AN EXPOSURE

OF

MORMONISM,

BEING

A STATEMENT OF FACTS

RELATING TO THE

SELF-STYLED "LATTER DAY SAINTS,"

And the Origin of the Book of Mormon,

BY RICHARD LIVESEY,

Of Winchendon, Massachusetts, America,

MINISTER OF THE METHODIST EPISCOPAL CHURCH.

Preston:

PRINTED BY J. LIVESEY, CHURCH-STREET.

1838.
AN EXPOSURE OF MORMONISM.

The principal portions of the following pages are extracts from books and papers, which have been published in America, and are collected for the purpose of exhibiting in a comprehensive form, some important facts concerning the leaders of the Mormon sect, and the origin of the book of Mormon. The compiler having spent the principal part of the last seven years in the United States of America, and having returned home on a visit to his friends, and for the benefit of his health, was not a little surprised to find that those persons, who had produced so much excitement in some parts of America, on the subject of Mormonism, had found their way to his native country, and to his native village, (West Bradford, near Clitheroe.) As might be expected, nearly every person he conversed with, enquired of him concerning the emissaries of the American or Mormonite sect. To those enquiries he furnished from memory such answers as he deemed sufficient to expose the imposture; not being aware at the time that he had with him any documents relating to it; afterwards, however, on looking over papers in his possession relating to another subject, he unexpectedly found amongst them, the extracts embodied in these pages, presenting facts which speak volumes, and which ought to satisfy every inquiring mind; facts which may be relied on, being substantiated by the most credible witnesses, and coming from the best authority; in several instances from men who have not only seen and heard, but felt, the withering influence of this base delusion. These facts refer principally to the character of the leaders of this imposture, the origin of the book of Mormon, the principal design of Smith and others in commencing and prosecuting their iniquitous scheme, and the practical operation of their theories in the Mormonite community.

When any system of religion is presented to us for our reception, and especially when it comes to us with the pretended sanction of the Deity, and professes to be the only way for man to become reconciled to his Maker; when it hangs the eternal destiny of the undying spirit upon its reception, and connects with the rejection of it, the anguish of the deathless worm and unquenchable fire, it is but reasonable that it should carry with it some evidence of its authenticity; such evidence has at least been given with regard to those revelations of our Maker's will which we have received. We have the evidence of prophecy, of miracles, of purity of doctrine, and of the holy examples, pious lives, and disinterested conduct of those who have been the chosen instruments of the Almighty, to convey to man the records of his will. Before we receive another book of revelation, it is but just that we ask for the evidence of its divinity. The book of Mormon is presented to us with the strongest pretensions to divine revelations, but without even the shadow of the evidence required. Upon the statements of this book, the Mormonite religion is based. Those statements are represented to be "written and sealed up, and hid up unto the Lord, that they might
not be destroyed; to come forth by the gift and power of God unto the interpretations thereof sealed by the hand of Moroni and hid up unto the Lord, to come forth in due time by the way of the Gentiles, the interpretation thereof by the gift of God." Thus written and thus hid, as it is asserted, by the command of the Almighty, the book of Mormon is said to have been buried in the earth fifteen or sixteen centuries, after which Joseph Smith, junior, representing himself as the servant of God, affirms that an angel appeared to him, and directed him to the place where the precious document was laid, and inspired him to interpret the same. At the close of the book of Mormon we find what is called "the testimony of eleven witnesses," who affirm that they had "seen and hefted;"* the plates from which it is pretended the book was translated; and also, what is called "the testimony of three witnesses," who affirm that "an angel of God came down from heaven, and brought and laid before" their "eyes the plates and the engraving thereon."

On the testimony of these witnesses we are called upon to receive the pretended revelation. Now the first question to be settled is, are these persons credible witnesses? That they are not, may be easily proved, passing by the fact that no less than five are of the name of Whitmer, and three of the name of Smith, besides the professed finder of the plates, which may well lead us to suppose that the whole matter is a collusive family concern; as also the still more impressive fact, that all the witnesses are interested parties, no person having seen the pretended plates, but some favoured members of the Mormonite sect, who are directly concerned in upholding the delusion, a circumstance which is calculated to throw the strongest discredit on their testimony; let us see what is the character of these witnesses, as given by persons who have had every opportunity of knowing the same from actual observation.

The first statement respecting them is extracted from a publication entitled, "Mormonism unveiled," by E. D. Howe, printed at Painsville, Ohio, in 1834. In that publication are given the "testimonies of not less than eighty different persons, all residents of Wayne and Ontario counties, New York, which prove, beyond the possibility of doubt or contradiction, that neither Joseph Smith, jr., nor any of his witnesses, are to be believed, and that Mormonism, from beginning to end, is a base delusion which does not leave its originators even the credit of honesty or good intentions in its propagation. These witnesses are disinterested, respectable citizens of that state, many of whom have made solemn oath to the following facts, and their characters are sufficiently vouched for by magistrates of the counties where they live. Among many other things which might be named to the eternal dishonour of the authors of the Mormon delusion, may be noticed the following:—

1. That Joseph Smith, junior, and his family were, about the time he pretended to have discovered the book of Mormon, known as "fortune tellers" and "money diggers;" and that they often had recourse to tricks of juggling for the purpose of finding money which they said was hid in the earth.†

* Lifted.

† There is a prevailing opinion among a certain class of individuals in America, that large sums of money were hid in the earth about the time of the American revolution; and that persons who use certain arts of juggling will be successful in finding them. Joseph Smith, junior, was a noted practitioner in these arts.
2. That the said Smith, up to that time, and after, was known as a wicked man; that he was a cheat and a liar, and used profane language; that he was intemperate and quarrelsome.

3. That his own father-in-law never had any confidence in him, knowing the manner in which Smith commenced his imposture in getting out what he called the book of Mormon.

4. That Smith has, himself, confessed the cheat, and so has Martin Harris, one of his principal witnesses. Harris once said, "What if it is a lie? if you will let me alone, I will make money out of it."

5. That Oliver Cowdery, another of the witnesses to Smith's book, was not a man of good character before he joined Smith in the chest of Mormonism.

6. That Smith and Martin Harris were in the habit of meeting together, often, just before the plates were said to be found, and, were familiarly known in the neighborhood by the name of the "Gold Bible Company," and they were regarded by the community, generally, as a lying, sedentary set of fellows, in whom no confidence could be placed; and Joseph Smith, junior's character for truth was so notoriously bad, that he could not be, and was not believed, when he was under oath.

The wife of Martin Harris testifies, that he is both a cruel man and a liar, he having beat her and turned her out of his house.

8. That Smith confessed his object in pretending to find the plates was to make money, saying, "when it is completed, my family will be placed on a level above the generality of mankind."

Such are some of the facts, which are proved beyond the possibility of contradiction, by the affidavits of respectable witnesses, persons who were well acquainted with Joseph Smith, jun., and his associates, both before and since the pretended discovery of his golden plates. And, perhaps, we cannot better close the investigation of this subject, than by quoting a specimen of those testimonies, which is now in the possession of the "author and proprietor" of the book of Mormon:

"PALMYRA, Dec. 4, 1833.

"We, the undersigned, have been acquainted with the Smith family, for a number of years, while they resided near this place, and we have not hesitation in saying, that we consider them destitute of that moral character, which ought to entitle them to the confidence of any community. They are particularly famous for visionary projects, spent much of their time in digging for money, which they pretended was hid in the earth; and to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, sen., and his son Joseph, were, in particular, considered entirely destitute of moral character, and addicted to vicious habits.

Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects, he was perfectly visionary—sometimes advocating one sentiment, and sometimes another. And in reference to all with whom we were acquainted, who have embraced Mormonism, from this neighborhood, we are compelled to say, were very visionary, and most of them destitute of any moral character, and without influence in this community, and this may account why they were permitted to go on with their impostures undisturbed."

It was not supposed that any of them were possessed of sufficient character, or influence, to make any one believe their book or their sentiments, and we know not of a single individual in this vicinity, that puts the least confidence in their pretended revelations.

G. N. Williams, W. Parke,
H. Sinnell, L. Darfee,
T. Rogers 2d, S. Ackley,
Clark Robinson, E. S. Townsend,
Josiah Francis, Amos Hollister,
Josiah Rice, Jesse Townsend,
H. P. Alger, C. E. Thayer,
G. A. Hathaway, D. C. Ely,
R. D. Clark, T. P. Baldwin,
G. W. Anderson, John Southington,
H. K. Jerome, G. Beckwith,
H. P. Thayer, Durfy Chase,
L. Williams, W. Anderson,
Lewis Foster, H. Paine,
G. W. Crosby, A. H. Beckwith,
Live Thayer, R. S. Williams,
P. Grandin, L. Hurd,
Philo Durfee, G. S. Ely,
P. Sexton, M. Butterfield,
Joel Thayer, E. D. Robinson,
R. W. Smith, Pelitian West,
S. P. Seymour, D. S. Jackways,
A. Millard, E. Ensworth,
Henry Jessup, Linnis North,
John Harbut, Israel F. Chilson."

James Jemner.

Having thus shown that the testimony of the eleven witnesses respecting the origin of the book of Mormon, is utterly unworthy of credit, it may now be necessary to state who wrote it, and what was his object. In Mr. Howe's publication already quoted, "it is proved beyond the shadow of a doubt, that the "book of Mormon" was originally written by one Solomon Spaulding, who was born in Ashford, Connecticut, in 1761. He graduated at Dartmouth College, and became a minister of the gospel, but afterwards left the ministry, and entered into business in Cherry Valley, New York, where he failed in 1809. He afterwards removed to Conneaut, Ohio, where, it was well known, at the time, that he was engaged in writing a novel, with the avails of which he expected to pay his debts. This work he called "The Manuscript Found," and it purport to be an historical record of the first inhabitants of America, whom it represented as descendants from the ancient Jews.

The vanity of Spaulding led him often to speak of his book, and to read portions of it to numbers of persons, who testify, as may be seen in the work above named, that, with the exceptions of the quotations from Scripture, the book of Mormon reads very much like the novel of Spaulding, which they heard read in 1810. To the existence of such a manuscript, we have the testimony of Mr. John Spaulding, of Crawford County, Pennsylvania, a brother of the man who wrote it, and, also, that of his wife. This fact is also proved by the testimony of Mr. Henry Lake, of Conneaut, Ohio, who was in business with S. Spaulding at the time he wrote that novel; Mr. John N.
Miller, of Springfield, Pennsylvania; Arron Wright, Oliver Smith, and Nahum Howard, of Conneaut, Ohio, and A. Cunningham, of Perry, Geauga County, Ohio, testify to the same fact. Those witnesses inform us, that they well remember many of the names and incidents mentioned in Spaulding's manuscript, and they pronounce them the same as those found in the book of Mormon.

The existence of the above named "Manuscript Found," is further proved by the testimony of S. Spaulding's widow, who says, it was carried to Pittsburgh, Pennsylvania, by her husband, in 1812, where he died soon after. It was put into the hands of a printer by the name of Lamdin, (who died in 1826,) with whom Sidney Rigdon was very intimate during his residence in that city. Rigdon obtained the manuscript from Lamdin, and after a few years spent in retyping and altering it, it was ushered forth to the world by Joseph Smith, Jun., Rigdon, and others, as a revelation from God! Such was the origin of the "book of Mormon."  

From the above facts it appears that the names and incidents of the hidden revelation had experienced a resurrection, and taken up their residence in the novel of Spaulding, at least 15 years before J. Smith, Jun. received the visit of the angel, and learned where the record was laid.

Such being the history of the authors of the Mormon delusion, the origin of the Mormon book, and the circumstances of its introduction to the world, we next proceed to shew, what was the principal, if not the only object, in commencing the Mormonite speculation.

Although it might be difficult to ascertain from the book of Mormon, it is not so from another book, which the authors of the imposture style "The Book of Doctrine and Covenants," but which they take care not to put generally into the hands of even initiated members of their sect. The following extracts from this book may be found in a work entitled "Mormonism exposed and refuted" published by Messrs. Percy and Reed, No. 7, Theatre Alley, New York, and will show fully the object of the originators of this delusion:

**MORMONISM IS A SYSTEM OF MONEY MAKING.**

"Whatever other objects Joseph Smith, Jr. and his associates now have in view, it is a fact that all disinterested persons who have ever seen the style in which he lives, and the facilities with which the money of his deluded followers is given at his command, have been at once impressed with the conviction, that one, if not the principal object, which Smith and his associates have in view, is to amass wealth, which we know they have done to a vast amount in the place where they reside.

Look now, at the following: it is an address to the Mormon preachers, and is found in one of the pretended revelations contained in the book above named:

\begin{quote}
"Who so feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this ye may know my disciples."
\end{quote}

Here it will be seen, that the gift of money to Mormon preachers is made the condition of membership in their society.

From the following extract it will be noticed—

1. Those who surrender their property to the Mormon community, as it is the grand object of all their preachers to persuade their disciples to do, can never recover it again; once given to the Mormons, it is gone for ever.  

2. All who submit to Mormon dictates, must yield up all their earthly property which they do not need for their support:—

\begin{quote}
"If there be properties in the hands of the church, or any individuals of it, more than is necessary for their support, it shall be kept to administer to those who have not."
\end{quote}

The residue to be kept in my store-house, to administer to the poor by the high council of the church, and the bishop and his council, and for purchasing lands, building houses of worship, and building up New Jerusalem. He that smiteth and repentineth not, shall be cast out of the church, and shall not receive again that which he has consecrated to the poor of my church.

It seems the above language is put into the mouth of God, and, by it, He is made to say that he has a "storehouse," located in Missouri!

The following blasphemy is also put into the mouth of God. It seems that a man among them did not feel inclined to obey the above mandate of Joseph Smith, Jr., and Co., and hence the following:—

"It is wisdom in me, that my servant Martin Harris should be an example unto the church, in laying his monies before the bishop of the church. And also, this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his monies according as the law directs. And it is wisdom also, that there should be lands purchased in the name of the storehouse, and also for the house of the printing."—Sec. 16.

The following will show how poor backsliders from Mormonism are treated:—

"Let that which has been bestowed upon Ziba Peterson be taken from him; and let him stand as a member in the church, and labor with his own hands with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and thinketh to hide them.

From the next extract, which is addressed to one Titus Billings, the grand object of Mormonism appears in full view:—

"And let all the monies which can be spared, it mattereth not unto us whether it be little or much, be sent up unto the land of Zion, unto those whom I have appointed to receive."

Here it is again. Money, money, money:—

"And let all those (preachers) who have not families, who receive monies, send it up to the Bishop of Zion, or unto the Bishop of Ohio, that it may be consecrated for the bringing forth of the revelations, and the printing thereof, and establishing Zion."

No 'revelations' can be brought forth without money. The New Jerusalem cannot come down from heaven without money. Here it is again:—

"Let my servant Newell K. Whitney retain his store, or in other words, the store, yet for a little season. Nevertheless, let him impart all the money which he can impart to be sent up unto the land of Zion."—Behold, this is my will, obtaining monies even as I have directed.

He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his work shall follow him. And also a reward in the world to come.

And we must believe that the foregoing language is from the mouth of the infinite God, under the penalty of eternal damnation.

Look also, at the following, said to be the words of the Most High:—
I command that thou shalt not covet tisue own property, but impart it freely to the printing of the Book of Mormon, which contains the truths of the word of God.

Impart a portion of thy property; yes, even part of thy lands, and all save the support of thy family. Pay the debt thou hast contracted with the printer. — Sec. 44.

The next extract is not only important, as it plainly shows the true Mormon solicitude about money, but it reveals an important fact with regard to Oliver Cowdrey, one of the eleven witnesses upon whose ipse dixit we are commanded to believe the Book of Mormon:

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdrey's sake. It is not wisdom in me that he should be entrusted with the commandments and the monies, which he shall carry up unto the land of Zion, except one go with him who is true and faithful. Wherefore, I, the Lord, willeth that my servant, John Whitmer, shall go with my servant, Oliver Cowdrey. — Sec. 28.

It seems they did not think it prudent to trust one of their inspired apostles with the money!

Does the reader still doubt as to the grand design of Smith and his associates? Read the following:

It is meet that my servant, Joseph Smith, jun., should have a house build in which to live and translate. And, again, it is meet that my servant, Sidney Rigdon, should live as seemeth him good, inasmuch as he keepeth my commandments. — Sec. 64.

Thus, we have presented the reader with the testimonies which the Mormon's while pretending to act under divine inspiration, have borne of themselves; testimonies, which prove beyond the shadow of a doubt, that their principal object is to get money, and enrich themselves with the property of those who become dupes to their deceptions.

Sach are some of the numerous revelations contained in "the Book of Doctrine and Covenants;" their practical operation remains now to be developed.

The following letter is from a man who was himself a Mormonite, and a "High Priest" of the sect, and was also Joseph Smith, junr.'s, private secretary.

KIRTLAND, Ohio, March 6, 1838.

TO THE EDITOR OF ZION'S WATCHMAN.

Dear Sir,—I learn from your valuable and highly interesting periodical, which I have accidentally found in my hands, that you are laying before the public a brief (and I believe thus far) a correct history of the Mormon church, which I think is conferring a favour upon the public that they are justly entitled to, as the abominations, evil designs, and practices of their leaders need only to be known and investigated, to explode their de-pooted system of heresy, whose sable shades are hovering around the mental horizon of thousands, and is calculated to impair in the minds of the credulous and unsuspecting, the fair form of virtu and religion.

If I can render you any assistance in forwarding this laudable enterprise, by giving you a statement of facts that have fallen under my own observation, I shall consider that I am discharging a duty that I owe to God and my fellow creatures. I understand that P. P. Pratt, one of the twelve modern apostles, an intimate acquaintance of mine, is now holding forth in your city; and I have thought that a letter written by himself, to Joseph Smith, jr., containing a statement of facts in relation to the conduct of the said Smith, and S. Rigdon, might be of service to the lovers of truth, especially to the inhabitants of your city. The following is a true copy of the original:

W. PARRISH.

"PRES. J. SMITH, JR.

KIRTLAND, May 29th, 1837.

Dear Brother,—As it is difficult to obtain a personal interview with you at all times, by reason of the multitude of business in which you are engaged, you will excuse my saying in writing what I would otherwise say by word of mouth.

Having long pondered the path in which we as a people, have been led in regard to our temporal management, I have at length become fully convinced that the whole scheme of specula in which we have been engaged, is of the devil. I allude to the covetous, exorbitant speculating spirit which has reigned in this place for the last season: which has given rise to lying, deceiving and taking advantage of one's neighbour, and in short, every evil work.

"And being as fully convinced that you, and president Rigdon, both by precept and example, have been the principal means in leading this people astray, in these particulars, and having myself been led astray and caught in the same snare by your example, and by false prophecying and preaching, from your mouths, yes, having done many things wrong and plunged myself and family, and others, well nigh into destruction, I have awoke to an awful sense of my situation, and now resolve to retract my steps and get out of the snare, and make restitution as far as I can.

"And now, dear brother, if you are still determined to pursue this wicked course, until yourself and the church shall sink down to hell, I beseech you at least, to have mercy on me and my family, and others who are bound with me for those three lots (of land) which you sold to me at the exorbitant price of 2000 dollars, which never cost you 100 dollars. For if it stands against me it will ruin me and my helpless family, as well as those bound with me: for yesterday president Rigdon came to me and informed me, that you had drawn the money from the bank, on the obligations which you held against me, and that you had left it to the mercy of the bank, and could not help whatever course they might take to collect it; notwithstanding the most sacred promises on your part, that I should not be injured by those writings. I offered him the three lots for the writings; but he wanted my house and home also.

"Now, dear brother, will you take those lots and give me up the writings, and pay me the 75 dollars, which I paid you on the same? Or will you take the advantage of your neighbour because he is in your power? If you will receive this admonition of one who loves your soul, and repent of your extortion and covetousness in this thing, and make restitution, you have my fellowship and esteem, as far as it respects our dealings between ourselves.

"But if not, I shall be under the painful necessity of preferring charges against you for extortion, covetousness, and taking advantage of your brother by an undue religious influence. For it is in this kind of influence which led us to make this kind of trades in this society. Such as saying it was the will of God that lands should bear with such a price; and many other prophesying, preaching and statements of a like nature.

Yours with respect,

P. P. PRATT."
Accompanying the above, Mr. Parrish has sent us the following letter, which first appeared in the Painesville (Ohio) Republican.

KIRKLAND, Feb. 5, 1838.

Sir—I have taken the liberty to send you a synopsis of some of the leading features of the characters of Joseph Smith, junior, and Sidney Rigdon, who are styled leaders of the Mormon church; and if you are disposed, and think it would be of service to the public, you are at liberty to publish it.

I have for several years past been a member of the church of Latter Day Saints, commonly called Mormons, belonging to the quorum of seventy high priests, and an intimate acquaintance of Joseph Smith, junior, and Sidney Rigdon, the modern prophets, and have had an opportunity of ascertaining to as great an extent, the real characters of these men, as any other individual. I have been Smith's private secretary, called to fill this high and responsible situation by revelation which I wrote myself, as it dropped from the lips of the prophet; and although contrary to my natural inclinations, I submitted to it, fearing to disobey or treat lightly the commands of the Almighty. I have kept his journal, and like Barak, the ancient scribe, had the honour of writing the history of one of the prophets. I have attended him in his private councils in the secret chambers, and in his public exhibitions. I have performed a pilgrimage with him, (not to Mecca,) but to Missouri, a distance of one thousand miles, for the redemption of Zion, in company with about two hundred others, called the camp of Israel. When we arrived in Clay county, adjoining Jackson county, in which Zion was located by revelation, and from which our brethren had been driven, we were informed through the prophet that God had revealed to us that we need not cross over and fight as we expected, but that God had accepted our sacrifice as he did that of Abraham, ours being equal to his when he offered up his son. Therefore we were sealed up to eternal life in the name of Jesus Christ, as a reward for our sufferings and obedience. I have set by his side and penned down the translation of the Egyptian Hieroglyphicks as he claimed to receive it by direct inspiration from Heaven. I have listened to him with feelings of no ordinary kind, when he declared that the audible voice of God instructed him to establish a Banking-Anti-Banking institution, which like Aaron's rod would swallow up all other banks, (the bank of Monroe excepted,) and grow, and flourish, and spread from the rivers to the ends of the earth, and survive when all others should be laid in ruins. I have been astonished to hear him declare that we had 60,000 dollars in specie in our vaults, and 600,000 at our command, when we had not exceeded 6,000, and could not command any more; also that we had but about ten thousand dollars of our bills in circulation, when he, as cashier of that institution, knew that there was at least 150,000.

Knowing their extreme poverty when they commenced in this Mormon speculation, I have been not a little surprised to hear them assert they were worth from three to four hundred thousand dollars each, and in less than ninety days after became insolvent without any change in their business affairs. But such has been the audacity of these blasphemers, that they have assumed the authority to curse, or to bless, to damn or to save, not only this church, but this entire generation, and that they hold their destinies in this world and that which is to come. And such has been their influence over this church in this place, that they have filched their monies from their pockets, and obtained their earthly substance for the purpose of establishing a bank and various other wild speculations, in order that they might aggrandize themselves and families, until they have reduced their followers to wretchedness and want. For the year past, their lives have been one continued scene of lying, deception, and fraud, and that too in the name of God. But this I can account for in my own mind, having for a knowledge of the private characters and sentiments; I believe them to be confirmed infidels, who have not the fear of God before their eyes, notwithstanding their high pretensions to holiness, and frequent correspondence with the angels of Heaven; and the revelations of Jesus Christ by the power of the Holy Ghost. What avails the claim of such men to holiness of heart, when their examples do violence to the system of morality, to say nothing about religion? What more favourable idea can one entertain who has heard them say that man has no more agency than a wheelbarrow, and is consequently not accountable, and in the final end of all things no such principle will exist as sin. This language independent of many abominations that might be named, such as the prophet fighting four pitched battles at a single day, and in four years, one with his own natural brother, one with his brother-in-law, one with Ezra Thair, and one with a Baptist priest, speak volumes. Their management in this place has reduced society to a complete wreck. The recent outrages here, viz., the burning of the printing establishment, I have no doubt, was nothing more nor less than carrying into effect Smith and Rigdon's last revelation, that they had before they took their leave of this place between two days—in fact the burning, fighting, stealing, running away, &c., that have been carried on among us is only reducing their theory to practice, and in some instances they have not only taught the theory, but have set the example themselves. And I am fully convinced that their precepts and examples, both in public and in private, are calculated to corrupt the morals of their followers, and cast a shade over their characters, which like the twilight of evening, will soon settle into the gloom of midnight darkness; and had it not been arrested in its mad career, would have transmitted to succeeding generations a system of hereditary tyranny, and spiritual despotism, unparalleled in the annals of the Christian church, the church of Rome not excepted. But they have fled in the night; "they love darkness rather than light, because their deeds are evil: the wicked flee when no man pursueth."

The establishment had fallen into the hands of those who have of late demonstratively against the wickedness of the above named individuals; and had it not been sacrificed upon the altar of reckless fanaticism, it would no doubt at this time have been speaking the truth as an atonement for an ill-spent life; a well grounded conviction of this fact was evidently one reason why Smith and Rigdon obtained a revelation to abate; and that the press must not at all hazards be suffered to be put in requisition against them; also, that God would destroy this place by fire, for its wickedness against his prophets.
and that his servants are swift messengers of destruction, by whose hands he avenges himself upon his enemies: this accounts for the outrage. This is but a preface to the catalogue of their iniquities that might be enumerated. But the most astonishing thing after all is, that men of common sense and common abilities should be so completely blinded as to dispense entirely with the evidence of their senses, and tamely submit to be led by such men, and to countenance such glaring inconsistencies; and at the same time be made to believe that they had God for their author, and the happiness and well being of mankind for their end and aim. But the magic charm is broken at last; superstition and bigotry have begun to lose their influence and unclench their iron grasp from this devoted people who have “been led like the lambs to the slaughter, and as a sheep is dumb before her shearsers” so have we not dared to open our mouth. However justice seems to be in pursuit of the workers of iniquity; and sooner or later will overtake them; they will reap a just and sure retribution for their folly. This then is the conclusion of the whole matter; they lie by revelation, swindle by revelation, cheat and defraud by revelation, run away by revelation; and if they do not mend their ways, I fear they will at last be damned by revelation.

W. PARRISH.

This is to certify that we are personally acquainted with the said Parrish, Smith, and Rigdon, and that the above is a statement of facts according to our best recollection.

LUKE JOHNSON, } Two of the twelve
JOHN F. BOYTON, } Aposties.
SYLVESTER SMITH, } formerly presidents
LEONARD RICH, } of the seventies.

Having furnished the above statements, the compiler has only to express his hope that they may be successful in arresting the progress of a delusion which has already occasioned incalculable mischief, and which, he is persuaded, has been the ruin of many immortal souls. Should this be the case, he will consider it a providential circumstance, that without being aware of it, the documents from which he has compiled this short account, were put up amongst other papers, and he will also consider that a valuable end has been achieved by his visit to this country.

May the Father of mercies accelerate the downfall of error, superstition, and sin, and the final triumph of truth and righteousness, for the Redeemer’s sake—Amen.

We certify that the Rev. Richd. Livesey is personally known to us, and is an accredited minister of the Methodist Episcopal Church in America.

BENJAMIN FRANKLAND,
JOHN BEDFORD.

Wesleyan Ministers.

Preston, 24th July, 1838.

J. LIVESEY, PRINTER, PRESTON.