

to the law, for an inheritance the congregation of Jacob. 3d. the promised land belongs by inheritance to Jacob, as you may see from 5 B. M. 33: 28, the eye of Jacob is upon the land. 4th. the seed of Jacob may only comfort themselves with the resurrection, because it is said at the conclusion of the forementioned verses, "his heaven will drop dew." The word 'his,' refer to Jacob, namely: over Jacob's heaven, or over the land of Israel shall drop the dew, with which dew the Almighty, at the resurrection will quicken the dead. Furthermore, Dan. 12: 2, Many that sleep in the dust shall wake. But that the word *many* only, means the Jews, our Rabbies have fully proven in the Book Siphri, from Esther, 8: 17, Many of the people became Jews. Compare with this Psalms, 50: 4, he calls the heaven from above, and the earth to judge his people; and Isaiah, 26: 14-19, The dead shall not live, and they will not rise; thy dead will be quickened, and my corpse will rise. Wake and be joyful you that lay in the earth. Even the same meaning is in the Book Rad Hakemah, where it is said, when the jetcer horah,—evil desire, or original sin will be no more; then all mourning shall be at an end; every tear shall be wiped away from our eyes, and all Israel shall be worthy of the resurrection because this glorious privilege belongs only to Israel.

MR. EDITOR:—Having commenced this some-time since—and having had the privilege, a few Sundays back, to hear our worthy Prophet on the same subject, I was determined to go on with it, and hand it over to you. If you think it will be of any interest to your readers, I shall take another time to continue the subject, and tell you the *means*, as held by my brethren the Jews, whereby the Lord will bring to pass this glorious work.

Yours, Respectfully,

A. NEIBAUR.

The following extract from the "Salem (Mass.) Advertiser and Argus," being an extract from a lecture delivered in Salem, by Mr. J. B. Newhall, will be read with interest by many of our friends. It shows very clearly what the views of enlightened, unprejudiced men are, in relation to Joseph Smith, Nauvoo, the Temple, the Legion, and the Mormons. The following presents a very different specimen of the Prophet, Navoo, the Temple, &c., than that given by many of our political demagogues. Mr. Newhall may think that a prophet ought to be morose, abstemious, distant, clothed either in pontifical robes or a leathern girdle, dwelling in caves, or living in the wilderness, unsociable, illiberal, and distant; something

sepulchral, or unearthly; he has a perfect right to his opinions. But we think that a prophet ought to be what he has described Joseph Smith to be, "*sociable, easy, cheerful, kind and obliging, and VERY HOSPITABLE.*"

"The Nauvoo Temple is a very *singular* and *unique* structure. It is 150 feet in length, 98 feet wide, and when finished will be 150 feet high. It is different from any thing in ancient or modern history. Every thing about it is on a magnificent scale, and when finished and seen from the opposite side of the river, it will present one, if not the most beautiful, chaste, and noble specimens of architecture to be found in the world. We should like to be in possession of a model of this building, both on account of its great notoriety, as being connected with the Mormon or Latter Day Saints' religion, and also a work of art. Did our limits here permit, we might give a very minute description of the whole order of architecture. This splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not, on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo; the [place which for some time past has created more intense interest perhaps, than any other city, town or village in the country, if not in the world. But on inquiring for it we found it had been rolled up and packed away. He gave] a very glowing and interesting account of this city. The location is one of the most beautiful on earth. Situated on the Mississippi river, rising in an inclined plane, till it reaches the height where it overlooks an extensive tract of territory, unrivalled in rich and varying scenery. His account of the military displays in Nauvoo, where the regiment, or Jeo Smith's legion as it is called, turns out, is very interesting and *exciting*. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the regiment. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph; and to sum up his character in a word; he is a *jolly* fellow: and according to his view, he is one of the last persons on earth whom God would have raised up as a prophet or priest, he is so diametrically opposite to that which he ought to be, in order to merit the titles or to act in such offices. Among others, he is very, sociable, easy, cheerful, kind and obliging, and very hospitable.

We have seen Hiram Smith, a brother of Joseph's and heard him preach, and conversed

with him about his religion, its origin and progress; and we heard him declare, in this city in public, that what is recorded about the plates, &c. &c., is God's *solemn truth*. We have seen and conversed also with Mr. Wm. Law, one of the apostles. He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the prophet come and make us a visit. We very much doubt whether there is a man on earth, who would create so much excitement and deep interest, at least, for the time being, as the prophet.

After Mr. N. had drawn the Temple, Joseph was exceedingly pleased, pronounced it very correct, complimented him very highly, and told him he believed he would be the means in the hands of God, of doing a great deal of good.

Joseph's sermon, given verbatim as heard by Mr. N., is very interesting; but we cannot give it here."

To the Editor of the Boston Weekly Bee.

MORMONISM.

MR. EDITOR:—On visiting Boylston Hall, as usual, on Sunday last, I missed Elder Maginn's honest countenance, and in his stead was a stranger, who, I was informed, is called Elder Willey. I was somewhat disappointed, but as I am "seeking after truth," I care not from whom or from what quarter it comes. I determined to pay every attention to what was said, and seated myself with pencil and memorandum book in hand, for, Mr. Editor, I always take notes of chapter and verse, and when I go home, take down my Bible and examine whether they have told me truth; and if I ever do catch them misquoting, or trying to deceive the people by preaching any other doctrine but that contained in the Bible, I'll expose them—the way I'll serve them up will be a caution—General Bennet's expose will be no touch to it.—But to return to Elder Willey. He commenced by saying that he meant to take the Bible for his text, and the contents for his sermon; and I was much pleased to hear the manner in which he quoted from that good book. He took up the subject of the restoration of Israel and certainly handled it in a masterly manner. He spoke with much energy and appeared to feel and mean just what he said. He contended that Israel would be restored, and as I have not time, and do not wish to trespass too much on "Every body's Corner," I will briefly quote some few of the many passages he cited to prove his position, so that any of your readers

who feel an interest in these things may examine for themselves. But first, he quoted John, chap. 5, v. 39; "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me;" and then enquired, "How are we to search them? and found an answer in Romans, 15, 4, 2d Peter, 1, 19, to 21; John, 17, 17; Amos 3, 7,—and that taking "thus saith the Lord" for a definite assertion—a figure for a figure and a parable for a parable, a rule was laid down by which to work. He then, to show that Israel would be restored, proceeded to quote and briefly comment on the following texts: Jeremiah, 12, 14 to 17; Isaiah, 11, 11; Deut., 30, 1 to 9; Jeremiah, 16, 21; Isaiah, 40, 1 to 5; 43, 1 to 7 49, 10 to 23; Jeremiah, 30, 3 7 and 11; 31, 3 to 13; Ezekiel, 34, 22 to 31; 29, 21 to 29; 37, 21 to 28; 36 3 4 and 35, Hosea, 14, 4 to 7; Amos, 11, 15; Psalms, 144, 5 to 15; Joel, 3; Zachariah, 2, 4 to 13; 10, 6 to 12; 12, 8 to 11; 14 ch.; and several other passages, but perhaps when the reader has attentively examined the ones above mentioned, he will be convinced of the fact that the Jews will be gathered back to Jerusalem, that that city will be built up and that they shall again possess the land from which they were driven.

Elder Willey, I understand, has been in the church almost ever since its formation. He has labored much and suffered much: he was in the midst of the Missouri persecution; he has been buffeted, ill treated and imprisoned; robbed of property to a considerable amount—his all. The cold earth has often been his bed, while his weather-worn valise served for a pillow and the canopy of heaven for a covering.—Cold and hunger are not unknown to him. Yet, he has braved all for the gospel's sake, and is now rejoicing that he was considered worthy to suffer. Can all this be delusion or imposition? or is it the work of God that these men come to proclaim? I can only say that if it is the work of God, all the combined powers of earth and hell, hircing priests and devils, cannot stop it; and if it be the work of man—if it be delusion or imposition, it will come to nought and must soon be numbered with the things that were. Let us then, as we value the salvation of our immortal souls, let us diligently enquire whether these things are so—let us search the scriptures, and if we find these people preach the doctrine there laid down, and practice what they preach, then we are bound to believe them: and if they do not, it is our duty to reject them. As long as there is any thing to be learnt, I trust I shall continue to be—

A SEEKER AFTER TRUTH.