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## "HEAP HIGH THE GOLDEN CORN."

BY JOHN G. WHITTIER.

Heap high the farmer's wintry hoard!  
Heap high the Golden Corn!  
No richer gift has Autumn poured,  
From out her lavish horn.

Let other lands exulting gleam  
The apple from the pine,  
The orange from the glossy green,  
The cluster from the vine.

We better love the hardy gift  
Our rugged vales bestow;  
To cheer us when the snow shall drift  
Our harvest fields with snow.

When Spring time came, with flower and bud,  
And grassy green and young,  
And merry bob-links in the wood,  
Like mad musicians sung—

We dropped the seed o'er hill and plain,  
Beneath the sun of May,  
And frightened from our sprouting grain  
The robber crows away.

All through the long bright days of June,  
Its leaves grew thin and fairy,  
And waved in hot mid Summer's noon  
Its soft and yellow hair.

And now, with Autumn's moonlight eyes,  
Its harvest time has come;  
We pluck away the frosted leaves  
And bear the treasure home.

There, richer than the fabled gift  
Of golden showers of old,  
Fair hands the broken grains shall sift,  
And knead its meal of gold.

Let vapid idlers loiter in silk  
Around their costly board—  
Give us the bowl of samp and milk,  
By homespun beauty poured

Where'er the wild old kitchen hearth  
Sends up its smoky curls,  
Who will not thank the kindly earth,  
And bless our corn-fed girls.

Let earth withhold her goodly root,  
Let mildew blight the rye,  
Give to the worm the orchard's fruit,  
The wheat field to the fly;

But let the good old crop adorn  
The hills our father's trod;  
Still let us, for his Golden Corn,  
Send up our thanks to God!

## HISTORY

OF JOHN F. BOYNTON.

JOHN F. BOYNTON was born in Bradford, Essex Co., Mass., on the 20th day of September 1811.

His grandfather, Samuel, married Ruth Hardy. His father's name was Eliphalet; his mother's maiden name was Susan Nichols.

He was baptized into the church in September, 1832, by Joseph Smith, jr., in Kirtland, Ohio. He was ordained to the office of an elder by Sidney Rigdon.

He went to Erie Co., Penn., in 1832, with Zebedee Coltrin on a mission; they preached and baptized in several places. He was called home to Kirtland by the Prophet Joseph in December following.

He was sent on a mission to Maine, and wrote a letter, dated Saco, Maine, Jan. 20, 1834, in which he says: "I have baptized about forty in this section; Elder Evan M. Greene travelled with me from the 16th Jan., 1833, till Oct. following; while together we baptized about 130."

He was chosen one of the Twelve Apostles at the organization of that quorum.

In 1835, he accompanied the Twelve on their mission through the churches in the east; attended a conference in Lohoro, Upper Canada, with six of his quorum on the 29th June; continued preaching through the eastern country, returned to Kirtland in the fall, and preached to the Saints on Sabbath, Oct. 18.

He was married to Susan Lowell by Joseph Smith.

During his last mission he borrowed all the money he could among the brethren, and with it entered into the mercantile business with Lyman E. Johnson, and followed it until he apostatized and was cut off from the quorum of the Twelve and the church on the 3rd day of September, 1837.

## HISTORY

OF LYMAN E. JOHNSON.

Lyman E. Johnson was born in Pomfret, Windsor county, Vermont, Oct. 24, 1811.

He was baptized into the church in February, 1831, by Sidney Rigdon, and was ordained to the office of an Elder under the hands of Joseph Smith.

At a conference held at Orange, Ohio, he was ordained a High Priest by Joseph Smith.

He was called by revelation in Nov., 1831, to go forth into the world to preach the gospel, on which mission he baptized a number and built up some branches in Ohio.

In 1832, in company with Orson Pratt, he performed a mission; preaching through the Eastern States.

In company with Elder John Heriot he preached in Nova Scotia.

In the spring of 1834 he went from Kirtland through the eastern branches to aid in gathering up brethren to go in Zion's camp. He went up to Missouri the following summer as a member of that camp, and returned to Kirtland in the fall.

He married Sarah Lang Sept. 4, who bore to him two children. Soon after his marriage he started on a mission to the East, and went as far as Maine, preaching through the States, baptizing and organizing branches of the church; he returned in the fall.

He signed a document testifying to the good conduct of Joseph Smith during his journey with Zion's camp to Missouri.

He was chosen one of the Twelve at the organization of the Quorum in February, 1835.

May 4.—He left Kirtland in company with the Twelve Apostles and attended conferences with them, going eastward as far as Farmington, Maine, and returned to Kirtland in the fall, and spent the winter studying the Hebrew language.

In the spring of 1836 he took a mission through the eastern country—passed through New Brunswick, attended a conference at Newry, Maine; returned to Kirtland in the fall, and entered into merchandizing and soon after apostatized.

He was cut off from the church at a conference held in Far West, April 13, 1838. He relinquished the business of merchandizing and commenced the practice of law.

## HISTORY

OF JOHN E. PAGE.

The following is a brief synopsis of the journal of Elder John E. Page, as given by himself:—

The subscriber was born of Ebenezer and Rachel Page, their first child, February 25th, A.D. 1799. My father was of pure English extraction; my mother of English, Irish and Welsh extraction. My place of birth was Trenton township, Oneida county, State of New York. I embraced the faith of the Church of Jesus Christ of Latter-day Saints, and was baptized August the 18th, 1833, by the hands of Elder Emer Harris, (own brother to Martin Harris, one of the three first witnesses to the divinity of the Book of Mormon). I was ordained an Elder under the hands of Elders Nelson Higgins, Ebenezer Page, junior, and others. My baptism took place in Brownhelm, Lorain county, Ohio; my ordination in Florence, Huron county, of the same State, on the 12th of September, 1833.

I moved to Kirtland, Geauga county, Ohio, in the fall of 1835.

On the 31st day of May, 1836, I started on a mission to Canada west, Leeds county. I was gone from my family seven months and twenty days.

On the 16th day of February, 1837, I again left Kirtland with my family of wife and two small children, taking with me all the earthly goods I possessed, which consisted of one bed and our wearing apparel of the plainest kind, to continue my mission in the same region of country as before.

In July following, the commandment came forth for me to occupy a place in the Quorum of the Twelve.

On the 14th day of May, 1838, I started with a company of Saints, made up of men, women and their children, for the State of Missouri, where we landed, in the first week of October, with a company occupying thirty wagons, at a place there, called De Witt, some six miles above the outlet of Grand River, on the north side of the Missouri river, where we were attacked by an armed mob, and by them barbarously treated for near two weeks. We then went to Far West, Caldwell county, where we united with the general body of the church, and with them participated in all the grievous persecutions practised on the church by means of a furious mob, by which means I buried my wife and two children as martyrs to our holy religion; who died through extreme suffering for the want of the common comforts of life, which I was not allowed to provide even with my money.

On the 19th of December, 1838, at Far West, Elder John Taylor and myself were ordained as Apostles under the hands of Elders B. Young and H. C. Kimball, in the quorum of the Twelve, to fill some vacancies in the quorum, which had happened by apostacies—having baptizing in two years time, upwards of six hundred persons, and traveled more than five thousand miles, principally on foot and under the most extreme poverty, relative to earthly means, being alone sustained by the power of God and not of man, or the wisdom of the world.

JOHN E. PAGE.

At the time br. Page was called to go on a mission to Canada, he objected, for the reason that he was destitute of clothing; br. Joseph Smith took off his coat, and gave it to him, and told him to go, and the Lord would bless him abundantly on his mission.

He started with his family for Quincy, Illinois; and while on his way, I and several of the Twelve, who were going up to Zion to fulfil the revelation which said the Twelve should "take leave of my Saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord," met him, he had just upset his wagon on a sideling hill, and among other things had spilt a barrel of soft soap, which he was scooping up with his hands. I counselled him to return with us; he at first objected, but I insisted he should get ready, to which he consented, and accompanied us to Far West, and attended the conference there on the 26th of April.

He went to Illinois and located with Father Judd's family for a season, on the Mississippi flats, below Warsaw, Hancock Co.; while located at Father Judd's he preached in Adams and Hancock Counties.

In 1839, he neglected to go to England with his brethren of the Twelve, according to the word of the Lord to that quorum.

April 8th, 1840, Elder Page was appointed by a general conference at Nauvoo, to accompany Elder Orson Hyde on a mission to Jerusalem; and although he started on this mission, he never left the shores of America.

He traveled through Indiana and Ohio, and spent the winter of 1840-1 preaching occasionally in Cincinnati and vicinity. He arrived in Philadelphia in June, 1841, where Elder Geo. A. Smith on his return from England met him, and knowing the Saints were willing to raise ample means to carry Elder Page on his journey, Elder Smith urged him to proceed on his mission to Jerusalem.

Soon after, Elder Page became involved in difficulty with the branch in Philadelphia, and in the fall Prest. Hyrum Smith wrote to him to come home.

He did not return to Nauvoo until the spring of 1842; on his way he delivered several discourses at Pittsburgh, and got up a petition, which was signed by the Saints and others, to President Joseph Smith, praying that he might be sent to Pittsburgh.

At the conference held April 6, 1843, he was sent to Pittsburgh, where he organized a

branch of the church from those baptized by himself and other elders, and some who emigrated thither. In organizing this branch he drew up a constitution, requiring their president to be elected every four months; at the first election he was chosen president; at the second election Elder Small was chosen president, having received the most votes; he moved his family to Pittsburgh, where he continued to preach.

During the summer of 1843, the quorum of the Twelve went eastward from Nauvoo on a mission. Elders H. C. Kimball, O. Pratt and John E. Page met at Cincinnati, and organized that branch; Elders Kimball and Pratt proceeded on their mission, and as soon as they were gone, Elder Page called the branch together and annulled the organization, and re-established the old one. In a few days after, bro. W. Woodruff, Geo. A. Smith and myself visited Cincinnati, and we disapproved of Elder Page's proceedings, for the reason, that it was not right for one of the Twelve to undo what three had done.

Elder Page, in company with his brethren of the Twelve, went to Philadelphia, New Jersey, New York and Boston; he remained in Boston some time. Prest. Joseph Smith, disapproving of his course in Boston, directed him to proceed to Washington and build up a church there. He went to Washington, remained a short time, and baptized several, then returned to Pittsburgh.

Soon after Prest. Smith's death, an advertisement appeared in the Beaver, Pa., Argus, that Elder John E. Page was out of employment and would preach for any body that would sustain his family.

THE UNIVERSAL DELUGE.—Of the scene of horror which followed this awful declaration, it is utterly impossible for the human mind to form any just idea; for, how can man's imagination picture to itself "the windows of Heaven opened," and discharging, for "forty days and forty nights," all their mighty stores of waters on the deluged earth—the elements, unchecked by the Eternal Power that created them, raging in all their resistless fury—the firmament "wrapped in clouds and thick darkness," again mingling itself with the oceans, from which it had originally been divided—"the fountains of the great deep broken up;" the secret treasury of waters, hitherto confined to the centre of the earth, bursting from their prison, and spreading havoc, confusion, and horror in their course? Or, how can fancy stretch itself to the conception of a world in ruins; its continents torn asunder; its rocks shattered into fragments; its loftiest hills laid low; its gigantic mountains uprooted; its universal surface covered with tumultuous waves, bearing upon their mighty surges the lifeless carcasses of "all flesh that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth; and of every man, and of all in whose nostrils was the breath of life?" The mind is staggered at the bare thought of such an hideous convulsion; and language seeks in vain for terms to afford even an imperfect notion of it. It may be useful, however, to remark, that "strange" as the dispensation was, the reality of it is made apparent, not only to the pious believer, who receives it as a fact, authenticated by the Word of the Eternal God; but also to the common enquirer, who will find a tradition of an universal deluge among almost all the heathen nations of the world; and will discover upon the surface of the earth such traces of the flood, as have convinced some of the most sagacious philosophers, and inquisitive naturalists, that it actually had occurred. —Warner's Sunday Evening Discourses.

THE ATLANTIC TELEGRAPH.—The London Times states that the four hundred miles of cable ordered to replace the three hundred and eighty-four which were lost last autumn off Valentia, have been completed, and it is intended, in order to make better provision for casualties, that an additional three hundred miles shall be at once proceeded with. The operation will be commenced in the middle of June, in which month, it is said, there are five or six consecutive days during which a gale in the Atlantic was seldom or never known to occur. This line will be joined and laid from the centre of the ocean, the Niagara taking her end of the cable to Ireland, and the Agamemnon conveying hers to America. On this occasion the cable will not be piled away in one huge mass, but will be distributed equally in the foremidship and after parts of the vessels, in coils of five hundred miles each.