

quorums of the Melchisedek Priesthood will, no doubt, be relegated to the Lesser Priesthood, where it belongs, and thus give more time and leisure and opportunity to those presiding and regulating authorities to commune with the heavens, approach unto the Highest, receive the spiritual manifestations and blessings for the Church which pertain to their sacred offices, and thus bring the Church on earth nearer to the Church of the Firstborn on high, and hasten the grand consummation foreordained for "the fulness of times."

But the keys of authority to oversee the temporalities as well as spiritualities of the Church, will always remain with the Presidency of the High Priesthood; while the actual manipulation of temporal things and the details of their management is with the Lesser Priesthood, at the head of which is the Bishopric in a Ward, and the Presiding Bishopric in the Church as a whole body. The Presidency of a Stake presides over all the officers in the Stake as parts thereof. The Presidency of the High Priesthood presides over all the officers in the Church, of every grade and calling, and the head of this quorum is a Prophet, Seer and Revelator, having all the gifts of God which He bestows on the Head of the Church. Here is wisdom and light, and power and order and beauty, and by this means will the glory of God be made manifest both now and forever.

C. W. P.

UNWITTING WITNESSES.

VIII.

The native races of America are almost entirely without written records. And all we know of their sayings and traditions has come through those who have learned their language, and have recorded what they have seen and heard among them.

The monk, De Landa, received many interesting legends and traditions from them, and has written of them in reports of his missionary labors. There are traditions relating to the creation of the world, our first parents, and also of the deluge. In "Native Races," published by Bancroft, we read of the Peruvians saying: "In our day the earth disappeared; the loftiest mountains were covered for a whole spring." Vol. 3, page 69.

Another account is given of a Peruvian tradition, handed down from the remotest antiquity, of a

time "when the waters covered all the earth, as a punishment for the wickedness of man. A few were spared. They lived in a wooden house; the sun interfered and caused the house to float upon the waters." In another the shadowy memento is thus reflected: "A few men took refuge in the mountains, and were saved. When the waters began to recede they let some dogs loose which came back wet. After a few days they sent them out again and they came back covered with mud. This showed them that the waters had retired."

These records were evidently derived from the Mosaic records, possessed by both the Jaredite and Lehiite colonists. They could not have been, as some suppose, imported by Christian ministers, even of the earliest times; for the missionaries declare that they themselves received them from the natives. Moreover, if these traditional relics had been imported by modern teachers, they would not have differed so widely from the biblical account.

The Marquis De Nadaillac, in speaking upon this subject, observes, "No dissemination of Christian ideas since the conquest, is sufficient to account for the myths among the native races of America, which seem to have their root in the natural tendencies of the human mind, in its evolution from a savage state."

Thus the "cloven foot" of godless infidelity shows out from beneath the parti-colored vesture of scientific verbiage. The plain, historical chronicles of sacred writ, and which even savages are wont to believe and perpetuate, are loftily referred to as "myths, evolved from the crudities of a savage state."

Joseph Merrick, Esq., a highly respected gentleman of Pittsfield, Mass., gives the following corroborating testimony that the Jewish Scriptures were known to the early settlers of America. Mr. Merrick says:

"That in 1815, he was leveling some ground, under an old woodshed, situated on Indian Hill. He planed and cleared away the earth to some depth; after the work was done, walking over the place he discovered, near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one and a half in breadth, and about the thickness of a leather trace to a harness. He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool box. He afterwards found it thrown out at the door, and again

conveyed it to the box. After some time he thought he would examine it. In cutting it open it was found to consist of two pieces of thick rawhide, sewed with the sinews of some animal, and gummed up. In the fold were contained four pieces of parchment. These were of a dark hue, and contained some kind of writing. The neighbors coming to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces were saved and sent to Cambridge, where they were examined, and discovered to have been written with a pen in Hebrew. They contained quotations from the Old Testament, Deut. vi, 4-9, xi, 13, 21; Exodus xiii, 11-16." Voice of Warning.

It is evident that the relic found was a kind of amulet, or charm, called a phylactery, and in use among the Jews, from the earliest times. Certain strips of parchment inscribed with the passages quoted above, and some others, were enclosed in small cases, and fastened to the forehead and the left arm; also, in another form, to door posts, in accordance with Exodus xiii, 9-16. This accounts for the loop at each end, which was for fastening it to the place where it was worn.

It is further evident that the Pittsfield phylactery was of ancient make, as those in use among the Pharisees in Christ's time were condemned by Him; not the wearing, but the exaggerated form and size. "They make broad their phylacteries." Matt. xxiii, 5.

The Book of Mormon says, page 100: "Notwithstanding we believe in Christ, we keep the law of Moses." Again, page 162, "And they (the Nephites) also took of the firstlings of their flocks, that they might offer sacrifices and burnt offerings according to the law of Moses."

Now, here is proof that the religious beliefs and observances of the Israelites in Jerusalem and the Israelites in America were identical; and in this view, the discovery of the Jewish phylactery is a very interesting and confirmatory witness of the authentic character of the Book of Mormon. It tends, also, to illuminate another spot in the dark regions of pre-historic times, by showing the motive which the new settlers in America had for abandoning their native country and their forefathers.

The Jaredites were voluntary exiles for conscience' sake; while Lehi, like his illustrious ancestor, Abraham, left his country at the command of the Lord. Their respect for, and preservation of the biblical record, show that the emi-