

The Mentinah Archives

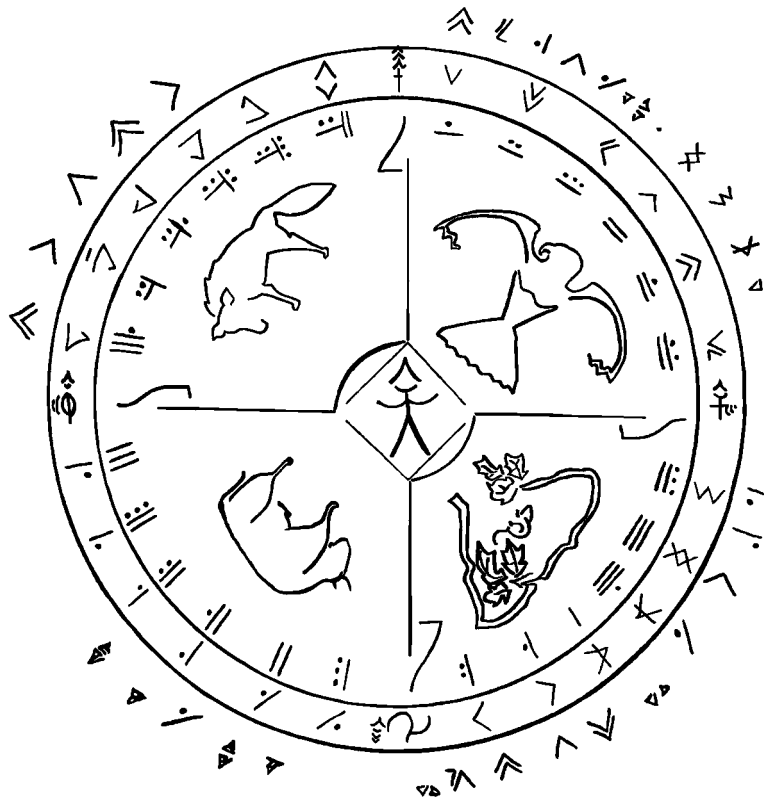
Volume Four

The Nemenhah

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Translations faithfully compared



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Volume Four

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Updates and Information

As translations become available, they will be posted for download at:

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At that website we also have pasted Newsletters, information about ordering additional paperback books, how to donate to the Mentinah Foundation and how to contact us. Information about the Nemenhah Band and Native American Traditional Organization can be found on their website:

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A Short History of the Archives

The Mentinah Archives are the recorded histories of the people known anciently as the “Nemenhah.” These people trace their history from the journey of Hagoth into the Land Northward up to the present day. They were written upon plates of various metals and alloys of metals, processed animal hides and paper velum. The records were archived in several locations in North and Central America anciently, but the only surviving copies of the histories of the Nemenhah, of which we have anything to do, have been strictly guarded in the libraries of Sanpete County, Utah.

When the Mormons came into the Sanpete valley they were met by American Natives who had been forewarned in dreams and visions of their coming and of their complete conquest of the region. After converting to the new religion, several of the Chiefs of these Americans met with Brigham Young to give into his keeping a copy of the libraries hidden in the hills of the Wasatch Front, as part of their consecration to the United Order. They were pleased that the men of prophecy had come because this meant that they could leave the valley and return to where their families had originally come. Pres. Young informed them, however, that they would have to remain but for a little while longer. His words to them; “for we have not wherewith to translate these records,” are still repeated today by certain of their descendents. Shortly thereafter, the natives sealed the libraries up and no one was allowed to visit them except their brethren who came periodically from the south.

For generations, the Council of Mayan Elders has sent emissaries to the libraries to make copies for translation purposes. In 1957, the Council requested that the Church of Jesus Christ of Latter-Day Saints translate and publish the books of the library. They report that the Brethren of the Church with whom they met responded just as Pres. Young had to the Chiefs of the Indians in Sanpete County – “We have no way of translating these things. No one speaks this language anymore.”

From that day the Council undertook the task of making a translation of the works from Nemenhah into Quiche, the languages being similar, and a sort of “Rosetta Stone” being provided by one of the ancient authors of the records. Several translators have been involved in the project, including those for whom the records constitute family history.

On November 11, 2004, the first release of the English translations was made available to members of the Numi’Pu Tsu’Peli Chopunish (now known as the Nemenhah Band and Native American Traditional Organization), under the direction of the Hereditary Medicine Chief and the Council of Mothers.

Forward

The Mentinah Archives are apocryphal in nature and as such, ought to be read with the guidance of the Spirit of God. Several of the translators, including myself, have seen and held the plates in their own hands but this alone gives no historicity or evidence of authenticity. Other ancient records have been unearthed and translated in the past, and there have been testimonies given of them. Notwithstanding, such personal testimonies have never formed a foundation upon which anyone ought to build a true witness of their authenticity. Additionally, since the caretakers of these records have no intention of ever releasing for examination or study the original documents, the only manner in which one may come to the knowledge of their truthfulness if they are indeed genuine, or even only of their usefulness if they are mere works of fiction, is by the instrumentality of the Holy Ghost. In my opinion, this is entirely fitting.

Accordingly, it is my suggestion to all who read these pages, that they do it with good intent, and that they subject the things they read to the confirmation of the Spirit. Indeed, this is my counsel to all people whenever they pick up anything to read. Therefore, if you are not willing to test this work, or any work written by man for that matter, then you should not expect to come to any knowledge of its truthfulness. Indeed, you do not have it in you to receive the Spirit of Revelation, even the Holy Ghost. That being the case, this history is definitely not for you and you should seek a different road to enlightenment. This too, is entirely fitting, for there are many such roads.

If, however, you can feel to seek the Holy Ghost, and you believe that you can receive a revelation from God through that Spirit who establishes the truth of all things, it is my belief that you may find something useful within these pages.

Phillip R. Landis

The Second Book of Pa Natan

The Daughter of Shimlei

Adoption by ceremony explained and those adopted by Shimlei listed. Laws of governance were explained. Pa Natan told about preparing a refuge, both physical and spiritual. Nin-Shepa was shown and spoke prophetically of the decline of the Nemenhah, of the futurity of generations of peoples, of the present day, of the Remnant of Israel who would bring again Zion to the land before Christ came again. Pa Shimuel was instrumental in developing the use of cylinders for use with paper and ink for printing parts of the archives for use when one was traveling. Pa Sibal set up libraries and places of learning. She wrote genealogies of the Nemenhah high priests. Pa Natan became high priest. She told about the peace and brotherhood of all the Nemenhah peoples across the land.

Chapter One

- 1) Now I, Pa Natan, do continue to make a record of the Nemenhah. But, more specifically, I do make a record of the Nemenhah of Mentinah and the cities round about this part of the land. For behold, the Nemenhah have become very numerous. Yea, they do cover the face of the Land Northward, even from the West Sea unto the East Sea, from the icy lakes of the North down to the Land of Desolation and there are settlements in all of these regions.
- 2) But, before I continue with the history of my own people, there is somewhat that the Spirit constrains me ought to be added to this record for the benefit of our descendents who might read them. For, I believe that the Lord will restore unto them certain, if not all of the ways of my people, that they might undertake to bring again Zion in this land.
- 3) And behold, I have somewhat more to say about my father, Shimlei. For, he was a great man and a man of great charity. Wherefore, when it came to his attention that when the Seven Companions of the Children of Sanhempet returned with the missionaries they did request that they be adopted, not merely by word but by ceremony, into the family of Sanhempet, and that this was never accomplished in them during their days, he did undertake to formally adopt all the children of the Seven Companions whom it was appropriate to make his own flesh and blood, yea, and all their children as well.
- 4) Wherefore, because that his family became very large suddenly, the people of Mentinah asked the true children of his body to take to them new names whereby they might make distinction between the adopted children and the true children of Shimlei.
- 5) Now, this thing did at first cause my father to mourn, for, he wanted no distinction to come between his children. But behold, his own children were already administrators of much that was asked of by the people and it was necessary to make some token of distinction between his children.
- 6) Wherefore, the people of the city did call Pa Mantim, Pac Manti. And unto my sister Pa Shimua they did give the name Pac Shimuel. And unto Sibal El, my sister, they did give the name, Pa Sibal. Unto my brother Shigoeth, who was clerk to many high priests, they did give the name Shi Muel, and unto my brother Shi Emnet, who became an advocate for the people of Mentinah to the people of Corianton, they gave the name, Shi Menti. Unto Imin, my brother, they gave the name, Alma Im. And the only one of the true children of Shimlei unto whom the people did not give a new name was Pawna Mentinah, for she had no calling pertinent to the administrative affairs of the city.
- 7) And behold, each of these names did have somewhat to do with that which the people had called upon them to do. Wherefore, the distinction was not so much to set them apart from all those whom my father had adopted, but rather it was to set them apart because of their work and their calling.
- 8) And seeing that this did give my father some pain, his adopted children also took new names and in this way they did satisfy my father. Yea, we did all take new names when we became children of Shimlei.
- 9) Now behold, I am descended from Phezah, the same who was one of the lesser judges of the City of Josh, and one of the Seven Companions of Sanhagot. But behold, when Shimlei did adopt all of the descendents of the Seven Companions, I did also become his daughter, although I had been raised up informally as such from the days when Shimlei took my mother to wife after the death of the prophethess.

- 10) And I married Ishimhah, a man of the Nemenhah of Mentinah whose father's name was Ishim, the same Ishim who was also called to be high priest of Mentinah. And when my husband died, Ishim, my father-in-law did take me in and care for me.
- 11) And when formal adoption is made, it is done with an holy ceremony and with an ordinance and a covenant. And this is the nature of the ceremony and the ordinance of adoption:
- 12) Behold, the man or woman who does make an adoption of a man or a woman, they do invite them to become part of their family as a son or a daughter. And the individual is placed in the center of the Council Lodge with all the family of the one making the adoption gathered in and seated round about the one to be adopted.
- 13) And the one making the adoption stands and gives praise unto the mother of the one to be adopted. And when this is done, the one making the adoption raises sacred smoke in the censor to the sacred directions, as described by Shi-Tugohah, the historian and lawgiver.
- 14) Now, it has also become the custom of the people to make a Sacred Pipe and this does represent not only the censor of incense used in the Temple, but also many aspects of that which the ordinances of the High Place represent. Behold, the bowl of the Pipe represents the censor of incense and the shape of it represents the upraised hand and certain of the tokens spoken of in the Temple.
- 15) And this sacred smoke is blown over the body of the one to be adopted and is called, Sacred Breath. And when this has been done, the one making the adoption declares to all present that the person to be adopted is thereafter kin of his kin and flesh of his flesh.
- 16) Then the one making the adoption pronounces a new name upon the one to be adopted and the adopted one is known to all people by that name thereafter. And the one adopted agrees to stand in the councils of that family thereafter as a child of the one making the adoption.
- 17) Wherefore, Shimlei gave me to be known as Pa Natan and it is by that name that I shall be known to the end of my life and hereafter.
- 18) And these are the names of all they whom Shimlei adopted:
- 19) For Stephat married one of the daughters of the children of Hagoth whose name was Kimtaneth, and they had sons and daughters. And the names of their sons were Stephan-neth and Mariad, Kened and Lorith. And the names of their daughters were Pa-Anath, Pa-Imanet and Pa-Imketh.
- 20) And Stephan-neth married Pa-Noeth, the daughter of Shigath, and they had sons and daughters. And the sons of Pa-Noeth were Shigat-han and Shinath. And the daughters of Pa-noeth were Pa-Himet, Pa-Shimei and Pac Hori. And these are the children of Stephan-neth and Pa-Noeth whom Shimlei adopted.
- 21) And Mariad married Toriet, the daughter of Shi-Torin who was a descendent of Shi-Tugohah, and they had sons and daughters. And the sons of Toriet were Men-neteh, Torin, and Shi-Mored. And the daughters of Toriet were Pa-Niat and Hem-pah-neth. And these are the children of Toriet whom Shimlei adopted.
- 22) And Kened married Pa-Nasat, a descendent of Hementah who was one of the Hero Twins who made their journey with our father Hagoth, and they had sons. And the sons of Pa-Nasat were Hementah and Cumini. And these are the children of Pa-Nasat whom Shimlei adopted.
- 23) And Lorith married Pac Manti, the daughter of Shimlei and they had sons and daughters. And behold, they needed no adoption but are listed among the natural children of Shimlei because of Pac Manti.
- 24) And Pa-Anath, Pa-Imanet and Pa-Imketh married sons of the Nemenhah. Wherefore, their children have become Nemenhah and need no adoption.
- 25) And behold, Nepham, the companion in arms of Stephat, did also marry a Nemenhah woman whose people came from the city of Corianton, whose name was Isabet, and they had sons and daughters. And the sons of Isabet were Alma and Corianthem. And the daughters of Isabet were Pac Isa, Pa-Cushem and Pa-Deborah.
- 26) And Alma married Pac-Shimuel and their children became the natural children of Shimlei. And Corianthem also married Pa-Sibal and their children became the natural children of Shimlei.
- 27) And behold, Pac Isa, Pa-Cushem and Pa-Deborah married Nemenhah and their children have become Nemenhah.

- 28) Now, Hemset returned unto the Land Southward and did not leave any posterity in the lands of the Nemenhah. And so also did Korim.
- 29) But Joram married Himni-Ehet, a descendent of Hagoth and they had sons and daughters. And the sons of Himni-Ehet were Hemnot, Horet, and Omri. And the daughters of Himni-Ehet were Ris and Pa-Minnit.
- 30) And Hemnot traveled to Corianton and made that city his home. Wherefore, he was adopted into the family of Corianton. And his brother Horet traveled into the north to the city of Waylumot and was adopted into the family of Kin-Lumot, a Nemenhah of that city. Wherefore, being adopted into families of the Nemenhah of other cities, Shimlei did not adopt them.
- 31) But behold, Kim-Lumot was also a descendent of Hagoth, wherefore Shimlei gained a cousin by that adoption.
- 32) And of the brothers, Hemnet, Horet and Omri, the youngest traveled to the West Sea and went up into a ship and traveled into the West. And it is recorded that they joined with the family of Hagothah. Wherefore, Shimlei did not adopt them.
- 33) Ris and Pa-Minnit, were the daughters of Himni-Ehet and they did also marry among the Nemenhah and their children were numbered among the families of the Nemenhah.
- 34) Now, Zeezret also traveled into the North and broke through the ice while crossing a great river. Wherefore, he died and left no descendents. But behold, Shimlei did duly adopt him, that his name may be remembered among the Nemenhah forever.
- 35) And Phezah, my own grandfather, married Pa-Megednah, a notable woman of the City of Mentinah and a Nemenhah of great renown. The same is my grandmother. And they had but one child who was my mother. And her name is Shebeth-Nah.
- 36) And behold, Shebeth-Nah married Morinhah, of the City of Mentinah, and they had but one child and that child am I. But behold, Morinhah died and left my mother a widow. And, when Shimlei was also left a widower, he did marry my mother. And Shimlei did adopt me into his own house. Yea, both I and my mother did he adopt. And behold, though I do honor my mother and my father, I am also honored to be so set apart by so great a man. As is also my mother.
- 37) Wherefore is my mother called both the wife and daughter of Shimlei and the lady of the House of Shimlei, though she bound herself by a covenant unto her husband, Morinhah, and kept her own house also.
- 38) Yea, and Shimlei also remained bound unto his own wife, who was dead. Nevertheless, Shebeth-Nah became lady of the house according to that which is acceptable in our custom.
- 39) For, we bind ourselves with a covenant one with another, and according to that sealing which comes from the Holy Spirit of Promise, which is the Holy Ghost, our covenant becomes Christ's and, therefore, it is durable.
- 40) Notwithstanding, we do recognize that it is not good for men and women to be alone. Wherefore, when a man or a woman is widowed, whether there be children or no, we have made modification of the Levirah Law and our people do remarry. And behold, if they have previously bound themselves with a covenant that they wish to remain when heaven and earth pass away, the second marriage is according to the Levirah and is not durable.
- 41) And when all of these people were adopted into the house of Shimlei, they did also give a thank offering unto the lady of the house with praise and honor. And behold, all this is according to the custom of the people, that when men and women are adopted into a new house, they might do so with ceremony and with covenant. And they do declare themselves of that house thereafter. And, if they make a covenant that they desire to be durable in Christ, then that covenant passes not away, but remains when earth and heaven pass. And this, also, is according to the Holy Spirit of Promise.
- 42) And does this seem strange? It may well seem so and no great surprise. For I must believe that many things done in our day might seem very strange to they who read of them in ages far removed from us. But, I am constrained by the Spirit to include these things for the benefit of all they who might read here. Wherefore, I do add them to this record.

- 43) And behold, because Shimlei had but one son remaining living at the time I was called to be clerk unto the high priest, and he has always been away in the east and unavailable to write. Wherefore, I do take up the function of clerk unto my family as well.
- 44) Now, because of durable covenants, which we deem very desirable, our laws have become consistent with that which is necessary to make them durable in Christ. For, we know that we are sometimes strong of heart but frail in action. Wherefore, to make natural laws that assist us in keeping the heavenly laws is a sound practice.
- 45) And the laws of Mentinah are founded upon that which our fathers taught us from the records and also they also arise out of the words of Christ spoken to our grandfathers. And these are the laws of our people:
- 46) If men or women do any sort of violence against their neighbor, without provocation and not in their own defense, they shall have no place in the communities of the Nemenhah. They are cast out from among the people.
- 47) And, if such violence causes the death of another, the malefactor is taken outside the city and is stoned until dead.
- 48) But, if the injury of another is caused by men or women, and there be provocation, the case is carefully considered by the Council and restitution is determined. And when the restitution is accomplished, let the parties forgive each other and live in peace.
- 49) And if the violence causes death, but is by provocation, the case is not of murder but is manslaughter and it is carefully considered by the Council and restitution is determined. And, if need be, the malefactor is sent away to another city to live in refuge. And when the restitution is accomplished, let the parties forgive each other and live in peace. But let the offender live in another city.
- 50) But behold, any man who violates a woman or a child, and proofs be provided, he is taken outside the wall and stoned to death. And any man who does violence of any kind to any woman or child, is taken outside the wall and stoned to death. For, man is the stronger vessel. Wherefore, let him take care in all his dealings with women and children.
- 51) And if men and women steal from any person, the theft is considered carefully before the Council and restitution is determined. And if they will make no restitution, they are cast out. But, if the malefactor returns that which has been stolen, and when the restitution is accomplished, let the parties forgive each other and live in peace.
- 52) And if men and women destroy any thing that is the stewardship of another, let them make restitution. If they will make no restitution, let them be cast out. And when the restitution is accomplished, let the parties forgive each other and live in peace.
- 53) And if men and women bind themselves together in a holy state of matrimony, let them be faithful one to another. And if they be found in adultery, let them be cast out, and the children shall remain with the faithful party. And if both mother and father be unfaithful, let the children be adopted unto the faithful. For, it is not good for children to be raised up among adulterers.
- 54) Men and women shall not bind themselves for convenience. For, this union is one of fornication and lust and shall undermine the community. Let men and women bind themselves with a durable covenant.
- 55) And any man who shall make fornication with a child, but with the consent of the child, shall be taken outside the wall and stoned to death. And the child shall be taken aside and counseled diligently.
- 56) And any woman who shall make fornication with a child, but with the consent of the child, shall be taken outside the wall and stoned to death. And the child shall be taken aside and counseled diligently.
- 57) And when children do fornicate with a man or a woman, or with another child, they shall be taken aside and counseled diligently, that they might understand the gravity of their misconduct. But they are not punished, for they are children. However, let also their parents be taken aside and judged. For they have failed in their duty to teach their children. Wherefore, it might needs be that the children ought to be raised by another. But let this be decided by the Council, for there are mitigating circumstances in such cases.
- 58) And the foreigner in the land shall be treated in all things as any citizen. There is no distinction of laws concerning the sojourner. But if the sojourner makes mischief without knowledge of the law, the case

- shall be judged by the Council and the sojourner is treated accordingly. But, in the case of murder or violation of women and children, the case shall be judged the same as for any citizen.
- 59) Now, there has not been any case of a man violating a man, but such things might occur. When such is the case, and proofs are provided, the malefactor is taken outside the wall and stoned to death.
- 60) And behold, there have been some few cases of unnatural lust and of the fornication that comes of it, but this has been mainly among sojourners. Nevertheless, when men make fornication with one another, they are not cast out from among the communities of the Nemenhah but are counseled not to marry. Likewise, when women make fornication with women, they are not cast out from among the communities, but they are counseled not to marry. And, no stewardship can be given them, but they are left to work for another to earn their bread. And this is done in order to encourage them to leave the community of their own accord. For, can a community be built or stand upon fornication?
- 61) Such men and women ought to be taken aside and counseled diligently to repent. For, their acting out might lead to greater injury that might take away their lives. And such men and women are not numbered in the counting of the families of the community.
- 62) But let no violence come to them, for they may be able to repent. And, if they repent, they may yet be numbered among the families.
- 63) And, if men and women have a stewardship that is able to make mischief upon the stewardship of another, such as with livestock, and their stewardship does make mischief upon the stewardship of another, be it livestock or durable goods, and they make no natural restitution, the matter is taken up by the Council and restitution is determined. And, if that person dishonors the Council, the case is the same as willful injury. Let that person be cast out and the stewardship of that person be given to the injured party. But if, by natural restitution, or by that determined by the Council, restitution is made, let that be the end of the matter. For, what more can a person do than to restore that which has been lost. And when the restitution is accomplished, let the parties forgive each other and live in peace.
- 64) But behold, if such injury becomes a pattern of negligence by a particular steward, the stewardship is not fitting and ought to be given unto another. Let that person be trained in another stewardship before worse things take place.
- 65) And when the stewardship of men or women does cause the death of any person, and it be by accident established by proofs, there shall be no restitution. For, the death is by accident. But, if the death does arise out of a pattern of negligence, then the matter is one of manslaughter and must be treated as such.
- 66) And when the stewardship of men or women does cause injury to any person, and it be by accident established by proofs, there shall be no restitution. For the injury is by accident. But, if the injury does arise out of a pattern of negligence, then the matter is one of unprovoked injury and must be treated as such.
- 67) Now, sometimes injury and death does occur out of the provoked action of another, although this has only taken place thrice in the history of Mentinah. When the injury or death occurs from provocation, the matter is carefully considered by the Council. And the decision of the Council stands in such matters.
- 68) For, the injury may be to the individual, but the provocation is also injury to the entire community. Wherefore, let the community take it up as a case of common good and determine the outcome. In such cases, let the general assembly condone the action of the Council, or let the Council continue to consider the case. And when the restitution is accomplished, let the parties forgive each other and live in peace.
- 69) In all these laws, the Nemenhah have relied upon the Ten Commandments as our guides, and also the words of Christ. For, we would have no lawlessness in our communities. But we would also wish to be acceptable before Christ. Wherefore, we make laws wherein restitution and forgiveness are possible.
- 70) And behold, we do hold to the Ten Commandments given unto our Father Moses. And if there be any who is found guilty by proofs of injuring another because of their breach of the Ten Commandments, they are held accountable under our law and are treated accordingly.
- 71) But, if there be any who are found guilty by proofs of breach of the Ten Commandments, or any of the Commandments of God, but causes no injury, they are taken aside and diligently counseled to repent. For if they repent, they are made better citizens and stewards. Yea, Christ may make of their adversity a great strength.

- 72) Yea, we who call ourselves Nemenhah, do so because we honor and worship God. And, though we take pride in the workmanship of our hands, we do not worship statues and images. Nor do not we worship any work of our own hands. Our temples and our synagogues, our lodges and our churches are beautifully built, but they are not great and spacious, but only sufficient for our needs. And the place where our councils meet is a small, round place, suitable for the members to sit comfortably and that is all.
- 73) We give no homage to the fields and the flocks and we assign no deity to govern there over Him who gave them. We raise up no oblation to any but They who are real and personal.
- 74) God, who is the Father of our Spirits, we do worship. And we raise up our prayers unto Him. As also God, who is the Mother of our Spirits, we do worship. As also God, who is the Creator and Atoner, we do worship. And behold, we do worship Them by and through the Power of the Holy Ghost.
- 75) Now, These are real and personal beings, not being manifestations of the same being, but all are separate individuals. Wherefore, They are not idols and there is no vanity in Them. Neither is there vanity in us when we do raise up our voices and our hands to worship Them. For, They are truly unified in all things, and we do unify ourselves in worshiping Them.
- 76) We do greatly honor other heavenly beings. Nevertheless, we do not worship them. Yea, because of the truth upon which we are founded, we do entertain Angels and the Spirits of Just Men and Women made perfect. And behold, we are constantly instructed by them. But behold, our worship is of They unto whom we look for life, renewal and eventual perfection.
- 77) We are careful to give due honor unto our parents, according to our customs. For, we do recognize that without them we would have no place in the land. And behold, if there be any who do dishonor their mother or their father, they are taken aside privily and counseled diligently to repent. And, if they repent not, they are brought before the Council. And, when their sin is made manifest before the Council, and they repent not, they are removed from all stewardship and sent away into a different city. And behold, if they continue in their sin, dishonoring their parents still, even though they reside in a different place, then are they cast out from among the people.
- 78) For, to dishonor a parent is to dishonor the community, and what manner of man shall rely upon his neighbor as we do and yet dishonor his nearest neighbor? Shall such a community that is based in dishonor prosper? Not so long as the Lord has spoken against it. For, against such a community shall the Lord also speak.
- 79) And the Nemenhah strive to deal honestly with all people. Wherefore, if a man or woman is found in a lie, they are taken aside privily and counseled diligently to repent. And, if they repent, the matter is closed. Howbeit they repent not, they are also brought up before the Council.
- 80) And, if the lie has made injury upon another, they are judged according as has already been spoken. But, if the lie has injured no one, they are counseled to repent again, yea, even publicly. And, if they repent not, all stewardship is taken from them. Nevertheless, they are not cast out, but must make their living by laboring for another.
- 81) And behold, because we have all things in common, to labor for another is very hard. Wherefore, the liar is made to feel the weight of their sin. And in this way, they are induced to leave the community, for their wish is to live differently than the Nemenhah.
- 82) Behold, the Nemenhah are also people of the Sabbath. Yea, we do give six days in which to labor for our good, but one day we do dedicate unto labor for the Lord.
- 83) And behold, we are careful in our use of words of invective and we do always try to maintain constraint and dignity in our communication one with another. We do not foreswear ourselves and we do not use foul and loathsome language.
- 84) We do not use the Lord's name in vain, for we know the penalty that the Lord exacts upon they who foreswear themselves by oaths, inciting the very name of God to seal their oaths, but do so in vanity. Yea, we do take upon ourselves the name of Christ, but we do it not in vain and we require it not of anyone. For to do so is to bring guilt upon our heads that even the Lord cannot take away.
- 85) Now, among the Nemenhah, we have not been troubled with covetousness, because that we have all things in common. And this is a great blessing unto us, for, to covet the belongings of ones neighbor in any of the cities and villages of the Nemenhah is to covet their need or their want. And all the needs and wants

of the people are alike provided by the people. Wherefore, wherein may anyone covet? But behold, we teach against pride and against greed. For, such things would prove the breakdown and the destruction of all our blessings.

- 86) And we hold all sojourners to the same laws with which we do govern ourselves, after that we have taken them aside and instructed them in the laws of our land. And after that the sojourner has learned of our laws and our ways, if they do break the law, then they are dealt with the same as any Nemenhah. Behold, we hold this to be equitable.
- 87) Now, in the experience of our people, because we have founded ourselves upon these simple precepts, we find that we do not need a larger body of law. For, when there are complaints or offenses of lesser nature, we do insist that the parties settle the matter between themselves privily. And this is wisdom. For, every matter of lesser import ought to be settled in this manner, to preserve peace between neighbors.
- 88) And behold, needing no greater body of law, we find no need for bodies of lawyers and legalists either. Wherefore, we prevent great evil in the land. For, as is too evident in the Land Southward where their laws enlarge to the point of being more populous than the people, a great body of men to interpret so great a body of law is naturally necessitated. With such comes also the need for a hierarchy of judges to judge the people, for every act does become in one way or another against so great a volume of law.
- 89) And, because these men do labor all the day long in arguing the law, they do not labor for the maintenance of the people nor of the community. Wherefore, they must earn a wage and buy with money that which they need from they who actually produce. This also necessitates the use of money and the storing up of much provision to be sold for money.
- 90) And behold, in this there is great iniquity and great danger to the community. For behold, great stores of stuff of value brings about the building of riches and of pride. And it is easy to become covetous of the few who have the stewardship of so much. And it is easy to use such stores of stuff to buy up lawyers and judges to one's own purposes. Yea, and this is the downfall of all and the eventual ruin of Zion.
- 91) Wherefore, because we do constrain our body of law to that which the Lord has given, we have no need of great bodies of lawyers and judges, a great blessing to us.
- 92) And also, we do teach and diligently instruct our children in all of our laws in order that they might be competent to make settlement of their small concerns one with another and cause no greater matter to come before the Councils.
- 93) Behold, this is our law, our custom and our way.

Chapter Two

- 1) Now, it is certain that the Nemenhah had continual peace in the land during the years of my stewardship as clerk to the high priests of Mentinah. But, that is not to say that there were no strifes or difficulties. It is only to say that we did not go up to war in my days, for there were no real enemies in the land.
- 2) Notwithstanding, there was strife from time to time and this did usually concern interpretation of the law. For behold, it is as I have written, and also as others have written, that we had no lawyers. Nor did any man or woman speak for another in all the land, but, when there were disputations, each person did stand for themselves before the councils of the Nemenhah. And behold, the resolution of the dispute was made by thorough examination of evidence and testimony. And, when a council had decided the matter, their decision was taken as a resolution of it.
- 3) But, on occasion, one party or another has disagreed with the decision of the council. As often as this has taken place, and it has not been very often, the matter is taken to the general assembly, all evidence and testimony is read before the people of the city and they are asked to decide the matter.
- 4) This is a last resort and is only employed when the parties of a dispute will not uphold the decision reached in council. In this instance, the dispute becomes a new injury, one to the community as a whole, and is taken up by the people in assembly. It is not a rehearsing of the original dispute, but rather, it is a new case.
- 5) For, our laws provide a means by which the disinterested may assist in resolving issues in which the parties have interest. And it is by this means that strife and abuses are prevented in the resolution of such disputes. But, when the dispute rises above such disinterest and the parties begin to pile abuse upon the

- council for its service in the matter, then the injury is to the entire community and all have interest. Wherefore, the very last council, and last resort, is the community at large.
- 6) Once the community and general assembly has heard all there is to say about a thing, then a vote is taken and the decision of the community stands. If the parties continue in their strife, they are cast out from among the people. If they repent of their strife and forgive each other, then they may continue in the community and peace prevails.
 - 7) Now, this custom, as also all the laws and customs of the Nemenhah, provide for us a refuge. For, we do not worry that our safety and our happiness might be disturbed by forces of evil so long as we maintain a system of equity and justice that has for its foundation the very commandments of our Creator, our Redeemer and our God.
 - 8) And a refuge is a place of safety, whereunto the faithful might resort in time of need. Yea, it is a place of physical safety from the elements and the storm. And it is a place of peace, having all things prepared, whereunto the faithful might go without flight and in full faculty.
 - 9) Behold, this is important to our way of life. For, we know that, in times past, yea, and we know that in all likelihood our futures may again see such times, that there are those who would seek to see the Lord's work destroyed. So then, shall the peace of the land become to us a memory?
 - 10) For this very cause, our forefathers came up out of the Land Southward to escape the coming adversity among the Nephites. Yea, they did resort into the Land Northward to avoid the pitfalls of pride and greed that were becoming visible among their brethren. And behold, they had no desire to fall prey to the same pitfalls. Wherefore, they did leave the land of their fathers and come into an unknown land, but they left not in haste, nay, nor in flight.
 - 11) Behold, they listened to the whisperings of the Holy Ghost and they made their preparations according to the promptings of the Spirit. Wherefore, they were not caught up in crisis, for their sanctuary they prepared ahead of time and, though their journey was in earnest, nevertheless, they made their way with good thought.
 - 12) And they made for themselves a new homeland and a new country. And they made for themselves laws that were calculated to preserve the peace of their new land. And they covenanted one with another to live the Laws of God, the which they had received by the mouths of the prophets.
 - 13) Now, I would beseech you, behold this valley which we call the Place of Salt. It has been an ensample for the building up of all the refuge places of the Land Northward. Yea, it is a place of fastness and a place of safety. It is difficult to reach and its walls are difficult to breach, for the Creator built them. Yea, our walls are not the works of man, but the works of our God. And is this not a good pattern and an ensample for us?
 - 14) Ought we not to build our own fortress upon those principles we have learned from God? And, if we do, who shall assail them? Yea, who can assail that city which is surrounded by the rampart of God?
 - 15) And, knowing their future needs, and having a full understanding of the threat of the Gadiantonhem, our forefathers came up into this mountainous region and they found this valley, which is accessible only through narrow defiles, and they built up a city and a nation. And behold, to assail this valley will take many scores of thousands of men and swords, for the Lord has prepared it.
 - 16) And should this not also be an ensample unto us? Should we not prepare such a place in our hearts? For, the world does not go away for our desiring it. Yea, the Gadiantonhem prevailed in the Land Southward before the coming of the Savior, and I doubt myself that they will ever truly go away. Yea, methinks it probable that there will be this scourge again in the land. Wherefore, I believe it was foresight in our parents to place our habitation here in this fast place.
 - 17) Do you suppose that you are safe from that spirit which infests the hearts of the proud to possess the land and all that it contains? Do you think that by natural law all men are free of that covetousness that corrupts the hearts and cankers the soul? If you can look around you and see the roots still of such things, then I exhort you to prepare a place of refuge from the world.
 - 18) For, we live in the world and there are the Lord's adversaries all about us. Prepare your heart and make of it a bulwark against that natural law that dictates the beastly heart of the natural man.

- 19) Begin this refuge by preparing for all your physical wants. Make a fast place wherein you may have provender, should you be assailed. Yea, I say that the first step to preparing a refuge is to lay up stores for yourselves and for your neighbors in a safe place. And, when your physical wants and needs are provided, you will have the ease of mind that is required to set your inner house in order.
- 20) Yea, have food and drink set aside, as also tools and implements, medicines, and also keep a store of that material with which you do record your own doings. Take no thought of the morrow, but lay up in store those articles you will need to preserve your lives in a time of crisis. For behold, even in our safety, even in our peace, the Nemenhah do continually fill the storehouse. Yea, there is food in the Lord's house.
- 21) Behold, I speak unto all who might take up this record and read it. And I know that my words shall be read by my own people in my own time. But, I also know that you who read these things in a time far sundered shall have particular need of the pattern and the type that the Nemenhah have discovered in their practices, their customs and in their laws. Wherefore, though it might be my duty unto my own people that causes me to take up my stylus and write, I deem it also my duty to take it up for the sake and benefit of my posterity, even as my fathers have done.
- 22) Now, consider the merits of the refuge which the Nemenhah have made for themselves in Mentinah. To begin with, it is a place far distant from the Gadiantonhem and difficult to attain to. The enemy is forced to traverse a wasteland to arrive at the place of fastness. Once having arrived in the borders of the land, a great effort is still required to assail the fortress of the valley and the stout hearts of a very few men may hold off tens of thousands.
- 23) Yea, consider also the merits of the refuge which the Nemenhah of Corianton have made for themselves. Behold, it is built in the farthest reaches of the north and, again, it is difficult to attain to. And it is also surrounded by many bodies of water both large and small, creating a bulwark for all the surrounds of the city. Wherefore, again, to find them out may not be difficult, but to assail them in their resort must require a great host. Yet, their city is defended by few because of the bulwark of water which surrounds them in the region. Behold, to move an army sufficient to assail them would be altogether too costly for the Gadiantonhem to consider worthy of what little they might recover from the victory.
- 24) Now, this is a principle of refuge that it will be well to consider. The natural man seeks his own comfort above and beyond all things. A refuge may contain that which is most desirable to the enemy, but it is made difficult and costly to obtain. It is surrounded by a bulwark which is difficult to breach and it is altogether uncertain that the cost incurred in breaking such defenses could ever be recovered by the conquest of that which lies within.
- 25) Wherefore, if your refuge be made in flight, can you make it in a place of fastness? It is most uncertain that you can. For, if in your haste to escape calamity you pack up your tabernacle and your wagons and you hasten out of the danger with all your goods, it is by no means probable that you shall not be in the close company of others also in flight of the same calamity as you. Can you be certain that they are of like mind and of like spirit as you?
- 26) Behold, I say to you, you cannot. Yea, all your neighbors may as easily be Gadiantonhem as not. When you pitch up your tent and stack your provender, being free from the crisis, are you not very convenient to evil-minded natural men? And how easy shall it be for some four or five of them to come and take from you all that you have preserved from the flood, or the gale, or the temblor, or the war?
- 27) And why is it that you are so easy to assail? It is because you fled in haste. Yea, you did not prepare a place ahead of time, but took your flight with all the rest. Behold, you will never arrive at any refuge if your going is in flight.
- 28) And behold, I do foresee that there shall be men and women who shall extol unto you the virtue of storing up provender in your homes against the day of turmoil. For they suppose, and so do you, that there shall be time for you to take all that you have and run to the mountains. Yea, and they shall say it shall be well with you and all your goods when the time comes to flee from out of the world. Yea, and they shall speak peace to your ears but their words shall not be peaceable.
- 29) Behold, woe shall be unto them who prepare not their way before them. For you shall be filled with your provender and your goods. Do you think it will be easier for you than for she who is with child in that day? Nay, do not believe it! When the time comes to flee, and you have taken no thought to prepare first

- the way before you, there shall be no time even to take up your couch. You shall take only that which you can carry and your want shall be great. And behold, all that you do have will become the prey of they who have nothing.
- 30) Wherefore, take note and study carefully the things that Hagoth and his people did when they took their journey into the wilderness. Behold, they went not in flight and they made their journey unto a fast place. They built up their city and had all things in common. And behold, they built themselves up a nation upon the principles and promises given by the Lord in His Law.
 - 31) And when the Gadiantonhem began to make their inroads into the land, they were quickly defeated, either by the Word of God, or by the strength of the arm of flesh. But the cost to continue the conflict was too great to warrant their moving in great numbers against Mentinah or Corianton.
 - 32) And again, when the great calamity came upon the Nephites, and so great a calamity was it that the more part of them perished because of their lack of preparation, behold, the Nemenhah did not perish. Yea, and so great was the calamity that the more part of the northern portions of the Land Southward was broken up until there was not one place that remained the same. Yet, in Mentinah there were but a few broken foundations and nothing more.
 - 33) Behold, if it be the wisdom of God that you should receive these things, I pray that you dishonor not your God in taking them for your entertainment and not your instruction. For, I feel in me that you shall receive them on the very eve of disaster.
 - 34) Wherefore, take heed and learn from your ancestors. Behold, we speak to you out of the dust and our voice is like unto your own, for we are your own kinsmen. Wherefore, hearken unto the voice of the Lord and the message that He does give unto us for your good.
 - 35) Build up a Zion. Build up a refuge. And behold, I know that these records shall flow out of this same place wherein I do make them. Wherefore, take note of the particulars of this place and use them as a model and an ensample.
 - 36) For, I do not discern that your difficulties are any different than all the calamities that have befallen man since the world was. Wherefore, your needs are precisely the same as mine. And if the Nemenhah enjoy continual peace because of the refuge that we have built up unto the Lord, how shall you not feel of that same peace if you do likewise? Yea, how shall the Lord stay His mighty hand and curse you if you do His will and obey His commandments?
 - 37) Verily, He shall chasten and prepare His people, for they must feel of the Soul Cry. But, He shall not curse you for your obedience. Nay, He shall bless you abundantly, even as He has blessed us.
 - 38) Wherefore, I say unto you, Your refuge shall not be measured by victuals alone. Nay, even as our refuge is much more than wheat and barley, rice and all manner of food and drink, so also shall your refuge need to be more than all the food you can carry with you into the wilderness. Behold, your refuge shall be a community and a way of living that makes it difficult for the natural man to take hold of your hearts.
 - 39) Yea, if you find refuge at all, and that is not at all certain, for the Lord does not show me the end of your calamity, only the beginning, you shall have built it up before the crisis. Yea, you shall have come out of Babylon and have built up Zion.
 - 40) And it shall be a long journey for the wicked to come up unto your hearts. And behold, you shall not esteem that which the world values, for the riches of eternity shall already be yours. Wherefore, how shall you esteem houses and barns, horses and chariots, fine clothes and jewels, towers and great halls above that which you shall receive of the Lord from His storehouse?
 - 41) Wherefore, if the very cost of assailing you shall be beyond any recovery in terms of the things of the world, how shall the Gadiantonhem esteem you worthy of their attentions? Shall you not be bound about by mountainous bulwarks? Shall you not be surrounded by a desert?
 - 42) But behold, think not that you will be safe in your cottage within the walls of Kishkumen. For, you are the prey of evil men and their spoil already.
 - 43) Wherefore, get you out of the Land Southward and build up a straight place for the Lord. Come out of Babylon and touch not her unclean things. Put off the world and create Zion in your hearts, lest there be none to greet the Lord when He comes.

Chapter Three

- 1) It is agreeable to me, and the Spirit moves upon me, to provide in this record that which might be useful to any that may read them with the intent to do as we have done. And this, I deem, is consistent with the admonition given by Timothy, one of the Three. Wherefore, I have written somewhat concerning our laws and our customs, and also as the Spirit has guided my stylus regarding the meaning of refuge.
- 2) And this, it seems, is a very important thing for all people to remember and to make part of their daily walk and thought. For this cause, and not out of any desire in me to press home any one point of the gospel over another, I do continue to write concerning these things.
- 3) Behold, during the stewardship of my father, Shimlei, a group of people came up out of the Land Southward to sojourn for a time in the land. And, because they were not inclined to enter into that covenant whereby people are made Nemenhah, being the Law of Consecration, they were welcomed into the city of Mentinah, but no stewardship was given them.
- 4) And, after a time, the most of them returned unto their own land laden with what they had learned from the Elders and the Wise Ones of the city. Surely, when they had spent much time in the High Place and also in the Libraries, they deemed it good to return again to their own homes and their own families in the Land Southward.
- 5) But behold, out of the bulk of the party there were three men who had no family in the Land of Zarahemlah, from whence they came, and they desired to remain with the Nemenhah and become joined with us.
- 6) Wherefore, when they had made the covenant whereby we have all things in common and whereby we are made of one heart and one mind, they were made members of our community and of the family of Nemenhah by adoption.
- 7) And when the council of the city and the high priest asked them as to what stewardships they might prefer, they answered that they would rather strike out into the far north and form a Lodge of the Nemenhah of their own – howbeit, if they were successful, they might form a new community of the Nemenhah. And behold, the council was supportive and desirous for their success.
- 8) And the names of the three whose desire it was to spread the work of the Nemenhah into the far north, were Henmiet, Josin, and Akim-tset. And while they were preparing for their journey, these three looked upon women of the Nemenhah and found favor in the sight of three and took them to wife.
- 9) And the wife of Henmiet was Panith-Akekt, and she was the daughter of Phenith-pel, who had been a Nephite from the City of Hez in the Land Bountiful in the Land Southward. And this same Phenith journeyed into the Land Northward and became known to the Nemenhah of Corianton of the Plains and they took him in. And this Phenith took to wife the daughter of the high priest of the city of Tarramarhah and he was adopted into his family. And the name of his wife was Sabel-nah. Wherefore, Henmiet was adopted into the family of the high priest of Tarramarhah, whose name was Hamit.
- 10) And the wife of Akim-tset was Pac Reots, a descendent of Hagoth, and he was adopted into that family.
- 11) And the wife of Josin was Abind-nah, whose father traveled with his family also up out of the Land Southward and was adopted into the family of Hago-Hal, the high priest of Mentinah.
- 12) Wherefore, these men and their wives made all preparations to travel far into the mountains of the north and to begin a new settlement. And the Nemenhah of Mentinah and of Corianton gave of their surplus, and also the high priest of Mentinah gave of the storehouse, to provision them for their journey, and also they gave them that which they would require to begin a new city. And behold, there were even young men who wished to go with them to see the more northern parts of the country, and they made plans to journey with the party, in order to lend their support to them upon the way.
- 13) And behold, when all preparation was made and all things were brought into order, the party set out and they did travel for the space of many days. And they traveled over mountainous country and came to a river that flowed north. Wherefore, they followed this river and, behold, the river dove into an exceedingly deep canyon. And, when the party had traveled into it one day's journey, they discovered a delightsome place on a rise above the river to pitch up.
- 14) And, when they had taken counsel one with another, behold, they decided that this was a good location to make their settlement.

- 15) And they surveyed the land and determined the length and the breadth of the space they desired to make their settlement and divided it between the three families. And behold, after they had made division sufficient for the needs of each family, there remained enough ground to sustain the needs of one hundred other families. Wherefore, they did deem this to be a very good location for a settlement.
- 16) And they assisted each other in constructing homes, and also they constructed a common house for the young men who had accompanied them, and for those who might visit them thereafter. And behold, they also built a Lodge, wherein they might perform the ordinances of the High Place and also for purification.
- 17) And this is the manner of Lodge that they built:
- 18) Behold, they measured three spans, even the length of a man's arm, from the center and they marked off the hoop of the Lodge. And they threw up a wall of stone and of mud along this hoop. And the width of the wall was one span at the base and one half a span at the top. And the height of the wall was not yet the height of a man, being two spans.
- 19) In the center of the Lodge, six posts were set and these were joined by timbers, and upon these timbers were set the beams of the roof. And behold, there are thirteen beams in the roof of the Lodge. And upon these beams they set stout limbs in hoops at every span rising up until the center was reached. And now upon these limbs they wove supple twigs in and out until the whole was a basket of poles, limbs and twigs. Into this basket they wove grasses until light could scarcely penetrate. And upon this they cast earth and planted more grasses.
- 20) And in the center of the Lodge a hearth was built of uncut stones, and they were set into the hearth with mud and baked. And the floor thereof was poured in mud and beaten well and smooth. And the interior walls were finished in smooth mud with straw added thereto, also being beaten well and smooth, as also the exterior walls.
- 21) And in the center of the roof was set an opening one span square through which the smoke of the hearth could escape. And this was set with timbers such that the opening could be closed as with a door and sealed with woven cloth.
- 22) And behold, openings were set in the walls of the Lodge on the south and east side and none were set on the north or the west. And in these openings were set timbers and lintels, and shutters were set therein. And over the shutters were hung woven cloth.
- 23) And a low opening was set in the east of the Lodge and was hung with timbers and a stone lintel. And a stout timber door was set into the opening and heavy woven cloth was hung over the door.
- 24) And the same was the manner of homes which they built, except that they were larger in size, being taller and wider, and having many more poles in the roof. And also the walls were taller and the door higher.
- 25) And behold, a hearth for cooking and for heating was set in the center thereof. And behold, woven works of reeds were let down in order to allow the smoke of the hearth to rise up and escape through the roof at the center of the structure. And also the ceiling and the walls of the structure were covered with woven and decorated cloth and of reeds.
- 26) And the same was the manner of the common house they built for the young men and for visitors. And this was the largest of the structures and in it were several separate rooms.
- 27) And behold, the same was the manner of the granary and the storehouses they built, except that they contained no openings except the door. Nor did these possess hearth or smoke hole.
- 28) And behold, they cast up the soil in a place beside the river upstream from the village and used an embankment to catch water from the river. And water was brought in conduit from this catchment into the homes and houses, and also to provide a means whereby water might be brought to the land. But behold, this water was not used for drinking until it was first passed through troughs filled with small stones for to cleanse and freshen the water.
- 29) And they did clear the land and plant corn and flax. And behold, they did also harvest of the abundance of the land, for the earth was fertile and there was food everywhere.
- 30) Now, after that all was prepared and built up, the young men who had accompanied them and lent them of their strength did take their journey further into the region round about. Wherefore, the three families were left to themselves.

- 31) All these things they were able to do in a timely manner and they did enjoy a good harvest in the first year. And again they did plant, and again they did enjoy good harvest. And behold, when the young men who had accompanied them into the north returned from their journey, they found all things prospering. Yea, the families had set aside much provender by the sweat of their brow and even they had surplus to send down to Mentinah.
- 32) And the young men took the surplus down again to Mentinah and the council of the city sent more families up to them, along with beasts of burden and of wool. And behold, thus did the settlement grow into a village in a very short space of years and the name of the village is Nespelhem, which is the name of a serpent common in that place.
- 33) Now behold, the settlement has become so successful that they have divided into many and there are many such in that region of the land. And the city of Mentinah enjoys much commerce and trade with the many villages in that region.
- 34) This is the manner in which the Nemenhah have spread out to fill the whole of the land. And we prosper exceedingly because of the covenant we have made to assist one another in this manner.
- 35) Now consider all you who might read these things, if it be wisdom that you read them. For behold, these stout-hearted men and women did not flee into the wilderness, but they made good preparations beforehand. Wherefore, their efforts were rewarded and only in the first year, or rather in the initial setting up of the settlement, did they require assistance from Mentinah. And in every year thereafter, they produced a surplus, to the extent that many more villages were formed, the original doing the assistance in their initial year.
- 36) And they gathered in so much surplus that when they had filled their own storehouses, they had wherewith to send to Mentinah for the support and assistance of all the Nemenhah.
- 37) And Nespelhem has become a hub of activity and commerce between Mentinah, and its cities round about, and the cities upon the great river that runs westward to the coast, for, it is built not far from the place where the river Nespelhem empties into the great river.
- 38) Now this prosperous city was established by three men and their wives, and but a few young men to help them erect their first homes and the Lodge. Now, we see that it does not require a great people to create a refuge, but it does require that the people have hearts to live a celestial law. Yea, the people prospered so quickly because they were determined to create Zion in their hearts. Then, when they desired to strengthen the stakes of Zion, verily, the Lord did prosper them.
- 39) All you who embark upon this same design, having a desire in your hearts to expand and strengthen the stakes of Zion, remember that the great success of the Nemenhah depended upon that covenant into which all entered, who would have place among the people, that made of them all one heart and one mind. Yea, we have all things in common and we work diligently to provide for our neighbors. And behold, it is according to our custom that, in working to provide for our brothers and sisters, all things are added unto us, for we are all relations.

Chapter Four

- 1) Now, Nin-Shepa was high priest in Mentinah for the space of four years and there was continual peace in the land. And Nin-Shepa spoke before the councils of the people, for she was a prophet and a seer before God. Yea, she did often come before the councils and speak the things which she had seen concerning the future of our people.
- 2) And behold, in the final days of her stewardship, the Lord visited her in the High Place while she labored upon the Way. And the Lord spoke to her, saying:
- 3) Nin-Shepa, my daughter, wilt thou listen to the words of my mouth?
- 4) And Nin-Shepa answered him, saying:
- 5) You know that I will. Speak Lord!
- 6) And the Lord said unto Nin-Shepa:
- 7) Thou hast done well in thy stewardship, Nin-Shepa. Behold, I have prepared a place for thee when thou comest into thy rest. But I have a thing that I desire that thou mightest say unto the Nemenhah before that I shall take thee unto that resting place. Wilt thou speak even the words that I give unto thee, my servant?
- 8) And Nin-Shepa answered him, saying:

- 9) I have ever been your servant and your daughter. Speak to me the words that You wish me to tell.
- 10) And the Lord opened unto her the vistas of the Way and showed unto Nin-Shepa all that would befall the Nemenhah. And behold, Nin-Shepa fell upon her face and wept.
- 11) For behold, the Lord showed her the many generations that would continue in the blessed state in which the Nemenhah do now find themselves, and they count themselves blessed indeed. But, He also showed her the fall of the Nemenhah and she fell upon her face and wept bitterly for her people.
- 12) And these are the words which Nin-Shepa taught in the councils:
- 13) Behold the blessed state in which the Nemenhah do live. We are blessed and prospered by the Lord in all that we do. Yea, our fields do flower and we bring in the corn and we bless the Lord for all His bounty. And we do impart of all that we have one to another in accordance with that covenant we have made with the Lord, that we may establish Zion in our hearts and in the land.
- 14) And behold, I see down the vistas of the stars, yea, even the Dawn Star, and I see the doings of our people afar off. And they do extend and grow and the stakes of Zion shall extend to cover all the land from the East Sea to the West Sea, and from the frozen wastes of the north even down to the narrow neck. And all the people shall work together of one heart and one accord, bringing about much righteousness. Surely, they who look upon us shall call our day blessed and our epoch golden.
- 15) Notwithstanding, I see a day when the people of the Land Southward shall again surge to and fro with a greed and an avarice that cannot be contained. Yea, they shall come even up into the Land Northward to possess it. And all the people in the land shall not be Nemenhah.
- 16) And behold, when that time shall come, and it is not far removed from us who sit here in council this day, the Nemenhah shall retreat further and further into the wilderness places and into their fast places, until a part of the Land Northward shall be peopled by Nephites and Lamanites who have come up from the south.
- 17) Yea, and the Gadiantonhem shall also come and the Nephites shall not be able to withstand them, for they will not have Zion in their hearts. Yea, so great shall be the wickedness of the Nephites that the Gadiantonhem shall even rule them and every city shall be against their neighbor. And they shall drive the Nephites from the shedding of blood even unto the shedding of blood. Yea, and so great shall be their lust in the end, that they shall be utterly destroyed as a people.
- 18) In that day, there shall be but a few Nemenhah left in that part of the land, for they shall have dwindled before the greater numbers of the Nephites and the Lamanites. And when the Nephites have utterly destroyed themselves, the Lamanites will do battle against each other until there is no peace in all the land.
- 19) Yea, I tell you, there shall also come a time when all things will be in commotion and the Lamanites will cease to unite one with another to defend themselves against their brethren. And in that day, there shall be some who break in upon the Nemenhah and find their fast places.
- 20) But they shall not come for to destroy but to live peaceably together. Then shall the Nemenhah lose their identity and become mingled with the Lamanites in many places. And through this mingling shall a portion of that which does bring about Zion be preserved in the customs of the people and shall begin, but slowly, to grow again.
- 21) And the Lord shall bring a new people into the land which we call our own. They shall be a militant people and they shall take all of the land by force. And the remnant of the House of Lehi, yea, even that remnant of Israel that shall be left in the land, shall be oppressed and driven as if they were but beasts of the field.
- 22) Yea, they shall be driven before this new people and many villages shall be destroyed and many families shall be extinguished completely. And behold, whole peoples and nations shall fall before the industry, the designs and the diseases of the conqueror.
- 23) Yea, and many more shall fall because they take up the ways of the newcomers. And this is the thing that is most grievous unto me. For, I have seen people, who once were Nemenhah, discard that way of life that has brought about so much happiness and prosperity in our day and take up a grasping, voracious lust for property and possessions even to their destruction.
- 24) And others I have seen forced to do so. For, their own ways shall have become unlawful, for they shall become the slaves of the newcomers.

- 25) And the Lord shall give the new race opportunity to become part of Israel and to deal kindly with the remnant left in the land. Yea, He shall extend unto them even the opportunity to do a great work, and if they prove faithful, they shall be gathered in and grafted into the true vine.
- 26) But behold, they shall begin the work, but by and by they shall reject the voice of the Lord. Yea, they shall disbelieve the blessing and the curse that has been placed upon this land. This they shall do to their hurt. For, they will greatly vex the land and pollute it. And they shall discard the commandments and laws of God and shall make a mockery of the covenants that He reveals unto them even through prophets whom He shall raise up amongst them.
- 27) And, when they have kindled the Lord against them, He shall take away the strength of their strong men, and the wisdom of their wise men. Yea, He shall cause their legions to fall by the sword and their vineyards shall be a place of jackals. Wild beasts shall make homes of their fair cities and men shall take up their last morsel of bread and eat, giving no thanks but hoping only to die.
- 28) Yea, and the beggar shall put up his petition, but none shall heed, and this until all become beggars. Then shall beggars rule beggars. They shall have all things in common and despair. Yea, there shall be a nation of slaves and none to liberate them.
- 29) But behold, the Lord shall preserve in the hearts of the Remnant of Israel a desire to be free and to live in a state of happiness that shall look to them to be unavailable. Yet, their hearts shall burn in them for that which ought to be the right of every son or daughter of God.
- 30) And in that day the Lord shall bring again into the light the records and writings of our day and, in the very midst of their calamity, and their bondage, the slaves shall see a clear way and shall cast off the shackles of their captivity. Yea, the Lord shall raise up again a Remnant of Israel in this land and they shall bring again Zion before the great and dreadful day of the Lord.
- 31) Yea, we shall live in peace and happiness for many generations, but our descendents shall either flee out of this place and escape into places of safety, or they will also fall into the practices of the Nephites and the Lamanites that shall bring upon them their utter destruction.
- 32) Now, we might ask ourselves, what does it profit us to continue and maintain our ways and our customs if our posterity must inevitably suffer their loss in the end?
- 33) Behold, I say unto you, All our efforts shall not be for nothing, for, even when that happiness is lost to our people, yet shall we be the means of bringing again Zion, and of restoring that which was lost. Yea, all our efforts shall not be in vain, for, if we are diligent and steadfast in all that the Lord has commanded us, yet shall our posterity enjoy again one good day before the Lord comes.
- 34) Wherefore, hold fast to that which the Lord does teach us now and be thankful continually that we do live in a time when the heavens do not shut themselves against us. For behold, there shall come a dark time in all the land when it will seem that the Lord is gone away on some important business of His own and that His children do not hold His interest anymore. Yea, there comes a cycle of darkness wherein even He shall lament that the people for whom He made His great sacrifice do not seek His holy face, nay, nor shall they follow His instruction.
- 35) And the earth shall hurt because of them, and even she will begin to shut herself up, that she give not of her abundance unto the people. Yea, and the people shall gather themselves in great cities and they shall consume all the good of the earth upon their lusts. And, when the earth will no longer sustain their drunkenness, they shall gnash their fists for want and despair.
- 36) Yea, then shall people find no peace in their cities and no safety in walls, and no wisdom in towers and meeting places and no love in the hearts of men. Then shall the people depart from out of their mighty fortresses and wander to and fro for the sake of that which will support them. And behold, scarcely shall they remain in one place longer than a generation. Yea, and the children shall not live in the same place as their parents.
- 37) But behold, they will not give up their lust, but there will be nothing to support their avarice. They shall live without or perish. And, when they find again a little place wherein they might dwell again for a space, they will eat it up because of their greed. And, though the place be no great city, they will have need to move again because that their safety is used up by their lust and their wickedness.

- 38) And woe unto he who seeks a different way, for, he shall be persecuted because of his poverty. Yea, lament for them that seek the face of Christ in that day! For, the very memory of the greatness of their kingdom gone will drive their neighbors into believing that theirs is the only way in which man might live in happiness. Behold, they shall pursue and disrupt the lives of they who seek a different path.
- 39) Yea, I prophesy unto you, oh Nemenhah, that, in the day whereof I speak, all people shall be judged by their neighbor by the very lust and greed with which they shall waste the very earth. And behold, when they are not found to be living up to that standard, their neighbors will remove from them all that they did have and they shall be destitute and driven. And they shall judge them unworthy of their children and they shall be taken and given up to others. For none who do not waste their lives in the lust for gain, in accordance with the custom of the time, shall be found worthy to raise up the children in the kingdom.
- 40) But again I say, lose not heart altogether. For, out of the dust of their destruction, yea, out of the remains of their great culture, shall again rise up a Remnant who do not seek gain at the expense of their neighbor. And they shall gather themselves in little places and they shall carefully till the earth.
- 41) And behold, they shall have gained the mastery over that lust and drunkenness which shall be the ruin of their neighbors, and they shall even take them in to comfort and nurture them.
- 42) Yea, they shall work to heal the earth and she shall give again of her abundance. And they shall not eat up and waste all that she has to give. They shall replenish the earth and only ask of her that which is sufficient for their needs.
- 43) In these little places there shall be refuge from the storm that shall engulf the nation. Yea, when the mighty of their nation shall fall by the wayside for want of bread, they shall have sufficient. And when the towers of the nation, and their high places, shall lay empty, they shall sit at the feet of their Lord. And when the streets of their great cities are a breeding ground for jackals, and when one might walk their streets only at great peril, within the walls of their refuges they shall quietly find safety.
- 44) And behold, I declare it unto you, Nemenhah, it shall be because we have lived as we have, and that we have written it, that some few shall avoid the great disaster that shall befall that great nation that shall enthrall this land and its people in the latter days.
- 45) Yea, they shall read of our doing and take heart. They shall learn of our ways and take courage. Yea, reading of our customs, they shall emulate them and find relief and safety from the coming scourge.
- 46) For behold, the Lord shall have given this fair land unto a mighty people and they shall have wasted His great gift upon the lusts of their hearts. Wherefore, He shall stay His hand that the curse which lay upon this land shall cause them to stumble upon every little thing. And their riches will become slippery to them and shall not be found. Yea, and the fruit of the vine shall cast itself, and the good of the earth shall spoil. And there shall come a day when they that will not recognize the Lord their God shall lay themselves down to die in the streets and there shall be none to comfort them or even know them as a neighbor.
- 47) Therefore, what shall we do that see these things? Live according to every commandment of God, seeking Him daily. And write all His doings in books. Then shall there be a right model for the Remnant to use to reestablish Zion in their day.
- 48) And it was after this manner that the Lord gave utterance unto Nin-Shepa in the last days of her ministry, and she gave up the ghost.

Chapter Five

- 1) And when Nin-Shepa was gone, the council chose Pac Shimuel, my sister, to be high priest in Mentinah. And behold, she was a righteous woman and followed all the teachings and commandments of the Lord in her day. And her stewardship was filled with good things.
- 2) Yea, Pac Shimuel followed her namesake and taught the gospel continually, believing that, if the children and the people continued in the ways of the Lord and in an understanding of His will for them, they could never displease Him. Wherefore, she sought the blessings of God continually for her city and her people.
- 3) And behold, she caused copies of certain parts of the archives to be made on small cylinders of stone and of metal, so that certain parts of the records could be carried withersoever the reader traveled. And also she caused certain portions to be written on rolled paper for the same purpose.

- 4) Yea, Pac Shimuel devised a method of making paper wherein the fibers of flax were mixed liberally with the gum of small animal hides. And upon this paper was written many important parts of the archives.
- 5) And behold, she also devised a method of fixing tints and colors from stone, ash and coals, with gums and resins of certain trees and plants, and this was used in the books. Yea, and these inks were preserved into the second and third generation. Yea, and even some of them were used to write upon native stones and that which was written retained for great periods of time.
- 6) And Pac Shimuel filled the seat of high priest for twelve years and she gave up the ghost.
- 7) And the council chose Pa Sibal, my sister, to fill the seat of high priest of Mentinah.
- 8) And behold, she did also fill the seat in righteousness. Yea, she did sustain the growth of the Nemenhah and their establishment upon all the face of the land in their cities, villages and settlements.
- 9) And she brought artisans from many places into Mentinah and set up a school there for all they who wished to learn of them. And she also set up libraries in many places using the materials and methods that Pac Shimuel devised.
- 10) Wherefore, the people in all places began to enjoy the same beauty in their buildings, houses, roads and byways as did the inhabitants of Mentinah.
- 11) And Pa Sibal dedicated herself to the writing of lists and was known by this dedication by all the people. Wherefore, she wrote lists of all the books of the libraries of Mentinah and catalogued all the archives. And this was a great and exhaustive work which made the study of the books of greater ease to all who came up to the city to read from them.
- 12) And behold, she also wrote the genealogies of our people, and these were great lists indeed. And these are the families of Hagoth according as Pa Sibal has written:
- 13) Hagoth married Abinah, who was the sister of Timan, the clerk of Shiblun, in the Land Southward and they had sons and daughters. And of these sons and daughters, whose names are had in another place, Hagmeni came with him into the north and Hagothah departed into the Isles of the Sea.
- 14) And Hagmeni married Hemintem, a daughter of Cumeni, who was one of the Healers of Hagoth's journey and the brother of the great Hementah, and they had sons and daughters whose names are had in another place. And Sanhempet, their son, followed his father in all things.
- 15) And Sanhempet married Minempah and they had sons and daughters of whom this record has already spoken. And Ougou was the youngest of the children of Sanhempet and he was the high priest of Mentinah when the Lord visited the people.
- 16) And Ougou took to wife Pa-Samentem, the daughter of Corianton and Isabel, the sister of that Alma who is known as Corientah, being the son of Corianton, and they had sons and daughters whose names are had in another place. And in this marriage are the lines of Hagoth, Shi-Tugohah and Pa-Hementem, and Alma the prophet of Zarahemlah united. And Manti, the son of Ougou filled the seat of high priest of Mentinah.
- 17) And Manti married Pa-Hanat of Mentinah and they had sons and daughters whose names are had in another place. And Manti was the high priest of Mentinah and his son, Shimlei, followed him in his stewardship.
- 18) And Shimlei married Pac Almanah, the daughter of Shimuel, that great prophet and high priest of the city of Corianton. And behold, the names of their sons and daughters, including all those whom Shimlei adopted into his family, are mentioned in this record.
- 19) And Shigoeth followed his father, Shimlei, in all things and was clerk to him. And Shigoeth was also high priest in Mentinah but died, leaving no issue.
- 20) And Pa Sibal filled the seat of high priest for eight years and she gave up the ghost.
- 21) And behold, in the stewardships of my sisters upon the seat of the high priest of the city of Mentinah, there was no strife in all the land. Yea, we lived in continual peace.

Chapter Six

- 1) When Pa Sibal was gone, the council called me up to the seat of high priest and pressed the seat upon me. And behold, this was a great burden to me, notwithstanding I had been clerk to my brother Shigoeth and also to my sisters, Nin Shepa, Pac Shimuel and Pa Sibal. And I desired it not, for there was much that I saw that needed to be done in my family and the calling of high priest is great and weighty.

- 2) But behold, they pressed me and all the city cried out in loud voice for me to ascend to the seat of my father. Wherefore, I did as my people bid and I did take the seat.
- 3) Now, the city of Mentinah has become an important place in the minds of all the Nemenhah and I doubt not that it will always be so. Yea, I might even go so far as to say that I believe Mentinah shall be an important place in all ages, howbeit, I might be subject to pride in so saying. Nevertheless, I do believe it.
- 4) For, the archives and libraries of my people are located here in this place of salt. And it is a good place in which to secure the records of my people against those latter days of which my sister spoke. Wherefore, I do believe that the Lord shall preserve the records, and because of them and for their sake, this place also.
- 5) Nay, do not believe that I believe that our fair city will always endure, for, it is made of such stuff as does decay if not maintained with diligence. And behold, this is according to our liking. For, we do not build edifices to be seen of men and admired, but to provide only for our needs. And, although our buildings are of such workmanship as to be called exceedingly beautiful, they are not of a workmanship that can stand the ravages of time, should the people cease to maintain them. Wherefore, this preservation of which I speak must not be assumed to apply to the city itself, but to the archives, the records, and the spirit of the place.
- 6) For I believe that this valley speaks to its inhabitants with a mighty voice that moves in us according to our own spiritual state. If the hearer, and this by the ears of the spirit, is in a state of wickedness, then this valley speaks out menacings such that the hearer is full of fear and trepidations. And if the hearer is in a state of righteousness, then it speaks to the heart words of wisdom and of comfort and refuge. Yea, it is a place of safety to they who keep the way of the Lord and a place of warning to they who do not.
- 7) Wherefore, I deem it a great blessing to live in such a place for, above the Gifts of the Spirit, which each of us hope to enjoy, the mother has given unto this place one great gift and that is to remind each of us who might dwell here of the great blessings placed upon this land, and also of the great curse that lays upon it for they who keep not the way of the Lord.
- 8) And behold, the land does also tell us when we grow overmuch. For, when the population of the city and the villages round about grow too large, we are made aware that the valley cannot support us. Wherefore, we are moved upon to go out and form other settlements in other places. Yea, I say we feel it in our bodies that we are overburdening the earth and she guides us to new pastures.
- 9) And behold, this is a gift of the Spirit, even the spirit of the whole earth, and I do believe that they who claim the Gifts of the Spirit will always know when they do begin to exploit the earth and its abundance and to overburden her good will toward us. For, she will give freely of her abundance unto all who will partner with her and carefully steward all that she gives. But, unto they who take the advantage and give not back, she will withhold her abundance and there shall be want.
- 10) Do not suppose that this is mere superstition. Nay, I declare it unto you, All you who would use the earth for your upkeep or your relief, you must do it in thanksgiving and mindfully. For, she will not uphold you in unrighteousness and, if you despoil her, she will not support you.
- 11) For, whoso goes into the house of their neighbor to despoil it of all that may be carried off is called a thief and a robber. Do we retain such within the safety of our community? Nay, but we do cast them out. And whoso goes into the house of his neighbor to steal aught therefrom is judged. And behold, if he will not repent and restore that which he has taken, then he is cast out from among the people.
- 12) Now, if the same is not tolerated by us who steward the land, with regard to our substance, do you imagine that the earth shall esteem us any different. Yea, we are but a guest in her house. Wherefore, we give ear to her needs and her wants, even as we do give heed to the needs and wants of our neighbor.
- 13) And when she raises up her petition, shall we give leave that she do so in vain? And when she is ill, shall we turn away from her? Nay, but the stewards of any place ought to esteem the land on which they live, restoring all that is taken and with surplus.
- 14) Wherefore, when we harvest the grain, we do return to the earth all the chaff thereof. And that is not all. We do also dung the earth and give it more than we have taken. Wherefore, the earth does continue to give abundantly back to us in our harvest.
- 15) And, when we take fish from the waters we do give thanks. And in return we do maintain that our own wastes do not return into it to despoil it. And the waters of the mountains, which we do divert in order to

- water our fields and to give us to drink, we do allow to flow into the lake to freshen it, lest the fish and fowls that live therein die, or depart. In this way we thank the earth for participating in our well-being.
- 16) And behold, when we harvest medicines from the hills and the forests, we are careful to give thanks and to take only a little, leaving the majority alone. For, we know that the wilderness is fragile and, if we hope to retain its abundance, we must treat the earth with great care.
 - 17) Yea, and when we take trees to use in our homes and other structures, we are careful to replant and to sustain the young trees. For, if we take all the trees, our valley will become a wasteland and shall no longer sustain us.
 - 18) And we are careful with our grazing animals to keep them only on pasture down in the valley. For, if we keep them in the hills and on the mountains, we know that they, being indiscriminate in their habits, will destroy the good of the land.
 - 19) All these things we do observe to do in all thanksgiving, and I do believe that because it is part of our custom and our law, that the earth does continue to give freely of her abundance unto us. And because we teach this unto all of our people who do spread out upon the face of the land, both here and in other valleys, as also upon the plains, that the earth does give unto all abundantly and none want. Yea, there is none who shall want for the necessities and comforts of life if they will but take care in their stewardship of the earth.

Chapter Seven

- 1) Now, in these mountainous regions, yea, even those regions between Mentinah and the West Sea, there are three greater centers. The first is the city of Mentinah. The second greatest is Polalekt upon the great river. And this great city is just one day's journey to the sea and is a great port city. The third greatest is Nespelhem in the mountains.
- 2) And Nespelhem has become an important city because it lies half way between Mentinah and Polalekt. And it also is built in the protection of a sacred valley. Yea, and its settlements spread out upon the plateau above it to the west and also upon the plain that spreads out before it on the south.
- 3) And behold, this city is not as large as Mentinah, but it is comfortable and provides a safe haven and a supply place for they who ply the byways bringing surplus goods to and from the coast.
- 4) And it is an important place because, like unto Mentinah, we know that it would be very difficult for the Gadiantonhem, of whose return we are always watchful, to overcome by force of arms. Yea, and although we enjoy peace and good relations with our neighbors, we know that this may not always be the case. Wherefore, it is good that Nespelhem and Mentinah should remain safe havens and refuge places against the day of strife.
- 5) And Polalekt is not such a place and lays open to attack from all sides. Yea, it is a city built upon the confluence of rivers and is not designed for a refuge, but as a place of commerce and trade. Wherefore, we know that, should any neighbor in the west or the north deem it important, Polalekt would surely fall quickly before an enemy.
- 6) But behold, it is good that there be such a place. For the valleys of the west are plentiful and a city upon the river is of great worth to all the Nemenhah both for distribution of goods as also for an early warning of an enemy.
- 7) For, what enemy would pass up such a jewel? But, by the time an enemy has divested the Nemenhah of it, the residue shall have had time to depart into the refuge places. Behold, we have many such cities.
- 8) Away far to the north and upon the coast of the West Sea are found the city of Haydahats and the many villages of the Tlinghitsah. And these are the places set up to trade with the countries across the West Sea.
- 9) And away far to the east, yea, almost to the East Sea, lies Corianton. And it is the principle city in the northern most part of the land. And it is a city built entirely of timber and of felt. And it is the ruling city of that part of the land ruled by great lakes and rivers.
- 10) And below it is Chipnehah and Alconokwin. These cities are upon the great lakes to the south of Corianton and they are fishing centers. And Kumorah lies in the region wherein are found the cities of Naragans and also Michim-Mic. And these are the principle cities in the north and east of the lands of the Nemenhah.

- 11) And behold, in the center of the land is a great plain. And in the midst of this plain is the city of Winebag and of Ponanchah. These are cities principle in the production of great cattle and of medicines of the plains.
- 12) Below these regions lies a great gulf of water which covers the land, and the shores thereof are filled with the villages and settlements of the Nemenhah. And behold, they do ply the waves for fish and other sea life, and also they provide ports for trade with the Land Southward. Principle among these cities is Kadohah and Wit Chit Tim.
- 13) And behold, in all these places the Nemenhah have elected to build their homes and other buildings after the manner of those we have built in Mentinah, and this has become a standard with the Nemenhah. And this is in accordance with our desire to make good use of the land within our stewardship, that we not use up the good of the earth in building structures that are beyond our needs.
- 14) Now, our homes and edifices are designed for our comfort certainly, but we esteem it wasteful to build great walls and towers beyond that which is needful. And we believe that to waste the good of the earth will bring upon us the judgment of God. Wherefore, because we do greatly esteem the love of God and the abundance of the earth, we do not waste our lives in the building of great towers and mighty buildings, as the Nephites do.
- 15) But our dwellings and our places of occupation and of worship are upon a like model. They are built in the form of a circle and the roofs thereof are conical. And we use the earth, mixed with grasses and other fibers, in all our walls. And behold, our dwellings are useful, beautiful and durable. And, what is more, we feel closer to the earth and to the blessings and abundance she does offer to us because of the manner in which we live.

Chapter Eight

- 1) In my youth I married, but my husband died early. Behold, Shimlei, my father took me in and cared for me, for my sorrow was great. And in time I did marry again, for Shimlei was attentive that I should not languish forever in a state of dissipative despair.
- 2) Yea, I did marry a near kinsman of my father, whose name was Shi-Pahorat, the son of Ishim, and he was a descendent of Cumeni. And I bore him a son and a daughter. But behold, I was left alone again, for Shi-Pahorat died also before me.
- 3) And my son I named Heinmet, and unto my daughter I gave the name Pa-Hanat. And behold, they did give me comfort and upheld me and supported me.
- 4) And I served as the clerk for four high priests of Mentinah and watched as they led the councils in all good things. And behold, there was no war in all the days of their stewardships and the Nemenhah grew and prospered in all the land.
- 5) And I did also serve as high priest in Mentinah until I became weak and feeble. And behold, the people would have pressed this service upon me even in my old age, but I would not. Yea, I begged them to ask another to serve, that I might live out the rest of my days in comfort and peace.
- 6) For, I became very weak and my limbs gave up their governance. Yea, and my physical wants became a burden upon my children and upon my clerks. Wherefore, I desired that the weight of public service be lifted from off of me and that I be allowed to fill my time with my grandchildren.
- 7) And behold, the council did debate long upon my request, overlong in my view. And they spent many days praising the work that I had done and how valuable, or so they supposed, I was to them. And some even suggested that I be retained, but that an assistant be called for me.
- 8) But I conscienced none of this foolishness. Behold, it is my belief that the denizens of a city ought to have benefit of the best and fittest to be high priest. I do not hold with dotards taking up space in the council, for, to my mind, this creates castes within castes and I am opposed to it.
- 9) Certainly, if the elderly are hale and still have the faculty of mind necessary for public service, let them continue to serve. But, I am halt and frail, and sometimes I do forget when and where I am. Wherefore, can such a one lead a people? To my mind it is folly. Wherefore, I did press the council to choose another in my stead.
- 10) And behold, it is four generations since the Lord visited the Nemenhah, and yet, because I have sat at the feet of they who witnessed this great event, and spoke of it often, it does not seem so very long ago.

- 11) And the Nemenhah have enjoyed peace in all the days of my stewardship. Yea, we have established Zion in all the land and we have all things in common. The nations of the world look to us and we have friends on every side.
- 12) The Nephites in the south prosper in company with the Lamanites. And, although they do some things that give us pause, yet does the Lord prosper them, for they live in righteousness with but few disputes.
- 13) The Nemenhah of the Sea do prosper and we have commerce and concourse with them. And we do enjoy constant contact with the Nemenhah of the Corianton. Yea, from sea to sea, we are one people and our neighbors are our brethren.
- 14) I count myself fortunate and blessed that I might serve my Lord in such times and I leave my blessing upon all who would call upon His holy name, both now as also in time to come, and I make an end of my record.

The Book of Heinmet

The Son of Pa Natan

Heinmet began his writings at age 17 in the 6th generation after Christ's visit. He attributed the success of the nation to living the Laws of God, particularly the Law of Consecration. He forewarned of the last days. He became high priest and listed the duties of this office. In the 206th year following Christ's visit, rumors came of divisions among people in Land Southward. A great council was held to decide the best way to defend Nemenhah lands against the Gadiantonhem. Their decision lead to a change that threatened the Nemenhah way of life. Heinmet knew of Mormon and of his son, Moroni.

Chapter One

- 1) I am Heinmet, the son of Pa Natan and Shi-Pahorat. And my mother was clerk and high priest of the city of Mentinah, wherefore, she gave of her whole life in the service of her city and her fellows. I do give honor unto her, for surely she was among the greatest of the high priests of Mentinah and led her people wisely.
- 2) And when Pa Natan was about to give up the ghost, she gave her staff to me. Wherefore, I take up her task and write somewhat about my people and my family. For, this is the custom among my family – to write concerning the doings of my family and of my people during the duration of my life. In this, we provide a genealogy for the benefit of our posterity, and also our own witness of that which the Holy Ghost does impress upon us. And we deem this of use, or rather, we hope that our words and sentiments, and somewhat of our own history, might be of worth to they who come after us. Yea, we desire it to be of worth, and that the Holy Ghost does come upon us to write such things, we believe that it is for a good purpose in the Lord.
- 3) Now, I am but a young man and not much experienced in either the ways of the world or of the Spirit. Yea, I am but seventeen years of age. Nevertheless, I do begin my record, according to the will of my mother and also to the custom of my people. Wherefore, I would ask of you who read it to take into account that I am not an old man full of wisdom and that my vision of the world is only that of one who has never traveled in it, nay, nor even conversed much with they who have.
- 4) Nevertheless, I am constrained by the Spirit to write such things as seem to me important. Therefore, I do begin my record.
- 5) Behold, it is now six generations since the Lord did visit the Nemenhah of the city of Mentinah and we have enjoyed continual peace in the land since that time. Yea, there has been no war in all the land and nothing has disturbed our peace. And we believe that this is because of our strict adherence to the Laws of God. And the principle of these Laws, to which we ascribe our success and our peace, are the Law of the Gospel, the Law of Sacrifice, the Law of Chastity and Fidelity, and the Law of Consecration.
- 6) Above all, I believe we owe our success as a nation and a community of nations to the Law of Consecration. For, it is by observance of this law that this nation and its neighbors do come out of Babylon. Yea, we do forsake the world and adhere to the Lord's Law of Economy, having not a desire to

get gain unto our own holding and dominion, but rather, only a desire to gain abundance both for ourselves and for our neighbors.

- 7) Behold, we would not have riches, fine apparel and costly things, and also see our brothers and our sisters languish in want and necessity. But, if it becomes the fashion to have such things, it is only because all may have them together. And this has become a law unto us and to all the villages and settlements round about us.
- 8) And this shall be a sign unto whom the Earth might yield up this record: In the latter days the Lord will raise up His Church once again unto the people. Yea, through a prophet He will begin to restore that which had lain seemingly dormant for many lives of men. And through His Church He will cause the Gifts of the Spirit once again to pour out upon the earth to heal her.
- 9) But behold, before this little church shall have had but one generation in which to grow, and the Saints begin to enjoy once again great blessings from Heaven, they shall reject even such things as the Lord shall provide with His own mighty hand. Yea, before one generation has passed, the Lord shall declare the very Saints of God under His mighty condemnation, and this condemnation shall not be lifted to the sixth generation.
- 10) Yea, this condemnation shall stand in effect until the children of the restoration shall finally begin to turn their hearts away from the world and from Babylon. And this shall be a sore vexation for them. For, they shall have the great gifts which the Lord shall have given them before they turned from His paths, and they shall remember still the Gifts of the Spirit which He did cause to be poured out upon their forefathers.
- 11) Yet behold, they shall have been led by shepherds whose concerns are for the getting of gain and of great wealth, and even their attempts to live the Law of Consecration shall be muddied and polluted by the principles of the world that their leading men shall introduce into their experiments. Yea, and they shall fail utterly to live the law that contains and controls the abundance. In the end, yea, and by the time the Lord shall wax in His impatience with them, they shall have cast aside the Law of Consecration almost entirely.
- 12) Now, I would exhort you to contemplate upon the patience and the longsuffering of the Lord. Is it ever of short duration? I say unto you, Nay. He does wait long upon His patience and He does give unto the children of men much opportunity to repent. But, do not think that He may be relied upon to turn away His eye as you make sport of His holy laws. He is not to be trifled with, nay, nor shall He be mocked.
- 13) For they who think they are Saints, yea, they who do trust in His longsuffering, but do so with bad intention, shall think themselves safe in a place where the Lord shall hide and protect His choice and elect children. But can this be so when His children do spurn His counsel and set aside His commandments? What is worse, can this be so when they make solemn vows and covenants unto Him to keep His laws and His commandments but turn away from them almost in the same breath? I say unto you, Nay!
- 14) Behold, the condemnation, that shall have fallen upon them even from their first generation, shall not begin to be lifted until the sixth. In that day there shall be some few among the Saints who shall see the path to redemption from the curse laid upon their fathers. Yea, they shall turn away the face from Babylon and shall cease to lay up in their hearts the things of the world. Yea, they shall no longer view their stewardship as having to do only with themselves, but shall regard the suffering of others as theirs as well.
- 15) Yea, they shall cease to build beyond that which they actually need, but with their surplus they shall even build a canopy for their neighbor. Yea, they shall become stewards of the Lord's footstool and cease to puff themselves up. They shall cease to attempt to wrest from the Lord what is His. They shall cast down their towers and their great buildings and once again embrace the earth.
- 16) For, is it not written that, even as the Heavens shall pour forth a blessing such that there shall be no room to accommodate it in the storehouse, so shall the Earth also give of her bounty abundantly? Yea, the Earth shall pour out the words of warning also and the hearts of the children shall be turned to the fathers. Yea, all that the Earth does hold up and guard securely, she shall pour out upon the inhabitants of the land, and the hearts of the fathers shall be turned to the children.
- 17) Wherefore, blessings shall fall down from heaven and blessings shall pour up from the earth, and the whole earth shall be filled to overflowing. Yea, then shall the face of the earth be flooded with

- righteousness. Wherefore, out of a curse shall flow blessings, and this is within the power of all the Saints in the last days. But only if they will. Yea, only when they will.
- 18) But behold, they shall think to be waiting upon the Lord. Yea, they shall claim to be waiting upon His word. But look! He has already spoken it. Do you suppose that you may not look upon your ancestors, who have felt of this out-flowing of the blessings of Heaven and Earth, and fail to learn to take up Zion in your hearts?
- 19) Do you think to wait for the wise to see the folly of their own teachings? What? Shall the Scribe or the Pharisee, or the Doctor of the laws of men discern their condemnation? Nay! But they shall cry peace and safety when all security is gone. Woe and thrice woe be unto they who so rely upon the arm of the flesh. Verily, they shall be surprised when the Lord does reward they who understand and call upon His holy name, and stay His hand toward they who but call upon His name in vanity.
- 20) And the whole earth shall be in turmoil in that day. And behold, the Saints shall cry out: Why did the Lord not warn us of this calamity? Why were we not made aware before the tribulation came upon us? Are we not the Lord's chosen people? Have we not raised up our altars unto the Lord and have we not built unto Him great Temples? And wherefore does He treat us so, that we suffer in the sight of all the world, being His own people?
- 21) And in this manner shall the people lift up their complaint unto their God. But, even worse, before the calamity shall come upon them, they shall be puffed up in their pride and shall claim that theirs is the only access to Heaven. Yea, they shall despise prophecy and shall look only to their shepherds, believing that the Lord shall do nothing save He reveal His secrets unto His servants, the prophets. And, believing their shepherds to be the prophets of whom the scriptures speak, they shall wait upon the word of such and shall be faithful to the will of such.
- 22) But, can they who labor under the condemnation of the Lord be called His servants? I will grant you that they may love Him and serve Him. But, can we say that He employs such to be the Shepherds of His flock?
- 23) Are these they of whom the promise is given, that the Lord shall reveal His secrets unto them? How can this be? Or if it truly be, for the Lord is benevolent and I hold nothing beyond Him, shall they give heed to His warnings, or do you think that they will justly render unto the Saints the warnings of the Lord that do rightly condemn them and their teachings?
- 24) Or, more plainly, can such who have ignored the clear instruction of the Lord be relied upon to convey with honor and with truth a warning which does condemn they who controvert His word? And howbeit, if such warning be given that instruct the Saints to do that which is not deemed economical in the eyes of such shepherds, shall they be relied upon for any intelligence?
- 25) Behold, I have seen the day of which I speak. Yea, and I speak unto you who live in that day as if you were here and I with you even in the same room. Whom else would you respect in this manner? You would not exact such standards upon the least of your laborers or merchants – that they speak and act in one wise and yet act in another. But, even though you have daily proof that your shepherds do set aside that which they have admittedly already received of the Lord, you would expect to be given timely warning of the Lord so that you might effectively pack up all your fine clothing, yea, your fine twined linen, and your gold and silver, and all your costly things and escape with them into the wilderness and thus avoid disaster.
- 26) And what then? Will you, with all your stuff, build there a Zion where all things are had in common? And what of your neighbor who was too slow to respond to the warning of the Lord and was unable to escape with more than the things on his back? Will you impart unto him that he might provide for his children after you have carried all your goods away with you?
- 27) Nay, I say unto you, I see your day and I see into your hearts. You shall judge the man and his children even down to the sixth generation, just as you have already done. At best you will give unto them but a trifle and they shall be driven from camp to camp making their way by beggary. Thus shall you treat the warnings of the Lord, and shall He abide it?
- 28) And because the man was slow to respond in that instant to the warnings of the Lord, given by extortion because you have elected yourselves, and that He is generous where you are not, you shall deny that one.

Yet, how quick have you been, even you who deem yourselves fortunate, to wait upon that intelligence of the future which the Lord has seen fit to bestow upon they who came before you? Are you not even the same beggar who has ever been slow to act? Or do you think that your riches will serve you bread and butter in the day of your calamity?

- 29) Nay, but a breath apart from your judgment of your fellow for his sloth, you shall eat your bread and choke on the ashes. Yea, you shall drink and it shall be molten. Do not think that because the Lord is generous He will bless you who so easily curse your neighbor to want, hunger and the chill.
- 30) Behold, you see that I do esteem you rightly. Do not deny it. For I have also seen that you deny many good and righteous things in your day. Yea, you wish to benefit from the bounty of the world and yet you deny the source of that bounty. You wrest from created things even the ability to fulfill the measure of their creation. How can you think to gain abundance when you kill the child in the womb?
- 31) And when you are called upon to rely once again upon the fruit of the womb of the earth to earn your bread, can you deny that you caused her aforetime to cast her get upon the ground? How can you claim election, and how can you claim that you are Saints of God, you who have broken the very Law of Creation? Shall you shake the heel at the Creator and then chasten Him in His neglect of you in the time of your travail?
- 32) You may think that it is enough of this youngster from out of the dust to cite your mistreatment of the Law of Consecration to your condemnation, and that I should hold my tongue and speak not concerning the abomination you have condoned even in the midst of your high places. But I beseech you, can you get a blessing from the Lord, being condemned of Him? You are filled with confusion, and to the brimming!
- 33) Behold, we look ahead and see your day and shudder. And it is a warning unto us. Yea, we in part more fully strive to keep the Laws of God because He has seen fit to show us your day and your treatment of them. And behold, this does convince us the more fully of our fortune that we do live in our day. Do not you look back unto our day and wish to live in it, for, we would look on you affrighted and with wonder.
- 34) Nay, read not these words and look back longing, but read them and look ahead. Repent and have hope! Else, and all else is lost to you.

Chapter Two

- 1) But behold, when I look upon your day, I do not see all that is beyond measure full of evil. For, it is as I said, there shall be some who do take up the Lord's yoke and seek to do righteousness in the day of their stewardship.
- 2) Yea, from among the Saints there shall arise some few who will refuse to be so caught up in the things of the world that they shall fail to see that they may not serve the Lord and also mammon. They few shall begin to set aside the need to provide for their own needs alone and shall take up the good books and records that the earth shall cause to flow up unto them from out of the dust and they shall employ them as ensamples. Yea, they shall look back and see the Nemenhah in our day, even as I look forward and see them in theirs. And, seeing a model in our ways, as in the manners and ways of all the peoples who have obtained the blessings of Heaven because of their obedience in keeping the laws of God, they shall cease to place so great importance in the wisdom of the wise. They shall walk again in the ways of the Lord and He shall bless them, even as He has blessed us. Yea, and there shall be peace once again ere He comes.
- 3) I do not suggest that all the land shall enjoy peace such as we now enjoy, for that would require that all people do live the laws and commandments of God equally, and that I do not see. Yet, I do see that some few shall have peace in a land filled with confusion. They shall have refuge.
- 4) And they shall deal rightly with their neighbors and shall not judge them. And behold, in their turn, their neighbors shall judge them not too harshly and they shall live peaceably with them. And even I do see that the wicked shall in many instances protect and defend the righteous because they did not speak or act in judgment out of the pride of their hearts.
- 5) For pride shall beget pride and judgment shall beget judgment. For this cause did the Lord admonish His Saints to make of themselves friends of the Mammon of Unrighteousness. Behold, He did not suggest that the righteous take up unrighteousness, but rather, He did admonish the Saints to put away pride in their judgment of their neighbors and seek always to speak peace unto them.

- 6) And is this not the way of friends? Is this not His meaning? For, which of you having a friend does speak reviling unto them? And who, having a friend does make of them the object of reviling? Behold, if this is your custom, you shall not long have claim of friendship upon such.
- 7) Nay, the friend speaks peace and this is the thing that draws. I may lay claim of friendship upon they unto whom I speak peace and from whom I do receive it. This is friendship.
- 8) Wherefore, make of yourselves friends of the Mammon of Unrighteousness. Be wise in your dealings with your fellow men who are not of the same inclination and disposition as yourself. This is wisdom and good counsel. For, when the test of friendship comes, they will judge you by that same judgment which they shall have received from you. Behold, in the day of tribulation, though your neighbor be of different beliefs, he may yet offer you comfort and refuge because that, though he be of another faith or manners than yours, or of none, yet you made of him a friend.
- 9) Despise not such friendship, for, the day may come when the Mammon of Unrighteousness shall be your only refuge. The Lord does work in mysterious ways.
- 10) Now, if you are inclined to speak and act in a manner much puffed up in judgment, your neighbors shall esteem you to be their enemy. Wherefore, do not stand you up on a platform before your fellows and extol your virtues. For, to stand before men to preach your own election is to condemn all those who find other vocation. Yea, speak not highly of yourselves but remain ever humble. Judge not your neighbor at all, but, if they believe not, simply love them and be an ensample unto them. Teach them and instruct them when the Spirit dictates.
- 11) Above all, you few who find yourselves in the midst of unbelievers, be forever harmless. For, they in whom there appears no hint of harm shall fear no harm from even the wickedest of neighbors. But they in whom may be perceived the hint of mightiness, let that one beware in the last days.
- 12) For, all nations shall be in contention and in commotion. Give no occasion to be esteemed the enemy. Behold, many shall fight with their neighbors without cause, and these shall seek to justify their aggression. Let them justify themselves in others who are of their own inclination. Seek not to become a scapegoat for them and for their fury. Yea, they shall seek you out and make you to stand as cause for their invective and their aggression. Wherefore, make yourselves harmless and humble. Then the Lord shall preserve you in the land and you shall enjoy peace even in the midst of confusion.
- 13) And in your refuges, compete not to be the most liked and highly sought after. Judge not each other, for this comes of pride and shall destroy the peace of which I speak. But seek to be equally esteemed by all people and esteem them likewise. Make not an image of yourself and cause no one to think they must look up unto you. But, hold ever to the Lord as your ensample also.
- 14) Behold, it pains me that, even among those few in the last days who do take up the Lord's yolk to attempt to bring again Zion, there shall be some who look upon all the rest of the wicked world with the eyes of judgment. Yea, they shall thank the Lord that they are not like the rest of the world. They shall decide that, because they have made an attempt to live the Lord's Law, they are already approved of the Lord. Behold, of such shall come hardship and misery among the few who shall have claim on peace. Yea, the pride of a very few can bring disaster and calamity upon the majority.
- 15) Wherefore, be ever watchful that you lift not yourselves up in the pride of your hearts. It is to prevent this kind of pride that, when the Lord visits a person and declares unto them that the Holy Ghost has affected the sealing and made perfect their election, rarely does that person reveal the same to anyone. And, as often as not, the Lord Himself does command that they tell no one.
- 16) But what? Ought this not to be the greatest of ensamples and of great use in instruction – that a person may in actuality attain to that great end and become the Friend of Christ? Wherefore then, shall a person who has received of the fullness refrain from teaching it?
- 17) It is because much pride comes of such teaching. Or how may a man suggest that his neighbor may come unto Christ in fullness by looking upon another man in the flesh?
- 18) Yea, do you wish to become like unto Christ Himself? Then look upon me, for I have received of Him the fullness. Yea, my calling and election are made sure and perfect. Yea, look upon me for your ensample, for the Holy Ghost has sealed me His. Yea, and you too may receive of this great blessing.

- 19) All of these utterances may be perfect and correct in truth, but shall your neighbor bear such from you? Likewise, shall a neighbor who believes not what you believe be inclined to repent because of your description of your own worthiness? Nay, think it not. It may well be that your neighbor may be brought to contemplate his own ways by comparison of yours to his, but never by you making a speech of the differences.
- 20) Behold, predict not your own salvation, but wait upon the Lord in such things. He alone knows the end from the beginning. He alone can look into your private thoughts and see your nakedness. Wherefore, He alone may know the full measure of what you shall require to become perfected and to abide this estate and others. Wherefore, since judgment is not within you, leave all such unto One who is mighty to save.
- 21) But make judgment upon that which is before you, to act or to be acted upon. For, because of the light that is in you by and through the creation, you have wherewith to judge unto right action and unto right thought. Yea, you have wherewith to judge good from evil, but not wherewith to judge men and women.
- 22) Or will you say: Come follow me and I will lead you into salvation? Behold, the more part of the Saints in the last days shall lay such a thing upon their shepherds. And behold, their shepherds shall take it up lamenting that the Saints have required it of them. Yea, they shall lay claim that salvation comes of them and of the church, and that none shall have it but through them.
- 23) Behold, this is the bitterest of pride. For, they seek to wrest from the Creator that which is His alone. Yea, they lay claim to judgment well beyond their stewardship and place the responsibility for it upon the worthiness of the Saints. Yea, the shepherds, and even some of them whom the Saints shall call Apostle and Prophet in the last days, shall take up this discourse and lay claim to the power to seal and to save. And this shall be a pride that puffs itself even to the extent that all the Saints shall be taught that the Lord has given over such things to His servants.
- 24) Be forewarned in this, you very few who shall be the instrument in the Lord's hand to bring again Zion. Behold, the power to seal is had by the Holy Spirit of Promise alone and, although you may call men to make expression of the principle by way of ceremony, yet the power by which men and women are sealed up unto Christ, a power to which they lay claim, is had by the Holy Ghost only.
- 25) And also the power to save is had by the Creator alone. Yea, salvation comes of Him who has the power, the might, the glory and the dominion necessary to save. Do you think you, puny man, may lay claim to such things? Shall you claim that this entity or that shall have such power? Then you are numbered among those who raise up gods of stone to worship them.
- 26) My heart does swell within me to see the little flock that shall struggle amidst such opposition to bring again Zion. Yea, they shall be beset on all sides, but never so fiercely than by they who would call themselves their brethren. But behold, they shall be blessed and prospered in the midst of their trials and their suffering.
- 27) Wherefore, when you read these things, you shall know that it is you of whom I speak and take comfort. While the prideful shall also, reading this record, know themselves. But they shall continue to puff themselves and to persecute their own.

Chapter Three

- 1) Now behold, the people of the Land Northward did enjoy a generation of peace, for they do follow strictly the ways set up for us by our forefathers. And they also seek diligently to attain a confirmation of the Spirit of the rightness of their policy.
- 2) And behold, when I had reached the age of thirty years, the Council of Mentinah did lay hold of me to make me high priest to the city. For in the years that followed after the death of my mother, Pa Natan, they called many men and women to sit in the seat of high priest. And these are the names of they whom they did lay hold on.
- 3) Behold, when Pa Natan died the Council called up Shian Tsueth to be high priest and he did fill the seat for four years. And when Shian Tsueth died the Council laid upon his son Shien Tsian and he filled the seat of high priest for three years. And when Shien Tsian died the Council laid upon Notham and Niem to abide the seat together, being twins and never separated in any thing. And Notham and Niem died on the same day after having sat in the seat of high priest for two years. And upon the death of the twins, the Council laid upon Nephath and he was high priest in Mentinah for four years.

- 4) These were the high priests of Mentinah since Pa Natan and they each filled the seat with dignity and fulfilled their stewardship in righteousness.
- 5) Now behold, Nephat has died and the Council has laid this charge upon me and I do take it up. And behold, these are the duties of the high priest of the city of Mentinah according to the customs that have been established by the use of the people and of the councils for many generations:
- 6) Behold, the high priest shall officiate in the place of the Peli for and in behalf of all the inhabitants of the city. Wherefore, when a ceremony is sought for all the people, the high priest does officiate and preside over such ceremony.
- 7) And also when the Council meets to study old policy or to make new policies or laws, the high priest presides and maintains order, for the high priest is the Peli of the Council. Yea, the high priest sees to it that all the members of the Council shall have opportunity to speak and be heard. And behold, if the Council becomes unruly or unkindly, the high priest adjourns the meeting so that they do no injustice or injury to each other.
- 8) And when new records are added to the libraries, the high priest takes them up and blesses them.
- 9) And when new people are admitted into the city of Mentinah to sojourn there, the high priest adopts them by a ceremony.
- 10) And when there are public buildings erected, the high priest blesses them.
- 11) And the high priest has the care and management of the public storehouse.
- 12) And when land is taken into cultivation for the sake of the storehouse and not for any private stewardship, the high priest blesses the land and gives thanks on behalf of all the people.
- 13) And, when the ordinances of the High Place are performed by the Council, the high priest does take the part of Elohim Heavenly Father in the narration. But behold, when the high priest participates in the ordinances in general the part is taken according to the lots as they fall.
- 14) And the high priest takes particular care in providing for the Councils, in the region over which Mentinah holds sway, the names of all those who shall have the right to sit in the place of the Peli to provide for order in the Councils. These same shall be trained by the high priest in all their responsibilities.
- 15) And when a Great Council is called, the high priest of Mentinah serves with the high priest of Corianton and the thirteen principle cities of the Nemenhah. Behold, they form a Council of Peli and they elect who shall preside over the Great Council.
- 16) These are the duties of the high priest of Mentinah.

Chapter Four

- 1) Now, it came to pass just after the visit of the Peacemaker unto the people of Mentinah and of Corianton that in the parts of the Land Northward, around about the great gulf of the sea which is south of the great plain, the Nephites and Lamanites from the Land Southward began to build up colonies and settlements. And these for a time did live after the manner which He did teach us, wherefore, the Nemenhah have enjoyed much trade and commerce with them. And they have become a neighboring nation in the south parts of the Land Northward.
- 2) They do live the Law of Consecration for the most part, but they do not take it up by covenant after the custom of the Nemenhah. And they do not call themselves Nemenhah, but Nephites. And also their manner of worship differs from ours much the same way the Ammonites differed from the Nephites of old. And behold, each settlement governs itself without regard for its neighbors.
- 3) Wherefore, though they follow teachings of Christ at this time, the Nemenhah have always feared that they held in them the seeds of division and strife. And, although we have always communicated and traded with them, especially relying on them for news from the Land Southward, we have always considered them a neighbor nation and not Communities of the Nemenhah.
- 4) But, where in previous years we enjoyed the visits each year of one of the Lord's Disciples, whom we have always called the Three, in my lifetime, none of them have come up into the Land Northward. We know not why this has occurred and we lament that they no longer walk among the people, but since then we have depended for our information of the Land Southward upon the people on our southern borders.
- 5) Now, it is two hundred and six years since the Lord visited my forefathers in the city of Mentinah. And we have heard from the Land Southward of many strange things. For behold, the people of the Land

- Southward had, ever since the great destruction that took place there, called themselves merely the People of Christ, there being no Nephites, or Lamanites, or any manner of Ites among them.
- 6) But behold, in this year we have heard of divisions arising among the people. Yea, because of their great prosperity, the people begin once more to put on costly apparel and to deny to have all things in common. Yea, so widespread has this become that the Nemenhah have ceased to have trade with the cities of the Land Southward for fear that their ways and manners might spread by such trade into the Land Northward. Yea, we continue to trade with their cities and settlements here in the Land Northward, but we do no more venture below the Land of Desolation to do trade.
 - 7) And we have also heard of no great teachers and the doing of miracles in the Land Southward. Wherefore, we believe that the people no longer resist the puffing themselves up in pride. For, where pride is, the Gifts of the Spirit cease. Wherefore, we fear that the peace of the land shall hardly be preserved.
 - 8) But we have continued in all the days of my stewardship to enjoy not even the hint of discord in all the land and never so much as rumor of disharmony.
 - 9) Now, it is the two hundred and tenth year since the visit of the Peacemaker to our people and the twenty and fifth year of my stewardship as high priest of Mentinah. And behold, we do continue to enjoy peace in our land.
 - 10) But behold, we do also hear of much division and contention in the Land Southward and also of some among our neighbors in the southern reaches of the Land Northward. And behold, the people in the Land Southward do begin to divide themselves once again, some calling themselves Nephites and Josephites and Zoramites, and others calling themselves Lamanites and Lemuelites, and so forth.
 - 11) And we have word of many churches rising up among the people that do teach doctrines very contrary to the teachings of the Peacemaker. For, Christ has surely brought us peace in our land, and so we choose to call on Him.
 - 12) And behold, the leaders of that which men do call the Church of Christ in the Land Southward have sent out missionaries and teachers into all the land to make a regulation of the church. And there have been reported many marvelous works and miracles among them. Yet, the people continue to harden their hearts, even to the extent that it seems that soon the wicked will greatly outnumber the righteous in the Land Southward.
 - 13) And we have sent observers to go down into the Land Southward to ascertain the extent of the division of the people.
 - 14) Now, five years have passed since the Council of Mentinah did send observers down even into the Land Southward, and they have returned and given report of all that they did see there. And behold, their report is nothing pleasing and has given much cause for concern among the Nemenhah.
 - 15) For, they do observe that the Gadianthem do begin to organize again among the people of the Land Southward. Yea, and they use divisions in churches this time in their plan to destroy the government of the land.
 - 16) Yea, and we have heard of the righteous taking great hurt from they who profess other gospels and other religions, yea, and even of the killing of the righteous by the wicked in the name of such religion.
 - 17) Wherefore, we have become very careful in our correspondence with the Land Southward and even in all our trade with their cities and settlements in the Land Northward. For, we feel the threat of war arising up out of the earth, and a renewal of times past. But this time the strife, we fear, may come up into our land because of the colonies and settlements of the people of the Land Southward, which have taken root along the gulf.
 - 18) And behold, I fear greatly that the pride and strife, and the wickedness that is now spreading out upon all the Land Southward, will also find place among the cities of the gulf. Wherefore, I did cause that a Great Council be called to address the matter.
 - 19) And Peli from each of the principle cities of the Nemenhah, and also from Mentinah and Corianton, did meet together at the Temple in the city of Wit Chit Tim, which is the southernmost of the principle cities of the Nemenhah. And behold, I did travel down even to Wit Chit Tim to attend the Council.

- 20) And the Council reviewed all the intelligence that had been gathered concerning the happenings in the Land Southward and we did measure the threat to our own country, our people and the peace of the land.
- 21) And behold, the Council did instruct all the principle cities to build up earthworks for their own defense, against the day that the Gadiantonhem might gain the control of the gulf cities. And we also instructed them to gather in unto them all the people who were spread out or in small villages in the regions round about the principle cities. Yea, we enlarged our cities to accommodate a greater population.
- 22) And this we thought was the wisest course and the cities of the plains were the first to begin to gather and to build.
- 23) And I did travel back to the city of Mentinah and the Council did begin to consider the best way to protect ourselves from the coming threat. And we did take stock of our situation.
- 24) Now, the valley of Mentinah is happily situated, in that it is difficult to approach from the south and from the east. For behold, a great desert prevents access from the east and the south and, should one find the way into the valley, it is only through narrow rifts that one may do it.
- 25) Yea, the valley may be gained only through narrow passages in the north and, even though the passages are wider in the south, they are still easily defended. Wherefore, we esteemed ourselves lucky indeed that we had no need of earthworks or thrown up mounds and buttresses because of the natural disposition of the valley.
- 26) But behold, we did also call in our people from the villages that were scattered round about and our population grew within the valley to many times what it had been before.
- 27) And so did also the city of Nespelhem and of Polalekt. And in those cities, the people cast up earth and also built up barricades of timbers round about the cities to provide defenses for themselves.
- 28) And the cities of Haydahats and Tlinghitsah felt no urgency to build earthworks of any kind. For, they are situated far from the threat. But they did send much provision down even unto those cities that felt the threat more keenly.
- 29) And the cities that felt the threat the greatest were Wit Chit Tim, Michim-Mic, Naragans, and Chipehah, and we did also send much provision to those cities.
- 30) All these preparations we thought were for the good of the people and of the peace of our land. Wherefore, for the first time since the Children of Sanhempet, we did make preparations against the possibility of the threat of the Gadiantonhem once again in the lands of the Nemenhah.

Chapter Five

- 1) Now behold, it is forty and two years since the Council of Mentinah laid upon me the seat of the high priest, and I am weighed down with many years and much labor. And I fear that I have come nigh unto the end of my ministry. Wherefore, I do write again that my life give some cause for my descendents to ponder about the counsels of men.
- 2) Behold, we have watched these many years all the doings of the people of the Land Southward, and also those of their people who have built up cities round about the gulf, and we have prepared ourselves for what might come of their expansion.
- 3) Yea, we have built up mounds and works to protect our cities and we have also built up and trained armies of men to defend them. And we have brought in and centralized our population, that small villages and settlements in the risky places might not be suddenly attacked and overwhelmed before aid might come to them.
- 4) And behold, all this we have done with an eye single to defending our way of life. Yea, we have done it all in order that the laws and ways and customs that have established such peace in all the land for so many generations might be preserved. And this, we thought was all to our good and we set to it with great industry and vigor.
- 5) But now I fear that all this preparation may become the seeds of the downfall and destruction of all that we hoped to defend. Yea, all our industry and diligent preparation may well provide the inroad by which the enemies of our people shall get passage into the very heart of our community.
- 6) For behold, there never was a force at arms that provided for its own upkeep. Nay, never was there an army that labored in the field or in the shop, but they all consume the provender of others. And also, what army was ever kept in order without that rulers were placed over them?

- 7) Yea, we have our captains of tens and our captains of hundreds, and even our captain over all the armies. And they are distinguished from the rank and file by those devices so common to military organization. Yea, I do not think there are any differences in such things from one age of the world to another, but they are all similar. And the captains do issue their commands to be obeyed by all over whom they have dominion and the men do esteem them because of the devices they wear. Therefore are they set apart and above their fellow men.
- 8) And behold, any great body of men, and they are mostly young men with little experience, that must be kept in reasonable order, must also adopt a set of rules and regulations suited to the work for which the men are gathered. And what is this work? It is a work of death. Wherefore, to regulate a work of death requires a set of laws which by their very nature must be in conflict with those by which the cities do govern themselves.
- 9) Wherefore, we must train our young men to respect the status of their superiors, and indeed, to esteem them as superior to themselves, a thing foreign to their upbringing.
- 10) And we must train them to restrain those feelings which do tend to cause a man to avoid to do violence upon another. Else, how could we ask them to march out and perform the work of death upon their enemy? Nay, they must be able to raise the sword up and bring it down upon the enemy of the people, and they must not shrink from it. Can such a teaching ever be removed from the heart and from the mind? I know not.
- 11) And when the armies are quartered in the cities, which must be necessary from time to time, they are governed by different laws and regulations than are the rest of the people. And, if an offense is committed, the Councils have no sway over them.
- 12) And behold, in order to maintain such a force at arms, much more provisions must be kept in the storehouses for their upkeep, because they labor not for their own needs. Wherefore, the number of people providing the production is greatly reduced. Yea, fewer people must provide all the labor of more of the population, and this begets strife. Yea, so much so that some of our cities have declared that they will provide for their own defense and have ceased to send provision to the armies.
- 13) Behold, to live in fear of war is an evil, powerful to the overcoming of the peace, and I lament the day that I stood in the Great Council and suggested such measures.
- 14) Now let this be instructive to all who might read this record. In my youth I counseled the Saints of the latter days to live humbly amidst the strife of their times and to make of themselves friends of the Mammon of Unrighteousness. I counseled them against pride and against the judgment of their neighbors, that they be not esteemed by them to be an enemy.
- 15) But look at what we have done in the time of my stewardship. The people of the gulf region esteem the Nemenhah to be their enemy, though we have never had occasion to go up to war or contention against each other. Nevertheless, they observe our fear and our preparations and consider us enemies because of them.
- 16) Behold, there is not one city in that region that is not in commotion. They all battle against each other and they all belong to their own city alone. Yea, there is not one thread of unity among them. But, we have maintained our unity and our solidarity in defense of our way of life.
- 17) Yet, in this unity there is strife and the beginnings of divisions, and is this not the very rumor which caused us to industriously provide for our defense? Now our neighbors, who are weak and defenseless, do fear us exceedingly, and with good reason. For, some of our mighty men do esteem them unstable and a danger to our security, and they do desire leave to go down unto them and demand that they join our people and take upon them our ways.
- 18) Wherefore, we are on the brink of war because we spent so much of our strength attempting to prevent it. We are at the edge of a precipice of destruction because we live in fear of the possibility and the risk of invasion.
- 19) Yea behold, I end my stewardship wishing that I had never been called. For I have left to my children a bitter legacy. Yea, I leave now to my children and my grandchildren the task of righting a great wrong that I helped to do, not unto a single man, for I have never raised my hand to do injury unto my neighbor,

- but unto all the Nemenhah. Yea, I and my companions thrust our people into a war in their hearts and this war threatens our ways much more than the Gadiantonhem of the Land Southward have done.
- 20) Behold, there is war in every quarter in the Land Southward, and we know of a great man who labors there to bring check upon the strife. Yea, we know of the man, for his father was among those we had sent to observe the doings of the Land Southward.
 - 21) And behold, his name is Mormon, and he is a descendent of that Nephi who ended his days in Mentinah before the coming of the Lord. And he is also a descendent of Hagoth and of Pa-Hememtem. Wherefore, he is well known among the Nemenhah.
 - 22) And Mormon took with him his son Mormon, even a boy of no more than eight years of age, and he traveled with him wherever he went in the Land Southward. But the rest of his family, he left in the city of Wit Chit Tim for their safety.
 - 23) And we know that this young son has grown into a great man, for the Nephites of the Land Southward chose him to be their captain and to lead their armies. And, from all reports of his family, he is a prophet and a seer. Nevertheless, he does not preach unto the people, for the Spirit constrains him.
 - 24) Wherefore, if the people of the Land Southward have become so wicked and corrupt that the Lord Himself does stop up the mouth of a prophet and seer, we fear the complete breakdown of all that is good and holy in that land. For the people, sensing in Mormon his greatness, do not feel the Spirit, and therefore, cannot know who it is that walks among them and leads them into battle. All their victories have been in vain, for their reward will be but a trifle and for but a moment.
 - 25) But now his son, whose name is Moroni, but our people call him Mor-Honayah, is gone also into the Land Southward to join his father in the fight. Wherefore, we fear greatly for both of them. And the war in the Land Southward is bitter, for it is fed by wickedness and witchcrafts and sorceries. And the Gadiantonhem rule in every city and misery abounds.
 - 26) But behold, the Nephites are no less wicked than their enemies and this is what gives me great pause and drives me to great reflection. For, if the Nephites, who were once called the People of Christ, are now just as wicked as their enemies, and their enemies are wicked indeed, how far are the Nemenhah from the same plight?
 - 27) Yea, I fear that we are about to duplicate the Nephites in every way and I know not if it may be prevented.
 - 28) Now behold, I go the way of all the world. But I would leave this testimony unto all who might take up this record and read it. Do so with wisdom and understanding. Do not take it up to use it as a tool against your neighbor. Do not take it up to be puffed up in the pride of your heart. For, you take it up only by the grace of God. Wherefore, think not yourself blessed or elect for any other reason than because of the wisdom and purposes of God.
 - 29) For the Nemenhah have lived in peace and prosperity, and this because we have always kept the covenants we make in the High Place. And because of this peace and prosperity, we have deemed ourselves worthy. Yea, we have called ourselves the People of the Lord in all our generations and in this I might venture we have been guilty of pride.
 - 30) And we have watched from a distance the wars and dissensions in the Land Southward, and also those of which we hear from travelers and visitors from other countries. And we have considered ourselves doubly blessed that we suffer not from such things. Even to a point of lamentable pride in ourselves.
 - 31) Yea, I did even puff myself up to preaching, even unto a people of the future whom I could but see in a cloud and not clearly. Of a surety, the Spirit did speak to me of the doings of the Saints of the last days, when this record will come up out of the dust. And I prophesied as I was directed. But behold, I did also judge them in my heart and give thanks that I lived in the days of my stewardship, and this I should not have done.
 - 32) Yea, I did puff myself up in pride that my people had avoided the pitfalls and the traps laid cunningly by the evil one to lead the people away from the Lord and His ways. But look upon my people now. As I reach the end of my days and of my stewardship, look upon the Nemenhah now. For, hardly can they avoid going down into destruction because of the path upon which I have placed them. Yea, look upon us and consider well all that you think within your heart concerning your neighbor.

- 33) God is good. Yea, the Lord is great and mighty. He shall lead the righteous in His holy paths. He is the Peacemaker and the Creator and His children may overcome all things by adhering strictly unto every word that proceeds out of His mouth. Yea, I rejoice in my God, for He has always been the guardian of all that is good and shall safeguard His people.
- 34) But, thinking that I was wise, I have led my people into a trap. Yea, look upon me and consider the outcome. For, rather than discern the path that they ought to take for themselves, by and through the Holy Ghost, they have followed the counsel of wise men. Yea, they trusted in the strength of my arm and not upon the will and wonders of their God.
- 35) Rely not upon the arm of the flesh. Now, I know that all of my people have read and heard this saying many times. But I believe that they considered it to mean that they ought not to rely upon their own strength and understanding, and this is right. But, if their understanding comes from the Holy Ghost and their strength from the Lord, behold, this can be relied upon.
- 36) But take not for granted that the Lord does guide all your paths without that you specifically ask it of Him. Behold, this is folly. It is not expedient that you ought to be commanded in all things, this is sloth. But it is expedient that you cry unto the Lord with regard to all things, and there is a great difference here. Can you discern it?
- 37) For I, being called upon by the Spirit to witness visions of the future and to make prophecy of what I saw there, behold I did think myself a great prophet, like unto Shi-Muel. And I did think that all my thoughts and all my inclinations did come from Christ, and that I need not consult the Holy Ghost in all things. Behold, this was my great error. For, when I ceased to cry unto the Lord in all things, through the power of the Holy Ghost, He did cease to strive with me upon the Way. To be sure, my intention was good and so I was not prevented from walking upon the Way as my fathers before me. But, I was no longer instructed as I had previously been, and I was not visited by the Lord again.
- 38) Think not that because you walk upon the Way and have concourse with Angels that you are perfect and have your calling and election sealed already. There is yet much more to do and the Way is not yet the Hereafter. Nay, puff not yourself because you are given to receive visions. Be not puffed up in pride because you may walk upon the Way and take up books in strange tongues to read them with understanding.
- 39) Verily, these are great gifts and shall all be beneficial to your progress toward perfection. But, I had all such things as well. Yea, and even I walked and conversed with the Lord. Yet I did puff myself up and lead my people into what does seem to appear to me even their certain destruction. And behold, my people did follow the Great High Priest in Mentinah as if he were God Himself, believing that I could not lead them off His path. Yea, they were all of the belief that God would smite me ere I could ever lead them astray. And smite me He has, with the certain knowledge that, if my people continue to follow my counsels, they shall all be destroyed.
- 40) Wherefore, I do leave my stewardship with this counsel: Lean upon God. Importune Him in all things. Cry unto Him even when He has given you visions! Cry unto Him even when He has blessed you with the Gifts of the Spirit! Cry unto Him even when He has walked with you and talked with you! Do not tempt the Lord your God in any thing, but cry unto Him unceasingly.
- 41) This is not to say that I judge my God, for He is judge of quick and dead. But, He will try you and test you. Yea, He will give you every opportunity to follow His counsel. And, when He sees that you do incline yourself toward pride and do puff yourself up in any thing, the occasion will suit Him to bend it toward your instruction.
- 42) Behold, I have given my last counsel unto all they who at once insisted that I be high priest unto them. Yea, and that is that they ought to disband the army and tear down what they can of their earthworks. I have counseled them that they should send the people back into their villages and their settlements and that great populations of people be not gathered into one city or another, for the land cannot bear it and we are but stewards of the land.
- 43) Yea, I have seen in vision that the wars that kindle the Land Southward until all cities are aflame with it, shall move as if one great beast even into the Land Northward. And I have warned the people that they must move speedily before it and out of its way.

- 44) For the combatants are bent on nothing more than to destroy each other. And when they are all destroyed, the victor shall have gone so long from the shedding of blood to the shedding of blood that they shall know no other way of life. Wherefore, if they have no enemy, they shall speedily turn in upon themselves and one generation shall not pass before they too are all but destroyed out of the land.
- 45) Wherefore, I have warned all the Nemenhah, especially those out against the East Sea, that they ought to observe the work of death closely and always be far enough away that they might not be discovered by the combatants or by the victors. And, if they do this, they shall be preserved.
- 46) Yea, and the victors will search diligently in all the land for the Nephites who might have escaped, to destroy them. But are we Nephites? Nay, we are Nemenhah and they shall find before them many ruined and deserted villages. Shall they not believe that all the Nephites are destroyed? And when this quest is used up, they shall return again to their own Bands and find a land scourged by war. Behold, their suffering shall be great and for all their want they shall cast about for the enemy that has caused it, and find only themselves. Verily, they shall turn upon their own kind to destroy themselves, also.
- 47) Now behold, I go out of my stewardship and I give it up. If it so be that the Lord does prolong my life, and this seems unlikely, I shall devote the rest of it to preaching among the Nemenhah. Perchance I might undo some of the great evil that I have done in the days of my stewardship.
- 48) Behold, I make an end of my writing.

The Record of Mor-Honayah

The Son of Mormon

Mor-Honayah paid tribute to Heinmet for his great efforts in seeking to preserve the Nemenhah nation from the threat of the encroaching wars of the Land Southward. Mor-Honayah described his life. He became the high priest of Mentinah and later of Elak Kowat. He wrote about the priesthood, about the present day, about the Way, about taking care of the Earth, etc.

Chapter One

- 1) I am Mor-Honayah, the same that was called by the Nephites, Moroni. My father was that same Mormon who served as captain of the armies of the Nephites, as were, and I too did serve as their captain for but a brief time. And the account of my service unto the Nephites and the terrible end to which they eventually fell I have written in another book and I have hid it up within the earth even as I was commanded to do.
- 2) And I have taken up my abode among the Nemenhah, for I am descended from Nephi and also from Hagoth. Wherefore, I have returned again unto my own people.
- 3) And I write in this book concerning all my doings among the people of the Land Northward. I especially wish to give account of Heinmet, who was high priest of Mentinah before I returned. Yea, I wish to give tribute to him.
- 4) Heinmet was the son of Pa Natan and Ishimhah and just as his mother did learn and become great listening at the feet of the high priests of Mentinah, so then also did her son. Yea, Heinmet was a man great in wisdom and in zeal for the ways of the Lord, even from his youth. And behold, the Lord was with him and He did walk with Heinmet upon the Way.
- 5) And Heinmet gained favor with the Lord and also with the people of Mentinah, insomuch that the Council made him high priest of the city. And he did fill the seat with justice and equity. Yea, I must say that, by all accounts, he administered his calling in perfection.
- 6) Now, there came in upon the Nemenhah in all regions of the Land Northward a great fear and dread that the same that was transpiring in the Land Southward might also begin to take place in the lands of the Nemenhah. And none saw this more clearly than Heinmet. Wherefore, he did call a Great Council of the Peli of the thirteen principle cities and they met in the city of Wit Chit Tim.
- 7) And this city was on the southern-most border of the lands of the Nemenhah, for they had long abandoned the region round about the great gulf in the south unto the people of the Land Southward who had colonized and built settlements there. But Wit Chit Tim was in the plains along the northern borders of the gulf region. And it was this city in which my family resided.

- 8) In this Great Council, Heinmet gave counsel to all the Peli of the principle cities that they should make preparation for war, which was surely to come out of the Land Southward. It was his opinion that every city ought to build earthworks such as those built by that Moroni of old who protected the Nephites from the Lamanites. Wherefore, it was decided by the Council that each of the principle cities would take counsel among themselves and determine the best defenses that could be devised for their situation.
- 9) And the city of Wit Chit Tim cast up earth in a great ring around the city. And without this ring, they caused timber battlements to be built. Within the ring of earth, they caused pits and moats to be dug. And within this they caused more timber battlements to be built. And to enter into the city, one had to pass through a narrow gate in the outer battlement and turn and proceed a great distance to reach the gate in the earthen ring. Having passed the second gate, to continue into the city, one was then required to proceed carefully around the pits and over the moats. Then, when all the pits and moats were passed, one entered the city through a gate in the inner battlement. And this was devised so that any enemy would be forced to expose themselves to battle on all sides in order to take the city.
- 10) Now, to build such a defense required that the Nemenhah gather from all the region round about in order to provide the labor necessary. And the people left their villages and their settlements from the region round about Wit Chit Tim and they lived in one great settlement outside the city.
- 11) And this is part of the great evil which Heinmet lay upon himself, that the people were constrained to leave their farms and their homes in order to come in great numbers to build up the strong places. For, it had always been the custom among the Nemenhah to allow no city to grow larger in population than between one or two hundred families.
- 12) Yea, even the great cities of Mentinah and Corianton had no greater population, for, it was believed that the land could not bear any more and that the people only cooperated well in such numbers. Wherefore, whenever populations of a certain city grew to above that which was considered good stewardship of the land, a new settlement was begun a goodly distance from the city. And this was the manner in which the Nemenhah filled the whole land with people, but still did not overtax the land upon which their people relied.
- 13) But behold, because of the threat and the fear of war, the Great Council of Wit Chit Tim encouraged the people to discard that which had served them for so many generations. Yea, they began to gather very large populations indeed, in order that they might speedily complete the work of defense.
- 14) And this is not all. The Council encouraged the building of a great army for the defense of the people in the southern borders of the land. And in order to provision it, the cities were asked to produce more and to send it to the army.
- 15) Now, the cities were built around a certain population and a certain need, and the inhabitants were accustomed to producing according to that need. And behold, the need was visible to all and required no accounting or verification. Wherefore, the people were content to have all things in common and to produce sufficient for their own need and a little extra for trade and to provide for the needs of their neighbors and any sojourners in the land.
- 16) But, when there came a need to provision thousands of men in the field, men who worked for the security of the nation but not for their own upkeep, the cities were required to increase their production to meet that need. Now, this was exceedingly difficult to do, for each city was built such and founded such that they need not produce above the land's ability to bear it. And this had always been a dictum of the people and a byword.
- 17) But when cities must increase their population in order to build defenses, they must support that added populace. This was impossible because of the manner in which the cities were organized and laid out. Wherefore, great tracts of land round about the cities had to be opened up for production and this was not possible in most cases.
- 18) The other cities of the Nemenhah were asked to produce more and to distribute less to its citizens, the surplus being made available to the great cities of defense and to support the workers in the defense projects. And this became a great drag on the other cities.
- 19) In addition to this, a population of men at arms was quickly built up which was vastly greater than the population of any of the cities of the Nemenhah. This constituted a great, moving city in and of itself.

- What is more, this moving city was a destroyer of land and a consumer of surplus, to the extent that to quarter the army in any one place became a great burden and a curse to any city.
- 20) This was entirely foreign to the customs of the people and many cities, though they did not actually rebel against the Great Council, they found it difficult to comply with its decisions. Because of this, there began to be some division in the land, for some cities were built in regions with greater capacity than others. These cities became more important to the work of defense than others and they began to exalt themselves above their neighbors.
 - 21) Wherefore, during this period it cannot be said that the Nemenhah had all things in common. And we cannot say that they were all of one heart and one mind, for differences and some strife did exist among them. And it is this to which Heinmet took responsibility later in his life and he upbraided himself.
 - 22) And we cannot sit in judgment of Heinmet and the other Peli who formed the Great Council. Was the threat not real? Was the war not at our doors? I say unto you, It was. I know this, for I did also lead the Nephites into battle, even down to their last destruction. I know that the war did come into the Land Northward just as Heinmet feared and prophesied. Behold, he laid down the seat of high priest before the battle spread up into the lands of the Nemenhah, but I prosecuted the war even unto the end. And I held my father as he died upon the field. And did that not take place well up into the Land Northward? I say unto you, It did.
 - 23) We must not judge Heinmet as he did judge himself. For, his vision was correct and his prophecy was fulfilled. But, the course that he and the Council decided upon was reactionary and did serve to undermine the foundation of all that was Nemenhah.
 - 24) But behold, Heinmet did give up the seat of high priest of Mentinah and, in the last few years of his life, he did travel from one Council to another recommending to them that they disband their armies and break down their battlements. And many of the cities that were farther to the North and the West did follow his instruction. And it was because of his instruction that the great army that the Nemenhah had built up and maintained for so many years was disbanded.
 - 25) And those men who had been trained in the work of war did train up others within their own communities against the need for any future muster. But behold, never again in my lifetime did the Nemenhah raise a great army.
 - 26) And Heinmet also taught the Councils that the people ought to watch carefully the progress of the war as it made its way into the Land Northward so that they might retreat before it.
 - 27) Now this was a good strategy. For the war did ravage the Land Southward and as the Nephites were driven by the Lamanites and the Gadiantonhem they did move out of the Land Southward up into the gulf region of the Land Northward. Yea, even as my father strove with the Nephites, they did move ever northward, even until the last battle, which was far to the north and along the eastern sea.
 - 28) But the Nemenhah watched from a distance and were able to move their people out of the way of the war and were not discovered by the combatants. Behold, it is a wonder to me that the Nemenhah were so proficient at removing their populations inland and away from the approaching armies. For, although my father and I knew of their cities and settlements that ought to have lain directly in our path, we did not encounter any people in our march. Behold, we did encounter earthen works and abandoned towns and settlements, but we did not see even one of the Nemenhah, and neither did our enemy.
 - 29) And this was because of the great counsel that Heinmet gave unto the people, that they should move themselves before the approaching hosts and not make themselves known unto them. Behold, they were not discovered and they remained free from the work of death into which we had thrust ourselves.
 - 30) Wherefore, judge now the wisdom and the foresight of Heinmet. For, I do believe that he upbraided himself well; for all that, he had nearly destroyed the Nemenhah way of life and even the foundations of Zion in the land. But I also believe that he did judge himself too much. For his counsels, after he had begun to work among all the Nemenhah, were good and did save the nation.
 - 31) Yea, it must be admitted that his policy of retreating before the approaching hosts of the Nephites and the Lamanites was very effective. For both armies were very much concerned with the day's fighting and not very much interested in the country round about. And almost they did believe that the land was empty of inhabitants. Wherefore, all the Nephites and the Lamanites did concern themselves only with that which

was necessary to maintain their great armies. And, since the few people they did happen to find in the land had nothing with which they esteemed of any value to the sustaining of their armies, they left them entirely to themselves.

- 32) This was a great blessing unto the Nemenhah because it afforded them more opportunity to remove themselves from before them, a thing that might have been made more difficult had the armies paid much attention to them.
- 33) And all the Nephites of the gulf region became caught up in the war. Yea, and they went into the armies: man, woman and child. And the women and children did follow the trains, serving the needs of the army, leaving their cities and their towns desolate.
- 34) And they took with them all their belongings. Yea, they carried with them in the trains all their precious things. Wherefore, these things were the prize of the Lamanites and the Gadiantonhem who led them. And they were also the prize of the wicked among the Nephites, for there were many Gadiantonhem among them also. And it is easy, then, to see how both armies, because of their lust for riches and for the shedding of blood, could so completely ignore the existence of even a greater host of people than they comprised. Yea, they could see only themselves and this was enough to satisfy all.
- 35) And the Nemenhah evacuated the settlements and cities before the armies of the Nephites and the Lamanites knew not of their existence. Wherefore, only those directly in the path of the war were discovered by either host, and these they found empty of spoil. But there was no time at all to ponder over the ghostly attitude of these cities, for they were ever pressed for the necessity of the war and they could not stay overlong in an unprofitable region.
- 36) And the hosts consumed all before them. And so great were the hosts that much country that might have been employed industriously and with providence was trampled into unserviceable mud.
- 37) Can you imagine the sight? Can you imagine millions of men with their women and children, and all their baggage, traveling through unknown territory? Can you imagine the desolation simply in the necessity of making their cook fires? Can you imagine the stench they left behind them from the waste of their bodies? Then, I would ask you, can you imagine the wasteland created by the great battles that took place and the necessity of burning the bodies of the fallen?
- 38) If you can, then you can imagine the effect that so great a war has upon any land. Such was the destruction in the gulf region and along the eastern sea as the Nephites battled to destroy themselves and all before them. Yea, if you can, then you can envision the fruits of the great preparations to which the Nephites went in order to defend themselves against their enemies. Their defense became their ruination and they went from the shedding of blood to the shedding of blood.
- 39) So shall be the effect of all great bodies of men and women who take the field together. And had the Nemenhah rallied to the cause of the Nephites or the Lamanites, for the Nemenhah might have claimed them both, they should have been caught up in a like destruction. Therefore, I exhort you once again: Let not any man judge the counsels and teachings of Heinmet, for they were just. And behold, before he died he did recuperate his honor by the great counsel wherewith he did save the Nemenhah.

Chapter Two

- 1) Behold, I have written an account of all my dealings with the Nephites and they are kept safe and sound in the library of Corianton in Cumorah. And I will not write them here, for this record is for another purpose and for another people. Wherefore, I have sealed up that other record in a sacred place for a good purpose in the Lord, and also being directed by Him. He has also shown me upon the Way that the same who receive my records of the Nephites and Lamanites shall also receive of other records, among which shall be these words that I leave for the remnant of my own seed and that the combination of all the records preserved and brought forth by the Lord shall be of great use to them who shall receive them in the last days.
- 2) This record I write in accordance with the will of the Nemenhah, among whom I do now live. And it is also for a good purpose in the Lord that I write on these plates the things that transpired after the great Nephite war, a war wherein a good people became filled with evil, even to their own destruction. For behold, there are no more Nephites in the land. Yea, they are all gone. And if any survived the horrible

work of death that swallowed up their people, they have become Nemenhah and are no more called Nephite or Jacobite, Josephite or Zoramite.

- 3) Now, when the last of the battles ended, and thus ended the Nephite race and nation, behold, the Lamanites did search diligently and with much energy in all the land for any Nephite who had survived. And, when they found any, they subjected them to horrible torture and caused that they should deny the Christ. And any who would not deny the Christ was put to death.
- 4) And behold, as they sought their enemies, they did often come upon settlements of the Nemenhah. But behold, these they esteemed to be of no interest or benefit to them because they represented themselves as nomadic wanderers in the wilderness. Wherefore, the Lamanites could ascertain no gain from them and left them to themselves.
- 5) And these wanderers never had any knowledge of Nephites, or of any other manner of Ites, being uncivilized wanderers. For they presented themselves as simpletons unto the Lamanites, and primitives. And behold, in this way they did camouflage themselves before the Lamanites, that they might not be recognized as the great nation that they were. But they did always move before the Lamanites and were never found in the same place twice.
- 6) And it was not long before the Lamanites were forced to give up the search for the escaped Nephites. For, they were concerned for their own nation and had already felt the need of provisioning their armies. And behold, this proved the undoing of the Lamanites, just as surely as it had almost undone the Nemenhah.
- 7) For they had become a ravenous people, going from plunder to plunder. And even before the war they were a wild people and did not much to maintain themselves except to hunt and to steal, and those who had maintained homes and fields had long since left them far away in the Land Southward. And this had been their way of life before the war, to take from the land what spoil they could. For they went from battle to battle and had no means of support but the land.
- 8) But when the war was completed and the enemy utterly destroyed, the Lamanite armies still lacked any support. They were quickly disbanded and the land was filled with roving bands and brigands. Behold, some of them gathered together for their own protection. But, the greater part of them continued with the war, fighting their own people and killing even their own brethren because of the great want of food.
- 9) And before three years had passed all organization had utterly collapsed and the more part of the Lamanites had returned into the Land Southward. Those that stayed behind formed small settlements and villages in a string of outposts along the shore of the sea from far in the north down even unto the gulf region. And they progressed not at all from that time but subsisted on what food and shelter the forests could provide. And behold, the Lamanites that stayed in the Land Northward after the great battle became exactly as they perceived the Nemenhah to be, for they moved about idly barely able to provide for more than themselves alone.
- 10) And the Nemenhah kept aloof from them, except to keep abreast of their movements. But they did not trade more than animal skins with them, that they might continue to support the belief that they were no different than themselves. Wherefore, they kept up a deception with the Lamanites and did not interact very much with them.
- 11) For behold, had they allowed the Lamanites knowledge of their cities farther inland and to the north, they would have sought to make war upon them, being attracted to their prosperity. Wherefore, they continued to deceive the Lamanites.
- 12) And behold, this deception was adequate to prevent the Lamanites from discovering them. And the villages and settlements of the Lamanites left in the land did very poorly and many failed. And this is because they knew not much about the land and the seasons of this new land. And they knew not how harsh the living was. For, they had come from a lush land that was full of provender. But the Land Northward required great effort during the growing months in order to survive the winter. And the Lamanites were unaccustomed to such labor. Wherefore, the more part of them died in the first winter and more died in the second. Behold, by the third winter, there were precious few remaining.
- 13) And those that remained were humbled by the land and they had ceased to strive one with another and to live by plunder, but had used the year to lay aside that which was needed for the winter. And they built

structures and shelters and ceased to run naked among the forests. And in all ways they began to behave more like men than beasts.

- 14) And unto those did the Nemenhah send emissaries to teach them. Yea, they did send first some here and some there to trade and converse. Then, when the character of the settlements that remained was ascertained, they did send teachers and healers to live with them. And behold, the Lamanites that remained in the Land Northward did begin to see wisdom and they did begin to change in their hearts and repent.
- 15) And this should come as no surprise. For, even unto the end of the Great War, the Lamanites were the more righteous than the Nephites. I do not mean for any to believe that they were less ferocious than the Nephites, but they were more easily taught and more easily humbled because of the exceedingly humble circumstances out of which many of them had come before the war.
- 16) And also I would have you recall that these were left in the land by the end of the third winter only because they had cast off the work of death and of wickedness to which the more part of the Lamanites had turned, that they might work to secure their own survival in the new land. Wherefore, they were ready to be taught.
- 17) And unto these did the Nemenhah venture and they were converted. And when they were converted, they did not advertise to the Lamanites of the Land Southward all their doings. For, the Lamanites who had returned unto the Land Southward returned unto their own places and each city ruled its own people. And behold, each city did battle with its neighbors. Wherefore, there was little trade and little concourse and the converted Lamanites saw greater necessity in maintaining good relations with their neighbors which they had so recently discovered were vastly greater and stronger than they.
- 18) And in the space of not many years the Lamanites who had stayed in the Land Northward had been converted, if not to the ways and customs, and indeed into the families of the Nemenhah, then at least into allies and good neighbors, no longer being filled with the hatred that motivated them to come into the land in pursuit of blood. And behold, there was no enemy in the land equally determined to shed their blood. Therefore, they were content to interact in a peaceful way with the Nemenhah, for they did not esteem them to be enemies of any kind.
- 19) But the Nemenhah did not renew the cities and settlements in the more southern portions of the land but preferred to encourage the Lamanites to settle there. For it was a land that the Nemenhah had never settled, for it had long been considered part of the lands of the Nephites. Wherefore, the Nemenhah preferred that the Lamanites, who had become friendly neighbors, occupy that portion of the land.
- 20) Now, this I believed was a mistake. For, I had more experience with the inhabitants of the Land Southward, be they Lamanite or Nephite, and I feared that because of their way of life and because of their history, the Lamanites would begin again to build and to gain substance. And with this substance they would begin to puff themselves again in pride and lose all the humility that the harshness of the climate in the Land Northward had taught them. Behold, it was my belief that this would bring again the Gadiantonhem into the land and that it would be a great source of strife and of misery to the Nemenhah who must come after us.
- 21) But the Nemenhah could not drive them out of the land without alerting their brethren in the Land Southward of their presence. And they could not support an army large enough to do it without destroying their own society. Therefore, it was deemed better that the Lamanites left in the land be influenced to settle the great empty spaces of the gulf where the climate was more to their liking. And the Nemenhah hoped that they might one day be convinced to become part of their people.
- 22) And I went with some few other of the Nemenhah who were of like mind as myself across the great plain and we took up our residence in the great city of Mentinah. And I am told that the settlements of the Lamanites were all but abandoned along the eastern sea, to the effect that, the Great War, whereby the Nephite race was extinguished, within a few short years became all but a memory to the people.

Chapter Three

- 1) Now, when I arrived at the city of Mentinah, the Council had not yet called anyone to take the place of Heinmet, whom they still considered high priest, though he had long been absent from the city.

- 2) And I took up a stewardship smelting ore and building implements and tools for use by the people. I used the skill that my father had taught me to smelt out various ores and to make durable metals. And, because I felt comfortable and at ease at the forge, the Nemenhah called me the Salamander, which is an implement used in the drawing of the heated metal out of the forge.
- 3) And the granddaughter of Pa Natan, even the niece of this same Heinmet of whom I have written, did please me very much. And we had known each other from our youths, but she had grown into a great woman and had not married.
- 4) Now, I had not married, for I knew not what end I might make. But when I took up my stewardship in Mentinah and I saw that the path before me was not one of war and continual hardship, I desired to marry and to live as other men do. And I seized upon Pa-Hinent, the daughter of Pa-Hanat and she consented to become my wife.
- 5) And we lived happily in Mentinah and had sons and daughters. And these are the names of our sons: Shi-Honayah, Moroni, Shinet and Pahoran. And these are the names of our daughters: Pa-Natanhah and Pa-Hanatim.
- 6) And we desired not to live within the city, for the number of families in the city had grown to very many during the stewardship of Heinmet, and such is the same in all the principle cities of the Nemenhah of the mountains. For, they had gathered in all the people round about to provide for their own defense and the population of the city was become very great. Yea, there were in excess of two thousand families crowded in the city and many of their houses were built upon piers that extended out upon the lake.
- 7) But behold, this is much smaller than it was before Heinmet began to return to the tradition of the fathers. For, before he went out to all the principle cities of the Nemenhah to preach a return to the policies of the past, there were more than twenty thousand families within the city precincts.
- 8) But I remembered that the Nemenhah did in times past restrict their cities to one or two hundred families and I did not want to raise my children in anything but a Nemenhah city. And we departed out of Mentinah with a few friends and we did build a tower upon a prominence along the mountains north of Mentinah and below it in the hollow we established a new settlement in the valley of Mentinah. And we called our settlement Elak-Kowat, which means to return again. And we numbered four families.
- 9) Nevertheless, the people of the city of Mentinah considered our settlement to be part of that principle city and the Council of Mentinah, having left the seat of the high priest vacant since Heinmet's departure, did call me to that position. Wherefore, I became the high priest of Mentinah.
- 10) And thirty-eight years have passed since the end of the great Nephite and Lamanite war, and since I delivered up the records of the Nephites to the library of Corianton, which is near even unto Cumorah. And I have traveled over all of the Land Northward searching out those Nephites who might have escaped the war and have found only a few. And when I found any of them in the waste places or residing in any of the cities or settlements of the Nemenhah, I did exhort them to remove themselves and their families even unto Elak-Kowat. For, I feared that they might infect the Nemenhah with that spirit which did drive them unto their own utter destruction. And to assure that they turned not again unto that spirit, I did bring them in unto my own city in order that I might help them in their repentance.
- 11) For behold, the Nephites, as also the Lamanites, had lost their minds in the war. And they had no more the promptings of the Holy Ghost, nor any good gift, but went from the shedding of blood to the shedding of blood. Yea, revenge and the work of death were their only concentration and they were blind to all else. And does a man lose such a spirit when the war is over? I say unto you, It lingers long in the hearts of men. Wherefore behold, I wanted a generation to pass away without that this spirit might take root anywhere among the Nemenhah.
- 12) For it is very true that the thoughts that occupy the mind, and the words with which a man speaks continually to himself, do cause the very same to take place in actual reality. And this is according to the teachings of Timothy. Yea, doubt it not, for Timothy taught that faith moves upon matter, and that matter moves upon other matter, and so forth. And as this movement makes its course outward, behold, it is also at the same moment returning again unto its source. Wherefore, if the source is a mind and a heart so filled with hate that the man is capable of going from the shedding of blood to the shedding of blood, then that faith returns again unto him magnified. And behold, I say unto you, There is no more any place for

the works of charity and kindness. For the despair builds upon the despair and is sent out again, only to be magnified again and again.

- 13) It is easy for us to contemplate the workings of faith when they have to do with great miracles. But, there is an opposition in the creation and none can retreat from it or avoid it in any way. Truly, that thought or desire that does rise up in the heart of man is magnified, and if he acts upon that desire, it also is magnified. And, if the thing is evil and he repents not of it, the thing is magnified in him, for the world is one eternal round. Of a surety, when that evil returns unto him, for what man can avoid his actions returning, shall it not encounter faith? I say unto you, It shall, though it be bent toward the doing of evil. And, finding in the heart of the man that which is required by the universal law, that evil found there shall be the very matter utilized to fill the void left by the first outcry. Wherefore, great becomes the evil in the hearts of men, lest they repent speedily.
- 14) And if they repent, it is by this same law that the evil is diminished, or even extinguished in him. For returning unto its origin, the cause encounters faith of a different kind and this is utilized to fill the void. And, if the penitence is great enough, even the evil might be extinguished.
- 15) And behold, if this is the way of men, can you see that it is also the way of a nation? Can you see that, if men repent not, the nation does fall into greater and greater wickedness? Believe my words, for I saw how that my father was constrained by the Holy Ghost to shut his mouth and cease to urge the Nephites unto repentance. And behold, there were no Gifts of the Spirit among them and the Holy Ghost had ceased striving with them. And even my father could not write the things which he saw, for he wished not to harrow up the hearts of men by a description of the wickedness of the Nephites. Yea, I may safely say, for I was there and remember, that the Lamanites pursued the Nephites into the Land Northward to destroy them only because of the horror that the Nephites had left behind them. Yea, the Lamanites feared the Nephites and their wickedness and would rather exterminate them than risk the infection of their own people.
- 16) Yea, I say unto you, The Lamanites began more righteous than the Nephites in the Great War that overcame and destroyed their enemy. But, the Law of Restoration works upon all things at once. Look and see how the Lamanites, being more righteous than the Nephites, if only in degrees, became just as wicked because of the war. Yea, observe that when the Nephite armies were all destroyed, and the more part of the survivors put to death, did the Lamanites return to their peaceful lives in the Land Southward? Yea, they did return again down to their homes, but not to peaceful lives. They turned again upon their own people ere they left and, after that the survivors returned again into the Land Southward, they so infected the people with their wickedness that there has been a continual state of war there to this day.
- 17) And there is no law in the land, for every city does rule its people according to its own policies without respect of that of their neighbors. And they do trade one day with their neighbors and the next seek to take from them their goods. Yea, and yet another day, they seek to take away their lives and carry away the inhabitants of the city as slaves.
- 18) Behold, we have no fear that the Lamanites might come up into the Land Northward again to assail the Nemenhah in our day. What we fear is that their wickedness might find place in the hearts of the Nemenhah and infect the people with the spirit of the Gadiantonhem. It is this against which we watch and labor. For we know that, although we live differently than they, we are but men and are subject unto the same weakness of mind and of spirit.

Chapter Four

- 1) Behold, in the fortieth year since the destruction of the Nephites, as I was reading in the archives of Mentinah, I found in them a short history of the doings of the Jaredites. Yea, and I found it to be an abridgement of the greater records and of great use unto the convincing of the Nemenhah to diligence in keeping the laws and statutes of God and to the holding of the course which He has set for us. And also, because the record speaks of the utter destruction of an entire people, I have caused excerpts of it to be impressed upon cylinders, in order that small books might be made after the fashion of those that were one time carried by the Nemenhah who journeyed afar off and could not come often to read in the libraries. Now, these cylinders may be infused with ink and rolled upon kirlis or parchments and the impressions

left are as if they had been written upon plates, except that the leaves of the books are not at all durable and cannot be preserved.

- 2) And this was of great usefulness unto the Nemenhah, but even more so for those few Nephites who had fled from the awful work of destruction and who have taken up their residence in Elak-Kowat. For, they set aside the things that filled their hearts during the war and it must be understood that they do not wish ever to return to them, even in their private contemplation. But behold, these little books contain the record of other people and they find it more easy to contemplate the acts of the Jaredites and be reminded, than to remember their own acts.
- 3) Yea, so useful was this little book unto the repentance of those Nephites who had come into the Nemenhah after the war, that I deemed it important that they should be added unto the plates that I had left behind in the archive at Cumorah. Wherefore, I did take the record back to Cumorah and I opened the record I had added to that great library and added thereto the abridgement of the record of the Jaredites, even that which we do attribute to Ether.
- 4) For my father had made the plates with sufficient space to write a greater record, for who could have known that the Nephites would utterly destroy themselves? Yea, he did add plates unto the record in order that there might be space enough to write a continuing history. And even I did add plates when I had the charge of them. Behold, this has always been the custom of they who had the charge of the records of the Nephites. And even they who had this charge, and were not righteous, still they made more plates and added them to the original.
- 5) Wherefore, when my father took up the plates, he found them to be very many and he made new plates whereon he might make an abridgement of the entire record. And when he made new plates, he continued the custom passed down from our fathers, but his abridgement did not fill the plates that he had made. And I also followed in this custom, for, we did not stay in one place but were driven by the war into parts unknown and often enough into places where we knew of no ore to molten. Wherefore, it was a good custom to carry empty plates with us.
- 6) But, again I say, my father thought to write a greater history than that which the Nephites left us. And, when the Lord showed him what would be the end of the Nephites, he had already made the plates. And, though he feared that it might be possible, he never quite believed that the fair race of the Nephites would sink into utter collapse and ruin. Wherefore, he filled only a portion of the plates which he had made. And, not having any clear notion of what my own future might bring while I too labored among the Nephites, I too made new plates when the occasion allowed.
- 7) And now, for most of my lifetime the records of the Nephites have slept within the library of Corianton in Cumorah, and I traveled to the place where the records are kept and opened again the box in which I had placed the plates, the sword of Laban and the Urim and Thummim with its breastplate, and I took out the plates and wrote upon them the abridgement that Ether had made of the history of his people.
- 8) And when I read again the last things that I had written in the record my heart swelled within me even so much that I thought it would break. And I was harrowed up again by the memories of the acts and horrible atrocities of the war and of both parties in it.
- 9) And I deemed it needful and full of necessity that I add a little more unto my own record there and the Spirit did manifest also that I should do it. And I went upon the Way and saw the little flock of Gentiles which the Lord would bring into this land in the last days. And I inquired unto the Lord what things I should add unto my record, for the Spirit did manifest to me that my record would come up out of the earth unto the remnant of the children of Lehi left in the land through this little flock. And they would become a little nation among nations and begin to do a great work whereby the record of the Nephites would be spread upon all the face of the earth.
- 10) And the Spirit moved upon me and showed me what I ought to add unto my own record to their benefit. And, after I had completed the work, I did seal the remaining plates up with a band, for the Nephites are no more. But now the Spirit does whisper unto me that the sealed portion may again be made useful unto the remnant and that they may be filled up in the end by such as the Lord calls again to record the doings of His people.

- 11) And it was four hundred sixty and two years from the coming of the Lord unto the Nephites, and unto the Nemenhah, that I did these things and I am satisfied that a great good shall come of the things that are recorded in my father's book. For, I have seen the days in which they shall come forth, that the Gentiles shall rule the whole earth and shall control the hearts of the more part of the inhabitants of it. And they shall drive the people even from the shedding of blood unto the shedding of blood, just as the Nephites and the Jaredites. Wherefore, it may be that these records may be at least as useful unto the survivors of that time as they have been unto the Nephite survivors of my own city.
- 12) For if in the last days there may remain any who will give up this wickedness and repent and turn away from it altogether, that even the possibility might again exist that a generation might be brought up without the memory of the fallen, then shall Zion be established again. Yea, if it so be that the Lord shall bring again Zion, it shall be among a people that have cast aside the things of the world and its unrighteousness in preparation for a generation of peace.
- 13) And I have seen that the Lord shall work upon the hearts of men as He sees fit. And the Holy Ghost does continually strive with all men and women who have the capacity to set aside the world and its wickedness. And I have seen that the Lord will use the Gentiles to do a great work and a great preparation. But they shall not bring again Zion. Nevertheless, they shall prepare the way before those that shall.
- 14) Yea, even as John the Baptist could not make the atoning sacrifice, yet could he prepare the way for One who could. Yea, he did cry repentance in a wilderness of wickedness and a way was prepared for certain good souls to receive their Creator. And even in the midst of awful wickedness, He did comfort them and they were greatly enlightened and magnified.
- 15) I have walked upon the Way and seen the day of wickedness. And you may believe me that the day which I have seen surpasses all the wickedness of all the ages. But behold, I have seen that the record which I did seal up in a box and place in the library of Corianton, even in Cumorah, shall be chosen of the Lord and delivered up unto a prophet in the last days. And, though that prophet shall not be found perfect in all things, yet shall the book that shall come to light through him be unto the Gentiles a guide and an anchor. And through it a generation shall be prepared to come again out of Babylon and to establish Zion again in this blessed land.
- 16) And I have also seen that the Gentiles shall spread themselves upon all the face of the earth and their blood shall mingle with all the races of the earth. And when this does take place among the remnants of the house of Lehi, there shall rise out of this mingling a Remnant of the House of Israel. And I have seen that this little flock shall establish again a Heaven on Earth, even Zion in the midst of madness.
- 17) Yea behold, it shall come to pass in the last days that the spirit of their dead fathers shall rise up again and speak to the matter of their bodies as a familiar spirit which does speak to them out of the dust. And some of them shall turn unto this curious prompting and they shall break with all that is deemed wisdom. And they shall go again into the wilderness, for though the earth be covered with people, so it shall be deemed. And they shall cast off the shackles of their captivity and, putting upon them a beautiful garment and adorning themselves for the wedding feast, they shall fill their lamps and wait upon the Lord. And He shall know them and welcome them in.
- 18) And behold, those Gentiles who shall also go with them out of Babylon and shed the sins of the world, for they shall have taken them up fully, they shall even be grafted into the House of Israel with them. Yea, that blood in them of Isaac and of Jacob shall rise up again within them and they shall be remembered of their fathers. And they shall walk again in Zion and shall be numbered among the people.
- 19) But the Gentiles who shall not be moved will continue in their wickedness even as the Nephites who could not be moved and the Jaredites who could not be moved. And it shall come to pass that they shall meet the same end. Yea, their ways shall utterly collapse and they shall wander to and fro in search of someone who might lead them again to their former greatness. But there shall be none such to be found, for they shall have lost the capacity to be moved upon by the Holy Ghost.
- 20) Recall now the words of the Book of the High Place, that the Holy Ghost does not move upon the beasts or the trees, for they have no need of such movement. Behold, they fulfill the measure of their creation. But unto man it is given to move upwards. Therefore, if he retain the capacity, the Holy Ghost can move

- upon him. But, when man has given up that capacity and becomes as the beasts of the field, behold, the Holy Ghost shall not move upon him anymore, lest he repent.
- 21) It shall come to pass that the more part of the Gentiles shall sink into this awful state. I have seen their day and I have witnessed their doing. Their history shall be one of blood and horror and, though their fathers all be the same, they shall divide themselves against each other and the slaughter shall be as never before in the history of the children of Adam. And the more part of the inhabitants of the earth shall be caught up in this wickedness and it shall be as though an enemy has despoiled the House of God and left it a wilderness.
 - 22) But, out of the Gentiles shall come a little flock that shall cry in this wilderness as John did. And they shall be esteemed strange among their neighbors, even as John was called a wild man. And they shall be moved upon because of that within them that shall speak as if out of their own dust. Yea, a familiar spirit shall rise up in them such that they shall be moved upon to make an experiment upon the words of the Lord. And they shall be led to the library of Corianton, even unto Cumorah, and one chosen from among them shall take up the record which I have sealed in a stone. And a little flock shall gather and they shall cry out in the wilderness and prepare the way for the establishing of Zion.
 - 23) And they shall carry a principle into the wilderness and a generation shall attempt to live this principle. Yea, and a generation shall learn somewhat of Zion and they shall experiment with it. But they shall not succeed except in planting the seed.
 - 24) And it shall come to pass that this seed shall take root in the hearts of but a few of the Gentiles and it shall be safeguarded there for a season to come.
 - 25) But all the rest shall be caught up in the things of the world and shall suffer. Yea, for they shall attempt to mingle the things of the world with the things of God and this mingling shall befoul all that they touch. And, ere the coming of the Lord, the getting of gain shall have become a law unto them to the extent that precious few shall be rescued. But they that are rescued, because of the memory of the fathers which shall rise up within them, shall be numbered among the Remnant of the House of Israel which shall be left in the land.
 - 26) And behold, I say unto you, Without this little seed, which shall be planted into the hearts of a little flock among the Gentiles, the Remnant could have no remembrance of the ways of Zion. For, they shall have been driven and trampled and made a hiss and a byword. And it shall come to pass that they shall be caught up also in the drive to become elevated in the eyes of men. And they shall have taken up the ways and customs of their captors.
 - 27) And it shall be because of the record which shall be delivered to them finally in the end that they shall look again within and find there the blood of their fathers crying in the wilderness. And they shall turn again unto the principles which governed the Nemenhah in the time of their prosperity, as also the Nephites before their destruction and the Lamanites in the times after the coming of the Lord unto them. And they shall little by little, one person here and one person there, one family here and one family there, come out of Babylon and establish Zion once again in this blessed land.
 - 28) And, because that their blood shall have been mingled with the blood of the Gentiles, this effect shall spread somewhat out into the Gentiles to the extent that some few of them shall join with them and assist them. Behold, these shall be grafted in and it shall be unto them as if they had been born among the Remnant of the House of Israel left in the land. Yea, they shall be adopted in and, though the more part of them be Gentile, behold, the Remnant blood shall rise up and take the hold of the body until they are Israelite every bit.
 - 29) And when this does come to pass, they shall no more call themselves by the nation out of which their fathers arose. Rather, they shall call themselves by the Name of the Lord their Creator. For they shall have been created anew and peace shall have been written in their souls. Wherefore, they shall call their Lord the Peacemaker and they shall call themselves His disciples.
 - 30) And it shall come to pass that it shall be as in days of old. And, at least among the Remnant, there shall be no manner of Ites, and they shall have all things once again in common. For, among them shall all the nations of the earth be blended. Yea, among them shall be found all the blood of the creation and they shall be one people, Zion.

- 31) It was for this cause that I did add somewhat unto my writings in that book which contains the abridgement of the writings and records of the Nephites. Yea, it is because the Lord showed unto me that a great work shall be commenced among the descendents of Lehi through the Gentiles that the Lord shall bring into this land in latter days, that I did return again unto the hill wherein I did hide up the record of the Nephites and add some few things that I deemed important unto their success.
- 32) For, when the Great War had ended and the Nephites had utterly destroyed themselves, I had thought never to write again. And I did believe in my heart that the Lamanites would never cease the work of destruction until all who were not like unto them were destroyed from off the face of the earth. And I believed that they would take the war even unto the Nemenhah until they too were no more.
- 33) But I was wrong in this belief and, as I have already written, we see that the Lamanites did not stay long in the land of their conquest and, after the Nephites were utterly destroyed and their light extinguished, the Lamanites returned again into their own lands, and only a very few desired to remain in the land. And behold, most of those that did remain, having in just two years lost the desire for blood, became almost to a man, Nemenhah.
- 34) But the Nemenhah continued no longer in their preparations for war, after that Heinmet went again into all the cities and instructed them all to break down their preparations for war and to dismantle their armies. And when this was done, the war was not brought unto the Nemenhah and the Lamanites departed back down into the Land Southward.
- 35) And, as a man of war, this was a curious thing to me. For I, even as my father before me, was raised up unto the Nephite people as a captain and a leader of their armies. Wherefore, I was trained in all the matters of war and the prosecution of it was part of my stewardship even from my youth. And it was a wonder to me that the Lamanites did not continue to prosecute the war upon the Nemenhah.
- 36) Behold the work of faith! When the Nemenhah had yielded up their fear of war and returned once again to lives of peace and of faith, the war was taken away out of the land. Now, I do not say that it was done immediately. For, the Lamanites did regress into war amongst themselves almost immediately upon having destroyed the Nephites. But I say that the war was not brought unto the Nemenhah and the Lamanites returned unto the Land Southward and there the more part of their wars amongst themselves did take place.
- 37) And this is the thing that remains curious to me and is a wonder to me. And behold, it will always be a thing of faith unto me and a reminder of the great power of faith unto the salvation of peoples and of nations. And it shall always remind me also of the great love of God for all those who would follow His path and remain in the way of righteousness.

Chapter Five

- 1) And the Nemenhah did remain in the ways of the Lord. Yea, they did not depart from them and, indeed they had never departed from them, except in the forty years of the stewardship of Heinmet. But behold, they had not actually left the path of righteousness during that time, only that they had not all things in common. In this they had left Zion and had returned unto the ways of the world. But they did no mean or low thing, nor caused that anyone should sin, but continued to follow the precepts of righteousness. Yea, they did justify themselves in building up their armies and their cities in preparation to defend themselves against the Lamanites and the Gadiantonhem. And in this was no sin. But they did not preserve Zion in their hearts as their fathers did before them.
- 2) And in this I see the seeds of a great wickedness. For, had they remained in it even after Heinmet had seen that he had led the people in the wrong path and made efforts to correct his error, behold, the Nemenhah would have been no more, just as the Nephites are no more. Yea, they should have all been destroyed from off the face of this land. For, their fear of war would have overcome them, even as that fear overcame the Nephites. And it was fear of destruction that brought upon the Nephites their own lust for the destruction of the Lamanites.
- 3) Behold and heed my words all you who would read these writings and ponder them in your hearts. You shall have prophets among you who will be of great use to you in deciding your paths. And when you have confirmed their words by the gift and power of the Holy Ghost, and that Holy Ghost has confirmed that the words they speak in prophecy unto you are indeed the word and will of God, and you take them

up and act upon them, see that you do not then turn from them. For if you do, the Lord shall turn from you.

- 4) And even if you do not turn altogether from the thing in which the Lord shall direct you, but only in some particular or another, repent quickly. For the Lord will hold you to your promises. And should you covenant with the Lord in a thing and then break from that stewardship, it would be better for you that you had died in that moment instead. For you shall surely suffer the curse that is upon this land and your suffering shall be great.
- 5) And if as a people the Lord does lead you and guide you and give unto you commandments, the fulfillment of them shall bring great blessings unto you as a nation. But if you turn from that guidance and make laws unto yourselves that are contrary to the commandments that the Lord shall have given you, woe unto you! For this is what the Nephites did and their collapse and destruction was complete.
- 6) Or do you suppose that the Lord will confirm you in your disobedience? He shall not! But you shall be under His condemnation as a whole people until the day in which He does lift the curse from off of this land. But behold, desire it not! For in the moment that He does lift the curse from off of this land, then shall the peculiar blessing upon this land also be removed. Behold, this blessing is great and is put upon this land in order that it might be a place wherein the Lord might nurture Zion in peace.
- 7) Now I say these things unto you, as a voice speaking unto you out of the past and out of the dust, because I have seen your day and your doing. You are as the Nephites in this respect, for the Lord has shown unto you His great power and also His great love. And He shall have given unto you commandments which you shall take up with a covenant. And you shall call yourselves a covenant people and blessed above all the people of the earth and elect.
- 8) But I have also seen that you shall reject the counsel of God in respect to that manner in which the People of God ought to live. And you shall altogether take back into your bosoms all the things of the world. And you shall desire again the esteem of the world over the love of God. And even you shall shrug and wink at the condemnation of God until it become a thing of naught in your minds and a thing to be discounted and ignored because of all the other things that you do for the Lord and His righteousness.
- 9) Yea, I have seen how great shall be the preaching of religion among you. But behold, you cannot preach the truth if you do not live it. Yea, your preaching will have a form of godliness, but it shall deny the power thereof.
- 10) And I have seen the Church, as you shall call it in your day, with its temples and synagogues that you shall build up unto the Lord. And I have seen your dedications and your oblations of money and costly things in these great buildings that you shall raise up unto Him. But can a temple built by your hands be the Lord's house, and can you expect the Lord to abide in it when you do not His commandments?
- 11) Behold, you may dedicate every rock on the face of the earth to the Lord, but if you dedicate not your own hearts it will avail you nothing. Yea, there shall be countless many who walk within the halls which you shall dedicate. But I say unto you, Only they who dedicate their hearts shall feel the presence of the Lord in such places.
- 12) Behold, all this did the Nemenhah in the days of Heinmet's stewardship. Or do you think that they did not dedicate their earthen works of defense unto the Lord? And did you think that the great army that they built up was comprised of unworthy and unrighteous men? Do not think it.
- 13) But in it the Nemenhah pleased not God in all that they did in preparing for the war that should soon come into the Land Northward. With all their prayers and all their dedications, they built up a great and mighty idol, a thing of power that took all their efforts and occupied all their thoughts. And is this not worship? Did they not create a great golden calf to worship? Behold, I have seen your day and your great golden calf!
- 14) Behold, the Nemenhah have rescued themselves. Yea, they have left the path they chose for themselves and have returned again unto the right ways of the Lord, and they are preserved from all that they feared. Could their earthen walls and works have saved them? The Nephites had greater and yet they were driven. Could the great army raised and supported by the Nemenhah have saved them? The Nephites had greater and yet they utterly destroyed themselves.

- 15) But when the Nemenhah tore down their towers and their battlements and abandoned those that could not be torn down and when they dismissed their men of war and their army and when they returned again unto that which the Lord had commanded them, they were preserved. Can you tear down your battlements? Can you return again unto that wherein the Lord did command you, but because of your fear of the world you left in the dust in the place of your birth?
- 16) Or what shall make you any different than the Nephites or the Nemenhah? Is it that you are so elect and so chosen that the Lord shall give you immunity to that accountability to which He has held all the rest of His children since the world was? Can you believe that the same that befell those who walked this land before shall not befall you also?
- 17) And what is it that shall have so qualified you? Are you more righteous than we? Do you greater acts of charity? Do you love the Lord more than we? Do you follow His commandments with greater purpose of heart? Are these the reasons that you shall escape the curse that has been placed upon this land and enjoy the blessing only?
- 18) Behold, I say unto you, Nay! I have seen your day, and even I have read the writings of your own people. I have heard the voice of God in the day that He shall condemn you as a nation if you do not repent. Behold, and this before one generation had even passed from the day in which He shall have shown Himself unto you.
- 19) The Nemenhah have enjoyed peace in this land for hundreds of years and that peace was unbroken until they departed from that which they had covenanted with the Lord. You shall have departed from your covenant even in the first generation and shall not have returned to it even until the day the Lord shall come again.
- 20) As a people also you shall not have had peace, nay, not even in one generation. You shall go from the shedding of blood to the shedding of blood until it shall become a way of life unto you. Yea, I have seen a day among your people and among your nation, in the day that the Lord shall bring this record into the light, when all your citizens shall celebrate your wars even when you shall have escaped destruction by them.
- 21) And I have seen you raise up your symbols and make oblations and praise yourselves because of your successes in war, and your heroes shall all be warriors. And I have even seen how you play at war and teach your children to exercise themselves in it so that when they are older they shall be the more easily trained to put aside all goodness. Yea, your warriors shall not be taught to pray for deliverance from battle, but they shall only pray for victory and praise themselves for their might.
- 22) And shall your leaders and your prophets stand upon the battlements and upon the walls decrying these things? Shall your great men warn against them? They shall not, but they shall comfort themselves and speak of the good purposes which the governors have for their wars and for their constant contention with the nations. And they stand up before the people and teach war. They shall extol the virtues of those few who are able to feel of the spirit even after they have engaged in the horrible work of destruction.
- 23) I do not say that such a thing is evil, for to feel the spirit at all must be a good thing. But is this enough? I say unto you, It is not. For so taught also my father, and so also did I in the midst of the Great War, and yet the Nephites were utterly destroyed.
- 24) And what is it that destroyed them? It is that they were engulfed in that awful darkness in which men and women must sink in order that they might lift up the sword in wrath to destroy another human being. And it is a peculiar teaching that takes a young and tender youth from his mother's bosom and from his father's knee and makes of him a monstrous thing. I know whereof I speak, for it was my business to do such things. And even I cannot escape the memory of it today – how that I took the young men among the Nephites and made them an army of warriors. This memory continues to harrow up my soul, and though I spend the rest of my life atoning for my part in the destruction of the Nephites, I think I shall still feel the anguish of it all the days of my life.
- 25) Wherefore I ask you, ought not every prophet spend a lifetime in decrying this awful wickedness? Should there ever be found a true prophet who can condone the work of destruction and remain a prophet? This, I think, is a thing impossible to ask.

- 26) I know that I shall be called a prophet in the latter days, but I say unto you, How could the Nephites see me as prophet and commander all at once? How could I speak words of peace in their ears and then lead them into the work of destruction? Nay, the commander in war is never a prophet unto his people, for, one cannot say in one breath, Love Thy Neighbor, and then put him to death by the sword.
- 27) Now, there have been great men and women whom the Lord has called out particularly to take the life of man. Nephi of old was one, as was also Hagmeni and his sons. Behold, for the sake of a nation, they did take life. But this is not the horrible work of destruction, even war. For war takes not only the life of the individual wicked man or woman, it robs a generation of peace. It does not simply root out a singular wickedness, but creates a general desire to do wickedness both night and day and out of necessity justifies itself.
- 28) And it is because of this that the Lord speaks peace unto the soul. He speaks peaceable things of love, gentleness and charity. He stirs no man up to open and wicked war. He justifies no man in it. Nay, this is not the way of the Lord. It was not the Lord who called the Nephites up unto battle against the Lamanites. Behold, my father knew and so did I, that had the Nephites left the field of battle, so too would the Lamanites. For the battle had become so sore that both armies would have left it many times and returned unto their own country.
- 29) But the Nephites would not. They burned in their hearts against the Lamanites. And so too did the Lamanites burn in their hearts against the Nephites to destroy them. In the beginning, they sought only to defend themselves against the Lamanites and the Gadiantonhem who led them. But they were very soon so carried away with the desire to avenge themselves upon their enemies that thoughts of defense no longer entered their minds. Or did you think that it was defense of their homes that drove them across the Land of Desolation in pursuit of the Lamanites? And was it in defense of the Nemenhah and their lands that caused them to prosecute the war into the Land Northward even thousands of miles from their own homes? I say unto you, Nay. It was their lust to destroy their enemy utterly that drove them, and in the end, brought upon their destruction completely.
- 30) Do you seek after peace? Do not think that I, who have seen your day and your doing, have not also seen those few who shall seek to come out of Babylon and touch not her uncleanness. Yea, I have seen even that little flock that shall bring again Zion in this land. But how shall they do it? What example shall they use? Shall it be the Gentiles and their ways? Or do you suppose that the Jews might have some counsel for them? Where shall they turn to learn what they must know in order to live in peace upon this land and enjoy the blessing of it instead of enduring the curse laid upon it?
- 31) Behold, shall they look up to their shepherds in that day - they who have all been warriors and who come of warrior stock and creed - they whose notions about freedom shall overturn their understanding of the commandments of God - they who shall justify even wars prosecuted in far away places whose people had not even seen their own fair homes or known their people? Shall they teach the laying down of the unclean thing? Shall they teach any man or woman anything about that Zion which must be built up in the heart before it may be established in the earth?
- 32) I say unto you, Nay. But, they shall surely look to their fathers to find an ensample to follow. Yea, their hearts shall indeed turn unto the fathers, and the hearts of the fathers shall turn again unto the children. And the whole earth shall not be wasted at the coming of the Creator. I say unto you, Men and women shall once again walk upon the Way, and because of this, the records of the fathers shall come again into the light and be had for an ensample unto them. Then shall they take of the things they read of the ways and customs and covenants of their fathers and, seeing distantly as if through a fog, they shall again begin to live in peace.
- 33) Yea, they shall have all things in common even in a time when all else is in turmoil. And when all other peoples are at conflict one with another, they shall have peace and shall sustain and support each other. They shall find ways to serve one another and assist each other in coming out of the world. And they shall spread their way of life to other people and assist them also. Great shall be the work of a tiny flock of the children of Lehi in the last days.
- 34) For behold, were it not so, the world would of a surety come to naught and shall have been wasted at the coming of the Lord. And how shall you feel, oh son of man, at the end of all things, to have as your report

to the Creator of Heaven and Earth that the world was not good enough for peace and the hearts of men were not pure enough for goodness? How shall you feel, you mothers, to have as your report unto the Creator of Heaven and Earth that the daughters of Eve could not find love enough in their hearts to preserve the Earth and they had not gratitude enough to give thanks for the good things of the Earth? And how shall the Earth respond when she must report to her Creator that all things are wasted and that it should have been better never to have been made at all?

- 35) I say unto you, All you who shall seek peace in the day of which I speak, beat your swords into plows and your spears into hooks. Put forth your hand to heal the Earth and take good care of her. Lay your hands upon no man or woman to do them injury, but lay your hand to the plow and the sickle to cultivate the good earth and to partake of her generous harvest.
- 36) Send not your sons to any war for any reason. Let not your leaders convince you that any cause for war is righteousness, unless the Lord does command it, but lay yourselves down before the blows of your enemies if need be. Yea, in fine, do all that you see that the Ammonites did. Make peace. Live with peace in your hearts. Love your fellowman and do not use him, but provide a surplus in all that you seek to do, that the beggar might not put up his petition in vain.
- 37) Yea, in fine, unless the Lord shall command it, make no war at all. Be no part of, but rather shun the work of destruction. For, I say unto you, Unless He does command it, He shall not justify it. And, if He justify it not, it is an abomination of desolation, even like as has been spoken of by the prophets.

Chapter Six

- 1) Now, I write these things unto you for what I deem to be a good purpose. For, I could have laid down my stylus and made no more mark upon plates of metal than those which I have already made and hidden up in the earth. Yea, I could have been done with all that the Lord had commanded me to write concerning my stewardship among the Nephites.
- 2) But behold, He has not seen fit to let me remain idle now that my days are lengthened, but He has wrought upon me powerfully by the Holy Ghost. And I deem it of some importance that I write these more personal words unto you who will surely read these things in the day that the Lord does bring them out of obscurity. For behold, as I have said before, I have seen your day. Yea, I have observed your doing. And it is a good purpose in the Lord that you should receive the writings of one who has spent the more part of his life in the midst of war and of bloodshed.
- 3) Yea, I do see your day, that in it there shall be wars and rumors of war. And your young men and even your young women shall for the sake of peace and safety run headlong into destruction. Yea, they shall cry Peace and Safety as they charge their perceived enemy with horrible death. And in this they shall but repeat that which they shall have heard spoken from the pulpit of the synagogues. Yea, at the feet of their prophets shall they hear the preaching of war and the justifying of death and destruction. And all the people shall pray for their deliverance and the death of all who might oppose them. And this unthinking prayer shall fall from the lips of even the shepherds, and this shall be their teaching.
- 4) Yea, they shall cry Peace and Safety, Peace and Safety, then speedily shall destruction come. For, their young men and even their women shall speed to the fore of the battle with these words on their lips. And destruction shall be all their desire and all their prayer.
- 5) And their fathers shall likewise pray for the destruction of all who might oppose them. And their mothers shall also pray for their deliverance and for the destruction of their adversaries in battle. Yea, and their tender brothers and sisters shall be taught also to pray for their success and that they might be preserved. But they shall not know that in this prayer they but beg their God to deliver the enemy up to destruction.
- 6) And their pastors and their teachers shall justify this prayer and this oblation unto death and darkness. And they shall stand them up on pulpits and on raised platforms and they shall preach all that is required to justify the death of men and of women, of boys and of girls, all for the sake of peace and of safety.
- 7) And they shall not see the folly in praying for the peace that is bought with blood and with terror. Yea, the whole earth shall stink with it, and the field shall be darkened with it. The song and voice of a generation shall be swallowed up in it and the sight of the seer shall be darkened by it. Yet, shall they pray for the success of their own in it. Yea, they shall pray to God in Heaven for the death of their enemy and shall call this a prayer for peace.

- 8) For behold, peace shall have but one significance to them, that all men shall see things their way. And for this shall they take up weapons of war and they shall destroy fathers and mothers, brothers and sisters and call themselves the very elect of God. And they shall surely justify themselves, for did they not hear even the same from the Lord's Anointed?
- 9) But I say unto you, All you who would take up Zion again and plant her in your hearts – if you would be the messengers of peace, do not deliver your message with the sword. If you would raise up an ensign of peace unto your adversary in the field, let it not be with the war cry that you deliver it. If you would be a light unto the world and put your lamp upon the bushel before the household, have a care that it not burn down the house and the city. Yea, let it not be in the name of the Lord that you strike off the head and part the body of he whom someone has called your enemy.
- 10) For none shall bring again Zion by the work of destruction, even war. Let none deceive you. There is no cause that shall justify the taking of the life of man or woman, save it be by the word and will of God alone. And you may believe it; He shall not use any lofty words to puff you up should it be His will that you take the life of any person.
- 11) Nay, you shall hear the command and the Holy Ghost shall confirm it, and that is all. Nay, do not expect men to stand and extol you or your calling. Do not expect prophets to cry over your worthiness. Do not even expect to feel justified in it yourself, nay, not in any way. And if it be so hard a thing to take the life of man when the Creator of Heaven and of Earth shall require it at your hands, do not allow mere men to puff you up in the work of destruction to but fulfill their earthly purposes.
- 12) For, show me the man who has received of Heaven the vision of eternity – yea, who has even the vision of all things before him - who does then cast all such knowledge aside that he might throw young men and women into battle for the sake of earthly things. Nay, you cannot. For, such a man cannot exist. But the God of Heaven and Earth does have all things before Him, yet He commands no man to battle except in preservation of His chosen people.
- 13) What then? Shall you call yourselves His chosen people? Do you live His commandments? Do you keep His law? Is it to preserve this that you cast your young men into battle in far away places among people who knew nothing of your way of life? Do you call yourselves the People of God and walk in His paths that you may so justify bringing unto them from so far away the work of death and destruction?
- 14) And because you claim to be the elect of God, do you suppose that He will justify you? Behold, the Lord is bound when we keep His commandments. Yea, He is bound by that same law wherewith He does command us. If we observe to do all that He does command us, there is no changeability in Him. But, if we turn from His ways and from His commandments, behold, He shall also turn away His face from us. We have no promise at all and may not expect anything from Him if we do not keep His commandments.
- 15) Now, did He command us to hate our enemy? Or did He warn us to render equity to them that despitefully use us? And if it so be that our neighbor becomes our enemy, did He admonish us to go to and dig a pit for him? Or did He teach that when the stranger comes into our midst that we should strip him and beat him and cast him out? And has He ever taught that we ought to carefully judge our neighbor and render unto him according to our own ways and our own customs?
- 16) Yet, these are the things that you shall do even unto all your neighbors, small or great. Yea, this is the vision of your day which the Spirit has shown me. Behold, I say unto you, There shall be some few who feel the promptings of the Spirit in the day in which these things shall be delivered up unto men to judge. And I speak unto you as if you were here even before me. If you be among they who shall think to bring again Zion in such a land and among such a people, let no man, be he prophet or king, convince you to go up to war. Do not think that you can speak peace with the sword. Do not think that you may take up the seed of Zion to plant it in your hearts, with the sword in your hand still steaming from the fray.
- 17) Wherefore, all you Sons of God. Go not unto any war nor up unto any battle unless it is God's war and God's battle and be careful what you lay at His feet. For, the prize of victory has ever been the bodies of the enemy. Shall not the heads and arms and legs, the swords and the shafts, the horses and the chariots that you lay at the feet of your Sovereign be any different than the heads you shall bow and the arms you shall raise up unto Him, or the knees that you shall bend? And what difference is there between your swords and theirs? If it be man's conflict, flee from before the face of it. Make no war upon anyone, for

perchance you prevail, shall the God of Heaven rejoice in your spoils? And what shall you add to His storehouse but death?

- 18) Now, these are words rising out of the dust. Yea, it is as a familiar spirit that I speak unto you. My words are the words of one who has raised the sword against his neighbor. Yea, I have brought down the sword and I have relieved many men and women of their limbs and their lives, and can I call myself justified in the work of destruction? I cannot!
- 19) Behold, the war between the Nephites, my people, and the Lamanites was a war of men and not of God. My father was a prophet and a man of God. Yet, he commanded the Nephites in an iniquitous war. And there was no justification for any of them in it, for God was not in it. The work of death had no purpose but death. And even I commanded the Nephites in the latter part of the war. And there was not one of them who raised up their sword because God had commanded them. They did so only to reap a vengeance upon their enemy.
- 20) Behold, were the elect of God preserved? Did it profit any man to be a Nephite in the end? Are there any of the Fair Ones left in the land who call themselves Nephite? And did not they who are called accursed prevail against us? Yea, for the Nephites are a race that exists no more at all. And though they raised up their voices in mighty prayer unto God for their deliverance, did He, hearing their prayers, preserve them? He did not.
- 21) I ask you, were the Lamanites righteous? Of a surety they were more righteous than the Nephites. But, were they righteous? Did they live the laws and statutes and commandments of God? They did not! Yet they prevailed. And this is the thing that I should like you to consider, all you who would call yourselves elect. Yea, consider these things all you who would bring again Zion in this land. The Lamanites were wicked, yet they prevailed against the Nephites. The prayers of the Nephites were as sounding brass.
- 22) It is not to be judged who is elect and who is not. The wars of men never have for their purpose to bring about righteousness, any more than the war between the Nephites and the Lamanites had for its purpose to establish righteousness in the land. Nay! The Nephites desired only the death of the Lamanites and the Lamanites desired only the death of the Nephites. If you take war into a foreign land and to a foreign people in order to establish peace in your own land, you shall harvest the hurricane. You cannot sow peace with death. You cannot get safety by killing your neighbor.
- 23) Let this be a tradition and a custom unto you, as it has become a custom among the Nemenhah - that you go not up to battle until the Lord shall be your commander. For, in the day that you raise up some man to command you, you have raised up a golden calf. And in the day that you rely upon the arm of the flesh to establish peace in the land, in that day you shall have planted in the hearts of men an abomination that shall make the nation desolate. Yea, the nation shall become as a barren woman who sits upon the ground. For, the Lord shall not hear the prayers of that nation, and is this not desolation?

Chapter Seven

- 1) Now, when I had established my own settlement, those who joined with me in it undertook to bring timber down out of the mountains on the East side of the Valley of Mentinah. And we sawed the timber and made posts and beams, boards and planks the likes of which the Nemenhah of Mentinah were wont to use in the building of houses and other structures, as also for furniture and certain useful tools.
- 2) And we discovered that the trees of the valley were not fast growing and it became important to carefully replant the trees as we cut them, lest the mountains become a waste place. For, we had seen the same take place across the desert where Father Hagoth made his first settlement.
- 3) For, in the days of Heinmet's stewardship, the people there had taken all the trees in their preparations for war. And they used them up in all their preparations so that the hills and the mountains were denuded completely. And this proved to be a great folly for them, for without the trees to hold the moisture and the rains, and also to stabilize the earth, the waters ran quickly over it. And when the snows melted in the spring, the waters ran quickly into the gullies and the valleys and stayed not at all in the soil. And because of this folly, the earth did not yield up the fruits of the harvest, but became dry and burnt and the corn died but halfway to harvest. And all this because the people, in their haste to protect and defend themselves, had not taken the time to consider the needs of the land.

- 4) And there are people in that place today, but never so many as was supported in times past because of the destruction of the forests. And in the place of many settlements and villages, as was once the state of that part of the country, there remains only one small village today. Where once there were thousands of Nemenhah in that place, yea, tens of thousands, now there are only but a few hundred and they require assistance every year from the other cities. And all this did take place in the space of but one generation and many cities and villages which had been the home of many families of the Nemenhah for generations were become desolate and empty.
- 5) And we did not wish this to happen in our own valley. Wherefore, we took great care to replant three trees for every one that we cut down. And in this manner we did continue to build up the forests of Mentinah. And all the people who cut trees did begin to emulate our practice.
- 6) And the waters that came down out of the mountains each spring did continue well into the summer. And we had much water for our crops and our livestock. And behold, the shallow lake that filled the southern end of the valley continued to produce fish for meal and birds of all kinds for the table.
- 7) And above the lake the Nemenhah worked the ground and planted grain of all kinds. And also they did move livestock up into the hills on the west side for there was much grass there. And they ran stock in the hills from which the people made all manner of clothing from the wool and the hair, and also of which they had meat and meal.
- 8) And also, when one crossed through the mountains which protected the Valley of Mentinah on the west, there were yet other valleys. And in one just west and north of Mentinah, there was a great lake around which the Nemenhah did build many villages. Yea, the lake gathered many waters from the mountains far in the east and many villages were built up upon its shores.
- 9) And this lake was deep and full of fish of larger size than those which inhabited the lake at Mentinah. And these fish provided much food for the people. And they also planted fruit and grain of every kind along the shores of the lake, and there was much game.
- 10) But west of the lake there are mountains that are filled with many kinds of ores. Yea, there one may find iron and copper, beryl and gold in some quantity. And these the people smelted into all manner of useful tools. And also they found and quarried stone of great beauty that proved very useful in industry and in the making of tools and of ornament.
- 11) And again further north there was a lake of salt water like unto the sea. And this place was largely barren except in the places where fresh water did run into it. And the people did not build many settlements there, except in those places where the salt was dried and harvested. And in these places were a few settlements built up to accommodate those who made their living drying salt for trade with other cities and settlements of the Nemenhah.
- 12) Now, certain of the Nemenhah saw that the Great War between the Nephites and the Lamanites had brought much destruction upon those parts of the Land Northward into which it had moved. But, when the Nephites had all been destroyed and the Lamanites could not support themselves after their wants, they left many horses and beasts of burden upon the land. And many of the Nemenhah took up these horses and beasts and brought them into their own lands and husbanded them.
- 13) And these beasts became popular for transport, both the cattle and the horses, but most especially the horses. For, upon the plains, it could be difficult to follow the great herds on foot. But with horses as swift as the herds, and requiring no special provender, they were able to greatly improve their manner of living.
- 14) And the people of Nespelhem became great in the breeding and management of these horses and they did produce them in great numbers. And behold, so proficient did they become in their management, that they did bring into breeding the production of such variations in color, in size and in form that they did greatly improve them.
- 15) Now, among their horses there was a kind that pleased me very much. Yea, and it also pleased several of the men with whom I had established my settlement. And this kind of horse had a body all of one dark color such as black or brown but the hindmost parts were white as with a blanket. And some were almost white as with a blanket full of holes. Such was the spotting of this variety of horse and we were desirous to obtain them.

- 16) For, they are beautiful and also easy to see. And this seemed to us a good thing here in the mountains, for they would be less easy to lose in the forests with these patterns. But this is not all. The people of Nespelhem had bred these horses to be hard in the hoof such that they needed much less attention to keep them sound. And they were also shorter in the body than the horses found in Mentinah and this seemed to us a better build for use in the mountains.
- 17) Wherefore, I took a group of young men and boys, those who could be spared from the work of our mills, and went with them even up unto the people of Nespelhem. And we took lumber as is used in the building of furniture and useful tools with us to trade for horses.
- 18) And the people of Nespelhem would not take our lumber, for they had much timber of their own and had no need of ours. But they did insist that we take horses with us even down into Mentinah, for they were pleased that the kind of horses they had developed for their hilly and mountainous terrain might also have usefulness in the mountains and hills of Mentinah. And also they were wont that the line be diversified and become not too close. And it seemed to them that some good stock from among the horses of Mentinah might be introduced into the line without ruining it, and in this way, the line might be strengthened.
- 19) And we were desirous to join with them in the breeding of these colorful horses, for there were none like them anywhere else in all the land. Wherefore, because we liked them so much and were desirous to engage with them in their further development and preservation, the Nemenhah of Nespelhem did insist that we take of all that we desired down into Mentinah with us.

Chapter Eight

- 1) Now, one of the young men who accompanied me up into Nespelhem was my son Shi-Honayah. And he found favor with the granddaughter of Henmiet and Panith-Akekt. And Panith-Akekt was yet living and called him in to take council with him, and they did speak together for many hours. And when Shi-Honayah came from council with Panith-Akekt, he treated with the father of the girl and asked for her hand in marriage.
- 2) Now, this Panith-Akekt was the same who traveled into the north with her husband, Henmiet, to begin a new settlement. And it was this same Panith-Akekt who was the daughter of Phenith Pel who had come up from the city of Hez in the Land Southward and who had married Sabel Nah, the daughter of Hamit, the high priest of the city of Tarramarhah.
- 3) And behold, Tarramarhah was utterly destroyed and the land round about it was laid waste in the Great War between the Nephites and the Lamanites. And all the people fled out of the land and made their homes in other cities. And all those who stayed were destroyed or enslaved by the Lamanites.
- 4) Wherefore, the granddaughter of Panith-Akekt was among the last of a generous line of Nemenhah and she was highly esteemed by her grandmother. For, Panith-Akekt had looked upon the Way and seen the history of her granddaughter and her descendants. And in the vision she beheld that much restoration would come unto the people in latter days because of the seed of her granddaughter. And she saw in her vision that there would spring out of her womb a restoration of many things lost to the people.
- 5) And it is because of this that Shi-Honayah took to himself the name of his wife and became, Shi-Honayah Akektim from that day. And he made a pledge and a covenant with the aged Panith-Akekt that all his children would also carry her name, and all their children also, so that her name might not dwindle and become lost.
- 6) Now, the people of Nespelhem adhered strictly to the customs of the Ammonihah as described by Shi-Tugohah and, because of this and the necessity to take part in the many ceremonies required by the ways and customs of the people of Nespelhem, we were constrained to prevail upon their hospitality for a season. For my son would not leave without that he and Paniet Akekt should be made husband and wife.
- 7) And we had arrived in the Valley of Nespelhem late in the season and the snows were approaching. Wherefore, we did remain in Nespelhem all winter and only undertook to make our return unto Elak-Kowat after the river was free of ice.
- 8) And certain of our young men took this example that my son set for them and they also sought the hand of the daughters of Nespelhem to wife. For while we were there, some few of the young men of Elak-Kowat found favor in the eyes of the mothers of Nespelhem and also of their daughters. And they were given as

- husbands to several. Wherefore, when the time came to return again down into Mentinah, it was not with horses only that we returned. And in this way was the bond between our two cities made the stronger.
- 9) But while we yet sojourned with the family of Panith-Akekt, I took it upon myself to instruct them in the making of strong metal and of implements and tools. This is a thing which my father had taught me and, seeing that the art was not had among the people there, I did teach them.
 - 10) But behold, it is a curious thing that took place in Nespelhem. For, though the people were pleased with the things that I taught them, none of them took the art up as their stewardship, preferring to be husbandmen instead. And this is a thing I have observed often among the Nemenhah of the Mountains. The people of a region become set and accustomed in the things that their fathers undertook and do hardly make a change in their stewardships from one generation to another. So it was in Nespelhem. The young men preferred to be husbandmen of horses and of cattle, and to attend to all things pertaining to that stewardship over anything new that might come to them from another place.
 - 11) But they did all honor me and my company in all the long months that we remained with them. For, when the snows come in Nespelhem there is no traveling from one place to another. And this is because that the snow mounts up rapidly unto a very great depth and it becomes difficult for the horses to travel. Wherefore, the people of Nespelhem do not travel in the winter months, but remain for the most part indoors.
 - 12) And it is in these months of the year that the elders recite the stories of the Heroes of the people. They tell the tale of Hagoth and his journey up the Akish. And also of the Twins who took of the miracle of the great fish and made the people well with the contents of its belly. And also they recite the tales of Elak-Kowatat and the Gadiantonhem. And they also tell the stories of the Prophets who were called away down to preach against the wicked cities of the Land Southward.
 - 13) But the stories that were enjoyed the most by the children were those of the visit of the Great Healer, even that Jesus Christ, to the Nemenhah. And the story tellers never embellished, but read directly from the scriptures about His visit and recited directly His teachings.
 - 14) And it was when the children and the elders sat down to do work of all kinds inside the lodge that the elders did commence to tell the Hero stories. And all the people listened as they went about their labors. And behold, this did shorten the day and cause it to pass meaningfully and with joy. And also in this way did the elders reestablish the importance of the Good Word in the hearts of the young people and the children.
 - 15) Now, when the snow had ceased and the river began to lose its covering of ice, we did make ready our plans to depart again out of the Valley of Nespelhem and take our journey down into Menintah. And there had been many marriages while we were sojourning with the people of Nespelhem and many families were added upon. And we were laden with the gifts given to the young couples, so much so that we had no room for the provisions given to them and were constrained to leave behind all the lumber we had taken with us.
 - 16) And this did please us greatly. For we had carried the lumber up into Nespelhem with the idea of trading for horses, but the people would not take of our lumber in trade, preferring to give us the horses simply because we had a need of them and desired them greatly. Such was the way of the people of Nespelhem.
 - 17) But they were constrained, because of the marriages, to take our lumber as a gift in return, for we had not room in the wagons to take it back with us. And we were well pleased that we could make of the work of our hands a gift unto so generous a people.
 - 18) And we did, at last, undertake to make our journey back to our home. For we desired to return again to our own stewardships and rely no more upon the generosity of our neighbors. And I did desire greatly to return to my own house and my own hearth.
 - 19) And when we arrived again at Elak-Kowat, the families came out and met us and how great was their joy to find such additions to the settlement. For the daughters of Nespelhem were strong and fair, and they were eager to meet their new relations. Yea, they brought great joy to the Mothers of our settlement.
 - 20) And the men of the settlement came out altogether and they built lodges for the new couples, and each one had their own house that summer. And the women did take the new Mothers in and make them very welcome. And they did meet in Council and all the new Mothers were taken in by them.

- 21) Behold, this is the way of the Nemenhah. There is no strife over place or position. And who were these young women to stand in the same stature as the Mothers of the community? Who were they to come from a foreign town and take up places of importance among their mothers-in-law? Behold, there was not one word of dissent or discord, because that each of them were now Mothers of the community. And this is according to an old and very worthy custom.
- 22) And it is well that they observe to keep this custom, for, if there were strife and discord, the life of the community would be all confusion. Behold, it is the Mothers who teach the young children and form their characters. And they do nurture them in every good thing. But, if the little children learned strife from their mothers from a very young age, there could be no thought of peace when they grow older. But every man and every woman would follow their own law and their own customs and would be in contention and competition one with another. Behold, I would ask you, could there be peace in any such community?
- 23) Therefore, you who are mothers, see that you do as the Mothers of the Nemenhah do. Teach peace in every example to your little ones. For, though they be little in stature, yet are they intelligent. Yea, they are endowed with intelligence that you know not, nor is it easy to perceive. But they do learn and take on the attributes of their mothers.
- 24) And you husbands, how can your children help but belittle the place of Mother in the community if you do it in their sight? The Mother is the most important person in the village. It is to teach this truth that Shi-Tugohah and Pa-Hementem taught the principle of the Mother's Council. Yea, it is for this cause - to teach the little children the importance of peace in the village - that the Mother's Council is the governing council of the people. Then, if this be so, and you slight the Mother in your own home and make of her station something less than holiness and righteousness, yea, if you make of her a slave and a servant, dependent and weak, how shall your children grow in truth and in power?
- 25) I say unto you, They shall not, but the Mother in your home shall become despised. And, learning to despise she who gave them life, shall your children learn to love anything worthy? I say unto you, Nay. They shall be despisers of every good thing because that the first good thing in their lives was despised in their sight. And shall they love the Lord their God and despise their own mothers?
- 26) And, if the young girls are raised up in the belief and the knowledge of their importance to the community, shall they then take on evil attributes? Shall they make themselves despised by the people? I say unto you, Nay. They shall be filled with every virtue, for there shall be no doubt of their worth and of their abilities.
- 27) And, if young men have been raised up in this same belief, shall they become strikers and abusers of women and children? Again I say unto you, Nay. It shall not be so. For, shall a man strike and abuse that which is of the most value to him and to his fellows? Not at all.
- 28) Behold, I have lived within the company of men whose only business was the work of destruction and of war. And, because the women were not of the same physical stature as they and because they were unable to work that profession to the same degree of ferociousness as the men, they esteemed them to be of lesser value than they. Yea, and they esteemed their women as workers only and worthy only of that distinction given to them because they provided services to them.
- 29) And the men grew coarse with the women and with the children. For their desire was unto their possessions and unto their great pride. Wherefore, the value of women was not built upon their worth in the village, but as their worth in providing for the men and their needs. In this way, the women became mere chattels, as also the children.
- 30) Behold, the little children were not blind nor unintelligent. They saw the manner in which their mothers were treated by those who were esteemed great. And they emulated their fathers, both sons and daughters, and they esteemed their mothers to be mere possessions while serviceable and burdens in their age and infirmity.
- 31) And the young men became strikers and abusers of women and of children. And the family was esteemed like unto their stock or their weapons - as things and substance that either enriched or impoverished.
- 32) And in this way did the Nephites and the Lamanites both lose that which was most desirous in life. Yea, and in the end they lost even the desire to live, but went from the shedding of blood to the shedding of

blood. Behold, at the end of the day they went down into sleep wishing and praying that the following day's battle might bring them down into death and end their suffering.

- 33) And the hearts of men failed them to the hurt of all they loved. Yea, and they even lost the ability to love at all to the extent that when men took women to wife, they did love and make a lie. Behold, this is a thing most evil in the sight of the Lord.
- 34) Wherefore, I would exhort you who would receive these, my writings, if it be wisdom in God that you should receive them, that you ought to ponder them in your heart. And if it be wisdom in God that you should receive my words, then let them have effect in you in such a manner as to restore in you the love of life if you have lost it. And if you are not sunken down in despair, let my words also have effect in you in such a manner as to preserve in you the love of life.
- 35) For lust is no preserver, neither restorative. It destroys the heart of man, that it fail him. It wrecks the love of women, that they fail the children. It mutes the love of children, that they learn not virtue.

Chapter Nine

- 1) Now, Paniet Akekt had also the gift of her grandmother, Panith-Akekt, in that she walked upon the Way with ease and received much revelation there. And she was a great prophet and was of great worth to her people. Wherefore, that Shi-Honayah gained favor in her sight was a great honor to him and to his people. And that he gained favor in the sight of her grandmother was also deemed a great honor by the people of Elak-Kowat. And our family was joined with a family greatly blessed with the Gifts of the Spirit by the union of our children.
- 2) And the gifts of Panith-Akekt and of Paniet Akekt are greatly to be desired, for they are the ability to walk and talk daily with the Grandfathers, with Angels, with the spirits of just men and women made perfect, and with the Christ Himself when need be.
- 3) Yea, so great is this gift that all the Nemenhah aspire to possess it and they work diligently to acquire it. For behold, it is a gift that does come naturally to those upon whom the Lord sees fit to bestow it, and this is usually when He has some special purpose for that person. But it is also among the Gifts of the Spirit unto which we may aspire. And the Lord does make it available to all who would have it, but it comes only by much diligent labor.
- 4) And this is the manner in which the Nemenhah do teach their children to labor to attain this great gift:
- 5) From the earliest age, yea, even as soon as the child is able to comprehend the words of its mother, every child is taught the teachings and principles of the High Place. In this manner, the child comes to an early understanding of the realities of the Universe in which we live. For it would not do for the child to have any misconceptions of the nature of the Universe and of creation. Such things do become great impediments for those wishing to walk upon the Way.
- 6) For, the Way is a construct of the creation. And it is made up of the matter which the Creator took back to Himself when the first of our race left the protected place which was their first home. Yea, when First Woman, who is represented by Mother Eve, first decided to leave the place of protection and when First Man, who is represented by Father Adam, decided to remain with her, and so all of the people followed them also, the Creator took up again all that which made up the First Home, which is represented by the Valley and Garden of Eden, and with that matter He made the Way.
- 7) Now, the Way is not to be understood to be part of the Spirit World wherein we lived before the World was made. For that is a different creation and has no part of the type and kind of matter out of which the World was made. But the Way is made from matter that makes up part of the World in which we live, but having been protected by the Lord, it remains under His influence. Wherefore, it is said to be part of the Terrestrial World wherein there is no death.
- 8) And the Creator so constructed the Way that it makes access unto all other places in the World, even all the kingdoms therein. And a person who attains to this gift gains access to all places and kingdoms whereunto the Lord sees fit to give guidance.
- 9) Wherefore, it is better that little children be taught the truth of Creation, that when they seek entrance upon the Way, they might not be encumbered with misconceptions which might prove a stumbling block to them.

- 10) And the child is taught to completely set aside the things and thoughts and intentions of the world. Yea, only when a person is able to set aside, even for a moment, the things of the world can access to this place and to this gift be attained. And the Nemenhah train their children in the art of setting all things aside in order that their minds and hearts might be clear of them, that their minds might be single to the purposes of the Lord.
- 11) And it is a characteristic of those who find it easier than others to gain this gift that they are also the more able to set aside the world and all unclean and unholy thoughts than most. Yea, these are they who also find it the easier to follow the path of the Lord in their daily walk and talk of life. For, it is very true, that to walk upon the Way is the beginning of the Calling and Election of the Lord and a more sure word of prophecy. Wherefore, to set aside the world and its distractions is the first step in attaining to the great gift, even to seek and find the Christ and speak with Him face to face.
- 12) And this is the very cause that mention of it is made in the Book of the High Place and that this principle finds reference in the ordinances of the Temple. Yea, Adam and Eve are introduced into the Terrestrial World and there they are taught further light, truth and knowledge pertaining to the kingdom and the power and the glory of God. And this thing is sealed unto them by the gift and power of the Holy Ghost, by which gift and power the man and the woman might know the truth of all things.
- 13) Now, I ask you, who is Adam and who is Eve, when we go up unto the Holy House to be instructed in all things Holy? And when they stand at the veil of heaven, do they stand alone in their own merits? I say unto you, Nay. But behold, the Peacemaker stands next to them and assists them in all that they must learn and do in order that the veil might be rent from top to bottom and from bottom to top, and be undone in them.
- 14) And the children are taught to diligently study the principles of the High Place and also to seek an introduction into the Terrestrial World at an early age.
- 15) And for many, this training includes the manner of setting aside all physical distraction for a space of time. And for some this means the sensation and distraction of the body and they are taught to put such things aside. And they are taught the manner of meditation and prayer that does assist them in this endeavor.
- 16) For, it is very true, that for some the distraction of their actions, as also the actions of others, is that which constitutes their greatest obstacle. And for others, their words, as also the words of others, are that which are the most distracting. And still for others, the needs of the body and the sensations of the members are that which are the things that do prevent them. All these things present obstacles to the mind and the spirit and the children are taught through diligent exercise to set them aside.
- 17) For the mind and the heart must be free of such things and filled only with good and righteous intention. Until such a state can be achieved, the Way will be an obstacle to the progress of the individual. For it is upon the Way that the man or the woman does make the mighty change of heart. Yea, it is upon the Way that a new creation is made within the man or the woman. And this new creation is able to stand in the presence of Heavenly and Holy Beings. But behold, without this change the man or the woman must remain as they are.
- 18) Behold, this is the purpose of the Way, which is revelation. Recall that no unclean thing may stand in the presence of God. This same principle applies to all Heavenly or Resurrected Beings. But, as telestial creatures, we are all unclean and unable to stand in the presence of God, for should we attempt it, we are destroyed.
- 19) And this is not because that God does not love us, or that He is a respecter of persons. Nay, it is because that the light and truth which does pervade the very body of the resurrected and perfected being is greater than that which fills us and gives us life by such a degree that mere proximity to it disrupts that power which holds all bonds together in the telestial bodies. Yea, and when it is within the pleasure and purpose of God to visit telestial man or woman, He must provide a way whereby such a one might receive Him without the disruption of the telestial body.
- 20) But behold, the principles and the ordinances of the High Place have for their purpose to change the mind and the heart of men and women such that they are able to be filled with good intention. And when this is

accomplished in them, a change is also made in their physical being. This is what is meant by the mighty change of heart. For, they are made new creations.

- 21) And does a man enter again into his mother's womb, and is he born again? Nay, but he is made and created anew and comes forth a new being. And, though his body is still telestial and will remain such until he has completed his task in mortality, yet shall he stand in the presence of the celestial because of that great gift given only by the Son and attained only through the Holy Ghost upon the Way.
- 22) Now, there are many ways in which this great gift is given and they are dependent upon the gifts and talents of the individual. Unto some, it is given to know the mind and will of God without seeing His face. But they receive His image in their countenance. Behold, they walk and talk with the Peacemaker and with Angels and need no visual image to return again and remember all wherein they were instructed. And they receive revelation without visions and without dreams, but with pure and simple insight.
- 23) And others receive His presence and the presence of Angels to instruct them, but cannot remember without the vision and the image of the Instructor. These, because of their gifts and their talents, do go upon the Way with images and visions. Yea, they require such things in order to retain the memory of the instruction.
- 24) And still others, must have devices to focus the mind such that they might set aside all distracting thoughts for a space of time. Unto such are given Urim and Thummim, and also Seer Stones and the like. And these are useful tools in the attaining that state of mind which allows them to walk in that intention that is required by the laws and dictates of creation.
- 25) And with those who walk upon the Way without visual confirmation, the Gift of Discernment is usually among the strongest of the Gifts of the Spirit found in them. And unto they who have the gift of visions and of prophecy, they usually walk upon the Way and must see and hear with images and visions. And unto they who have also the gift of the Seer, devices are most often employed and necessary for them to walk upon the Way.
- 26) And these are examples, and but a few. For the Gifts of the Spirit are many and they effect upon the manner in which a person does receive revelation. And, since such things are many, the ways in which one might walk upon the Way are also many. And, unto such who have labored diligently to attain all the Gifts of the Spirit, the manner in which that person does gain access to the great gift are also many.
- 27) And now, I would beseech you and exhort you to seek after every good gift. For, in order that we might be assisted in attaining all the good gifts, the Lord does give unto each some of the Gifts of the Spirit through the Holy Ghost. But He does not give all at once, but requires that we make great effort and vest our interest in the attaining of the remainder. And, if we make no good use of the gifts He freely gives, and if we do not improve our time in mortality and seek not more of the good gifts than what He does bestow upon us out of His good grace and desire that we prosper in this life, then we go out of it with only that degree to which we were satisfied to aspire.
- 28) But, receiving every good gift with which He sees fit to begin our instruction, if we then step out and work to obtain all the Gifts of the Spirit, then we shall surely receive greater truth and knowledge in this life and our understanding shall be greatly expanded. Yea, and though we fail in attaining all the Gifts of the Spirit, because we did wear out our lives in diligently seeking them, the Lord shall be the more pleased to open up unto us the mysteries of the Heavens because of our natural efforts in seeking His face.
- 29) This is the teaching with which the Nemenhah do instruct their children. For, what mother shall not desire for her child the visions of eternity? And what father shall not desire for his offspring the truth and knowledge and peace that comes by walking and talking with Angels?
- 30) Behold, it is because that the mothers and fathers in the world do not teach these things that men and women must rely upon the words of others, and this is a very great evil which shall be vexatious.
- 31) Behold, in many ways they do enthrall themselves unto wicked men only because they have not been taught to put away the world and seek personal revelation upon the Way according to the good gifts in them. But, if a man or a woman may walk upon the Way and receive revelation daily, they shall rejoice in the truth that springs from that one who is blessed with the gift of prophecy. But behold, they shall not be left without that whereby they may receive also the confirmation of the truth or the interpretation of the prophecy for themselves. They shall become the servants of their fellow man but not their slaves.

- 32) Wherefore, again I must beseech you and exhort you, seek after every good gift. And this is done through study, through prayer, through personal sacrifice and through fasting. It is done by diligent effort on the part of the one desiring the gift. For, one cannot receive a gift simply by wishing for it. It is for this cause that the Nemenhah build synagogues for the instruction and support of the people. Yea, and it is for this purpose that the Lord commanded that they call upon the gifted to be teachers and priests unto the people.
- 33) And do not pray for the Lord to make you worthy for any gift. Nay, but make yourself so. And do not pray for the Lord to make your intentions pure. Nay, but make them pure. Surely, all that the Lord has taught the sons and daughters of men does instruct in the manner in which this might be done. Therefore, do not importune the Lord to make of you that which ought to be your work.
- 34) Surely, the Lord could do it! But He shall not and you shall stand in your sloth at the end of your life and wonder how the Lord could have been so uncharitable unto you. Behold, I say unto you, Judgment is given unto the Peacemaker. Do not take it upon yourself to judge the Lord.
- 35) But, if you diligently act to attain to all the Gifts of the Spirit, then your actions shall have judged you of pure heart and of pure intent. And the veil shall be rent in you! Yea, and it shall be as if you were born without it in the first place and you shall be a new creation, and set apart from the world.
- 36) And when Jesus did visit the People of Corianton, He did tell them of a man of Jerusalem who asked what must be done in order to enter into the Father's Kingdom. And He answered him, saying:
- 37) Unless a man be born again, he may not enter.
- 38) And the man asked him:
- 39) Can a man enter again into the mother and be born again?
- 40) And the Lord answered him again, saying:
- 41) Unless you are born of the Water and of the Spirit, you may in no wise enter there.
- 42) Now, He was not referring to the birth of the body. To be born of the water is to make a covenant to be of the Body of Christ. That is, to recognize that all things are created by Him and that our matter is His. When we do this we do bear the body of Christ and are born of the Living Waters.
- 43) To be born of the Spirit is to have sealed in us the very image of His countenance. In other words, that which we only borrow in mortality, may be made ours for all eternity. This matter, which is Christ's, is sealed up unto us and we become partakers of everything that is His.
- 44) Behold, is this not a mighty change? In this way, we are able to bear His presence because we are born of the Spirit. Yea, we are carried by the Holy Ghost into His presence and may then be presented by Him at the Veil of Heaven, having the mortal veil removed from off our bodies.
- 45) And we become a new creature. Our bodies become bodies terrestrial and we are introduced into the Terrestrial World, being no more bound by the telestial and having begun to cast off the world.
- 46) It is for this cause that the mothers and the fathers of the children of the Nemenhah do teach their little ones to set aside all distraction and to ponder and meditate upon holy things. And this exercise is most instructive, for it teaches a great principle. Yea, it gives the young person much experience in casting off the things of the world and in preparing to see the face of God.
- 47) Wherefore, every Nemenhah sets apart a portion of each day and spends it in this pursuit. Yea, every day becomes a Sabbath to them and every table an altar. For they do dedicate themselves to cleansing the inner vessel and in making themselves fit to be born by the Spirit even into the presence of the Peacemaker, that He may see fit one day to bear each of us into the very presence of the Father and the Mother. Then shall all mysteries be made known unto us. Then shall we also become as They are and receive of Them all things.
- 48) But it is also in this thing that they do every day whereby the Nemenhah are counseled and instructed by their kindred dead. For, they whom we call dead are not dead at all, and they do walk upon the Way. And the Nemenhah do not say, "We go to the other side," or "We go unto the World of Spirits," for they know that that place and this are the same world, worlds without end. Wherefore, when their hearts are turned to the fathers, the hearts of the fathers are turned even unto them, such that they do walk and talk with the children of their bodies even unto distant generations.
- 49) Now, we esteem this to be good, for that they who have passed from this life into the next yet have much that they might teach they who walk and sojourn in the mortal body. Yea, they have lived their lives and

learned much. Wherefore, we esteem it good to cleave upon this wisdom and make application of it in our lives.

- 50) But behold, if we wish to go the full measure, it is to stand in the presence of the Peacemaker, even He who made this life possible for us, unto which we aspire. But, in order that we might the more fully prepare ourselves to receive so great a blessing, we work diligently upon the Way, having our kindred to be our instructors.
- 51) And many there are who are so accomplished in this manner of meditation that they find access to the Way with ease and in any circumstances. They are blessed exceedingly, but such is not the way with me.
- 52) Behold, I am filled still with images of times past and they haunt me. Wherefore, to walk upon the Way I must make a ceremony that does focus my thinking and my feeling upon other, more sacred things. And this is the manner of my ceremony:
- 53) Behold, I lay down my pallet in a solitary place. Yea, in a lonely and solitary place I do prepare my resting place. It is for this purpose that I built a tower upon the side of the hill which looks down upon Elak-Kowat, the place where I do make my abode. And I do lay down a pallet prayerfully upon the floor of the uppermost chamber of the tower.
- 54) And the pallet is made of woven reeds and it does represent unto me the world upon which I place my feet. And upon this pallet I do place a beautiful blanket. This blanket does represent unto me the Way. And I do spread the pallet and the blanket before me such that they extend from the East unto the West and I place my bundle in the center thereof, and I sit myself upon the East thereof. This is the altar of my meditation and my prayers are my sacrifice upon the altar.
- 55) And when I open my bundle it is to pray and to meditate and to walk upon the Way. And sometimes I open my bundle to celebrate the good things of the earth. But, for the most part, it is to pray and to meditate and to walk upon the Way that I do open the sacred bundle.
- 56) And the bundle of my prayer is made of finely prepared hide of the kirlu, which is a blithe and comely beast found in profusion upon the hills and mountains of the Valley of Mentinah. And the hair of the hide is removed therefrom and the skin is bleached and prepared and is very fine and soft.
- 57) This breech represents the garment placed upon the First Man and the First Woman by the Lord when He taught them the Law of Chastity, and it signifies to me the manner in which the Peacemaker does prepare the rough and coarse thing that is man in order that he might stand in His presence. Yea, bleached and whitened, softened and prepared, we do stand before the Creator of all things and the Finisher of all things. Wherefore, I do work the skin of one kirlis and I prepare it and it is the covering of my prayer bundle.
- 58) And within the bundle are found the articles with which I do make an oblation unto the Lord. And the articles are wrapped in the kirlum. And within the kirlum they are wrapped in red cloth. Yea, in red they are wrapped and placed within packets made of the skin of the kurlis and they are placed within the kirlum. And these are placed within the prayer bundle.
- 59) And, when the bundle is opened, it is done with great reverence and with prayer. Yea, I do beseech the Holy Ghost in mighty prayer and in song to be present as I open the bundle. And I do open the kirlum in which the articles of the bundle are kept and I do lay the red cloth out from the East unto the West in the center of the bundle.
- 60) And these are the articles which I place in the prayer bundle. Behold, I place the bowl of a pipe which I have made with my own hands, as also the stem of the pipe, within the kirlum. And the bowl of the pipe is made such that it contains a square, and this represents the straitness of the way which leads unto the Peacemaker. It is the sign of the square. And the bowl of the pipe is made of stone, even from among the first created, and it is carved of my own hand. And when I take it out, I do lay it upon its covering.
- 61) And the stem of my pipe is straight and strong, and it is made of a wood that is known by the healers of Mentinah to give a berry, the seed of which is useful in strengthening the heart. Yea, and this tree does bear thorns which are like, it is said, unto the crown which the Peacemaker bore upon His head in the day that He was taken by the world and subjected unto death. It is also said to represent the pointer of the Liahona which our fathers Lehi and Nephi took with them into the wilderness. Therefore, it is the sign of the compass, and it is this wood that I used to fashion the stem of my pipe.

- 62) And when I place the red cloth upon the kirlum, I do also place the stem of the pipe upon this cloth. This is to signify that I place my heart upon that road or that path which leads unto Him and that I do dedicate my life and my sacrifice unto Him, even as He did dedicate His life and His sacrifice unto me.
- 63) And I also have a multicolored shell that is the size of my hand which I use as my bowl of incense. And the use of this bowl is described in another place. The multicolored shell signifies my thanks for the multitude of blessings for which I do offer up my oblation and my sacrifice.
- 64) Yea, for the Peacemaker speaks peace unto my soul and were it not for this peace, I know not that I could stand the length of the day. For, the sun looks down upon all my transgressions and my sins, and if the sun may see me all the day long, then why not my God? And I know not that I could live with the agony of my deeds were it not for the peace which my Lord does speak unto my soul.
- 65) And this peace cannot be described in one color. For, it is not the rising or setting of the sun, but it is much more. And it is not encompassed by all the learning of the wise men, but it is much more. And it cannot be encompassed by the whole earth, for it is too great. And it cannot be fathomed, for it is as deep as a soul. Wherefore, I describe this peace in the color of the shell, which is all colors at once, and yet all colors singly.
- 66) And when I take out the bowl of incense, I do place it upon its own kirlum upon the bundle.
- 67) And I do keep sacred essences within the bundle for use as oblations. And they are kept within their own kirlum and are placed thereon upon the bundle. And these essences contain sacred and healing herbs and also the blood of healing of significant trees. And these are used as the smoke of incense when I open the prayer bundle.
- 68) And also within the bundle I keep a cord of green with which I do gird myself, and a shawl of many colors with which I do cover myself, when I open the prayer bundle. And this is also in accordance with that which has been recorded in another place, even in Ougou's Book of the High Place.
- 69) And I do open the prayer bundle in a sacred manner, even with much song and mighty prayer. And I take of the precious essences and I do purify all the articles of the bundle, as also myself, with a sweet and purifying odor. And this does signify how sweet and purifying is my walk and my talk with the Peacemaker, my Lord.
- 70) And when I have made a song of thanksgiving and a purifying ordinance, I take up the bowl of the pipe and I unite it with the stem of the pipe. And this signifies that I do unify my soul with the Peacemaker and that I do aspire to be sealed up His.
- 71) And I do fill the bowl of the pipe with sacred herb and I make a ceremony of Sacred Breath. And this is the manner of the ceremony:
- 72) Because I do desire that the Great and Heavenly Father might be with me, I do raise the pipe in offering to the heavens and I sing for the guidance of the Holy Ghost.
- 73) And, because I do desire that the Great and Heavenly Mother might be with me, I do raise the pipe in offering and touch it to the bundle and I sing for the guidance of the Holy Ghost.
- 74) And I do raise the pipe in offering toward the West and pray for all the good things of the earth and all wisdom in the application of them. And I do sing for the guidance of the Holy Ghost.
- 75) And I do raise the pipe in offering toward the North and pray for the presence of Heavenly Beings in my life. And I do sing for the guidance of the Holy Ghost.
- 76) And I do raise the pipe in offering toward the East and pray for the visitation of my kindred dead and for the Gifts of the Spirit. And I do sing for the guidance of the Holy Ghost.
- 77) And I do raise the pipe in offering toward the South and I pray for the strength and the will to repent of my deeds. And I do sing for the guidance of the Holy Ghost.
- 78) And I do touch the bowl of the pipe to my own heart and describe a circle with the pipe in offering. This I do in order that I might remind myself of the sacred covenant I have made to my people, that we may be of one heart and one mind and have all things in common.
- 79) Then I do smoke the sacred herb and blow the smoke in the four directions.
- 80) And behold, it is in this sacred breath that I do cease to be harrowed up by the past, and I find peace enough to go upon the Way. For in thanksgiving only, am I able to be still and know God.

- 81) Now, this has also become a pattern with those who do not use the Sacred Pipe, but prefer to use the Bowl of Incense instead, as is described in the archives. And this is the preference of most women among the Nemenhah of Mentinah.

Chapter Ten

- 1) Now, I am one who must set aside more than simply the things of the world in order to find that stillness that must be acquired if one wishes to walk upon the Way. Yea, I have seen and done things that in moment of war must be justified by the mind of man, that the work of death might go forward. And behold, this is a thing that prevents the mind and the heart from finding that stillness that is needed to walk upon the Way, and it is the reason that hardly shall any man of war be admitted there.
- 2) And there are many such distractions in our daily walk that might prove to be an impediment to us all. Wherefore, it is expedient to choose that way of life that will most effectively remove from our minds the clamor and the noise of daily living, that we might choose a better thing.
- 3) It is for this cause that the Lord led our forefathers out of the Land Southward. For they saw in the Nephite way of living an obstacle to the continuation of peace. Yea, the Nephites did begin to lust after the things of the world and to gather to themselves all manner of riches. This did quickly become an obstacle to them and a stumbling block.
- 4) And we cannot discern any difference in their manner of living and their manner of worship in the end. In every thing they did seek to heap up rewards and to deliver punishments, both at home and in the synagogues. This is a thing most ruinous to a nation.
- 5) But the Nemenhah do choose a better way and, because of this choice, they have no impediment that may not be overcome. Yea, their manner of worship does remind them everyday that their peace does come out of the sacrifice of every member of the community. And they feel no need to heap reward upon each other for their goodness, for the Lord does abundantly reward them out of the natural consequences of their choices. And they have no need of punishment or coercion in their dealings with their fellows, for they esteem all people equally and do not set themselves up as the judge of their brother's worthiness.
- 6) Yea, the Nemenhah do exercise great faith at home and in the synagogue and their every action does serve to remind them of the nature of the creation and also their part and duty in it.
- 7) The purification of the Ammonihah is practiced among the Nemenhah, but it has become an ordinance that is practiced more often by men than by women. For, it is expedient that men learn the way of sacrifice, even to the extent that they may make a living sacrifice for the sake of all living. Women do make this sacrifice by and through their very creation and nature. Wherefore, it is not expedient for them, howbeit, there are those who do participate in it. But the men must find living ways to learn this manner of sacrifice and they set their feet upon this path by and through the ordinance passed down to us from our forefathers.
- 8) And this purification does cleanse the body of evils that can inhibit the spirit. That which this purification does cast out of the body does often contribute to clouding the mind and this can become an obstacle to obtaining that inner peace that is required in order that one might walk upon the Way.
- 9) And the men and women of the Nemenhah do use those ceremonies in which the use of sacred and healing smoke is employed. This kind of purification does also help the mind and the body find peace. And they also use ordinances and ceremonies which do utilize the essences of plants, even the pure essences of them, and this does have effect upon the body and the spirit in many ways beneficial to the attaining of that state of mind necessary to walk upon the Way.
- 10) And behold, the Nemenhah do also fast often with their families. And this they do not in the sight of others, but they do it secretly. And they do not communicate their fasting to others, to be seen of them, but they do it often and in private.
- 11) And also the ordinances of the High Place do cause a change in the character and countenances of the people. For, in them they are introduced into the Terrestrial World and this does remind them of their purpose.
- 12) And behold, because of the nature of the Nemenhah way of life, even the Law of Consecration, men and women are constantly reminded of their purpose. For, it is certain that, as men and women serve each

other and work diligently to shoulder the burdens of their fellows, their burdens are indeed lifted. And this applies to their physical burdens and to their spiritual burdens equally.

- 13) For, it is very often the carnal burdens that do create obstacles and impediments to attaining to that peace that does allow us to walk upon the Way, and to live as the Nemenhah do relieves many of these burdens. The relief of the earthly does often cause an enlightening. And, in addition to the obvious physical blessing of our way of life, we do also enjoy much spiritual liberty because of it.
- 14) Now, what man may not admit that in the midst of strife and worry over the getting of gain, there is burden? And who will deny that such a striving does not begin to consume every hour of the day and every thought and feeling of the heart? It is entirely true and proved daily. Or what beggar does not spend all his day begging and wondering when he shall next eat and where he shall next lay down his head to rest? And what father of the Nephites had any time to contemplate anything greater than bringing in the crop? And, in the end, did he not hurry in all things so that the Gadiantonhem could not make away with his living?
- 15) Behold, the Nemenhah are not bound up in such worries and such pursuits. Because we provide in all things for one another, there are no beggars. And because we do not heap up riches, we are not desired by the Gadiantonhem. And this is a great blessing to us.
- 16) And because our men and our women do not strive day by day against nature simply to live, they have time to contemplate the beauty of nature. And, because we are not set upon by our neighbors in competition for our goods, we have leisure to enjoy the company of our fellows. And because we have a surplus, we also have time to give thought to the blessings and wonders of creation and to approach our God.
- 17) Is this not ample proof that the Nemenhah way is good and to be recommended to bring about happiness?

Chapter Eleven

- 1) Now, when I had filled the seat of high priest of Mentinah for the space of twenty and five years, the people of the city numbered too many and the land became burdened. Yea, and the people did begin to take too much from the land and from the mountains, and they began to hurt the land. Wherefore, it was determined in the Councils that the residents must split up and divide into smaller communities. But there was some strife in deciding who would go and who would stay.
- 2) For, many of the families of Mentinah had lived in the city for many generations and they loved their city. Wherefore, it did come to pass that some refused any method of determining who might go and who might stay. And they denied the right and authority of the Council to make such determination. Yea, and it did seem that the people were about to experience contention and dissent in the city.
- 3) But, I would exhort you to consider the rights of the people of the city. Did the Council have authority to decide who must go and who must stay? Or what power does the Council have over the people of Mentinah if no complaint of injury against any person has been placed before them? I say to you, they have none. Wherefore, the Council did attempt to take up authority from the people to which they were not entitled. And this thing did cause much strife in all the city and much dissension.
- 4) And it became my duty, as high priest of the city, to ask the people to recommend what action must be taken. And the people decided to dissolve the Council of Mentinah and called a Council of Mothers to elect a new Community Council. And this decision was accepted by the Council of Mentinah and the members did stand down.
- 5) And the Mothers of all the families of the city and the environs round about it over which the city held sway, did meet together and they did prayerfully consider names. And they did nominate twelve people to recommend to the people. But behold, the people did not elect all of those nominated and the Council was not filled. Wherefore, the Mother's Council did meet again to consider names and they did nominate seven and recommended them to the people. And behold, only three of them were elected by the people. And the Mothers met again and nominated four more and the people did elect them.
- 6) And the Peli Council did also meet and compiled a list of all the names of the greatest Healers in the community and did send the list to the new Council of Mentinah. And the Council did elect from the list of names one person and she became the Talking Feather of the Council.

- 7) And these are the names of the men and women who sat on the Council of Mentinah before the election: Ayimlekt, Shi-Tosinlit, Nephi-im, Pa Parim, Shi Melek, Shi-Echinmet, Shi-Panishim, Pa-Torieth, Hemnietem-im, Phahorem, Pa-Penith, and Mentineth.
- 8) And they did step down from the Council.
- 9) And these are the names of the men and women who were elected by the people: Ayimlekt, Shi-Tosinlit, Temnet, Pa Parim, Shi Melek, Shi-Echinmet, Shi-Panishim, Pamath, Ishimemet, Pac-Mentinah, Pa-Penith, and Hemeniet.
- 10) And the Council chose Natanhim to be the Talking Feather.
- 11) And behold, when the Council of Mentinah met, they too determined that the population of the city had grown too great and that the city must be depopulated. But they did not seek ways whereby the people might determine who must go and who must stay. They counseled the denizens only upon the great peril to their city and to the environment around it should they not reduce the burden upon the land and did not seek to take up authority to act upon the matter.
- 12) And the people of the city did begin to assemble together and discuss the matter, and many made preparations to take their stewardships to another place and to create a new city. And this was after the designs of my heart, for I desired that the people make the decision themselves. For, if the ways of the Nemenhah are to be preserved, the people must do it, and my heart was gladdened that the people of Mentinah discerned the risk, both to their good land, but also to their ways and customs, and they did correct themselves in the right way.
- 13) Now, there were cities in that place where Hagoth and his little band of sojourners first made their settlement, which had been all but abandoned because they did not heed the earth's warning. Yea, the people of that city refused to leave when they had grown too large and they did entirely use up the good of the land. And behold, they were forced to leave all at once and in haste, abandoning home and shop, barn and field. And they left behind them ghostly and empty cities wherein only a few lonesome people now live.
- 14) Behold, I say to you, this would have been the fate of Mentinah. For, the land may bear only so many souls without hurt. And when the land we walk upon is hurt, she does not give of her bounty. Shall any city do this in this fair land you shall see want and hunger. Yea, you shall see drought and famine. And young men shall do hurt and young women also.
- 15) And this they did even to the utter collapse of their cities in the land where the great river turns to the north, where our fathers set up their first place of settlement. And behold, this was not just one city, but many, and they all collapsed seemingly at once because they would not divide and walk gently upon the earth. Yea, and they did continue to cut down the trees for their houses and their fuel. And, when the snow melted in the spring, the water ran out of control into the canyons and was taken away. Wherefore, there was nothing for the crops when the sun did beat down upon them.
- 16) And behold, the soil also was carried away by the spring running and also by the summer winds. And there remained not enough to nourish the crops through the season and they failed. And the people did use up their surplus hoping that the next year would be better, or that there would be rain, or that the snows would not run so swiftly from off the mountains. But behold, there was no change and they all became beggars and, like beggars, they did all put their things upon their backs and they left the place of their habitation and came even into other cities of the Nemenhah for refuge.
- 17) Now, this was a complete collapse of their society and of their cities. They did not stray one by one out of the place of their habitation. Rather, they left all at once leaving behind home and hearth.
- 18) Now the streets of their cities and settlements are left empty and the dogs gambol in the alleyways. Their gardens wither and their vines do not give fruit, for there is none to tend them. Their houses stand as testimony against them and the voice of laughter and singing is not heard in their synagogues.
- 19) There is no provender in the storehouse and those very few who remained continue to seek the succor of their neighbors until they too may leave in safety.
- 20) Yea, Zion is left desolate because of the intentions of the Nemenhah of that region.
- 21) Their granaries are barren and their cisterns are dry. Their vats press out no wine and the Nemenhah wander in search of what help they may find in the desert places.

- 22) The wind sings through the streets and only wild animals enjoy their avenues. The lonely sound of their empty cities call out to the traveler and cause him to turn the foot from its ghostly welcome.
- 23) For the Nemenhah of that region have all left their homes and come unto other places. They have come away all at once and have left nothing behind them but their memories.
- 24) Behold, this shall be the future of all the Nemenhah, should they fail to keep the commandments of God and follow Him in His paths. Yea, if the people cease to strive with God, He shall cease to strive with them. Or, shall He reveal unto us the ways in which we might live peaceably with our fellows, and also with the earth, and we turn from that revelation? And, if we do, what shall be the outcome? Shall we not reap that which we sow because we are Nemenhah? Are the Nemenhah so favored of the Lord that He will ignore us when we disobey His voice and give no heed to His counsel?
- 25) For, we do rely upon the Lord to cause the rain to fall upon our crops. And we do believe Him when He says that He is the font of living water. And shall we use up the good of the earth before His very face and cry to Him for protection? Shall we lift up our stiff necks and praise Him? Or shall we raise ourselves up on a pillar and cry unto Him, that all might see us? Are we so favored that the decree of the Lord concerning this land shall no longer be esteemed by the Nemenhah?
- 26) The Lord of the Harvest has established this place as a land flowing with milk and honey. Shall we throw it in His face and tread upon His counsel? If we do, we shall do it to our peril. For, who can follow the Lord in this thing and yet set that thing aside for another time and another people? Shall we choose out from among the revelations this one or that one to which we shall take heed? Or shall we set one set of books aside and esteem them of no value?
- 27) Shall any people rely upon their own counsel and set aside the counsel of God, they shall surely be left alone to reap their reward. For, the Lord gives of His bounty freely unto they who will listen unto His voice. And He shall even bless them that know not His voice, but do well. But, unto that people who know His voice and openly defy Him, He shall not pour out a blessing upon them and the earth shall not give of her generosity. And it matters not what such a people call themselves, be it Mentinite, or Witchitite, or Nespelite, or Nephite, or Lamanite, or Levite, they shall all be the same who tread upon the counsels of the Lord God.
- 28) Now behold, the valley called Menintah, wherein lies the city of Mentinah, is not so unlike to the valley called Hagoth that we might enjoy a different fate should we do as the Nemenhah of Hagoth did. Yea, our valley shall not be filled with fields and meadows and our mountains crowned with great towering trees, if we fail to walk gently upon the land. Yea, our streams and our springs shall dry up also, should we do the same, and our beautiful garden place shall become a desert and wither.
- 29) And behold, what became of those cities in the place of Hagoth's first habitation in this Land Northward, shall become of all they who gather into multitudes of people too large for the land to bear. Yea, the land shall carry them only so long, even as an ass does bow under his load. But load the ass too heavily and push him too harshly and he will kick off his burden and run away from you. So too shall this fair land kick off her burden and turn her face from us.

Chapter Twelve

- 1) And when the people had heard the words of the Council, they did of their own will divide themselves equitably and some stayed in Mentinah and others did remove a day's journey from it and establish a new city. And this new city was also larger than that which the people had decided was the limit which the earth could bear in that place and others did continue on to another place to establish their home. And thus they did until all the people had moved southward in large enough intervals that they would not press too greatly upon the land and overrun her ability to provide for them.
- 2) And even our own Elat Kowat became too large and my son did take his family and several of the young men into the north to make a community of their own. For, he desired that his wife and children should live yet a little closer to the Nemenhah of Nespelhem.
- 3) And behold, the Nemenhah of my own city desired that I be called to be the high priest and to preside over them in their ordinances and celebrations. But I was still the high priest of Mentinah and could not do duty to both at once. And my own city pressed me and desired me to serve in my own home and not go upon the road so often to Mentinah to preside in the High Place there.

- 4) For, the Nemenhah of Elat Kowat had built the High Place in our own city and they had many synagogues also wherein they did study the books and the records. And they did meet together often in Councils established by the people. Yea, in all ways, the city of Elat Kowat had become a city exactly as Mentinah, with all the same goings on, and the people declared their desire that I sit in the seat of high priest of the city.
- 5) And the Council of Elat Kowat did send an epistle unto the Council of Mentinah desiring them to release me from the seat of high priest, that I might more fully serve my own city.
- 6) And behold, the Council of Mentinah did take up the matter and prayerfully consider it. And, after much debate, the Council decided that I was not to be constrained to serve them for any reason, lest I be driven by such folly to take the course of Heinmet and resign the seat.
- 7) Wherefore, I was released from the seat of high priest of the City of Mentinah and my own city called me to preside. And I did become the high priest of Elak Kowat and I did no longer spend my time traveling to and from the City of Mentinah.
- 8) And behold, I did enjoy greater liberty than I had while laboring for the City of Mentinah and it was my pleasure to use that time in teaching the men and women of my own city. For, many of the men were those Nephites who had come from out of the Nephite and Lamanite war and they had need of much counsel. Wherefore, I now had much more time to dedicate to their service.
- 9) And Elak Kowat did grow and prosper, and many settlements did also grow up around it and we did spread ourselves upon the land north of the City of Mentinah.
- 10) And I did call and set up high priests unto all the settlements, which was a thing that had not been done very often. For, the high priest of Mentinah did heretofore preside over all matters spiritual for all the cities round about the Valley of Menintah, but it was very difficult for the cities to receive of the high priest all that they needed.
- 11) And this was also the case with the settlements that sprang up in the north part of the valley. Wherefore, rather than that they should come always unto me in Elat Kowat for all their needs, I did establish high priests for them in their Lodges.
- 12) And I did cause that they should call teachers and priests to instruct in the synagogues and to administer the ordinances of baptism and also the sacrament of the Lord's supper unto the people. Now, these are they whom we call Peli. And they are men or women whom the community sees are of good heart and pure intention. And their names are given unto the high priest of the city for consideration for callings in the administration of such things. Wherefore, when a teacher or priest is needed for any of the synagogues, the high priest takes up the list of names which the Council has provided and inquires of the Lord as to who should be called. And, if the list contains not the name of that person whom the Lord sees fit to install, by the word of His commission unto the high priest, then the name of the candidate is given to the high priest through revelation.
- 13) But behold, any person of good intention may officiate in the administration of the ordinances of baptism and of the sacrament of the Lord's supper. And any person of good intention is equal to the task of leading the instruction of the people. For, they all do instruct their own children in their homes constantly and this does prepare all the Nemenhah to become teachers and priests.
- 14) And those ordinances which are done only in the home, such as the blessing and naming of children, blessing of the sick and the afflicted, the bestowal of the blessing whereby the people are reminded to receive the Holy Ghost, the ordinances of the High Place and all those things that must be taught at home to prepare for them, behold, all these things are administered by the parents of children or by the Peli, as each family shall choose and call for their edification.
- 15) And behold, the Nemenhah of Nespelhem did begin to administer the bread and wine of the Lord's supper every time they met together to be instructed of the teachers and priests. And this became a custom with us, to celebrate the covenant that the Lord made with the Father and with the Holy Ghost, every time we meet for any reason.
- 16) Yea, when we gather to plant, we celebrate this sacrament, as also when we harvest. And when we build a house or a barn, we celebrate this sacrament. And when we meet a stranger on our way, we pause with them and welcome them, and we celebrate with them this sacrament. And behold, when any member of

- our family comes or goes away, we take time to celebrate this sacrament with them when they arrive from a journey or before the depart from us.
- 17) And this we do in order that we may keep in our remembrance always that thing which the Lord has done for us. And we do it also that we may always have His spirit with us, or, in other words, that because we remember Him in all that we do, we might become in all ways like unto Him and take upon ourselves, and cultivate in ourselves that spirit wherewith He did teach us to govern our lives.
 - 18) But this is not all. When we do this, keeping the covenant which He made with the Father and with the Holy Ghost, we are made partakers of that covenant also. Therefore, if we have His spirit to be with us, and if we do govern ourselves by that spirit which we have received of Him, we shall also be assured of the covenant relationship with the Father and with the Holy Ghost that He also enjoys.
 - 19) For behold, it is by the power of the Father that we have our being. Yea, and because of the covenant which He made with the Mother, we have our lives and we are also partakers of that covenant. And it is by the power of the Holy Ghost that all things may be brought to our remembrance and be confirmed in us. Yea, by the power of the Holy Ghost we may become like our Father and Mother in Heaven. And it is because of the atonement which was accomplished by the Lord, even the Peacemaker, that we may come into communion with Heavenly Beings. Wherefore, we do participate as often as we can make excuse to do so in that covenant which they made together.
 - 20) And when we meet in formal assembly, which is our custom in the synagogues, we do not sit ourselves according to rank or calling, for there is no caste within the Nemenhah but we are all servants. Yea, the synagogues are built in a circle or hoop fashion, as has been described in another place, and the priests and teachers sit in the center. And when they teach, they do stand in order that all may hear their words. But behold, they do not stand because they are above any other person in rank or caste.
 - 21) And when we meet, the priest leads the people in prayer, or asks that someone lead in prayer. For, when we come together in assembly, either for worship and oblation, or for councils, we do wish the Lord to be there with us. For it is expedient that we have the assistance and counsel of the Lord in all things, to help us with what we are about to do. Wherefore, we do pray first in earnest entreaty to have the Lord with us, and also the Holy Ghost.
 - 22) And also when we meet together in assembly we do sing songs of praise unto the Lord. Yea, we do lift up our voices in song and thanksgiving unto the Lord whenever we do assemble ourselves together. And whenever a new song is written, we ask our teachers to instruct us in it. For, the song of thanksgiving is a prayer unto the Lord and we know that the Lord does rejoice in our thanksgiving, for He has informed us that it is so.
 - 23) And when we have prayed for the presence of Heavenly Beings, and when we have all taken of the bread and wine of the Lord's supper, the teacher stands and reads from the scriptures. And when this is done, the teacher sometimes expounds upon what has been read as the Spirit gives utterance. And also, if any person is moved upon by the Holy Ghost, they also stand in their place and speak the words which come to their hearts. But more often, the people take thought in that which has been read without much talking, for the Holy Ghost is a mighty instructor.
 - 24) And when this is all done, the teacher leads us in more song and the priest leads us once again in prayer. And the people embrace each other and the assembly is concluded.
 - 25) And this is the custom among all the Nemenhah when they meet in assembly together. And behold, the priests and teachers assist us always in our understandings and in our oblations.
 - 26) Now, it is the priest who is given the charge and the stewardship of the care and keeping of the synagogue, and this does often take away from the time necessary for the priest to labor for the support of the family and for the creating of surplus. And the Nemenhah do not begrudge the priest anything that is required in order to maintain the synagogue in good order. Wherefore, the people all do give of their surplus to the priest because of the labor which is required on the part of the people. And no priest is ever left in a state of want, for this would be the shame and the dishonor of the people.
 - 27) But the teachers are not asked to do more than the people themselves do in order to fulfill the stewardship that has been placed upon them. Wherefore, they are not made beggars by their stewardship and make no entreaty because of it.

- 28) And there is always a font of water kept at the synagogue in readiness for any who might wish to be baptized. And this font is kept clean and the water is kept fresh each day. And when any person desires to renew the covenant which they have made with the Lord, and the people do this often, they come to the priest and ask for the ordinance. Or they bring with them that member of their family who does act as Peli for them in this ordinance and the priest leads them in it in a sacred manner.
- 29) And when a sojourner or a stranger first arrives in the city, they go unto the priest and make themselves known. And their needs are made known to the priest first, and also their intention. And the priest takes their petition to the high priest immediately, and their want is fulfilled out of the storehouse of the city. Then, once care is taken to assure that they do not want for their physical needs, they may make their introduction to the Council and, if it is their intention to stay and become part of the community, they receive their stewardship from the Council.
- 30) Wherefore, the Nemenhah are careful to maintain that the priest of the synagogue always has somewhat of a surplus to care for the wayfarer and the stranger. And they also bring as much of their surplus as they cannot keep adequately themselves to the storehouses of the city, that there be no waste of the surplus of the people. And this is kept in good order by the high priest of the city and those the Council calls to assist in this labor as part of their stewardship. But behold, all that can be adequately kept in the homes of the Nemenhah, they do keep themselves and they do administer it to the needy.
- 31) But neither the priest of the synagogue nor the high priest are left without that which is needed to immediately assist the stranger, the visitor, or the wayfarer. For, it is oft the case that such is their state that the wayfarer arrives in the city in desperate need and the priest is called upon to assist with haste. Wherefore, we always maintain that the priest, whom we call to be a shepherd to the people and a servant, has a store of that which is needed to be of speedy assistance.
- 32) Behold, I am reminded of the day that I did arrive in Mentinah from the Nephite wars. I and my companions whom I had gathered along the way were in desperate need of assistance. And behold, because of the custom of the Nemenhah, we had no need of making our petition to the Council, but rather, our needs were immediately met by the priest of the synagogue. For, the first person to see us approaching the city ran out to greet us and, seeing that we were desperate from our long journey and hungry, took us directly to the priest.
- 33) And the priest of the synagogue nearest to the southern approach to the city, for this is the direction in which we did arrive in Mentinah, having crossed a great desert and traversed the mountains, was a woman of great spirit and presence of mind. And the Nemenhah had made sure that she had a store of those things most required by the wayfarer. And she did take us in without question or interview, and she did succor us and give us that which we most required, being a place to wash ourselves, sound food and medicine with wine to revive us, and a place to lay ourselves down to rest. And when we were revived, for we were in sore want, she administered the sacrament of the Lord's supper with us and revived our spirits as well. Then did we go up unto the Council and give our report of the war and its outcome.
- 34) Now, this is a good custom. For we were desperate for assistance, having come from afar off. And behold, we were strangers in a strange city. And our appearance was exceedingly rough. Yea, we did appear as vagabonds straight from who might know what mischief. But, because of the custom of the people, no one was called upon to judge our intention. The Nemenhah took care of our immediate needs first. For, it is also the custom that newcomers come unto the Council to introduce themselves and it is the stewardship of the Council to ascertain one's intentions.
- 35) But behold, it is the stewardship of every individual to feed the hungry and clothe the naked. And it is the calling of each man and woman to give rest to the weary and to lift up the hands that hang down. This is the commission of every man or woman which is given unto them of Jesus Christ, who is the Peacemaker. Above all other stewardships that might be given of men, this one stewardship is given of the Lord and the Nemenhah need no commandment or reminder in it. They do assure that all who come wanting into their cities are cared for speedily.
- 36) For, are we not all wayfarers? Do we not all travel together the road upon which our Lord has placed us? And can we say that this road is always pleasant and never rough? Or is it true that we always go upon

our way knowing exactly what will become of us or how our journey will fare? Can any of us predict one day to the next with certainty?

- 37) I say unto you, Nay. For we have not all things before us and cannot see the end from the beginning. And if we are all wayfarers, it is good to remember that we may at time fare ill in our journey and require speedy assistance to save our very lives. If this be the case with us, how can we begrudge our substance to any other? Yea, and how can we, who have plenty and to spare, fail to make preparations before the time of need to provide for them who have not? Because we are blind to all that might befall us, is it not wisdom to make preparations?
- 38) But behold, it is a peculiar thing among the Nemenhah that we do make preparations not for ourselves, but it is for others that we make preparation, yea, we do it to be of service to our neighbor. For, what good would our surplus be to him that immediately needs if he must first find us who have made preparation to make his entreaty? For immediate aid, such a thing would profit no one. Wherefore, we put up in store in order that no petition may go up unheard and unheeded, nay, not even for a moment.
- 39) Now, all the commissions given of Christ for to fulfill His purposes are called by us the Priesthood of God. Yea, it is by His commission that priests and teachers are called to assist us and to attend to the synagogues. And it is by His commission that the high priest sees to the management of the High Place and of the surplus of the city and its keeping. And it is by His commission that mothers and fathers do teach their children and also the stranger in their house. And it is by His commission that families do sometimes assign Peli with a special calling to assist them with the ordinances and the sacrifices. Behold, the commission of the Lord is the priesthood and it is the responsibility of every person to obtain it.
- 40) The priest is not the priesthood. Nay, and the high priest is not the priesthood. It is that specific word of God that comes to the individual by and through the Holy Ghost that conveys the commission to the heart and soul of a man or a woman.
- 41) And behold, when this commission is come into the soul of a person, they come to the priest or the high priest, or to the Peli of a family, and they request a blessing of them to confirm by token and by the laying on of hands of that which has been received of the Lord. And the priest, the high priest or the Peli shall give whatever words of prophecy or counsel to which the Holy Ghost may give utterance, and this becomes a witness and an assistance to the individual in fulfilling that commission whereby the Lord has called them.
- 42) And if the high priest does call upon a person from out of the names provided by the people to be a priest or teacher unto them, they may not take up the calling until they have sought the confirmation of the Holy Ghost that they have received the commission of the Lord in it. And if they receive not this confirmation, they do not accept the call, but they do ask the high priest to go again unto the Lord in prayer to affirm the matter.
- 43) Behold, the priesthood of God is a serious matter to the Nemenhah and we do not trifle with it. It is not given to any person without the clear and certain commission of the Lord. And this commission comes to a person by and through the power of the Holy Ghost.
- 44) Now, there is nothing that is necessary for the salvation of the soul that the Lord might command that differs from the covenant that He did enter into with the Father and with the Holy Ghost. Wherefore, women, having already received the saving grace and commission of the Mother, already possess the priesthood of God. But behold, they must also receive a confirmation of the calling before taking it up for the Lord.
- 45) But men have not this grace from their birth and must receive it from the Peacemaker. This is why the Nemenhah do confer upon those men who are called of God, the priesthood after the orders thereof. And they are ordained to the offices that are assigned thereto by the laying on of hands after that they have received the commission. Behold, only they who have received the commission of the Lord to do so may confer or ordain by the laying on of hands.
- 46) Whereas, women are called to the office with a holy calling and a blessing by the laying on of hands as a token of the commission only. For they have the priesthood already conferred upon them and shall anyone confer that which is already given?

- 47) And how shall anyone know that they have truly received the commission and that they do act according to word and will of the Lord? Behold, they do not set themselves up or apart from their neighbors. Nay, they do not wear special attire which sets them apart. And they do not set a mark of any kind upon themselves to give them distinction, that all might look and see that they possess the priesthood of God.
- 48) It is the responsibility of every person to seek the confirmation of the Holy Ghost that any person has the right to speak and act in the name of God. And this is done every time an ordinance that requires the commission of the Lord is to be performed. Behold, the participants shall fast and pray, and if they receive not the confirmation that the right individual has been chosen to perform the ordinance, they return again to fasting and prayer.
- 49) Behold, these things are of such import that they are never rushed into. And if the confirmation of the Holy Ghost is not received, the person is not judged worthy or unworthy. It is merely that they have not the commission of the Lord in that thing at that time. For, the priesthood of God is not a thing that is given to all and all at once. It is a thing that must be cultivated and cared for throughout one's life.
- 50) Yea behold, I may receive the commission on one day and then on the next I may be found in anger against my neighbor. In that moment I have lost the commission of the Lord. It is only after I have repented and made good my error that the commission returns unto me. Therefore, the priesthood becomes a constant reminder to each individual of the determinate need to be in constant harmony with the Lord in all things. It is in this way that the Lord uses the priesthood to teach and to train us to become like Him in all things.
- 51) And so great is the import of this principle that it has been revealed and written that no man may take up this honor unto himself, but that he is called of God as was Aaron, the brother of Moses the prophet.
- 52) Now, Aaron was called up to the office of high priest unto his people by the mouth of a prophet of God. But do you suppose that this was done without Aaron's having received any intelligence of it? Nay, believe it not, for I say unto you that Aaron did inquire of the Lord in the matter. And, after that he had spent much time and effort in repenting of his faults and his errors, the Lord did convey unto him through the power of the Holy Ghost the commission to do all that the prophet called him to do.
- 53) And Moses and Aaron were sons of Levi and they did answer the call of the Lord and they did act according to the commission of the Lord. Therefore, they did possess the priesthood and were justified in all that they did in righteousness.
- 54) Does that mean that they were justified in all things because they had the priesthood of God? I say unto you, Nay. Behold how neither of them were allowed to go down into the promised land but were taken from the earth before the children of Israel received their inheritance.
- 55) Wherefore, take heed all you who would claim to possess the right and power to speak and act in the name of Jesus Christ, the Peacemaker. Yes, have a care what you do and say in His name. For, if you seek not to be commissioned in all things and in all times, the priesthood shall be a thing of naught in you and, though you claim to have received it by ordinance after a set pattern, you shall speak the name of the Lord in vain and you shall lay upon Him actions that are not His. Behold, you shall sow great confusion in the day that you do this. Yea, a generation may go into confusion before the Lord will correct your evil.

Chapter Thirteen

- 1) It is written that Noah did plant for himself a vineyard, for he was an husbandman. And he did harvest the fruit of his vine and he did make of it pure wine. And when he did drink of his wine he became drunken with it and he went into his tabernacle for to sleep.
- 2) And behold, his son Ham did enter into the tent and he did see his father's nakedness. And when he had done this thing, he did return out of the tent. And when his brethren discovered the act, they did the opposite of their brother Ham and they did walk with their father's raiment upon their shoulders, being chaste. Yea, they obtained all the teaching of their father and they were priests and prophets to their people.
- 3) And Noah did curse his son Ham and he was denied the thing that is most to be desired, even that which allows a man to gain access to heavenly beings and to emerge from out of this clay and set aside the beast. For, this is that heritage which might have been sufficient to correct in Ham that aberration of character

which led him into unnatural love. But Ham, being caught up in the carnal lust of his heart, knew not what he had lost.

- 4) And Pharoah, his grandson, though he was reported to be a righteous man and a righteous king, nevertheless he did preserve a heritage of wickedness because of that thing of his father's that he chose to continue. Surely he did no injury to his fellowman. But he was caught up in the carnality to which his grandfather fell prey. Behold, this is the curse that was preserved by Pharoah and by Egyptus, for through them this same curse continued.
- 5) And behold, the scriptures assure us that Pharoah desired what he thought to be the right of priesthood, but he was denied because of the curse which he had helped to preserve. And all his descendents who would not repent of this evil, were also denied the commission of the Lord.
- 6) For, it is only through the bonding together of the unique endowment of power of the mother and of the father that we may hope to become as our Father and Mother in Heaven. And it is only by emerging out of this telestial into a terrestrial sphere that we may be more fully instructed by Angels, the spirits of just men and women made perfect, and by the Lord Himself.
- 7) And behold, it would have been for Pharoah just as it is for any man. If we want to become like our Lord, then we must do what he does. Yea, we must receive of Him the commission to do His work and His will, subduing the flesh. Verily, this is priesthood. But we are commissioned to do the Lord's work only upon the principle of revelation by and through the unspeakable gift of the Holy Ghost.
- 8) Wherefore, because Pharoah took up again the sin of his fathers, and also of Egyptus, the Lord denied him His commission and he had no right of priesthood. And, though he ruled his people well and was a righteous king, yet he subdued not his own flesh. In this he did also deny the Lord's commission to his whole generation and his entire nation.
- 9) Behold, this is the Gospel of Jesus Christ, that we should all come unto the knowledge of the Son, and unto His wisdom, and His stature as a son of God. Yea, this is the will of the Lord – that all might emerge out of what we now are into that which we must become, if we are to be the sons and daughters of God in more than mere words only. Yea, and the commission of the Lord is priesthood.
- 10) He may give unto us authority to convey this gospel to all the world and to confer priesthood upon everyone. But without the commission received by the gift of revelation, the conferring of priesthood is as the sound of a drum, beautiful but not lasting. And when the sound of the drumbeat is gone, what is left of priesthood but memory.
- 11) Behold, it is also written of another Noah who was a King among the Nephites. And he did confer priesthoods upon his favorites. And behold, even though they claimed the priesthood and the authority of God, they did commit whoredoms in the sight of the people.
- 12) Wherefore, is priesthood in the conferring? Or is it in ordination that the right of priesthood is transmitted unto men? I say unto you, Nay. For there was one among them whom the Lord took to Himself after that he had repented. Yea, unto Alma the Lord did reveal Himself and He did give him His commission. Then had Alma priesthood indeed, not by the word and will of a king, but by the word and will of God.
- 13) Observe these two Noahs and remember the instruction. For they being dead do continue to teach us still.
- 14) Noah, our father of old, conveyed unto his righteous sons all that he could, but they did receive of the Lord according to their own commitment. Noah could not have bestowed anything upon that son who sinned in his heart.
- 15) Noah, the wicked Nephite king conveyed all that he could of his own unto those whom he chose, but they could receive nothing of the Lord because of their lack of commitment to His will. King Noah could bestow nothing lasting and eternal upon any man, though he possessed all the authority of a kingdom.
- 16) Oh man! Never think yourself too big. Puff not yourself up in the pride of your heart! Do you think that you can lay hands upon any person and convey unto them that which is not yours to convey? Know that the laying on of hands is only the physical token of the priesthood. But nothing at all is conveyed except by and through the commission received directly from the Peacemaker by personal revelation.
- 17) Wherefore, we may perform the ordinances but they are hollow without revelation. Yea, we may preach and teach, but our words are false if we are not on the Lord's errand and under His commission. And we may confer upon men the priesthood, but only in empty words and meaningless phrases without the

direction of the Lord. And we may wash and anoint, but for what purpose? We are filthy still without the word and will of the Lord. And shall we stand together and declare ourselves the Friends of Christ and that our calling is made sure? Behold, I say unto you, Not without that the Lord Himself does stand up to declare it with us.

- 18) All else is dross. Yea, I speak clearly that you might understand clearly. If anyone teaches ought of priesthoods and authorities more than these things, they instruct in vanities. Yea, they utter falsehoods. Their teaching is a Jaguar woven in cloth.
- 19) Let not language determine what is priesthood and what is not. Priesthood is not the man. Nay, nor is it his calling or his station. It is the commission of Christ. And if a man has received the commission of Christ and the Holy Ghost confirms, then you may know with a surety that it is done unto him by revelation. And if the commission has been received by revelation, then let that man be ordained, for he possesses priesthood already. Yea, he is a priest unto his God, wherefore, let him be ordained.
- 20) And it is according to the words of Christ which we did receive of Him directly when He did visit the Nemenhah in the flesh, that all women have received the commission of the Mother. They too have priesthood already, wherefore, let them be called and ordained by the laying on of hands as a token of their covenant. Let them administer in all things wherein the Holy Ghost does direct.
- 21) And behold, they may also receive the commission of the Peacemaker. Yea, and when they do, they are doubly blessed. Let them be administered to with an ordinance, and ordained and sustained and supported in their calling.
- 22) Or shall we not all rejoice that the Lord does see fit to visit His people in righteousness? Shall we not raise our voices in thanksgiving and in praise? Shall we not be as happy and satisfied with the word and will of God that calls upon a woman to do His will, even as happy as we find ourselves to discover that He has called upon any man to administer for Him the works of salvation? Shall not both bring joy to us? Does not one testify of the goodness of God as well as the other?

Chapter Fourteen

- 1) Now, it has been written in another place that, whereas men receive the priesthood by orders and His commission by the ordinances, women have received already that great gift wherewith the Mother did bless them. But still, even though they are empowered from before the foundation of the world, if they will do the works of the Peacemaker they will also work in His commission under those principles whereby He does govern His creation.
- 2) And He has decreed that His creation shall operate upon certain laws and none may circumvent them. Wherefore, there is an order of priesthood given unto men whereby, if they receive the commission of Christ, they may do even the work and will of the Creator of heaven and earth. And if women receive also His commission, they may also do this same work.
- 3) And there is an order of the priesthood which is preparatory, the beginning of faith, and another which it fulfills and finishes, the culmination of faith. And the preparatory priesthood is called after Levi, that son of Israel of old. And it is by and through this priesthood that Aaron did minister unto Moses and unto the people.
- 4) And behold, the ordinances and covenants of this priesthood have for their purpose to bring the heart and the intention of the man to that point where he may set aside the things of the world and take up spiritual things. Yea, because of the preparation whereby the Lord does prepare the man, through this order of the priesthood, the man is able to lay down the natural man and step out of the telestial world. Indeed, by the ordinances and the covenants of this priesthood, the man may rend the veil that separates him from the Way.
- 5) This order of priesthood has for its purpose to prepare and to teach the man to live the law of the gospel and of sacrifice. Yea, it is by this order that men take up that more precious part which has been given to all women. Yea, by this order of priesthood does he learn to sacrifice for others and to serve others, placing their needs above his own. Yea, by this priesthood, when he has received the commission of the Creator and Peacemaker, he may move the mountain of his own soul and make a straight path for his spirit.

- 6) And the ordinances of the Order of Levi are the teaching and preaching of the peaceable things of the kingdom, baptism, the administration of the emblems of the Lord's Sacrifice, the purification of the Ammonihah, prayer, fasting, and so forth.
- 7) And all men who have good intention and who have received through revelation and through the Holy Ghost the commission of God are entitled to seek this right of priesthood. Yea, and they enter into it with a covenant. And this is the nature of the covenant:
- 8) Every man who takes up this covenant, having been commissioned and called of God, even as Aaron was called of God, shall come unto one who has also received the Lord's commission and relate the revelation unto that person. And that person shall take them and lay hands upon them and, saying the person's name plainly, they shall pronounce a blessing and confer this order of priesthood saying:
- 9) By the commission I have received of the Lord, I confer upon you the Priesthood after the Order of Levi. You shall hereafter be known as a priest and teacher of this order and I do this in the name of the Peacemaker.
- 10) Now I would that all should take note of how this ordinance is performed. For, the commission of the Lord is always clearly uttered when the order of the priesthood is conferred. And the purpose of the calling is also clearly stated. And when the Spirit has made an end of all that shall be said in the blessing, it is finished in the name of the Lord.
- 11) This is the pattern and, though our language may all be different, and even all that must be said in the prayer and the blessing may all be different, yet shall a simple pattern always be followed. This is done so that all creation might know by whose word and by whose commission you speak and by whose word and will you do expect the creation to respond.
- 12) Now, when women are called unto this work, the order of this priesthood is not conferred upon them, for they work in the covenant under that which the Mother has already conferred. Wherefore, how may we confer ought else? And behold, does the Lord work against His own mother? Or does He place Himself above Her in anything? I say unto you, He does not. For, He is the same who commanded all people to honor their father and their mother, that their days may long upon the land the Lord their God has given them. Wherefore, how then shall we? Behold, let us emulate the Lord.
- 13) But when a woman shall request this priesthood, she shall also go unto one who has already received it and she shall relate how that she has received the commission of the Lord by revelation. Then she shall be taken and she shall be introduced into this order by an ordinance also, except that the Order of Levi shall not be conferred upon her, but she is ordained to that Order. Rather, she is ordained with an ordinance. And that person shall take her and lay hands upon her and, saying her name plainly, shall pronounce a blessing and ordain her unto this priesthood saying:
- 14) By the commission I have received of the Lord, I ordain you according to the Order of Levi. You shall hereafter be known as a priest and teacher of this order and I do this in the name of the Peacemaker.
- 15) And they who become priests and teachers after this order of priesthood assist the high priest in all things. Yea, they do keep the synagogue and they do teach the people. And they do keep peace in the community, for they work under the commission of the Peacemaker. And it is their work to prepare the hearts of all men and women to make a sacred sacrifice for the sake of all living and for the Lord.
- 16) And behold, that order of priesthood which is the finisher and culmination of faith is called the Order of the Son of God. And it is by and through this priesthood that Moses did stand in the presence of the Peacemaker Himself and receive instruction of Him. Yea, it is by this priesthood that the man or the woman, having received the commission of the Lord, may walk upon the Way and be prepared in the spirit.
- 17) And behold, the ordinances and covenants of this priesthood have for their purpose to bring the heart and the intention of the man to that point where he may find a perfect stillness, that he might walk upon the Way and be instructed more fully in all good things. Yea, because of the culmination whereby the Lord does finish the man, through this order of the priesthood, the man is able to stand at the very veil of the Celestial World and cast it down. Or, in other words, he is able to discern the veil in himself and rend it from the top thereof even to the bottom thereof, and from the bottom thereof even to the top thereof.

Indeed, by the ordinances and the covenants of this priesthood, the man may rend the veil that separates him from the Mother and from the Father.

- 18) This order of priesthood has for its purpose to prepare and to teach the man to live the law of the chastity and of consecration. Yea, it is by this order that men are able to become partakers of that endowment of power that only Mothers and Fathers in Heaven may possess. Yea, by this order of priesthood does he learn the nature of creation and the duality of all things – that he is not without the woman and the woman is not with him, in the Lord. Yea, by this priesthood, when he has received the commission of the Creator and Peacemaker, he may learn to act and not be acted upon.
- 19) And the ordinances of the Order of the Son of God are the teaching and preaching of the peaceable things of the kingdom, and the ordinances of the High Place.
- 20) And all men who have good intention and who have received through revelation and through the Holy Ghost the commission of God are also entitled to seek this right of priesthood. Yea, and they enter into it with a covenant. And this is the nature of the covenant:
- 21) Every man who takes up this covenant, having been commissioned and called of God, even as Aaron was called of God, shall come unto one who has also received the Lord's commission and relate the revelation unto that person, and shall pledge his willingness to serve God all the days of his life. And that person shall take them and lay hands upon them and, saying the person's name plainly, they shall pronounce a blessing and confer this order of priesthood saying:
- 22) By the commission I have received of the Lord, I confer upon you the Priesthood after the Order of the Son of God. You shall hereafter be known as a high priest and Peli of this order and I do this in the name of the Peacemaker.
- 23) Now I would that all should also take note of how this ordinance is performed. For, the commission of the Lord is always clearly uttered when the order of the priesthood is conferred. And the purpose of the calling is also clearly stated. And when the Spirit has made an end of all that shall be said in the blessing, it is finished in the name of the Lord.
- 24) This is the pattern and, though our language may all be different, and even all that must be said in the prayer and the blessing may all be different, yet shall a simple pattern always be followed. And again, all creation shall know by whose word and by whose commission you speak and by whose word and will you do expect the creation to respond.
- 25) Now, when women are called unto this work, the order of this priesthood is not conferred upon them, for they work in the covenant under that which the Mother has already conferred.
- 26) But when any woman shall request this priesthood, she shall also go unto one who has already received it and she shall relate how that she has received the commission of the Lord by revelation and that she is determined to serve Him in all things. Then she shall be taken and she shall be introduced into this order by an ordinance also, except that the Order of the Son of God shall not be conferred upon her. Rather, she is ordained unto it with an ordinance. And that person shall take her and lay hands upon her and, saying her name plainly, they shall pronounce a blessing and ordain her unto this priesthood saying:
- 27) By the commission I have received of the Lord, I ordain you according to the Order of the Son of God. You shall hereafter be known as a high priest and Peli of this order and I do this in the name of the Peacemaker.
- 28) And they who become high priests and Peli after this order of priesthood assist the Lord and the Councils in all things, just as they who become priests and teachers assist the high priests and Peli. Yea, they do keep the High Place and the archives, and they do teach the people. And they also do keep peace in the community, for they too work under the commission of the Peacemaker. And it is their work to prepare the hearts of all men and women to stand in the very presence of the Mother and of the Father and receive of them the fullness.
- 29) And they shall not seek this honor, or in other words, they shall not take up to speak and act in the name of the Lord God, unless they have received of Him the commission to do so. Wherefore, if anyone has a desire to serve Him, they are called to the work by Him. And the right of priesthood is that commission which He gives to them who make this covenant. By revelation He does commission them. By revelation He does direct them. Yea, by revelation He does govern His Church.

- 30) And behold, let none believe that they possess anything of the Lord merely because they have had hands laid on them and because they have had this order conveyed upon them, or that order conferred. For there is no ordination that has any merit if not by the commission of He who is the author of them. And, if the Peacemaker gives not the commission, let no man or woman think that they have any right to priesthood.
- 31) Behold, the Nemenhah do not hold themselves to be more worthy of this honor than any other people. The honor is that the Lord does teach us the manner by which the Universe does function. And the power of the priesthood is a part of it. For all they who do learn to act in this power do exercise great faith upon the matter of creation. And, having the commission of the Creator, the matter does recognize in the voice of His servants that voice which did command them in the beginning.
- 32) And being satisfied with that covenant by which they were first brought together, they do combine again to do the work of Him who created the worlds. It is by this power that the Brother of Jared caused mountains to move out of the way, that the people of God might pass by them.
- 33) For the voice of the Creator is powerful because it is the voice of faith and of love and the elements do respond to His voice. Wherefore, that servant of the Lord who, having His commission, does speak and act in His name, invokes that first day of creation and once again the matter responds to the voice of the Master. And it is the same today as it was in that very first day, for all things are as one day to the Lord and also to that which He did create. Wherefore, how shall today be any different than in that day when He did command that the elements form themselves and that they should begin to fulfill the covenant that He made with the Father and with the Holy Ghost? And how can we say that the world does differ ought from that moment when the Mother did put the breath of life into all living things?
- 34) And this is the thing that the servant of the Lord must understand. For, when His servants do speak and act in His name, the elements obey. Wherefore, it is written, take not the Lord's name in vain. For the Lord God will not hold you harmless if you take His name in vain.
- 35) And if a man, speaking in the name of God, but having not His commission, does bestow upon another the priesthood, what then? Shall there be any priesthood? I say unto you, Nay.
- 36) And if a man, acting in the name of Christ, but having not His commission, does prophesy, what then? Shall it become scripture? Again, I say unto you, Nay.
- 37) And shall the covenants of God be entered into without His commission? Shall anyone go up to the High Place and there perform the ordinances without that He has made known unto them His will? And, because a man say in his arrogance; This day I have an endowment from the Lord. Shall there be any power in the endowment? Nay!
- 38) And shall any man declare to the elements his own election? Shall he testify to the wind, then, that he has made his calling and election sure? Shall a priesthood that he has made of clay convey such power to the sons of men? Do not believe it.
- 39) Behold, God will not justify as many as do the same. For behold, He does give His commission to all them that seek it. Yea, every man and every woman who seeks His holy face, shall indeed see it and He shall give unto them an endowment of power such as only heavenly beings possess.
- 40) And He shall declare your election. Yea, He shall give unto you the Holy Ghost and all things shall come back to your remembrance. Then shall He testify to the wind that He has made your calling and election sure. Surely, the power of the Creator, yea, even that priesthood given unto him of the Father and the Mother of our spirits, shall convey priesthood to them that seek Him. Behold, this you may believe.
- 41) And He shall meet you when you go up to the High Place, if you wait upon His word. Surely, He shall reveal unto you His will and He will instruct you in all things.
- 42) And men and women shall speak words of peace as they are moved upon by the Holy Ghost. And their children shall remember the words which they speak to gather them and make them their own. And is this not scripture?
- 43) And men and women shall serve their neighbor in all the ordinances of the synagogue and also the High Place and the work they do shall be the Lord's work, for He shall have instructed them. And when He has given His commission, they shall receive the priesthood after the orders that pertain thereto and according to the purpose of the Lord which appertains thereunto. And with His commission, they shall speak and act

- in His holy name and He shall justify and remember them and all their works on His behalf. For they shall be His servants and shall He not justify His own?
- 44) For you may believe it, the Lord does delight in calling His servants and He does give them power, both pertaining to things of this life and this world, as well as lives and worlds without end. And He rejoices with all they that do take up His work and obey His will. And, seeking His commission, even after that they have received His priesthood and have been ordained unto an holy calling, they shall act and the creation shall react according to that commandment it received of Him so long ago. Yea, they shall act and yet be not acted upon, worlds without end.
 - 45) And herein is the thing in which Pharaoh did err. Behold, he claimed the right of his fathers to obtain knowledge of all things and sit upon the right hand of God. And he was not an evil man, nay, nor did he exercise evil upon his people. But he did consider that because he was a son of Noah that he could lay claim to that priesthood given to his fathers. But he sought not the commission of the Lord before laying claim to the work of his fathers.
 - 46) And, because he would not uphold the Law of Chastity, but did justify his grandfather in the thing wherewith he did dishonor unto Noah, it cannot be that he understood the meaning and the significance of the laws and commandments of God.
 - 47) And having no understanding of such things, he cannot have had the commission of the Lord in the thing that he sought. Wherefore, because of a heritage and a tradition of unrighteousness, he preserved a curse in the land. Yea, he preserved a sore curse. For by the tradition which he did justify, none could come to a knowledge of the ordinances of the High Place, and none could receive the Lord's commission. Wherefore, he was of a lineage that had not right of priesthood, because he knew not that the right passes not from father unto son because of flesh and blood, but because the work and will of the Lord is in the teaching of the father unto his son.
 - 48) Yea, Pharaoh believed that, because Noah received his priesthood from his fathers, he ought to possess the same right because of the blood that flowed in him. For Pharaoh was of that same lineage whereby Noah the prophet did trace his generation to Adam our father.
 - 49) But behold, it is not flesh and it is not blood that conveys this right unto men, but the commission of Him who created us. Wherefore, it is not the blood of Hagoth, nor of Ougou, nor of Nephi or Lehi, or Joseph or Jacob, nay, nor even of Abraham or of Adam, that gives right of priesthood. We do not deceive ourselves in this. For, we know that God does delight in speaking unto them that will call upon His name and seek His face. Wherefore, He employs no steward there, but prefers that we come unto him and not unto our forefathers.
 - 50) Yea, He does entreat us to come unto Him. That He gives unto us the duties and ordinances of the priesthood is certain. But such things are not the priesthood, nay, it does not define it. For in all, such things do only draw our minds to ponder His works, and our hearts to seek communion with Him. Yea, the works and ordinances of the priesthood do place our feet upon a good road, a straight path, and surely we shall see His face and we shall be like Him. But it shall be by walking that road that we do achieve such things. Behold, the ordinances do not save us. It is by living the principles that such things teach us that conveys us into the presence of the Lord.

Chapter Fifteen

- 1) Behold, the Nemenhah know unto whom they look for atonement. It is the same today as it was when the Father, the Son and the Holy Ghost did gather all living into that great council wherein they did initiate the New and Everlasting Covenant. Yea, we do know that we shall have all things brought to our remembrance by the Holy Ghost, even the Holy Spirit of Promise. And behold, I say again, we do know unto whom we look for exaltation. We do look to our Creator, the Peacemaker, even the Son of God.
- 2) And we do also know that should any man, kindred or nation declare unto the world that salvation comes not through Him who is mighty to save, behold, it is a sign unto us that they have left the plan of happiness and the path of truth. Yea, if ever we begin to think of ourselves as saviors in that light, we know to turn ourselves again and repent of the evil which has come into our hearts.
- 3) Now, this thing did verily come to pass in Mentinah. For there was elevated to the seat of high priest one who was mighty to prophesy. Not long after the controversy was resolved in Mentinah over who should

- stay and who should remove to another place, in order that the people placed not too great a burden upon the land, the high priest whom the people of Mentinah had chosen died as all men do.
- 4) And they resolved upon another to take unto themselves a certain man to be high priest who was mighty in prophecy. And his name was Tucantor, and he was descended from Hagoth and from Hementah.
 - 5) And he did walk upon the Way for a time. But behold, he ceased to subject all things unto the confirmation of the Holy Ghost, insomuch that he did begin to interpret every thought that did come into his mind and into his heart as the very word and will of God. And because of this, he did begin to place constraints upon the personal revelation that is the right of every person.
 - 6) Yea, when he called upon his fellow servants to fill certain stewardships, he did declare unto them that they had no choice in the matter. Or, in other words, he taught them that they ought not to importune the Lord in the matter because that he had already received the word of the Lord. And also he did begin to teach that only the high priest had the keys to prophesy and to receive revelation for and in behalf of the whole nation. Wherefore, the individual had no more right to such things, for the Lord had chosen him to be His seer.
 - 7) Now, in this thing he did greatly err. For, the seer is the servant of the Lord. And if he is the Lord's servant then he must also be the servant of the people. Yet the high priest of Mentinah did manifest what he declared to be the will of the Lord unto all the people and he did not invite them to follow, but rather, he demanded obedience of them. Wherefore, he became the taskmaster of all the people.
 - 8) And this was grievous to the people. For the Lord had taught them that they must come unto Him. But the high priest insisted that they must not importune Him nor weary Him with inquiry. Yea, he even taught the people that to do so, or in other words, to inquire of the Lord concerning any matter upon which the high priest had already spoken, was to take the Lord's name in vain.
 - 9) And behold, this teaching did go about the country and there were some of the high priests in other cities and settlements that took it up also. Yea, and even some of the priests and the teachers did also take it up. To the extent that a division developed among the people.
 - 10) And the people of my city did come unto me and they did inquire of me my opinion of the doctrine, saying;
 - 11) What think you of this new doctrine which the high priest of Mentinah does preach concerning importuning the Lord in all things? For, he does teach us that we ought not to seek the confirmation of the Holy Ghost in all things, but that in all matters upon which our leaders have already spoken, we should leave well enough alone. For, if we importune the Lord, yea, if we weary Him, do we not endanger our own salvation?
 - 12) And I answered them saying;
 - 13) This doctrine is false. Let us go up even unto Mentinah and inquire of the high priest concerning it. For it is my understanding that the Lord has I do not recall where He has admonished us to pray unto the high priest. Wherefore, let us go up even unto Mentinah and see what this high priest will say.
 - 14) And we did make a delegation and we did travel up even unto Mentinah. And we did arrive in the middle of the day and the high priest and all them that he had called to assist him had gone up into the temple to worship. And behold, when we came nigh unto the temple, behold, one of his servants did come forth and declare unto us that the high priest was at private service in the temple and we could not go in unto him.
 - 15) Now, this was a curious thing indeed. For, have our forefathers not taught that the temple is the High Place of the Lord and that none should ever be prevented from going in unto it? I say unto you, This is the custom of the High Place of the Lord.
 - 16) Wherefore, I did beat upon the door of the temple or lodge of Adam to find the high priest there. And I found him not. Whereupon, we did pass through. And we did beat upon the doors of all the lodges of the temple until we had ascended the hill even unto the temple of Eve and the door thereof.
 - 17) And when I did beat upon the door, a servant did come out unto us and addressed us, saying;
 - 18) What is the cause of this noise that you make in the holy place? Have you no reverence for the temple of God or of His priesthood?
 - 19) And I did answer him. And these are the words with which I did make my response;

- 20) How is it that the doors to the temple of Eve stand closed to her children? Has this ever been? Or when have the doors of the High Place become a bulwark to prevent entrance to the righteous?
- 21) And the man did answer me, saying;
- 22) Behold, Mor Honayah, if you were truly the righteous as you say, you would not come up to the High Place bellowing like a bull. Those within are worshipping in reverence. Be still and disturb them not!
- 23) And these words did sting me to the center, and I did answer him, saying;
- 24) I come to make a joyful sound with my brother the high priest. Or is the worship of the high priest become so reverent that there is no joy to be found in the High Place under his stewardship? How is it that the high priest does go into the High Place and lock the doors behind him? When did the ordinances and the observance of them become private worship?
- 25) And the man, whose name was Shan Rayin, did answer me, saying;
- 26) Behold, the high priest did receive of the Lord a revelation and did give him new ordinances to be performed herein. And only those called of God by the mouth of the high priest of Mentinah, who is the seer and prophet of God, may go up into the High Place. For the Lord has always given the management of the High Place and of the Archives into the hands of the high priest. Wherefore, his are the keys of this priesthood and none possess them but him in this generation. Wherefore, do not come up from out of your waste place, your refuge, and seek to order the house of God.
- 27) Now behold, these words did kindle in me a wrath which I had not felt since the Nephite war, and I did pass by Sha Rayin and I did stand forth and cast down the door of the temple of Eve. And when I had cast down the door, I did set it gently against the wall thereof, that none might think that I lacked reverence for the house of my mother. But behold, I did pass into the lodge to confront the high priest.
- 28) But, before I could stand forth to make my inquiry of him, behold we were set upon by armed men and we were forced to retreat from out of the High Place altogether, for we were not accustomed to carrying arms in the holy place. And these armed men did stand forth to prevent any conversation with the high priest.
- 29) Wherefore, I did take the delegation and we did assemble in the place of Counsel. Yea, and we did call upon and summon the Council to hear our grievance. But behold, the clerk of the Council did inform us that by a revelation received of the high priest, the Council of Mentinah had been dissolved and done away. Wherefore, there was none to hear our complaint.
- 30) Now, all this had been done in the city of Mentinah by word of revelation received by the high priest. And it was done quickly and under arms was it accomplished. Yea, and so quickly was this done that none yet knew of it even within most precincts of the city. So quickly had this man done this wickedness that the people themselves were hardly aware of it. And he had done it under guise of priesthood.
- 31) And we did voice the news abroad in the city, that all might know of it. And a multitude did gather to hear the rumor, scarcely believing that such a thing could come to pass in Mentinah. And when we had related to the multitude what had taken place amongst their fair city, they believed us not at all. Wherefore, we did entreat them to go even up to the High Place and see for themselves if there were not armed men at the gate thereof to bar the way before them.
- 32) And they did return unto us and they did testify unto the multitude that our words were spoken in truth. Yea, they did testify unto all the people that the high priest had set armed men at the gate of the High Place to bar the way to any who had not received of him a new priesthood.
- 33) Then were the people outraged and they all went straightway up to the temple to see the thing for themselves. And behold, when the guards saw the number of the people approaching them, that it was great, they cast down their weapons and begged the crowd to hear them, saying;
- 34) Behold, men and women of Mentinah, put this thing not upon us. For did you not raise up to yourselves this high priest? And is he not a man great in prophecy and in visions? Wherefore, he did command us in accordance with his stewardship over this house. And are we able to judge our master?
- 35) And with these words they did placate the mob. For behold, never before was such a thing seen in Mentinah. Yea, never before had the doors of the High Place been shut to any person. And never before had a high priest ever sought to usurp the rights of the people and subvert the ways of the Lord. And their anger was hot.

- 36) And they did place me at the head of the mob and we did pass through even up the hill to the door of the temple of Eve, and we did enter therein and found the high priest kneeling before an altar of stone cut by the hand of man, yea, with steps leading up to it, which he had caused to be raised up in that holy place.
- 37) And when he did perceive that his guards had not kept the people from his private worship, he stood before us and was wroth. And surely he did speak to us with hard words, saying;
- 38) What is this evil? How do you come up to this holy place, yea, even into the sanctuary of the High Place to disturb my worship?
- 39) And I did answer him, saying;
- 40) Behold, I am Mor Honayah, the same who was high priest in this place, but am now high priest of Elak Kowat. I came up into this place with that same spirit and countenance with which I have ever approached the High Place. But behold, I was met with locked doors and armed men. What have you been doing here?
- 41) And he answered me, saying;
- 42) Go back to Elak Kowat, Mor Honayah. Go back even unto your own city and rule it as you see fit. The Lord has chosen me to be prophet of Mentinah and has given me priesthood and authority. Wherefore, seek not to circumvent the Lord or His prophet.
- 43) And I answered him, saying;
- 44) I will of a surety go back to my own home, Tucantor, but not before you have answered my questions. For I esteem that the high priest of Mentinah is a duty and a stewardship of some import to us all. Wherefore, when strange news came even unto me in my own city, I determined that I ought to withhold judgment until I had spoken unto you concerning the thing.
- 45) For behold, Tucantor, I believed not that such stories as were told to me could be true. For, I was told of the undoing of all that the Nemenhah have stood for over the course of all the generations since we left the Land Southward. But I could not believe that such a thing could have been done by one chosen by the people to safeguard even that which is most precious to us.
- 46) Wherefore, I shall leave and return unto my own place in good and due course. But before I do, you shall surely answer me my inquiry.
- 47) And Tucantor puffed himself up in his pride and he answered me, saying;
- 48) Of a truth, Mor Honayah, you shall ask your questions. But I say unto you, I shall answer only that which pleases me. For I have received the keys of the kingdom and do not answer to you. Wherefore, make your inquiry.
- 49) And I did reason with him;
- 50) I have been told that you have decreed that the Lord makes known His mystery and His will to you through revelation.
- 51) That is correct, Mor Honayah. The Lord has revealed to me His order. Yea, I have received under the hand of His servant, even an angel of the Lord, that order of priesthood whereby He shall govern His people in righteousness.
- 52) And I answered unto him; That is well Tucantor. Surely the Lord shall give His commission unto whom He will, for it is His alone to give.
- 53) You speak the truth, Mor Honayah. The Lord does give of His authority sparingly. And by the word of His angel He has given the keys of His authority unto me.
- 54) And again I answered him saying;
- 55) How may one know of a surety that what you say is true? How may I know beyond the doubting in my heart that you are truly the anointed of God and that I may follow all your words with confidence? Is there not some way in which the Lord might appease my anxiety?
- 56) And Tucantor did answer me, saying;
- 57) Do not trifle with the things of the Lord, Mor Honayah. Nay, make not a play thing of the word and will of Him whose voice is like a two-edged sword. For to play upon His words is to take up the sword not by the hilt, but by the blade. Wherefore, have a care.
- 58) Surely, what you say is true, Tucantor. But I am just a man. How may a mere man know the truth of what you say? How may I test your prophecy?

- 59) And Tucantor answered me, saying;
- 60) You cannot. You must obey. The Lord will reveal what He will and you shall have no complaint. And the Lord shall reveal His secrets unto whom He will and again you shall have no complaint.
- 61) And I answered him; You are mistaken, Tucantor. For the Lord has taught us and we have all that He has revealed unto His prophets. And has He not entreated us to subject all things unto the confirmation of the Holy Ghost? Has He not taught that the Holy Ghost shall be a comforter unto us? And shall the Holy Ghost no longer bring anything to our remembrance because you have seen an angel?
- 62) And you declare that there shall be but one prophet. Is this a sound doctrine? Is this how the Lord has treated with His people? Shall we throw out all the scriptures because you have seen an angel? Shall we give over our responsibility to test all things, yea, and prove all things by the Holy Ghost because you are a man with gifts?
- 63) And hearing this, the high priest was wroth and he spoke harshly unto me and unto all the multitude. And the rumor of his words went out unto all the people.
- 64) Mor Honayah, you are mistaken. We live in different times. Do not judge the Lord your God. Surely, if He desires to work differently today than He did in generations past, what is this to you. Will you dictate to the Lord how He shall do this, or will you regulate the Lord in how He shall do that?
- 65) And I answered him, saying;
- 66) I do not begrudge the Lord any thing. Nay, I would not seek to judge my God. Let Him do according to His word and will. For, His ways are always good and just. And if He has given you a new revelation which does illuminate His word and His will for us in our day, I am well. I shall follow your revelation. Yea, I shall bow to your prophecy, if the Holy Ghost does testify and witness unto me the truth of it.
- 67) For, behold I say unto you Tucantor, there is more than one God in the Heavens with whom we have to do. Yea, there is the Father and the Mother. And there is the Son. And there is the Holy Ghost. And there are many Heavenly Beings. And I know that they are separate beings, yet their purpose is one. And they did enter into a covenant with each other to bring about this world and this creation.
- 68) Wherefore, the Lord has taught that He shall surely reveal His secrets unto His servants the prophets. But behold, He has also taught that we must submit all His words and revelations unto the confirmation of the Holy Ghost.
- 69) Verily, he has taught that it is by the power of the Holy Ghost that we shall test all things. Yea, it is by the gift of the Holy Ghost that we shall prove all things. And it is by the unspeakable gift of the Holy Ghost that all things shall be made know, yea, all things shall become written in us as upon a book.
- 70) But behold, you have declared that to test your words by this great gift shall be accounted unto us as sin and for unrighteousness. Yea, you have condemned us for importuning the Lord, saying that we must not seek a confirmation of anything that has already been spoken by the prophet of God.
- 71) But I ask you, what shall we do with all that has been spoken by his prophets before you? If you are truly the prophet of God in our day, and if you possess the keys of the priesthood and of the kingdom, then do you also suggest that the archives be broken and the records be burned and melted down? Yea, shall we throw out the revelations of God to His prophets because you have seen an angel? Is this truly the will of the Lord?
- 72) And what shall they do who walk upon the Way and speak with angels daily? Have the angels locked the doors that give upon the Way as you have locked the doors of the temple? Or does God no longer wish His children to come unto Him. Does He have no time for us now? Does He no longer welcome us into His presence? And if this is so, then what is the purpose of this existence? Shall you do away with the very creation because you have seen an angel?
- 73) You declare that the Lord has conferred upon you a new order of priesthood and you deny the High Place and the ordinances thereof to all but they whom you authorize with this order. But tell me, Tucantor, have you received His commission?
- 74) And Tucantor answered me, saying;
- 75) Behold, as I sat in the temple, an angel appeared to me and taught me concerning the ways of the Lord. And he did teach me that we have all been misled. Yea, we have been all these generations bound up in

- error. For, we have believed a doctrine that has gone contrary to the gospel as it was given unto our fathers. Yea, we have left the path of truth to go down a road that leads into oblivion.
- 76) Set aside all that you have learned of men and listen to me, for I speak the words of God. There is one authority given of heaven whereby the ordinances of salvation may be delivered unto the children of men. And this authority is the priesthood. By it and through it men speak and act in the name of God and only in this way may we avail ourselves of the ordinances and performances required by the Lord for salvation's sake. Surely, He will not admit anyone into His kingdom who has not received the ordinances of the priesthood.
- 77) And He has revealed through this same angel that, although many men might possess this authority, they shall nevertheless be governed by that one in whom the Lord shall invest the keys thereof. And none shall have more authority than the anointed of God. Wherefore, it is reasonable that when the prophet of God shall receive a doctrine by revelation, he is not to be questioned in it, neither by men, nor by spirit.
- 78) For, the Gifts of the Spirit are good and they are useful, but they do not supersede the priesthood. And shall one man have a gift and do away with the authority given to the anointed of God? I say unto you, Nay, for this is confusion. Yet have we been confused all these generations. For, we have been taught that even Christ Himself may not speak without our rushing out to test His words by this Holy Ghost. And shall the Holy Ghost, which is but a spirit, possess more authority than God, who is both body and spirit?
- 79) And shall one man's gift overcome another's. It has been revealed unto me that one man may have a gift and it may only be useful until it seeks to make conquest of the power and authority of the priesthood. And this priesthood God gives in orders and He sets apart His chosen to govern it on earth, even as He governs it in heaven. And behold, at the head of the orders of the priesthood, God places His anointed. For, God's house is a house of order and there is no confusion in it.
- 80) Now, it is certain that they who act against the word and will of God, as it is revealed by Him to His servants the prophets, shall not enjoy the same blessings as they who obey His commandments. And surely, they shall not go up into the House of the Lord if they will not obey His commandments. Wherefore, it has been revealed unto me by the angel that only they who have proven themselves loyal to the commandments of God ought to enter into the holy halls of His home. It is to keep out the filthiness of the world that the doors of the High Place are closed to all but the righteous.
- 81) Wherefore, you were mistaken Mor Honayah when you said that the doors of the temple were unjustly barred before you. For, they are only locked to those who lack authority to go up thither. And did you come unto the high priest of this city to seek this priesthood? I say unto you Nay. The word and the will of God is not important to you. But you did come straight up unto the High Place as if it was your own house to do with as you will.
- 82) And behold, you lied when you said that armed men assailed you. For, it is you who assailed the House of God. Those servants of the Lord whom He placed to guard the High Place intended no injury upon you, but can you claim the same? I say unto you, Nay. You came to do harm and injury upon the Lord in His own house. Do not judge the servants of the Lord for their loyalty and for their desire to preserve that which is precious.
- 83) And after this manner did the high priest of Mentinah speak in the temple of Eve where we found him. And the people were all struck dumb, not by any power of heaven or of earth, but by amazement. For, never had they heard such doctrine. But they had allowed this to take place in their own city and right under their own eaves. Wherefore, they were amazed at the words of their high priest.
- 84) And there was one man whose name was Micah, and he cried out to the people, saying;
- 85) Let us call upon the Council of the City to hear this matter. For surely these are strange doctrines and not like anything that we have heard or been taught.
- 86) And I answered him, saying;
- 87) A good thought. Yea, that would be right, according to the laws and traditions of the people of this city. But behold, the high priest has released the Council and has not called for a new one. Who then shall hear the case?

- 88) And the people cried out in one voice, yea, the common voice of the people was heard on the Mountain of the Lord's House and it echoed down the streets and alleyways of Mentinah. And they cried out in one accord that they did not sustain the high priest.
- 89) And they took him and stripped him of the shawl and removed from him the seat of high priest. And he walked through the midst of them in his pride even unto his own house. And when he had reached his own house he did turn again and address the people, saying;
- 90) Behold, I am still high priest in this city. For, I did receive the anointing of God. I did not become high priest upon your appointment, but under the hands of an angel. Wherefore, how can you think to remove from me what has been given by God? And behold, they who remain loyal to me shall labor under my direction day by day until I sit once again to judge this city and its people. Wherefore, think not that by the common consent of this people that I have lost ought because of you.
- 91) And none of the ordinances performed for any reason by any person in this city, nay, behold by anyone in the whole land, shall be acceptable to the Lord until the people do uphold the right by which they seek to act in His holy name. And when they do that, He will once again accept their sacrifice. Until then, you shall all labor under the condemnation of God, a condemnation which shall not be lifted by the common consent of the wicked.
- 92) And he went within his house and was high priest no more.

Chapter Sixteen

- 1) Now, this event did disturb the people greatly. For they had always thought that the high priest did act in accordance with that which is confirmed by the Holy Ghost. And it did seem that this high priest did speak contrary to that confirmation. Yea, even he did speak in contradiction of those things which the Lord Himself did teach when He visited our forefathers.
- 2) But there was some truth in his words. For, the Lord did give the orders of the priesthood to be a means whereby men might learn to do the things that He does. And also, He did give the priesthood that men and women might learn to serve one another.
- 3) But He did by no means teach that the priesthood is the font of salvation. For the Holy Ghost is that holy being by whose power we may know the truth and have a remembrance of all things. And also that same Holy Ghost does seal up the righteous unto Christ. Wherefore, He is called the Holy Spirit of Promise and it is by this sealing that we may come unto Christ and become His. For, the Peacemaker is the font of our salvation.
- 4) And behold, we know that this is the work and the purpose of priesthood. Yea, it is to bring men and women unto the Peacemaker and to be sealed up His. Wherefore, heaven and earth may pass away, yet shall all that is His stand forever. And therefore, if we are His, then when the earth does flee and the heavens melt away, yet shall we stand in our lot and live.
- 5) But Tucantor would have it believed that this same Holy Ghost is secondary to the priesthood and that His purpose is not as has been taught by prophets and by God Himself. Yea, he would have us all believe that the power of the priesthood supersedes that unspeakable gift of the Holy Ghost and that we ought not have the right to seek a confirmation of the truth of all things.
- 6) But this is contrary to the work and the will of God. For, are we not taught that we must seek His face? And how shall we know of a surety that God even exists? Shall Tucantor declare and all simply believe? Is this sufficient? I say unto you, Nay.
- 7) Behold, I do believe that the land of Jerusalem, from whence came our forefathers, does truly exist far away to the West. But I have never stepped upon that land. Nay, I cannot testify of my own knowledge that Jerusalem is real and that in that city there yet stands one stone upon another. Indeed, how may I do it? For, unless I see the city with my own eyes, I cannot testify anything about it.
- 8) But behold, I can and do testify of the existence and the divinity of my Lord, yea, even every day of my life. And how may this be done unless I have seen Him with my own eyes? Behold, by the power of the Holy Ghost has the truth of the identity and the character of God been made known to me.

- 9) Does the high priest make a thing so simply by declaring it? Or does God exist because the high priest declares it? I say unto you, Nay. Behold, the high priest may only testify of what he knows by and through the gift of the Holy Ghost which is in him and then invite others to seek that same confirmation.
- 10) But, if I receive not the same confirmation as the high priest, shall I be condemned as a sinner? Believe it not. Or shall I be cast out from among the people because I receive not the same confirmation as the high priest? I say unto you, Nay. Or is it the high priest unto whom I must come to obtain a remission of my sins? Or is it unto the high priest that I must seek to be sealed?
- 11) Behold, the people of Mentinah took from Tucantor the mantle of high priest of the city, but can they remove from him to be known as Peli and high priest? Not at all. It is verily so, he does not agree with the voice or common consent of the people, but that does not make him a sinner or miscreant. The intent of his heart shall continue to define him.
- 12) Behold, the priesthood of God is a tool for him and through it we may work to perfect ourselves and better our lives through service to our fellow beings. I am not given to be high priest in the city of Elak Kowat because I am perfect already. Nay! But rather, I am called up by my people to serve them in all things, and in this way I am edified. Yea, in this thing I am given a means whereby I might to do more for my neighbor than I might have otherwise been able to do.
- 13) And behold, I am high priest to my city. Does this give me authority to do more than my calling allows? Yea, does this give me authority to order the lives of my neighbors? To say unto them, you must do this or you must do that. And behold, if you do not this or that, you shall not be blessed of the Lord? Does the high priest, or any office of the priesthood, give anyone the right or authority to declare worthiness, or to withhold ordinances? Is the priesthood mighty to save, or is it the priesthood that which brings salvation? I say unto, it is not. And does the priesthood convey dominion over any thing? I say unto you, It does not.

Chapter Seventeen

- 1) And behold, the people met again in council to choose someone to sit in the seat of the high priest of Mentinah, and they deliberated long on the matter. And when they had fasted and prayed, behold, they cast the lot upon Minoet, the daughter of Shedet.
- 2) And Minoet called a Council of the Peli of the city of Mentinah for the purpose of making a regulation of the church. And she counseled them to find out the will of the Lord by revelation, and also the will of the people, as to how the church ought to be managed.
- 3) And she did also search the archives and made a record of all the ordinances and ceremonies then in use by the Nemenhah to make plain who was to administer them and how they were to be administered. And she did request of the people that they inquire of the Lord in all things, that the people might once again be brought into unity.
- 4) And these are the ordinances that are being administered to the Nemenhah at this time. And I do include them in my record.
- 5) Behold, the Ordinance of the Blessing of the Newborn Children, or Unchi-im, is made by the parents of the child, or one from among the family or friends of the child who has been designated to act in the office of Peli for them. And this ordinance is not a saving grace, but is a tradition and a custom among the Nemenhah.
- 6) And the Ordinance of the Blessing of Children, or Unchi-Aht, is made as often as the parents deem necessary and it is done by the parents or the Peli. And this ordinance is not a saving grace, but is a good tradition and a custom of the Nemenhah.
- 7) And when a young person has received a remission of their sins, they are baptized in the name of the Father, and of the Son, and of the Holy Ghost. And this ordinance is made by the parent or the Peli. And this baptism is called Unchi Ahm Aht Ahm, and it is a saving grace. By it we do betoken that we have become in all ways the Lord's and that He has washed us clean of all iniquity. Wherefore, let all people repent and be baptized. And the young person is straightly charged to receive the Holy Ghost.
- 8) And when a person wishes to renew any good thing and continue clean in the eyes of the Lord, they participate in the Unipi and the Itsipi, after the manner of the Ammonites. And the Peli shall perform the ordinances as dictated by the Holy Ghost. And this is a saving grace, but it is not required for all people.

- 9) And at any time that a new thing is confirmed, they do repeat the Unshi Ahm Aht Ahm. And this is done by the family and in the company of friends to demonstrate with an ordinance and a token every new emergence out of the natural state of man.
- 10) And when a person has received the commission of the Lord by revelation, and reports the same unto their parent, they are made Peli. And this is done by the laying on of hands. If the person is a young man, this priesthood is conferred upon him and he receives a blessing and an ordination. If the person is a young woman, she receives a blessing and an ordination. And this priesthood is the Order of Levi and it is received by all who shall perform public ordinances, but behold, it is not a saving grace. Nevertheless, the Lord has given it and He desires that it be done in this manner.
- 11) And when any person is called up to do a public service unto the people, behold the Peli does take that person and, laying hands upon them, gives a blessing and an ordination to the calling. And this is done in public or in private, and all the people sustain the calling.
- 12) And the people meet often to participate in the Sacrament of the Lord's Supper, which they do call Manna. And it is an ordinance that is made by the Peli, as the scriptures do instruct and according to the guidance and the direction of the Holy Ghost. And behold, it is a saving grace, wherefore, the people do meet together often to receive of it.
- 13) And the people also make this ordinance in their homes. And when the Sacrament of the Lord's Supper is made in the home, they seek the commission of the Lord in it each time.
- 14) And when a new house or public building is constructed, the Peli does pronounce a blessing upon the place to make it holy ground. And this is done by the direction of the Holy Ghost, but it is not a saving grace.
- 15) And when a field is broken, the same is done as for a new house. And also when a field is harvested, the same is done.
- 16) And the priests and the Peli do offer up a sacred smoke of incense, and the people do this also as families. Yea, and even as individuals, we do offer up a sweet smoke and a sweet smell unto the Lord. And this we do with all our prayers and in all our oblations and ordinances. And this semblance of the ancient temple of our fathers we do preserve in honor of all those whose prayers have risen up unto heaven in our behalf. But it is not a saving grace and is not required for salvation's sake. Notwithstanding, we make this offering out of the honor that we feel for the sacrifices of those who have gone before us and for the gifts that they passed on to us.
- 17) Now, the ordinances of the High Place are administered to the people through the office of the high priest and all the ordinances are made by the Peli. And the high priest shall manage the affairs of the temple so that all might go there freely and receive of the ordinances. And these ordinances are saving grace, wherefore, all the people do go up to the High Place and receive of them.
- 18) And the high priest may call men and women to be priests and teachers. And when this is done, they are taken aside and hands are laid upon them, and they are ordained unto these callings.
- 19) And behold, the Peli do choose a Council of thirteen from among them and they do confer upon them the priesthood of Melchizedek, even after the pattern given by the Lord. And they do this upon receiving the commission of the Lord by revelation. And in this way, the council that He appointed is preserved. And behold, it is out of this council that the people do choose and call up their high priests. And behold, every city does this same thing.
- 20) And when a man is called up to this council, he is taken aside by the whole council and this priesthood is conferred upon the man and he is ordained an high priest by the laying on of hands. And when a woman is called up to this council, she is also taken aside by the council and she is ordained an high priest by the laying on of hands. But behold, this order of priesthood is not conferred upon her, for she has it already of the Mother. Wherefore, how may we confer it?
- 21) And behold, the people choose from among this council who shall be high priest of the city. And, upon the election, the council does take the one elected, be they man or woman, and they do lay hands upon the elected and ordain them high priest of the city.
- 22) Now, these are the ordinances of the priesthood, and they are for the edification of the people.

Chapter Eighteen

- 1) And under the direction of the high priest, the people made a regulation of the church and of their religion. But behold, they required no man or woman to comply with their directives as Tucantor did, but all were invited to seek a confirmation of the truth for themselves.
- 2) And behold, if any person received not the same confirmation as the rest of the people, they were not punished or shunned. But because all the people were admonished to receive the Holy Ghost in all things, and also the direct commission of the Lord, the influence of those who would control the people or take authority over them was made the lesser of their concerns.
- 3) But when a person broke the laws of the city, they were dealt with according as the people did dictate. And this was done to insure the peace, but never as a means of demanding that one person believe the same as any other.
- 4) And behold, there were those who continued to believe the teachings of Tucantor and this did create a division among the people. But such division was not against the law of the people and, even though Tucantor would have taken the control of the entire city, his followers were still considered part of the community and their vote had as much weight as any other's.
- 5) And Tucantor took some few of his followers and they did request of the council a piece of land on the which to build a synagogue. And the council did grant the land and they did build. And the followers of Tucantor worshipped God after their own conscience and most ways their worship did resemble the ways of the Nemenhah, except that the priesthood was elevated in an extreme manner and almost they did appear to worship the high priest and extol him instead of God. And the priesthood and all public service was withheld from all women.
- 6) But behold, they were full of charity and good works, and they did speak peaceably to all the people. And they did teach baptism with water and also the purification of the Ammonihah. And they did marry and were given in marriage. Yea, in all ways they did resemble the Nemenhah and they did do the things the Nemenhah did, except in the power and authority they rendered unto the priesthood, and also in the manner in which they did subjugate women.
- 7) And the more part of their beliefs did appear well to the people and they did allow them all freedom to act and be acted upon in the city, just as they did any other citizen. But behold, among the followers of Tucantor, there were those who had much, in terms of spiritual things, and there were those who had less. And behold, among them there were even those unto whom the ordinances and the gifts were withheld because they were deemed unworthy by the high priest. Wherefore, there were divisions among them and hard feelings and harsh words, and this thing was seen by the council of Mentinah and by the Peli as troubling, and they watched them silently.
- 8) But the city and its citizens did prosper, as did all the cities and settlements in the land, with the exception of certain cities away down in the south by the gulf of the sea. In some of these cities there was division and unrest. For some of the people there had ceased to give of their surplus and began to heap up their substance as in days of old.
- 9) And this thing was because of the remnant of the Gadiantonhem left in that region after the Great War. And they did pervert the ways of the Nemenhah.
- 10) But in the northern regions and in the mountains, the ways of the Nemenhah continued unchanged and the people did prosper and grow. And behold, they did also prosper in the things of the Spirit. For they did seek the face of Christ and the confirmation of the Holy Ghost. Wherefore, in their daily walk and their daily talk, they did seek the sacred and they were highly favored of the Lord.
- 11) And in my own city there was peace. Yea, in all the remainder of my life, I saw no reason to grieve or to hasten away to settle any conflict at all. The people of Elak Kowat needed little admonition to seek their God and this was a great comfort to me.
- 12) And behold, I became old, having lived well past the age of a tree. And I began to feel my Lord call me. Yea, I began to feel that He would call me home. Wherefore behold, I did beg the people to call another to sit in the seat of the high priest in my stead. But they would not, preferring that I ought to be high priest to them until the day that I should be taken from among them.

- 13) And I do finish my record. For I do believe that I shall surely lay down my life soon. Yea, I shall go unto my grandfathers and enter into that rest of the Lord that He does promise unto them who love Him.
- 14) For I do love the Lord with all my heart. And with all my might I do worship Him. Yea, He is my wellspring, and the bread of my life. He has promised that I might be filled with His love and, behold, He has done it. Yea, He has promised that I might have His light and, behold, I do walk daily in that light.
- 15) Behold, I have been blessed beyond all that I had thought possible. Yea, I have been blessed greatly. I have bound myself to a daughter of God and we have seen His face together.
- 16) Our children do honor us and do us honor in all their walk and talk. Yea, in all that they have done, they have given us cause only to praise our God in them. Surely, our children are a blessing unto us.
- 17) And behold, we have prospered in every good thing that we have undertaken. Yea, our crops do grow and our beasts multiply. Our work has been hard and sometimes we have been greatly burdened. But, with every burden under which we have bowed our backs, giving thanks unto God, behold, He has blessed us and succored us.
- 18) And behold, has He hid His face from us? I say unto you, Nay! He has led us into His presence. And it is a great blessing to us that He does not require us to wait until the day of our death to come unto Him, and a great blessing that we may approach Him even in our bodies. For behold, He has prepared the Way before us and we do make good use of it.
- 19) And this is the key to our prosperity, our success, and our happiness. For is it possible that we could have been so prosperous and happy without His presence in our lives? It may be possible that we might have succeeded in the wilderness, but could we claim such happiness? Or can anyone say that greater happiness can be achieved than that the Lord should prepare all things before them? Nay, but we have been blessed and prospered because of the goodness of our God.
- 20) For the world is a wilderness and we are lost in it without the Lord. Yea, we do walk alone in darkness, hoping to find truth and health, and hoping to be able to provide for our needs. And the sun does rise upon us each day, but so also does it rise upon our enemies. Lone and dangerous is the world and filled with calamity.
- 21) Yea, the world is full of war and of rumor of evil and without the love of God we would be as the beasts of the field and of the mountains. For, surely He does love them also, but they are left to make their way in the wild. Behold, short and bitter is the life of the wild animal, and so too would be the life of man if it were not for the Lord and His grace.
- 22) For behold, because of Him we may become more than we are. Yea, because of His atonement, we may hope to emerge from darkness into the light of the day of His grace. Yea, and we have hope that our lives may account for a greater thing and a greater work. Behold, we may arise out of this darkness into a blessed state of happiness.
- 23) And behold, He has provided that this life might be a type of the life that we shall enjoy hereafter. Yea, even in the midst of darkness, yet may we walk upon the Way with Him and see His face. And behold, walking with Him and in His way, we may be instructed in all things and emerge, putting down this clay and taking up great glory and exaltation.
- 24) We shall not remain as we are but shall become even as He is. And if we are perfected in all things, then are we not made as the Father? Then are we not become as the Mother? And is this not a greater thing than we could ever imagine? Yea, is this not a blessing?
- 25) For it is beyond hope that we could have overcome our natures without the assistance of Him who overcame all things. Yea, it is beyond hope that we could have, in this carnal, put away all carnality. Behold, it is beyond hope that we could have arisen with our mortality into immortality. Great is God and holy, for He has provided for us a way out of darkness.
- 26) And behold, we shall rise into immortality and eternal life. Yea, because of His atonement, we shall cast aside all that is beastly. The night of our tribulation shall bring again the dawning of His glory in us. And we shall learn war no more. Surely, our swords shall we make into plowshares, and our spears into pruning hooks. And the science of war we shall teach no more unto our children. For the Lord is our vanguard and our rearguard. Yea, He shall go before us and we are girded up in His love.

- 27) Behold, the Lord is our foundation and our sure wall. He is the buttress that does protect us from the forces of the world. He has revealed Himself to us and does not hide His face from us. We do live in His presence and He does instruct us.
- 28) And we do come into His presence and He does make His abode with us. Surely, there can be no greater blessing from heaven than that we do walk and talk with the Lord our God. For, what calamity can compare and what tribulation can make conquest of that peace which comes only from the presence of God?
- 29) And His yoke is not heavy. We are not bowed down by His commandments. His doctrine is simple and it is easy to live. We are edified by His spirit and the Holy Ghost is our constant companion. There is no want in our souls and we do hunger and thirst, but not for bread and wine, for of these things we have plenty. But we do hunger and thirst after righteousness because the Lord is with us.
- 30) Behold we do honor the Lord in all things, remembering Him and His sacrifice for us. He has taken us into His household and we are His children. Yea, we do sit at the feet of our Lord and we do learn wisdom, even as a little child does sit at the feet of his grandfather or his grandmother and learn wisdom. Such is our Lord unto us.
- 31) Yea, the Nemenhah have been blessed beyond measure. And this is also a blessing unto me, for I am Nemenhah also. And in all that the Nemenhah are blessed and prospered, I do esteem it blessing and prosperity unto myself.
- 32) And even in my rememberings, of a life long past, which are full of grievous things, yet I do rejoice in my Lord. For all of my sufferings have become joy and all of my pain also. And that field of blood and crimson which I thought was all that I had left in my stead, by which the world must surely have remembered me, He has turned up and made of it as a field of white. Surely, I am the most blessed of men.
- 33) Wherefore, I do give up this stylus and also all my tools unto my son, and I go unto that rest which my Lord shall provide for me. Amen.

Mentinah Archives Pronunciation Guide

General Rules:

- 1) Accent is usually on the second to the last syllable. Exceptions exist Chapter One where hyphens or spaces note the beginning and end of word parts, such as in the name Mor-Honiah. Him-pah-neth is accented equally on all syllables, whereas, Nin-Shepa is accented on Nin and on the first syllable of Shepa. Also excepted in certain words that end in N, R or T, which are stressed on the last syllable regardless of other rules.
- 2) The 5 Vowels are pronounced thus.
- 3) A = ah as awkward
E = ay as in lady
I = ee as in tea
O = oh as in go
U = oo as in zoo

Exception exist only in the I, which in some words is lightened to 'i' as in pit.

- 4) The 24 Consonants are pronounced thus utilizing the English equivalent.

B = bat	P = pat
C = cat	R = rat or soft D rolled as in Spanish
Ch = chat	S = sat
D = date	T = tot
F = fat	Tl = kl pronounced with back of tongue.
G = get	Ts = tsi-tsi
H = hat	V = vat
J = jot	W = wet
K = cat	X = shed
L = let	Y = yet
M = mat	Z = shed
N = net	

Proper Nouns:

Proper nouns are pronounced phonetically. Some names are similar in the English spelling to those found in the Book of Mormon. The reader should resist the temptation to pronounce them as they have always heard, as this can cause confusion when trying to pronounce a name they have not seen before. Therefore, "Manti" should be pronounced "Mahn'-Tee" and "Nephi" should be pronounced "Nay'-Fee"