

heart echoes the words of the poet, who wrote:

There's no such thing as death we feel
Inactive in the realms of space;
Though change with noiseless step may tread
Where'er Omnipotence we trace?

Through all His grand controlled domain
Life reigns perennial, doth abound;
And every pang or pulse of pain
Leads but to higher vantage ground!

THE MURDER OF C. B. HEATON.

COLONIA JUAREZ, Mexico,
November 19, 1895.

For the sake of the family and friends of Brother Christopher B. Heaton, I send you a little more information relative to the last hour of our beloved brother.

On the afternoon of Tuesday, the 12th inst., having finished the molasses making, Brother John Hardy, of Colonia Pacheco, who had been assisting in making molasses, left San Jose, with his wife and Sister Heaton and children, for Colonia Juarez. Brother Heaton stayed behind to assist in the capture of the thieves, expecting to overtake Brother Hardy at Colonia Juarez. Brother C. B. Heaton went to Brother J. L. Brinbolt, where the officer and help was expected. Here he took supper and by request led in prayer at the family altar, asking that success might attend their undertaking and it might be overruled for the good and benefit of the Saline in that colony. It was a very cold evening, and Brother Heaton was much exercised over a son of Brother Brinbolt, who was watching the place where the barrel of molasses was hid, and said he would go and relieve him and let him come home. He went and the boy returned home. That was the last that was seen of Brother Heaton alive. When the shot was heard and the sound of the running team and wagon was heard, Brother Brinbolt sent his son for a horse, and told him to follow in the direction of the wagon. As the horse passed the body of Brother Heaton it shied off, and the boy got off to see what it was that caused the movement of the horse, and found the body of Brother Heaton lying on the ground, having been beaten over the head with a club and shot through the breast by the thief. Sister Brinbolt sent her boys to the neighbors and across the river to give the alarm and tell the news. The rest you have.

UN HERMANO.

OUR THANKSGIVING.

More than 250 years have elapsed since the first Thanksgiving Day proclamation was issued within the borders of the United States after Columbus made his voyage of discovery, although it is only 33 years ago when the last Thursday of November in each year became, by national custom, a fixed date for giving thanks to the Almighty for national prosperity.

The first Thanksgiving Day was February 22, 1631, the field of its observance being the scattered settlements of the New England states. It occurred at the close of a season of great privation instead of a year of plenty, but was for the same purpose as today—that of praising and rendering thanks to God for manifold blessings. And it may be suggested

that on that occasion it was more devoutly observed and its true significance more fully comprehended than is often the case today, where many people fare better and lose sight of the great trials endured and sacrifices made in the early settlement of this country.

It was less than 11 years after the Pilgrims had landed from the Mayflower. In the fall of 1630 there had not been a too bountiful harvest. The people of some of the colonies had been in difficulties with the Indians, so that they were poorly provided for a long and severe winter. In Ireland, and elsewhere in Europe, the people had abundance, and so the New England colonists, who began to realize the straitened circumstances surrounding them, sent Mr. Pearce to Ireland for provisions to enable them to eke out their scanty supplies till another harvest.

Time passed on, and the date when Mr. Pearce should have returned came and went. Weeks of weary waiting brought no relief or promise of succor. At last the people despaired of ever receiving the anticipated supplies. They feared that Mr. Pearce's vessel had been wrecked, or had fallen into the hands of pirates. Their larders were empty, and it was common report that the governor's household and "the last batch of bread in the oven." In this hour of dire necessity a proclamation was issued, directing the people to fast and pray on a certain day—February 22, 1631—and to beseech the Almighty to rescue them from starvation.

Before the arrival of the day set for the fast, people went about collecting food as they could. The winter was very severe, but the wild food available—ground nuts, acorns and certain roots in the woods and clams and mussels on the beach—were gathered with avidity. It was on this food the people were subsisting as the time approached for them to repair to their humble meeting place fasting and praying for deliverance.

A few days before the date in the proclamation, when all earthly assistance seemed past, a ship was discovered off shore. It was Pearce's vessel, and it brought a good supply of provision. In a short time each family was provided with that which was needful. The fast-day was kept, but in a form different to that intended, though with fully as much devotion as would have been the case in the event of no supplies arriving. The proclamation was changed from a day of fasting and prayer to one of thanksgiving and prayer—herself a true fast. And the people assembled as directed, and poured out their souls in heartiest thanksgiving for the salvation that had come from death by starvation.

Many other Thanksgiving days were held at different times and in various localities as the country developed. There were also fast days which also partook of the nature of thanksgiving. From some of these many people have drawn the inference that Thanksgiving Day should be observed in rigidity, almost in sorrow, when "long faces" should be the rule, instead of cheerful countenances; when the young men may not indulge in athletic sports or even the children romp and play. But

this is a spirit foreign to Thanksgiving Day. The instances from which such inspiration is drawn were not days of rejoicing and thank; they were days of penance rather than of praise. For illustration, that appointed by Governor Saltonstall, of Connecticut, in 1709, was one for "thorough humiliation," because of the "provoking evils" of the people that had incurred Divine anger; while that day—Sept. 6, 1870—set apart by the Boston council is expressly named as "a day of public humiliation" because of "the increase of sin and evil amongst ourselves." The national Thanksgiving Day is wholly apart from such an idea as this.

The first national observance of the day was fixed in the following, issued by President George Washington in 1789:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits and humbly to implore His protection and favor; and whereas both houses of Congress have by their joint committee requested me to recommend to the people of the United States a day of public thanks and prayer to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;

Now, therefore, I do recommend and assign Thursday, the twenty-eighth day of November next, to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent author of all that was, or is, or all that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the cause and conclusion of the great war; for the great degree of tranquility, union and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have for acquiring and diffusing useful knowledge; and in general for all the great and various favors which He has been pleased to confer upon us, and also that we may then unite in most humbly offering our prayers and supplications to the great Lord and ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or in private station, to perform our several and relative duties properly and punctually; to render our national government a blessing to the people by consistently being a government of wise, just and constitutional laws, directly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally to grant unto all men kind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand at the city of New York, the 3rd day of October, in the year of our Lord one thousand seven hundred and eighty-nine.

GEORGE WASHINGTON.

Other days of thanksgiving were had; but it is said that the first instance