

a preferred Calpurnius, no matter whether he be a helot from Ireland or a carpetbagger from Illinois? Will they go over to the side of Corvinus and Fulvius and Tertellus to shake hands with the murdering colonels of Kentucky and link arms with the vile pagan priests misnamed Christians? Forbid it, shame! The Latter-day Christian who would entertain a thought of this kind is not fit to fight the great battle of the future. He is unworthy the name of man, and by his action he brands his whole life a lie; his religious professions become hypocrisy, and he makes of his God a mockery. Let him go. He is fit companion for Corvinus the scamp and Fulvius the spy.

JUNIUS.
CHICAGO, November 18th, 1889.

DEATH OF ELDER JOHN LYON.

It is rare that Death lays his hand upon one who, without special official position in the Church, was so widely known personally or by reputation as Father John Lyon, who departed this life soon after 2 a.m. yesterday (Thanksgiving Day), November 28th, at his residence in the Twentieth Ward, of this city.

John Lyon was born in Glasgow, Scotland, on the 4th of March, 1803, so that his age at death was 86 years and nearly nine months. He was the son of Thomas and Janet McArthur Lyon, of a somewhat cultured yet hardy stock, such as generally belongs to the race "ayont the Tweed."

The early history of his progenitors is somewhat involved in obscurity, notwithstanding the Scottish methods of continuous registration. In the toils and struggles of early semi or complete orphanage he exhibited that drift towards intellectual pursuits, which was evidently hereditary, although it found none of those opportunities which come from schools; and disposition alone in the midst of grinding poverty enabled the little fellow to acquire from such resources as he could reach, the thirst for learning and advancement. The routine of self-education enabled the untiring worker to achieve quite a literary reputation in early life, the local press publishing many of his original efforts, until finally an engagement upon a local paper gave him that settled literary taste which continued almost up to the close of a long and well-marked life. Like most of his countrymen, young Lyon was early imbued with Presbyterianism; in fact, it was "in the blood," but the discipline and training of newspaper life, then as now, not infrequently led to indifference if not to actual scepticism, in regard to many things deemed religious. This final issue was presented in this case by the preaching of a then famous and zealous Elder of the "Mormon" Church, Wm. Gibson. John Lyon had at that time been married to Janet Thomson several years, and a little family was the result, when his acceptance of the Gospel transpired. His baptism took place on the 31st of March,

1844, at Kilmarnock, Ayrshire, and in April following he was ordained an Elder and appointed to preside over the local branch. Subsequently he was called out as a traveling Elder. After laboring in that capacity for some time he was appointed President of the Worcestershire (England) Conference. This mission was a trying one for himself and family, for no regular salary fell to them as a preventive against poverty and affliction. This labor continued for three years, during which time of absence three of his children died, and consequent release was followed by appointment to preside over the Glasgow conference in 1852, where he continued one year, and then was released to gather to Utah.

As an interesting fact of the trip, Capt. David Brown and nearly all the crew of the ship *International* were baptized. Brother Lyon and his family left Glasgow February 6th, 1853, and reached Salt Lake City September 6th of the same year. One of his last acts prior to leaving his native land was the donation of his "Poems" to be published for the benefit of the Perpetual Emigration Fund. The book was published in Liverpool in 1853, and thousands of copies are to be found scattered through the homes of Utah. Several hymns in that collection are in continuous use in the congregations of the Saints, being part of the general hymn book of the Church. Three years after his arrival in the valley he married Caroline Holland. Elder Lyon was the father of 12 children by his first wife. Five of these survive him; and by his second wife he had seven children and these are all living to lament the death of their progenitor, whose death is the first one in the family for near thirty years. His grandchildren number 49 and his great-grandchildren living and dead are 51. So that Father Lyon was a practical patriarch, and was indeed ordained to that position and office on the 7th of May, 1872, President Woodruff being voice on that occasion.

Mother Lyon, to whom the deceased was married sixty-four years ago, still survives, although very feeble and partially blind. She is the special charge of her daughter, Mrs. Lillian Staines, whose devotion to her father and mother is a fitting, if not the best possible, illustration of that fidelity and care for parents that is so fully enjoined in that sacred relationship as inculcated in the Gospel of Jesus Christ.

Father Lyon was a trusted man, in all respects, honest, brave, intelligent and full of testimony to the truth; if opportunities outside of, or early poverty and struggle in the Church could have moved him he might have stumbled, but he was steadfast and everywhere reliable. For over thirty years he had charge of the Endowment House; enjoyed his religion and attended his meetings near to the day of his death. Strength, decision and devotion were his characteristics, and his honor and honesty were of almost phenomenal type.

His departure, full of years, invokes more satisfaction than regret, for he fought the good fight, he kept the faith, he has finished his course, and he is entitled to his crown.

In the leaving of his aged partners, there seems a suggestion in one of his fugitive verses, unpublished heretofore:

The ship is sailing o'er the sea,
The water seeks the strand,
While I am far removed from thee
The unseen spirit land;
We'll meet together yet,
Where the sun shall never set,
With a welcome of your hand
And a love without regret!

The Twentieth Ward meeting house was crowded Dec. 1st, on the occasion of the funeral services over the remains of the late Father John Lyon. The proceedings were conducted by Bishop George Romney. The opening hymn, sung by the choir, was one of the productions of the deceased. It appears on page 60 of the hymn book and begins thus:

O Lord! responsive to Thy call,
In life or death, whate'er befall,
Our hopes for bliss on Thee depend;
Thou art our everlasting Friend!

The opening prayer was offered by Elder George Goddard.

The large congregation were addressed by the following brethren, old friends and associates of Brother Lyon: Elder William C. Dunbar, Bishop John Sharp, Elders Robert Patrick, James McGhie, John Gray, Elias Morris, John Nicholson, H. W. Naisbitt and William Willes, President Angus M. Cannon and Bishop George Romney.

The speakers dwelt upon the many conspicuous virtues that graced the character of the deceased; his intelligence, devotion to truth, his honesty and integrity. A heavenly peace, which dispelled the shadow of death, pervaded the assemblage.

The benediction was pronounced by Elder Joshua Midgley.

A large cortege followed the remains to the cemetery, where the body of this noble veteran was laid pending the sounding of the trump of the first resurrection.

MISSIONARY REPORTS.

We have been shown the written reports of Elders Alma N. Timothy and William H. Glines, of Uintah County, who recently returned home from missions to the Southern States. The former left Utah in November, 1889, and was assigned to the West Virginia Conference, in which he spent most of the time of his absence. He had in succession, as traveling companions, several different Elders, and met with about the usual experience in the way of opposition, friendliness, and a disposition to persecute.

Elder Glines left Utah at the same time that Elder Timothy did, and the two were companions in Kentucky for several months. Elder Glines labored in West Virginia and Kentucky during the period of his absence. He performed two and assisted at fourteen baptisms, and as a rule was well treated.