost column, which is intended to represent the Virgin Mary, has been made the subject of a pretended miracle. Near the convent is shewn the workshop of Joseph; it is now a small chapel, perfectly modern. Over the altar is a representation of him with the implements of his trade, and holding the infant Jesus, as if instructing him in his mechanical employment.

Not far distant from the house of Joseph is shewn the synagogue where our Saviour preached the sermon related in Luke, iv. 18-27; and also the precipice, from which the monks of the Latin convent affirm that he leaped down, in order to escape the rage of his townsmen, who were offended at his application of the sacred text. 'All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city; and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.' (Luke, iv. 28-30).

The Mount of Precipitation, as it is now called, is about a mile and a half distant from Nazareth, according to Dr. Richardson, but two miles according to the observations made by Mr. Buckingham and the Rev. W. Jowett; though Dr. E. D. Clarke maintains that the words of the evangelist explicitly prove the situation of the ancient city to have been precisely that which is occupied by the modern village. Mr. Jowett, however, has, we conceive, clearly shown that the Mount of Precipitation could not be immediately contiguous to Nazareth. This village is situated in a little sloping vale or dell on the side, and nearly extends to the foot of a hill, which, though not very lofty, is rather steep and overhanging. The eye naturally wanders over its summit, in quest of some point from which it might probably be that the men of this place endeavoured to cast our Saviour down (Luke, iv. 29); but in vain: no rock adapted to such an object appears.

"At the foot of the hill is a modest, simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but further on, about four hundred yards. On this plain there are a few olive-trees and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower, till, after walking about another mile, you find yourself in an immense chasm, with steep rocks on either side, from whence you behold, as it were, beneath your feet, and before you, the noble Plain of Esdraelon. Nothing can be finer than the apparently immeasurable prospect of this plain, bounded to the south by the mountains of Samaria. The elevation of the hills on which the

spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue colour that can be conceived. At this spot, on the right hand of the ravine, is shewn the rock to which the men of Nazareth are supposed to have conducted our Lord, for the purpose of throwing him down. With the Testament in our hands, we endeavoured to examine the probabilities of the spot; and I confess there is nothing in it which excites a scruple of incredulity in my mind. The rock here is perpendicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city is an idea not inconsistent with St. Luke's account; for the expression 'thrusting' Jesus 'out of the city, and leading him to the brow of the hill on which their city was built,' gives fair scope for imagining that, in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot is scarcely two miles—a space which, in the fury of persecution, might soon be passed over. Or should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which lies before the modern town: in this case, the distance passed over might not exceed a mile. It remains only to note the expression, 'the brow of the hill on which their city was built:' this, according to the modern aspect of the spot, would seem to be the hill north of the town, on the lower slope of which the town is built; but I apprehend the word 'hill' to have in this, as it has in very many other passages of Scripture, a much larger sense; denoting sometimes a range of mountains, and in some instances a whole mountainous district. In all these cases the singular word 'hill,' 'gebel,' is used according to the idiom of the language of this country. Thus, 'Gebel Carmyl,' or Mount Carmel, is a range of mountains; 'Gebel Libnan,' or Mount Lebanon, is a mountainous district of more than fifty miles in length; 'Gebel ez-Zaytum,' the Mount of Olives, is certainly a considerable tract of mountainous country. And thus any person, coming from Jerusalem and entering on the Plain of Esdraelon, would, if asking the name of that bold line of mountains which bounds the north side of the plain, be informed that it was 'Gebel Nasra,' the Hill of Nazareth; though, in English, we should call them the Mountains of Nazareth. Now the spot shewn as illustrating Luke, iv. 29, is, in fact, on the very brow of this lofty ridge of mountains; in comparison of which the hill upon which the modern town is built is but a gentle eminence."

This intelligent traveller, therefore, concludes that this mountain may be the real scene where our divine prophet, Jesus, experienced so great a dishonour from the men of his own country and of his own kindred.

In a valley near Nazareth is a fountain which bears the name of the Virgin Mary, and where the women are seen passing to and fro with pitchers on their heads, as in days of old. It is justly remarked that, if there be a spot throughout the Holy Land which was more particularly honoured by the presence of Mary, we may consider this to be the place; because the situation of a copious spring is not liable to change, and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth from the earliest period of its history.

The population of Nazareth is estimated by different travellers at fifteen hundred or two thousand; about six hundred of whom are Christians. No Jews are permitted to reside here. The village is now called Nassera.

The Cherokees.—An American paper, alluding to a party of Cherokee Indians that lately passed thro' Decatur, (Alabama) says—"While we saw some drunk and others playing cards, one middle aged woman we saw seated alone on a log reading the Acts of the Apostles in Cherokee, with an air of reverential solemnity seldom witnessed."

*From Landscape Illustrations of the Bible, engraved by Finden, with Descriptions by the Rev. T. H. Horne.—2 vols. Murray. 1836.