

THE BOGUS BAKER FAMILY.

This Imposture Appears in a New York Dime Museum.

New York, July 2nd, 1887.

Editor Deseret News:

"The Morning Journal" of the 28th made the announcement that on Sunday last Elder Joshua Baker accompanied by three ex-wives and eight children arrived in this city. That Joshua was a Mormon who had served a term of imprisonment in the Boise Penitentiary for a violation of the Edmunds law. That after serving his time he refused to return to his polygamous practices which incurred the hatred of the Mormon community to such an extent that he was forced to leave.

He now seeks refuge in the Globe Museum, No. 298 Broadway, where he and his wives, legal, borrowed and otherwise, are on exhibition and may be seen for "only one dime."

A bill which is extensively circulated, reads as follows:

"A STUPENDOUS SENSATION!"

Joshua Baker and his big Mormon family. The only opportunity to see an entire family of real, genuine Mormons, just from Salt Lake City, Utah.

"Elder Baker now out on bail. He escapes from Utah persecution and the modern land of bondage."

"See his 4 wives and 21 children. Hear the weird secrets of Mormonism."

"Big Mormons, little Mormons, boy Mormons, girl Mormons; in all 29 in one family. The first chance in America to see the Mormons as they really are."

Then there is a large painting on canvas of Baker, his four wives and 21 children just leaving Salt Lake City. Another is a representation of the four wives occupying one bed, and as an evidence of their love and unity, they are pulling each other's hair, while Joshua safely views the sight from the top of a cupboard.

Then there is a long bed which contains all the children. Other smaller paintings are hung near the large ones. One is that of Joseph Smith and Bill Hickman putting an old lady out of the way for knowing too much. They are in a boat together and in the act of drowning the old lady, who appears to be supplicating for mercy. Then there are huge knives from which blood is dripping. They say these are knives used by the Mormons for "blood atonement." The blood is spilled to form a smoking incense.

Altogether it is a blood and thunder outfit, and appears to draw a considerable number of people, who never spent their dimes and received so little in return. I plead guilty of being so reckless as to spend ten cents, but I certainly should have seen the show at any price out of curiosity.

When I entered the hall where the great *Mogul* was to be seen, the question arose will he recognize me? If not I could question him upon certain subjects.

After he had concluded his task of "watering" his numerous family, which he did from a tin bucket, I approached the stand or elevated platform upon which himself, wives and several children sat, and asked him if he was Elder Baker, the Mormon Polygamist from Utah.

"I am sir," said he.

"Well, Mr. Baker," said I, "you have quite a family. Are these all your wives?"

"All of them but the one sitting near the piano," said Joshua. She had evidently been borrowed for the occasion.

"Do you still live with these women, Elder Baker?"

"Oh! no, not now," said Joshua, assuming a meekness of expression that would defy any long-faced minister.

"Do you believe in the principles as taught by the Latter-day Saints or Mormons?"

"Well, not all of them. I consider that they teach false doctrines as other sects do."

"What is your belief as to the principle of polygamy, taught and practiced among the Mormons?"

"I believed in that principle when I was a Methodist, years before I joined the Mormon Church." (I didn't think to ask him if he practiced it then.)

"Do you think the Edmunds law will eventually accomplish the desired effect of stamping out the practice of the principle of polygamy in the Mormon Church?"

"Not by any means, for when a people believe in a certain principle of religion no amount of persecution can or will change that belief."

On the platform where he sat and before him were some pamphlets, entitled "Mormonism, its birth, development and maturity," with an account of polygamy, as taught and practiced by the "Mormons" of Utah; by Karl N. Ransof. Now I had an idea who Karl was, but being of an inquisitive turn of mind, concluded to know. A few questions to Baker and I found my supposition to be a correct one. He informed me that Ransof had lived among the Mormons since he was 14 years of age, had traveled among them a great deal in the capacity of a sewing machine agent. That he is a Danishman and his home is Bear Lake County. In observing the name closely (Karl N. Ransof) I find in it the exact number of letters and the correct ones to spell the name of the Bear Lake sewing machine agent Frank Larsen, alias Elder Nelson alias Karl N. Ransof.

I am of the opinion that Larsen is the advance agent of the show. I met him here on the 17th, when he informed me that Baker & Co. were on exhibi-

tion at Detroit. That they were not making much out of the business, it being the wrong season of the year.

I suggested to Frank the propriety of feeding Joshua and the women pretty well that they might be in good condition for the coming winter.

Wishing Mr. Baker good day, I told him I hoped he would pardon the many questions I had asked him, but it was the first time we ever had a Mormon polygamous family on exhibition, and having heard so much concerning that people, I was anxious to learn something concerning them.

He was very cautious throughout and thanking him for the information which he had given me, I left the scene.

This is another of the schemes to make money and down "Mormonism," but I can say truthfully that from the tone of the press in relation to the "show," the great majority of the people are disgusted with it.

Yours truly,

J. E. HART.

SUNDAY SERVICES.

Necessity of Purity of Life the Theme of the Discourses.

Religious services were held in the Tabernacle, Sunday, July 10th, 1887, commencing at 2 p.m., High Councilor Elias Morris presiding.

The choir and congregation sang the hymn:

O God, we raise to Thee
Thanks for Thy blessings free
We here enjoy.

Prayer was offered by Elder William Paul.

The choir sang:

Only Father, Thou that dwellest
In the high and glorious place.

The Sacrament was administered by the Priesthood of the Twentieth Ward.

ELDER ARTHUR STAYNER

was called and addressed the congregation. He read from Isaiah xli. 11, xli. 1-4, and said it might be considered by the world that the Latter-day Saints were arrogant in claiming that Isaiah's prophecy was being fulfilled by them. The Prophet's words had great significance for the latter days. If there was a people on the earth of whom it could be claimed that they were endeavoring to practice righteousness, that people were the Latter-day Saints. They claimed to have been divinely inspired; that revelation from heaven was called into requisition to found their Church, and had been the ruling power of guidance since its establishment; that during its entire history the voice of inspiration had been heard by the Church; that notwithstanding the most trying circumstances, the Saints were the especial objects of Providential care. To those not spiritually minded it might be difficult to see this, but the Saints could well discern the protecting and guiding hand of Omnipotence in their history. If there was one duty more than another that devolved on the Saints it was that they should gain power from the heavens; their instruction was of the highest order and attainments, and placed within their reach the power necessary for their well-being and success. Their faith was evidenced by their works, and the principles they had received were in advance of those possessed by the world. They had built Temples, and in them were performed ordinances for the dead which could not be done by any other people. These temples were not built for show, but in obedience to God's command, and were endeared to the Saints because in them could be performed ordinances for their dead.

In having these ordinances the Saints differed from others of the Christian world. Through them they had obtained a more advanced idea of the eternal justice of God—how He had provided for all of His children. The doctrine of salvation for the dead was in advance of the knowledge of others of the religious world, and had been revealed by the Almighty. Men were in the habit of taking the credit to themselves of any advance in science, and failing to give glory to God for what they had received. But in the spiritual knowledge the Saints had received they gave God the glory, realizing that it came from Him. Yet there was room for improvement in the lives of the Latter-day Saints. There were principles of righteousness which had been neglected by many of those who call themselves Saints, and consequently their righteousness did not shine for the benefit of the world, as it should do. If ever there was a time when spiritual things should be in the advance, and when the people should live near to God, that time was the present. The Saints could not accomplish their work by means of the powers of Babylon; it could only be done by the help of heaven, which could be obtained only through righteousness. The Saints must come into possession of the Holy Ghost, which would manifest the course in which the people should follow, and their success depended on their earnestness and perseverance. The Holy Ghost had been granted unto them, and whether it was increasing among them or not depended on their own actions. The speaker prayed that the Lord would enable the Saints to understand their true position, and live near to Him.

BISHOP O. F. WHITNEY

was the next speaker. He desired to address the congregation with a pure heart and a conscience void of offense towards God and man. He had partaken of the sacrament with this feeling, of purity and kindness to all men—that he might not partake unworthily. He wished the kind feelings of his hearers in return, and if anything had occurred during the past wherein he had injured any one of them, by word or deed, he now asked forgiveness, and if any injury had been done him he was willing to forgive. The Saints should meet together to worship God with pure hearts and clean hands, and the nature of their mission—the building up of Zion—required that this should be their condition. A people who were to build up that which is pure and holy must be pure and holy themselves; for this is Zion—the pure in heart.

Agos ago, while the world was young, Enoch built a city, and by obedience to principles of truth, purity and righteousness, that city became sanctified, and was taken up to heaven, being detached from this planet, and by reason of the purity of its people taken nearer to the throne of God. This was no fairy tale or idle superstition, it was an eternal truth; for it is the nature of purity to go upward and onward, and the tendency of that which is impure is downward.

It was the mission of the Saints to build the earthly counterpart of Enoch's Zion, and the day would come when that city would return, and it would be said, "The Lord hath brought down Zion from above; the Lord hath brought up Zion from beneath; mercy and truth have met and kissed each other; truth shall spring out of the earth and righteousness shall look down from heaven." The Saints are to build up Zion, and the best place to begin is in our own hearts, in the depths of our immortal souls.

The Lord anciently called His people Zion, because they were of one heart and mind; and were equal, having all things common; sharing alike in labor and its results; consecrating themselves unto God, and being made stewards over their several inheritances. There were no poor and no idlers among them; all earning their bread by the honest sweat of their brows.

Efforts to establish this same order of things had been made among the Latter-day Saints. The Lord had revealed a system by which His people could be made one in all things, spiritual and temporal; but the efforts to establish it, so far, had been comparatively in vain. Why was it that they were not successful? The Lord said, that Zion could not be built up except upon the principles of the law of the celestial kingdom, and the United Order was not established because the people did not obey those principles. Truly had it been said, that there was a warfare in men's hearts between the love of the things of earth and the things of heaven; and as long as men's hearts were set on earthly things to the neglect of things heavenly, they could not build up the Zion of God. They could not serve God and Mammon, and it was only by seeking His Kingdom first of all things, that the Kingdom could be established.

The possession of wealth was not a crime; it was the worship of wealth that was a sin in the sight of heaven. When men cannot sacrifice their wealth, their covetousness, their pride and self-will, they are far removed from Zion, and are unfit to build up Zion. But when, like Abraham, they are willing to lay all upon the altar, then they are in a condition to be used for God's glory. When they cease to defraud and wrong each other, and love their neighbors as themselves, laboring with an eye single to the glory of God and the salvation of souls. Then they are Zion, the people of God, the pure in heart. It was because the Saints as a body were not all that they should be in these respects, that the cause of Zion was not farther advanced than it is to-day.

In early days of the Church the spot was pointed out where Zion, the city of God, should be built; in Jackson County, Missouri. As early as 1831, a colony of Saints went there from Kirtland, Ohio, to lay the foundations of the most glorious city the world has ever seen, upon whose towers the glory of God shall rest, and the Gentiles shall come to her light and kings to the brightness of her rising.

"And it shall be called Zion, a new Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God. And the glory of the Lord shall be there; and the terror of the Lord shall be there; inasmuch that among the wicked men shall lift up their voices and say, 'Let us not go up against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.'"

What is it that will make Zion a terror to the wicked? Will it be the sword, the bayonet or the cannon? No; it will be the righteousness of her people and the glory of God which shall rest upon her.

This was a great work, which involved not only the building of cities and temples, but the conquest of the hearts of the people by themselves. The grandeur of the building up of Zion will be in her people sanctifying their own hearts; then the battle will be won. This work is no child's-play. It was difficult to eradicate selfishness and evil from our own souls. The greatest labor any man had was in keeping himself right.

We should not feel uncharitable, or

disposed to condemn a man for an appetite or propensity that he may have inherited. We do not know the secret springs of men's actions. Bares says:

"What's done ye partly may compute, But know not what's resisted."

When a brother falls, or a sister sins, the world may know it and condemn, but do they know how many times the temptation was battled against and withstood? Do those who are fortunate in having no evil passions, know how difficult it is to control the passions? Therefore men should be charitable and forgive as often as sin is repented of, if it be not sin unto perdition.

It is a work of years for this people to bring themselves to a condition when God will say "It is enough," and choose from their midst those who will be worthy to redeem Zion.

Many of those who in early days established themselves upon the land of Zion labored earnestly and faithfully in the service of God, but they were misled, as we are, with the unfaithful, and there were "jar-rings and contentions and envyings and strifes, and covetous and lustful desires among them; therefore, by these things they polluted their inheritances." Then the Lord permitted the Gentiles to drive them from the goodly land. Not because the Saints were a worse people than those around them, for they were not, but were a better people. But Satan has his work to perform as well as Christ. Men are permitted to persecute the Saints, not because the persecutors are righteous, but because it is necessary that the children of Zion should learn obedience, "if it must needs be by the things which they suffer."

The "Mormons" were accused of being a very bad people, because they had had trouble wherever they had been. Was ancient Israel more wicked than the Philistines, who harassed them? Was Job less righteous than Satan, because the evil one afflicted him? The speaker had no apology for the sins of his people, but they were better to-day than were their oppressors. But the Lord expected more of the Saints than of those who oppressed them, because they had received greater light from Him.

In May, 1834, Zion's Camp went from Kirtland to recover the lands in Jackson County, from which the Saints had been driven, and of which they had been robbed and plundered. This band numbered 205 souls, who went forth to assist their suffering brethren and sisters. They took their lives in their hands. No man knew whether he would return alive; for the country was aroused against them. But they went forth that they might fulfill, to the glory of God, the mission laid upon them. The effort looked foolhardy and fatal to those of little faith, but God fights not with numbers. It takes but a few in His bands to accomplish wonders. Three hundred Spartans at the pass of Thermopylae kept back millions of Persians until betrayed by one of their own countrymen. It took but three hundred in the days of Gideon, and without striking a blow, to put to flight their enemies, that lay like grasshoppers for multitude upon the mountains and valleys of Israel.

This latter is an instance of the power of God dwelling in the righteousness of His people. Samson was invincible as long as he was true to God, and not till he broke his vow and was shorn of his strength, did he fall into the power of his enemies, a helpless victim. In our own nation, over a hundred years ago, a little band of heroes declared their freedom and equality to all the world, and backed up their words by their swords, and the result is the greatest nation on the earth. Patrick Henry said, "Three millions of people, armed in the holy cause of liberty, are invincible." And so they were, and, if God had willed it, the result would have been the same, if there had been but three thousand or three hundred of them.

It was not in their own strength that Zion's camp went forth; and not till disunion crept into their ranks was the power of God withdrawn from them. The thunders and lightnings and hailstorms spared them and smote their enemies again and again. But when they allowed selfishness to predominate, and there were rebels in the camp, they became a prey to the destroyer; the cholera broke out in their midst and they were decimated by the scourge. Many of them were faithful, but they failed to achieve their object because of the selfishness and weakness of some of their number. The Lord told them why they had not succeeded. It was because they and the people they came to succor had not learned obedience and were not united as the Lord required.

There is an instance recorded in the journal of Heber C. Kimball; while they were suffering and dying from the cholera, surrounded by foes and perils that might well have daunted the stoutest heart, some of them went to a brother, one of those who had been driven out of Jackson County, for a small towel, to make a little broth for those who were dying, and he denied it, for said he, "we are going to move back into Jackson County in a few days, and I'll want them all." If this be an index to the condition of even a portion of that people, now could the Lord have used them to build up Zion. It is not to be expected until the Saints can love their brethren as themselves and be willing to "impart of their substance to the poor and afflicted among them, as be-

cometh Saints." Until then, saith the Lord, "it is expedient in me that mine Elders should wait for a little season for the redemption of Zion."

The Saints will wait in vain, until they are ready and worthy to perform God's will. Think of it, you whose hearts are set on the things of the world; who are hard-hearted, cruel, proud, selfish, and who labor not for the glory of God and the salvation of your fellow-men. I tell you, in the name of Jesus Christ, such are not fit instruments for the building up of Zion.

But I have faith in this people, for there are many who are pure in their hearts, comparatively righteous, although struggling against faults which are the common heritage of humanity. But the Lord will sift us and sift us, until the chaff is blown away and the good wheat remains; and from the residue He will select those who will redeem Zion and build up the city of God.

Zion, in one sense, can be built up in Utah; it could have been in Nauvoo, Independence, Kirtland, Far West, or any other place; for Zion is the pure in heart. It is because we claim to be building up Zion that the Gentiles taunt us by saying that Joseph Smith always got revelations to cover up his blunders; that Zion's location was changed to wherever the "Mormons" settled, and when they were driven from one place they chose another place to build up Zion. They who thus taunt, are reckoning without their host. This whole land of America is the land of Zion, and the day is coming when cities and temples of God will dot its fair surface from north to south, and from the Atlantic to the Pacific Ocean.

No tyrant can prosper on this land, for it is a land of liberty to all men. The men who founded this nation were inspired, whether they knew it or not. Men may come and men may go, but the principles of truth and freedom will go on forever. The oppressor will cease and pass away, like the mist before the face of the bright luminary of heaven. But American principles will remain, and shine on like the sun, when those who seek to pervert them for selfish ends, have passed away forever from the land which God has destined for the fostering of liberty and the building up of Zion.

The city of God will be built in Jackson County, Missouri, and many who are here will see that day and take part in the glorious work; when Zion will be established, when Jesus will come to reign, when peace and righteousness will prevail, war and wickedness be done away and Satan and all evil doers be banished to their own dominions.

This planet is destined to be glorified; to be made into a heaven, by obedience to the same principles that sanctified the city of Enoch, which will return and be the haven of purity that shall lighten this whole lump of clay and make it like unto itself, sanctified, glorified, redeemed, and from sin forever free. Blessed are they who are waiting on the Lord; for these things will come, and though they tarry for a little season, their coming is swift and sure. May God bless us all and help us to be ready, through Jesus Christ. Amen.

The choir sang the anthem:

We will give thanks unto Thee O Lord.

Benediction was pronounced by Elder James H. Anderson.

ELECTION JUDGES.

Appointments Made by the Utah Commission.

The following appointments of election judges have been announced by the Utah Commission, the first named in each precinct being the presiding judge:

BEAVER COUNTY.

Beaver City—William P. Smith, William M. Love, Henry Emerson.
Greenville—James Morris, David Miller, John Barton.
Adamsville—John Fotheringham, W. P. Jones, Joseph H. Joseph.
Minersville—J. H. Dupax, Thomas Jones, E. T. Bingham.
Star—P. S. Martin, A. M. Stoddard, J. C. Slater.
Grampan—P. Lochrie, C. Lammersdorf, L. Holbrook.

IRON COUNTY.

Paragonah—J. S. Barton, D. C. Lambreaux, John B. Davenport.
Parowan—George S. Halterman, Hugh L. Adams, T. A. Klog.
Summit—John White, James H. Dalley, Marion Dalley.
Cedar City—Evan Williams, John Chatterley, Thomas C. Walker.
Kannarra—S. S. Pollock, George Williams, Sam Pollock.

WEBER COUNTY.

Ogden—L. B. Stevens, J. Rishall, Wm. Lowe, (Poll 2)—H. C. Wardleigh, Wm. Taverly, F. Loblijor.
Hooper—Robt. Simpson, J. C. Everett, John Hooper.
North Ogden—James H. Walker, J. Vanderhoof, L. Williams.
Lynne—M. Store, W. Anderson, P. L. Shimer.
Slaterville—P. Quirk, B. Bybee, Jas. Hutchins.
Pleasant View—George Barnett, Wilford Cragan, James Hickenlooper.
Huntsville—Jas. Smith, Wm. Smith, C. Wood.
Marriott—P. Ratey, Jno. Allen, John D. Powell.