

The Mentinah Archives

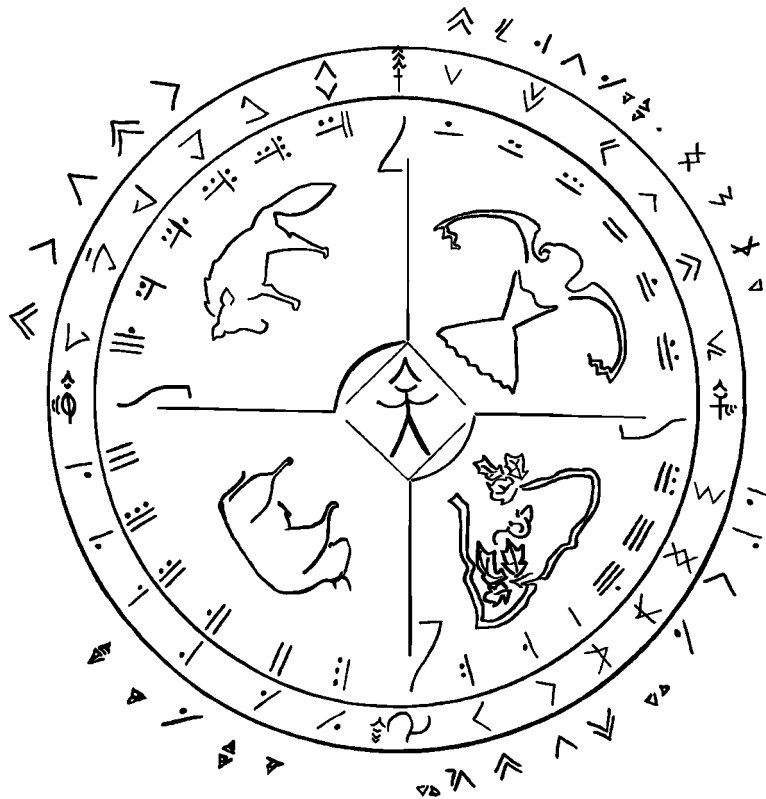
Volume One

The Nemenhah

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Translations faithfully compared



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Volume One

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English version published in the United States of America by:

Mentinah Publishing and Distribution (MPD)
105 S. State #504
Orem, UT 84058

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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 Book of Hagoth

Hagoth built ships and departed from the Land Southward with his family and twelve Nephite and twelve Ammonite families. They traveled north along the Pacific coastline to the mouth of the Colorado River, up the Colorado River to the area now known as Four Corners where they settled for a time. They became known as the Nemenhah people. They left the Four Corners area and established two new settlements - one on the plains area and the other further north in the mountains where they remained undefiled by the Gadiantonhem Robbers.

- 1) Behold, I am Hagoth, and I am waxed old. I write this book so that my generations may be kept and so that the acts of my people may be recorded. I am that same Hagoth, the son of Hagmeni who was the boon companion of Moroni and followed him in war and peace. And it was my father who was a builder of walls and battlements who assisted Moroni in subduing the enemies of the Nephites and in securing our lands and our religion and our freedom. The same was my father, and he descended from that Zoram who took the eldest of the daughters of Ishmael to wife; and also from Jacob the brother of Nephi, whose father took his journey into the wilderness from Jerusalem when Zedekiah was king; and also from that Simeon who was a Priest of the Temple, who took his journey with Mulek when the Benjamites retreated from ruined Jerusalem, and also from that Mulek himself, who was son of Zedekiah the King. Wherefore behold, I am descended from Joseph, the same who was sold into Egypt, and from Aaron the brother of Moses, and also from Judah.
- 2) Behold, I have seen much war and much peace. In the years of my life I have seen much prosperity and much poverty. I have governed my people when the Spirit strove with them and many received the Holy Ghost and prophesied, and I have governed when many people denied the faith. Wherefore, it seemed meet to my people that I should make an account of all of our doings.
- 3) In the year that Moroni, that great captain of the Nephites died, behold, my father also died. For, he had received many wounds in the wars. But my father taught me in all manner of building and I became exceedingly accomplished in the building with wood.
- 4) Now, it was also in that year that many of the Nephites began to see that those families who had not sent men into the wars to protect their liberties were filled with pride. For they were very rich because of their trade in the wars. Many could see the seeds of the downfall of our nation and they desired to go into the Land Northward. And there were others who saw that much of the country was wasted and yet the Lamanites persisted. Therefore, many desired to move, as our father Nephi moved, away from the threat.
- 5) Wherefore, I built a ship, and it was after the pattern of the ship built by Nephi except that it was much larger. Into this ship went up many of the Nephites and from Bountiful, by the Isthmus, they set sail into the West Sea. These Nephites sailed following the shore northward beyond the land Desolate and they went down out of the ship at the mouth of a great river. The place where they went down out of the ship was exceedingly barren, however, and the people sent the ship and a few trusty men back to the land Bountiful for provisions.
- 6) Now, I Hagoth, being exceedingly concerned for our brethren and their families who had made the journey into the north by sea, I went to Shiblón to get the word of the Lord concerning them. Now Shiblón was also concerned, for many had also taken their journey northward by land. And he went to the Lord and inquired of Him. And the Lord commanded that I should send provisions unto the Nephites in the Land Northward both by the West Sea and by the East Sea. Yea, I did build a fleet of ships by which many of the Nephites and their families removed into the Land Northward and Shiblón commanded that copies be made of all the writings of our fathers and that they should be carried with those journeying into the Land Northward so that the people should not dwindle in unbelief.
- 7) Now, the people who sailed to the Land Northward by way of the East Sea found a land of dense forests and much water and they did establish themselves somewhat in that land and a record is kept, I am told, of their doings. The people who journeyed into the Land Northward by way of the West Sea passed near unto the Land of Desolation and for many days found a land barren and unforgiving. And when they ran low of provisions, they stayed their journey at the mouth of a great river and sent my ship back for provisions. And I did send even more ships and more people into the Land Northward by that same route,

- for it seemed curious to me that so great a river should flow out of a barren country. And even I, myself, took my family and certain of the Lamanites of the People of Ammon, who had covenanted with Moroni to take up the sword no more against us, even they went with me into the Land Northward.
- 8) And it came to pass that we kept the land in sight, lest we become lost in the sea and we came to a place where there was land on the right hand and land afar off on the left hand for many days, and we traveled between the shores until they came together at the mouth of the great river of which I had been told and of which I have spoken.
 - 9) Now, the water of the river was muddied as if it had traveled down from out of a mountainous place and where it emptied into the sea, it sullied the clear blue waters there. But there was an abundance of fish in this place, yea, even great marshal fish which provided much meat, and though the land was barren, some of our people desired to stay there because of the abundance of fish and other creatures of the sea that they could trade with our brethren in the Land Southward. Yea, the more part of them desired to stay and build a city, and they did establish themselves at the mouth of the river.
 - 10) But I desired not to live in a barren land, for I was a builder in wood and behold, in the place where the river emptied into the great bay, there was no wood. Therefore, I was desirous to know of the land from whence the river flowed, for the waters contained much earth and it seemed reasonable to me that the land from whence the waters flowed must be exceedingly rich, to nourish a river so. Therefore, I took those families that would follow me and we fashioned smaller boats after the fashion of the Lamanites, which were propelled by oars; for our large ships used the wind to propel them and they were as great birds of the sea, pushed along upon the winds; and we took much provisions and we took our journey upon the river to see where it would lead us.
 - 11) Therefore, I and twelve other of my brethren from among the Nephites and twelve of our brethren the Lamanites, took our families and our provisions and we made our expedition into the Land Northward. Behold we traveled a long way and the land was for many days barren and we found few streams that emptied into the river. Wherefore, it continued strange to us that so great a river should pass through such a dry land. Then we came to a place where the river had carved great canyons and precipices, even so much that the walls thereof surpassed by many times the height of the temples of the Nephites. Yea, so exceedingly tall were they in some places that even our strongest men could not climb to the tops thereof.
 - 12) Now, the journey through this part of the land became exceedingly strait, for we had thought to find a rich land with game and provision. But we could not ascertain the nature of the land because of the exceedingly steepness and the height of the precipice. Here and there we found places to land but they were sparing and we found no game and little provision. Yea, and the water was plentiful but, being muddy, it was of questionable worth to drink. Yea, our suffering was great, for we were unprepared and hasty. And it came to pass that our suffering became so great because of the heat that some of our people drank heavily of the water of the river and became exceedingly ill with fevers and with flux. For, the water was only sound for cooking and was unsafe to drink. Wherefore, when the women and children, when the food was gone and the water being at hand, did put forth their hands from the boats and drank of it freely from the river, then verily did they begin to suffer exceedingly, for the water was heavy and unfit to drink.
 - 13) Verily, when our suffering was the most acute, we put our boats in upon a small island of yellow sand and we turned them so that we could use them as a shelter from the sun, for the heat was great upon the river, and we cried unto the Lord and prepared ourselves for the inevitable end that we each knew was about to come upon us. Yea, so great was our suffering that we were all ready to give up the ghost, almost believing that there was no deliverance for us.
 - 14) And it came to pass that one of the young men had given all his water and provision along the way to his companions. Therefore, the suffering for him was even more acute than for us, so much so that his mind was overcome and he went down to the water and opened the vein and laid himself in the water so that it would bleed out, whereby he might quickly free himself of so great a suffering.
 - 15) And verily, I heard a commotion from where I was, and I went down to the water to see, and behold, a great fish had taken hold of the young man by the arm and stopped the bleeding thereof. Now the fish was exceedingly large. Yea, the length of it even exceeded the length of one of our boats and the girth of it

- was equal to the breadth of one of our boats. Surely, the fish was so great that it could have taken the young man whole into its mouth. Nevertheless it took only the arm, and thrashed not. Wherefore, I took my sword and killed the fish and the young man was saved. But we were also all saved by this providence, for behold, in the fish was much meat and when we opened the entrails of the fish we found a great store of green stuff the which was very useful for food and for medicine. Therefore, after preparing the meat and the contents of the fish, we began to recover from our suffering and we gave thanks to the Lord, lifting up our voices to Him for the miracle He had provided for us in the saving of our lives. Wherefore, did we learn a great lesson because even in our despair, or because of our despair, we did not forget our Lord nor deny Him even to the ending of our lives. Wherefore, He did open the heavens and saved our lives notwithstanding our despair was deep and our suffering was beyond our ability to bear.
- 16) When we had prepared all of the fish and distributed it evenly among our people, each receiving their portion; for we esteemed each other equally and in order that pride and division not grow up among us, we had all things in common; we resumed our journey up the river. And the river was great and very powerful in places. Nevertheless, with great effort we made our way.
 - 17) And after the space of many days we left the great canyons and precipices and came into a land rich in every way. Yea, there were trees of all kinds near the sides of the rivers and plants for food and medicine in abundance. There were many smaller rivers and streams that emptied into the great river and each ruled its own valley into which other streams flowed. Behold, we had discovered a land of many rivers and mountains, a rich land, and our hearts were exceedingly glad.
 - 18) Behold, with us traveled two healers, who were gifted in their profession, and they discovered a curious thing. Yea, the one was called Cumenihah and the other Hementah, his brother, and they were accomplished in the finding out of the uses of plants. And they were Lamanites who had readily covenanted with Moroni to go no more to war against the Nephites. Therefore, they desired to leave the lands of their fathers and bind themselves to us, their new brethren, and travel with us to a new land.
 - 19) Now, in the land of our fathers there are many plants that are very good for food and there are many that are good for medicine. Behold, good food is usually good medicine, for, for this cause is it given unto man, to nourish the body and enliven the soul. But behold, those plants that are more specifically used for medicine are not used as food, for they are extremely powerful. Verily, they must be used with prudence and extreme caution. But these men found plants that are both good for food and for medicine, so that simply to eat our provision is at once nourishment and a ward against sickness. Therefore did the people confirm them as healers and teachers and they taught us all their profession.
 - 20) And it was ninety and three days from the time we left our brethren at the mouth of the great river and that was in the thirty and eighth year of the reign of the judges over the Nephites. Yea, we traveled up the great river ninety and three days and we came to a place where the river became wide and there were great fields of grass on both sides of the river. In this place the river made a great turning, whereas it had run somewhat into the east parts, it now turned again northward. At this great bending in the river we disembarked and built our settlement. And I, Hagoth, sent four of our young men back down the river to give our brethren word of our success and instructions for safely traveling through the canyons. For there was also much wood in the mountains and we were desirous to set up trade by shipping with those who settled at the mouth of the river, for there the land was barren and they had no wood.
 - 21) Now, the river was heavy with red earth, and the walls of the canyons through which we had traveled were red, wherefore, we called the river Akish, which being interpreted means "red earth". And the city which the Nephites built was called Akish-hah, after the name of the river. The city which we built the people called Hagohah after the manner of the Nephites, but to most it has been known as the city of Hagoth. This my people did to honor me, for I built the ships and the boats upon which we traveled to the Land Northward.
 - 22) And in not many years, we built many cities and set up much trade with the Nephites in the Land Southward. For each time that our ships and our boats went south with goods, they returned with goods and also much people. For the peace of the Land Southward was a variable thing and many came north into this land to escape strife. And we built many cities and the people were alike fruitful and industrious.

And we enjoyed continual peace in the land, for we had no enemies and we were all alike in each others' eyes.

- 23) Thus we did prosper in the Land Northward and as often as Shiblón sent word to us by any emissary, we did receive him with all honor and dignity. Likewise, when Helaman sent teachers to us to regulate our Churches, we did meekly receive them and they did ordain teachers and ministers unto us of our own brethren, and we enjoyed the blessings of the Church also.
- 24) Notwithstanding our peace, we did often hear of unrest and strivings among the Nephites, and this because of their great pride and because of the secret combinations that were common among the more prideful and puffed up among them. For they took great store in their riches and greatly afflicted the meek and the humble among them. But our teachers, yea, and all the people together, strove diligently against this vice, and our system whereby we governed ourselves was of such a kind as to defeat those who attempted to rise up in stature and to subdue and enslave the poor.
- 25) But verily, it might not have been so. For not long after we laid the foundation of the city of Hagoth, the people cried with one voice to make me their king, but I would not. Yea, the people wanted governance and a king, but I declared unto them my thoughts and beliefs. For I remembered the words of King Mosiah, that if it were possible that all men were righteous then it would follow that kings would always rule their people in righteousness. But Mosiah taught rightly that the people should choose judges, and in this shall the rights of the people always be protected. Now, we have seen how even those chosen by the people to be judges might become unjust if the people fall into wickedness. Wherefore, we chose and designated our wives as those who would elect the judges and that no action would be decided by one judge but by a council of judges. In this way, if the judges become unjust, it is only because the whole people have fallen into wickedness. For, our wives have always been more meek and more naturally prone to righteousness than our men.
- 26) Verily, men have need of physical strength and will often become puffed up in that strength and use it to rule over others. But the mother's strength is in her children. Wherefore do they the more often choose according to that which is better for the little ones. This is wisdom, and because of this, we have seen less strife than the Nephites in the Land Southward.
- 27) Now it came to pass that in the sixty and eighth year of the reign of the judges over the Nephites, many righteous Lamanites removed to the Land Northward and they carried news with them of the exceedingly wickedness of the Nephites in the Land Southward and of their lying and cheating, of their trampling of the commandments, their murdering of the Lord's anointed, and their abominations and priestcrafts. This thing greatly grieved my people. Therefore, because our people was made up of Nephites and Lamanites equally, we were desirous to refer to ourselves in a manner which would not bring division among our people. For, in all things we wished to avoid the errors made by the Nephites in the Land Southward.
- 28) Wherefore, Hementah, the now-aged healer, suggested that we call ourselves Nemenhah, which in the language of his people means, "The People", and the people agreed. Wherefore, we had no more Nephites, neither Lamanites, nor Mulekites, Ammonites, or any manner of "Ites." We called ourselves Nemenhah, The People, from that time forth, for we were one people, not many.
- 29) And we became an exceedingly numerous people and an exceedingly happy people. And the Nephites became a wicked and loathsome people in the Land Southward, yet the Lamanites in the Land Southward became more righteous. And we, being not willing that the secret combinations come among our people, began to trade only with the Lamanites in the south. Nevertheless, because migrant Nephites had established themselves in other parts of the Land Northward, these secrets were also published among us because of our trade with them. But we strove diligently to root out this evil among us. And Nephi, even the son of Helaman, came often among us and showed us how the Lamanites had wiped out from among them the Gadiantonhem by preaching the gospel among them. Therefore, he did ordain teachers from among us and taught them. Verily, these did hunt out the beginnings of robbers and combinations among us and, at great peril to themselves and their families, they preached unto them the gospel and converted many. And in this way we did maintain peace and prosperity even though it seemed that bloodshed and war reigned all around us.

- 30) Now among those who were called to teach these robbers were two of my sons, Hagmeni and Ameliki. Yea, my two eldest sons became teachers unto the rebellious among our people. And Nephi did lay hands on them and did prophecy over them, and these are the words he did prophecy over them when he laid hands on them to confer on them the authority to minister in the Lord's name and in His place, and to ordain them to be teachers:
- 31) Behold, Hagmeni, son of Hagoth! I, having authority of Jesus Christ, lay my hands upon your head, in accordance with the ordinance of the priesthood, and I confer upon you the priesthood of the Most High God, even after the order of the Son of God, the which has been transmitted to us from father to son even down to Alma, who received it from God. And I ordain you unto this office in that order. Therefore, you shall teach, preach, expound and exhort all men to repent and be baptized in the name of Jesus Christ, and observe to keep the commandments of God. And in His name, if you do this, being guided by the Holy Ghost, you shall speak as if with the voice of the Lord, for His power shall be with you. And relying not on the arm of the flesh but on the Lord in all things, you shall be protected in your labors. Behold, your wife and your children shall also be blessed and prospered, and they shall suffer no hardships because of your calling, but the Lord will be with them always.
- 32) Behold, Ameliki, son of Hagoth! By the authority given me of Jesus Christ and in His name, I lay my hands on your head, in accordance with the administration of my calling in the priesthood which I have received by like manner, to confer upon you the Priesthood of the Most High God after the Order of the Son of God. Wherefore, you are ordained unto a high calling, to seek out and teach those who have rebelled against the Lord. To them shall you cry repentance and teach them the true ordinances of God, and if you do this, you shall have the voice and power of the Lord. Yea, and you shall be protected and your family shall be prospered because of your work. Go now, therefore, among the more wicked part of the dissenters and speak as the Spirit directs.
- 33) And many more were ordained under the hand of Nephi and he spoke as if with the voice of God and prophesied. And Nephi was a righteous man and strong in the gifts of God. Wherefore, all the teachers went and fulfilled the words of Nephi and converted the more wicked parts of those robbers who were among us. Then it became very difficult for the rebels to maintain their combinations in our land and they left and went into the east and south borders and began to build their combinations among our neighbors.
- 34) Yea, the words of Nephi were all fulfilled every whit. Our teachers were protected by the power of the Spirit and none could prevail against them. And none of their wives or families suffered any harm from those robbers in the land. Yea, the teachers went out with such confidence in the Lord that our land was completely rid of the Gadiantonhems because of the word of God.
- 35) Now when all this was accomplished, Nephi set Hagmeni apart as a High Priest unto our people. Then Nephi prepared to return into the Land Southward to preach the word of God to the Nephites. And we tried to prevail upon him to stay with us. For behold, the robbers had taken control of the government there. But he could not be convinced and departed into the Land Southward. And it was in the sixty and ninth year of the reign of the judges over the Nephites that Nephi departed from us to declare repentance unto the Nephites in Zarahemlah.
- 36) Behold, because of the diligence of Hagmeni and the regulation he made of the Church, we had continual peace in our land for many years. But behold, in all the lands our neighbors in the east and in the south, the Gadiantonhem gained control of the governance and we began to worry exceedingly. Wherefore, in the seventy and fifth year of the reign of the judges, or as we began to reckon, in the sixth year, our people decided to move ourselves into the fast places in the mountains. For we feared exceedingly the strength of the robbers that surrounded us.
- 37) Wherefore, we divided our people into two groups, the one led by me and the other by Hementah who was a great leader and a healer. And I took those who would follow me and we took our journey into the north and west and Hementah took those who would follow him and they followed the river Akish afar into the north. And, behold the Nemenhah who followed Hementah were an exceedingly great body of people and they found herds of cattle on vast plains of grass and these herds provided great provision for so large a body of people and we had much trade with them.

- 38) But behold, the Nemenhah who followed me were not as numerous, for we were builders and loved the mountains. Yea, we liked not continually to move but preferred to establish ourselves in one place. Wherefore, we found a valley that abounded in game and had much water and timber, and we built us a city there. And it was amidst the mountains west and north of the river Akish and between our mountain fastness and the fair land which we had left was a wasteland of exceedingly barrenness. Now this was wisdom in us, for the bands of robbers did nothing but for gain and to traverse the barrens would have been too costly for them. Therefore, we did use them as a natural frontier and a bulwark against them.
- 39) And the valley in which we established ourselves we called Menintah, for there was much salt in the southern part of the valley. And the land of Menintah was indeed a fastness for the Nemenhah, for it could only be approached from the south by way of a narrow canyon, and from the west by a narrow canyon, and from the north through an exceedingly narrow defile. Wherefore, we established ourselves in a place that was easily defended and we built a beautiful city.
- 40) Now the Gadianthem ceased to take notice of us for we traded not into the south but maintained commerce only to the north with our brethren. For we opened and maintained roads and trails into the Land Northward following the mountains that extended exceedingly far into the north. Wherefore, we had good trade routes to the north that led out onto the plains and we maintained good concourse with our brethren in the north. But we closed all roads to the Land Southward, for we desired no contact with the Gadianthem.
- 41) Behold, as I said, I am Hagoth and I am waxed old. I have both ruled the Nemenhah and been ruled by them since I left the Land Southward when Shiblón was Chief Judge of the Nephites. And, behold, we have done good to all people and the Lord has blessed us exceedingly. Where the Nephites have fallen into wickedness, we have escaped and avoided rebellion.
- 42) All this I attribute to the wisdom of Shiblón, for had he not provided copies of the plates of scriptures for us when we removed unto this land, we would have fallen into unbelief. And I also attribute our great success to the ministrations of Nephi unto the Nemenhah, for he taught us to rely on the word of the Lord. Blessed be the Lord our God, for He has provided a refuge and a sanctuary for us.
- 43) And now behold, I am grown old and halt, and I must soon give up the ghost. Therefore, I yield up these plates to my son, Hagmeni, who has become a man of great stature, both in the spirit and in wisdom.

The Book of Hagmeni

Hagmeni, the son of Hagoth, discovered ancient tombs and records of the Jaredites. He was ordained Prophet and High Priest of the Nemenhah by Nephi the Prophet from Zarahemla. He spoke with Christ in the temple. Samuel the Lamanite, on returning from the Land Southward, spent the winter with the Nemenhah in the land of Mentinah.

- 1) Behold, my name is Hagmeni and I am the son of Hagoth, even that Hagoth who was a builder of ships. And I journeyed with my father when he came to the Land Northward, yea, I and my family. And I was with my father's small band who traveled up the Akish where God saved His servant by the miracle of the great fish. I testify that the words my father wrote are true, for I saw his acts and can verify them.
- 2) Yea, and I can tell you that we did build a great nation in the Land Northward between the mountains, and we endeavored to keep the statutes and commandments of God. And for a generation we did have peace in the land. This because we accepted the servants of the Lord and we believed their words.
- 3) The Nephites in the Land Southward rejected the prophets of God and for this cause they became lifted up in pride. Yea, I saw them become wicked and those Nephites our neighbors who had come up into the Land Northward were also eventually overcome by pride and by greed. Yea, they did use up the land in their lust to obtain riches and they brought all people into bondage for the sake of their secret oaths and combinations. Yea, even the trees they did destroy in their greed, for the land in which Hagoth and his people first settled was rich with timber. Nevertheless, the country was dry so that the Nemenhah did carefully select the trees they cut, lest they destroy the forests. But when the Nemenhah departed out of the land, the Nephites came into the land and took it unto themselves, yea, both the land and the cities the Nemenhah had built. And they cut all the trees for trade with the Land Southward. Yea, they destroyed

the forests and denuded the mountains for gain, and the streams and smaller rivers gave out and the whole land became barren. And all this was done to satisfy their lust for riches. In the end, this imprudence caused the flow of the river Akish to so diminish that it could no longer be used to transport the logs to the Land Southward. Wherefore the Nephites were deprived of further gain and the more part of them left the land where Hagoth, my father, first settled. Now this was pleasing unto the Nemenhah, for we desired no commerce with them.

- 4) Now, the Nemenhah had resorted to our fast places and onto the Great Plains, and we maintained commerce between the divisions of our people. And in Menintah, or Mentinah as many called it because of the abundance of salt in the south part of the valley, we built a beautiful city on a hill. And in this city we built a temple like unto those built by our fathers in the Land Southward. And we worshiped our God as we were taught by Nephi the prophet while he was yet with us. And also according to his teaching, we combated evil with the word of God and of salvation. And we did also preserve that form of worship that had been revealed to the people of Ammon.
- 5) And it came to pass, as we were searching out good stone with which to build our city, we discovered in the mountains, tombs of an ancient people. In these tombs we found records of the Jaredite people, like unto those that Mosiah translated. Therefore, we did use these same tombs to keep our own records, and we did put copies of those plates which Shiblon and Nephi had provided for our people. And a record of all our doings, our laws and our histories are kept there.
- 6) But in this record I write about the works of the Spirit among the Nemenhah. For we did prosper exceedingly because we did keep the statutes of God. Inasmuch as our people did enjoy the gifts of the Spirit in excess. Yea, our men and our women did heal the sick by the administration of faith. And they did also prophesy and receive visions. And they did speak with all manner of tongues and they did interpret tongues. They waxed great in understanding and wisdom especially in the use of plants and herbs for healing. So much so that Mentinah became a gathering place for the teaching of healing.
- 7) And in the twenty-fourth year from my ordination to the office of high priest under the hands of Nephi, which was also the eighty and sixth year of the reign of the judges over the Nephites, I was alone in the temple and I did pray earnestly to know of the future of my people. And the Lord spoke to me and I heard His voice. Wherefore, I write the words He did speak to me:
- 8) Hagmeni, behold I am Jesus Christ, the Son of the Living God. Listen to me, for I have heard thy entreaty on behalf of the Nemenhah. Behold, blessed art thou among my people, for thou hast not fallen into the wickedness of the Nephites and the Lamanites in this fair land. Yea, but for a very few among them, they are all ripening in iniquity. For they do only call upon my name when the enemy is in the house. But my children the Nemenhah do call upon me always. Yea, I hear the prayers that ye utter in secret, yea, the secret entreaties that ye whisper into your pillows at night, that ye murmur in your closets at the rising of the sun. And, verily, I hear the prayers ye utter with your families, yea, and the voices of your little ones are a delight unto mine ears. And when ye bless your provender, I hear you. And then I hear the prayers that do infect your very thoughts as you go about your work in the fields and in the shops of your cities. Yea, and in your synagogues, your voices rise up to Me and I hear your prophesying. Verily, Mine ears are filled continually with your prayers, and I say unto you, Your prayers have stayed the enemy from your borders. Therefore, there are none such among you. Now, ye Nemenhah, I say unto you all, Blessed are ye, for ye are a delightsome people unto the Lord, and I declare unto you, that for as long as ye remain such, I shall always be near and I will visit upon you the mercy of the Lord. But if ye deny My word, ye Nemenhah, ye shall be visited as the wicked. For I have decreed a decree concerning this land and My words shall be fulfilled.
- 9) Now thou, Hagmeni, hast entreated me concerning the future of this thy people. Because thou hast prayed in faith, I shall answer thy prayer. It has been but one year since I called Samuel from out of the midst of the Nemenhah in the far north, to go to prophesy against my people the Nephites in the Land Southward. Thou dost recall that he sojourned with thee many days as he passed through thy land. And dost thou not recall the prophecy which I gave unto him? Yea, verily, I did reveal to him that five years should not pass away from the time he began prophesying to the Nephites in the Land Southward until the sign of My coming, even of the day I should come to redeem all My people. Wherefore, I give unto thee this same

sign to watch for: There shall be great signs and lights in the heavens. And the night before I come there shall be no darkness in the southern sky. Yea, it shall appear unto thee that the sky shall be halved. When thou dost look to the north, behold the sky shall be darkened, but only as at dusk. But when thou turnest to look southward, the sky shall be as bright as day. Therefore, there shall be a day, a night, and a day, and it shall be as one day. This is the sign by which thou shalt know that I have come into the world. Then, watch thou diligently, for in My own due time, when I have completed the work which the Father has given Me to do, I shall visit thee, and thou shalt see Me as I am.

- 10) Now these signs shall sorely amaze the Nephites and the Lamanites in the Land Southward so much so that they will fall to the earth. And the Nemenhah shall see these signs and shall wonder also. For those that live as sojourners on the plain must of a necessity concern themselves with their daily provender and are, therefore, subject to more strife than your people in Menintah. But their prophets shall interpret the signs for them. Nevertheless, many of them shall be surprised by the signs.
- 11) But you, Hagmeni, art a prophet and the Nemenhah in all the land of Menintah do listen to thee, for thou speakest faithfully all the words which I give unto thee through that Way which I have opened up unto thee. Therefore, thou shalt write the sign in a book and thou shalt remember my servant Samuel also in it. Amen!
- 12) These are the words the Lord spake to me, wherefore, we had prior knowledge that He would come into the world. And I told the councils of the Nemenhah, and they were many, for each city in the land of Mentinah did elect its own council of judges, and they established a law unto the people that each year after the winter snows had thawed and the new life was to be seen springing up, that we should celebrate the Lord's coming. Each household did beautify their home and give thanks, rejoicing because the Lord would soon come. And for seven nights, they did build fires to illuminate the valley. And on the seventh day, they did fast and meet together for special prayers.
- 13) Now this was done beginning at the month when the heroes ceased to be taught, yea, from the seventh day of the lunar up to the day of the spring solstice, even from the seventh to the seventh.
- 14) For, it was the custom of the Nemenhah to occupy the cold months remembering the teachings and works of their heroes. Yea, when the snow lay on the ground the Nemenhah taught about Lehi and his son Nephi, those prophets of old who took their journey out of Jerusalem. They taught of Mosiah and Benjamin, those great kings who taught peace. Yea, they taught of Alma, whom God Himself ordained, and of Moroni, Shiblon, Helaman, and that prophet Nephi who lived for a time even in our midst. Yea, and they also taught of Hagoth, our founder, for he was a great hero to us and a holy man. And in that time the Nemenhah also remembered the two Lamanite Twins who saved the people by teaching them to be each one a healer. And it was after the time of these teachings each year that all the Nemenhah of the land of Mentinah celebrated the coming of the Lord among men.
- 15) And it came to pass that in the twenty and fifth year, Samuel, that great Lamanite Prophet, who came from the Nemenhah of the Plains which are far to the north, did return and sojourned in our land. For he had completed the task the Lord had given him and had taken his journey back to his own home. Wherefore he did stop in the land of Mentinah, for the season of cold when no one travels had overtaken him. Wherefore, he did stay with us during that time, even until the celebration of the coming of the Lord.
- 16) Now Samuel was not an old man, and he was exceedingly strong. And he was a man of mighty deeds. Wherefore, his stories of the heroes delighted the young during the time of the telling of the heroes. But his telling of how the Nephites rejected his words, all but a few, and how they did seek to take away his life, caused them to weep. For even our young ones knew that these had been our brethren before Hagoth made his journey northward, and they knew how dire a thing it is to reject the words of a prophet of God. But this thing did please the prophet exceedingly and he took them all by the hands and blessed them, even thousands.
- 17) For, he said, they shall surely see their God, for they remember Him and love to learn His ways.
- 18) And then he did wax strong in the Spirit and he prophesied unto all the Nemenhah, saying:
- 19) The Nephites are puffed up in pride so much that they will not hear the words of the Lord. Yea, they did reject me and the words the Angel gave unto me to speak unto the Nephites not because I was not born in the land of Zarahemlah, nay, nor because I was not born in that part of the land, but they rejected me only

because I am unlike them in appearance. Yea, I did not dress in costly apparel and adorn myself with gold and precious things. But more than this, though I be Nemenhah and born among a people who make no distinction between the families of man, yet to them I was a Lamanite, yea, a Lamanite who dared to preach unto them.

- 20) Now this is the pride of the Nephites, and their destruction. Can you avoid it, Nemenhah? Behold, the words that I declared unto the Nephites, which they despised, were the words of the Angel. The words that I prophesy unto you are mine, even as the Spirit gives me utterance. And I ask you, Can you, Nemenhah, avoid this grievous condition that the Nephites have brought upon themselves?
- 21) I say unto you, Yea! Look to the purpose for which you have gathered yourself together, oh honored nation! You did rightly foresee the future, and the downfall of your brethren. Yea, you rightly understood the decreed blessing and cursing that is laid upon this fair land and before the day of the Lord's fierce anger came upon you, you did seek the face of the Lord. You came as one people out of the wickedness of the world and you sought righteousness.
- 22) And what is the judgment which shall come upon the wicked on the day of the Lord's death? For surely, as I have taught you, He must also die in order that He may subdue death and redeem His people. There shall be thunderings and lightings for the space of many hours, and the earth shall shake, and tremble, and the rocks shall be broken up. And there shall be storms and there shall be mountains made low, and valleys that will cease, and highways shall be unmade. Many cities will be made desolate and the dead shall rise and many shall see them.
- 23) And because the wicked have magnified themselves above all others, even above the Lord, they shall receive this judgment. Then will they call the Lord terrible unto them. For He will destroy out of their hands all the things in which they do pride themselves. Surely men shall worship Him then, for all the wicked will cease to be upon the face of the land.
- 24) Cease not, oh Nemenhah, to make strait the Way of the Lord and, though the mountains flee, and the rivers reverse their courses, and the delightful city become desolate, yet shall you be protected and the Lord shall visit you. You shall see signs, for the Lord hath verified it unto me by His Angel. But the signs shall not be unto destruction for you. Therefore, do not waver in the determination you have made to govern yourselves by the Lord's statutes, for they are just. Be steadfast and you shall see wonders, but most wonderful of all, you shall stand in the presence of the Lord and yet live.
- 25) Yea, it was after the manner of these words that Samuel prophesied unto us. And many other things he did teach us that cannot be written. And when he spoke, the Spirit bore record to our hearts and we knew the things that Samuel said were true.
- 26) Now I, Hagmeni, do end my writing. For I am old and I had hoped that I would live long enough to see the sign of the coming of the Lord, but I fear that it shall not be so.
- 27) There is one year yet to pass for the time that Samuel prophesied to be accomplished, and the Angel of the Lord did command me to write for soon I shall give up the ghost. But I know that the prophecies are true. The Lord shall surely come and He shall redeem His people.
- 28) Whomsoever shall receive this record, and I have seen you, for the Lord hath shown you unto me that you are fruit of my loins and descend even from me; behold, if you would obtain happiness in this life and in the life to come, do as the Nemenhah have done. Forsake wickedness even if it means separating from the world. For the ways of the world are never the ways of the Lord. Observe our doing and do you likewise. Above all, do not like unto the Nephites. Amen.

The Record of Sahnempet

The Ways and Customs of the Ammonites

Hagmeni died in the year before Christ was born. The aged prophet Nephi arrived in Mentinah one month after Hagmeni died. Nephi taught the Nemenhah about Christ and the signs of His birth and death. At Christ's advent, many wonders and miracles occurred. Nephi lived his last years among the Nemenhah putting all records in order. Nephi died in the fourth year after Christ's birth.











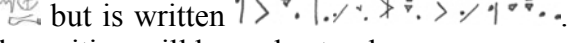


- 1) The prophet and High Priest of the Nemenhah of the land of Menintah, even that Hagmeni the son of Hagoth who first sailed into this Land Northward, has died and all the Nemenhah from these mountains in the south to the frozen waters of the north do mourn his passing. For he had hoped to live to see the sign of the coming of the Lord and all the Nemenhah have prayed to sustain him in his calling until his desire should be accomplished. But Hagmeni was exceedingly old and when the winter came but one season before the sign was to come, he fell upon the ice and was taken quickly.
- 2) Behold, I am Sahnempet, the son of Hagmeni, even the eldest of my brethren and, before his death, my father ordained me a high priest and commanded me to keep the records of my family. Now this is the custom of the Nemenhah, that each family considers their works and keeps a record of them. And these records are kept in the vaults in the mountains. Thus we preserve our good customs and traditions and are not carried away by the teachings of men.
- 3) But before I begin, I must sing a tribute unto my father, for he was great in goodness and powerful in the Spirit and the Lord had accepted his sacrifice. Wherefore, he was accepted by the Nemenhah as a prophet, for he walked the Way of the Lord and the Lord was with him.
- 4) Yet Hagmeni wrote not of himself. He wrote of his father, and of the Twins and of the teachers who were taught by Nephi and subdued the Gadiantonhem with the word of God, and he wrote of the healers and of Samuel, that Lamanite Prophet of great renown. But, of his own works he spoke nothing at all. Wherefore, I will sing a song of praise for him. Not boasting in the arm of the flesh, for the Lord held him in high favor, and if the Lord so esteemed him, then why not we?
- 5) Hagmeni, the Lord's favored, was faithful to the Lord and to his people all the days of his life. From the Land Southward in the ships of Hagoth he strayed, into the Canyons of Akish, where the Lord saved the sojourners with the miracle of the fish. He witnessed the works of the Lamanite Twins as they taught all the people to be healers. Yea, and when the people saw the works of the Nephites, that they waxed evil in the eyes of the Lord and kept not His ways, wherefore the people chose to be a sundered race, Hagmeni was with the Twins and upheld them in council. Then the people called themselves Nemenhah, because of the counsel of the twin brothers of the Lamanites of Ammon. Hagmeni saw their good works and upheld them, to the blessing and prosperity of the people.
- 6) And when Nephi taught the people how the Ammonites in the Land Southward fought the Gadiantonhem with the word of God, Hagmeni was among those who were ordained and took up the task of rooting out the robbers from among us.
- 7) When the Nemenhah decided to leave the fair land of their first discovery and come to the protected land of Menintah, Hagmeni became the High Priest and guided the people in righteousness. The temple he built and he laid the foundations of the great city of Mentinah.
- 8) He found the tombs of the Jaredites and their records and translated their words. He was the friend of prophets, yea, he sat at the feet of Nephi and Samuel who taught him. Howbeit he was great in wisdom and in the gifts of the Spirit, yet he sought the counsel of the Lord's anointed and never puffed himself up. Surely he was among the heroes of the Nemenhah and the people will teach his teachings every year and shall commemorate his words.
- 9) Now, I, Sahnempet, am but the son of a great man and I can never be as he was, but I have endeavored to keep the ways of the Lord and the teachings of my father. Therefore, I will try to write the things he would have written were he here to see the works of the Nemenhah in my days.
- 10) It came to pass that in the year before the sign was to come of the Lord's coming unto His people, my father Hagmeni received word from Nephi in the Land Southward which grieved him greatly. For Nephi entreated Hagmeni that he should receive all the people who believed in his words into our land for refuge and a sanctuary. This was news the most severe, for we knew that Nephi would not send the faithful out of the land unless their lives had become very strait indeed.
- 11) Wherefore, the Nemenhah alike mourned for the righteous few Nephites and Lamanites in the Land Southward and did prepare places for them to sojourn with us. But behold, no other epistle or emissary was heard from Nephi. Now this was the most grievous to my father Hagmeni, for he and Nephi were like to be brothers, and indeed they were brothers, both being prophets of God. But we all grieved, as well, for quiet out of the Land Southward and out of Zarahemlah could only mean that the freedoms of the people

had been altogether curtailed. And thus we occupied the final year before the sign, waiting and preparing for the sign.

- 12) And many believed that it was this lack of news from the south which weakened Hagmeni. For, when no word came of Nephi, the prophet of Zarahemlah, Hagmeni became exceedingly downcast and seldom left his house. For he had hoped to meet with Nephi and discuss the sign that was to come.
- 13) Behold, some had studied the scriptures and said that Christ would come as a man, and others said He would be born as man is born. Wherefore, though there was no contention concerning the matter, there was much discussion. Now, Hagmeni knew how the Lord would come and he believed that he and Nephi could put to rest the discussion. Wherefore, to receive no news of his friend, and to not know whether he lived or whether he did rest with the heroes was a great burden for Hagmeni. Wherefore, he did fade quickly and became as one stricken with great age and bent, as if before our very eyes. And, as I said, he died before the sign of the Lord's coming.
- 14) Now, behold, but one lunar after my father died, the very aged prophet Nephi arrived from the Land Southward with a very small band of followers. For they had been forced to travel in secret and disguised in the Land Southward and had made their way but slowly. And when he arrived among us, he grieved to find his friend Hagmeni dead and laid to rest in the tombs.
- 15) Nevertheless, he did rejoice that his friend had lived a good life and had never rejected the ways of the Lord in all his days. For man must die and it was far better to hear that his friend had died in the Lord and not in the gall of bitterness, as so many of his brethren in Zarahemlah.
- 16) Behold, Nephi, the prophet, did clarify how the Lord would come and I testify that it was just as my father had taught to me before he died. And these are the words that the prophet Nephi taught the Nemenhah concerning the sign:
- 17) Verily, Samuel prophesied and gave the sign whereby we might know that the time is at hand that the Lord our God is come to redeem His people. Be not troubled by this and contend not. For we know that the Son of God shall be born of a virgin fair in the land of Jerusalem, out of which our father Lehi took his journey into the wilderness. Yea, did not the Prophet Alma teach that the virgin most precious should be overshadowed and conceive by the power of the Holy Ghost and bring forth a Son, even the Son of God? And was not Nephi of old taught by the Angel that the virgin whom he saw was the mother of the Son of God after the manner of the flesh? And again, do we not read in the Brass Plates the words of Isaiah, wherein he said,
- 18) Behold, a virgin shall conceive and shall bear a Son, and shall call His name Emanuel.
- 19) Therefore, the scriptures do teach us the manner of His coming unto the world.
- 20) Yea, verily I say unto you, He shall be born into the world in the meridian of time and I ask you the same question the Angel asked Nephi of old:
- 21) Do you know the condescension of God? For the Son was already perfect and needed no life of man, no line upon line, to become even as the Father is. Nay, He was perfect already. It is so that we may become perfect that He condescended once again to live as man lives and to take upon Him the elements of the world He had created. One life more was He willing to sacrifice, one life for all, worlds without end, so that mankind could, by the power of the Holy Ghost, take from Him dominion over earthly matter and ascend with Him into that place where the Father dwells. For He has descended all things, yea, He is in the sun and in the moon and in the stars, for they were made by Him. And He is in the earth, for it is His footstool. Yea, even all the elements of creation do obey His voice because they are His. Therefore, His sacrifice is great, that He should do so much for us. This is the condescension of God, to be born as men are born, and to live as men live, that none may say He is not justified.
- 22) Wherefore, marvel not and contend not. The sign for which we wait and which is nigh upon us, shall be the sign of His birth. Therefore shall there be signs in the heavens. Yea, even a new star shall show itself in the sky, one that your learned men have never yet seen. Yea, and there shall be no night, but there shall be a day, a night and a day, when the Child is born, and many other signs and wonders shall you see.
- 23) Verily, He shall grow up among His own, even among those whom our Fathers left behind in the land of Jerusalem. And He shall learn as we all must learn, and He shall grow from line to line and light to light, yea, precept by precept, except that He shall learn from the Father and from Angels.

- 24) But behold, He will be born unto His own people, and there He shall call righteous men and He shall establish His Church and His righteousness and many shall believe. But the more part of His own people in the land of Jerusalem are as the people of Zarahemlah. They are puffed up and wicked, and they shall reject their King and shall even put Him to death. So shall the Son of Man die as to the manner of men just as He was born as to the manner of men. Then shall the grave take Him into that mysterious bondage of death, just as you and I shall go down captive into the earth. And this is needful, that He may say that surely He did descend all things.
- 25) Now, despair not that I say He must die, for the people were taken by the power of His words and were weeping every one. For lo! He must die so that in Him death may be done away. For He shall rise again on the third day, and this so that we may also rise. Yea! Death shall be conquered and the mystery uncovered. By the power of the Holy Ghost He shall take back up the element of His body, and it shall be changed to the unchangeable. Yea, His very creation shall be altered to the unalterable. This so that we who are His may also hope for a like resurrection.
- 26) Wherefore, despair not, but rejoice and let your celebration of His coming go on as usual. Yea, decorate your homes and sing songs of joy. Yea, light your light! Yea, let the whole valley be lit as a token of your belief in that Holy Child who shall soon bring everlasting joy and eternal life unto them that believe on Him.
- 27) Behold, it was after this manner that Nephi taught the Nemenhah, and all the people began to rejoice in the expectation of the coming event. And as the snows began to recede and as the hills sprang into life, the people began to celebrate the coming of the Lord. And during this time were many wonders seen and many miracles. And Angels were seen to visit in congregations and alone and the anticipation of the Nemenhah became very great.
- 28) Then, behold, on the seventh day of the celebration of the Nemenhah, on the day appointed that all the believers should gather together fasting to the Temple and to the synagogues, the sun rose as usual and the Spirit was strong. Yea, the people were so filled with the Spirit that many began to prophesy and many broke forth in strange tongues, yea, and others interpreted. And all the people began to hear all creation sing as if with the voices of Angels.
- 29) Then, when the night came, behold the sun went down over the West Mountains as usual but it remained light. Wherefore the people did rejoice exceedingly for they knew that the sign was fulfilled in their sight. And a new star that shone both day and night was seen in the sky. Then, the next day, when the sun arose, the heavens broke forth in the sounds of heavenly choirs, and the Nemenhah also sang! Yea, great was the rejoicing of the Nemenhah, for the King was born and they had been exceedingly faithful. Wherefore, wherein should they not be found rejoicing? For the Lord had promised them that He should visit them if they but remained faithful. Now, if their joy was great at the birth of their King, they imagined that their joy would be surpassing great at the coming of their King in His glory.
- 30) Now, it came to pass that Nephi was filled also with joy, for he supposed that because of the accomplishment of the sign, his people the Nephites would repent of their wickedness and return unto the Lord. And he did send emissaries down to the cities of the Nephites in the borders of the Land Southward to ascertain the temper of the people.
- 31) For Nephi feared exceedingly for the few faithful whom he had left in Zarahemlah. For he had ordained his eldest son Nephi to the high priesthood and had left him the charge of the Church. Behold he had hoped to hear good report of the Nephites. But behold, the emissaries returned with no report of Nephi, or of the saints in Zarahemlah. Wherefore they never reached the city. Yea, the Land Southward was still a hazardous place and when the emissaries spoke of the sign, the people fled from them. And in many places the authorities of the cities would not let them enter. The very few believers whom the emissaries found among the people were afraid to speak, for many lies concerning the sign had been circulated, which added much to the suffering of the saints. Even they did convince the emissaries to turn about ere they had reached Zarahemlah and they did resort with them back out of the land.
- 32) Now, Nephi was exceedingly old, even as Hagmeni, and weighed down with grief and he bethought himself to return to Zarahemlah. But behold, his strength was gone and he crossed himself in his thought. But he did pray earnestly to the Father, in the name of the Son, to know of the well-being of his son Nephi

and his family. Yea, he prayed both day and night and denied himself food and water, and he slept not, but dedicated every energy to supplication.

- 33) And, behold, I know of a surety that the Lord did answer his prayer, for we were together in the temple when he received the vision of all that would befall his son Nephi and the righteous in Zarahemlah. And so great was his relief and his joy that he did fall down to the floor in the Holy Place, as if dead. And we took him to my home and laid him upon a couch and gave him all care. And behold, he spoke as the vision unfolded before him. Wherefore, we did rejoice also for he told of the utter destruction of the wicked and of the visitation of our Lord.
- 34) Behold, Nephi did live out the rest of his life in exile in the land of Mentinah and we did esteem him one of us, and he did teach us many things that did clarify our worship. He also did spend much time in the vaults and tombs in the mountains, for he esteemed the plates deposited there to be of great value and importance for our people, but also for those who would inhabit the land in futurity. Wherefore, he did spend the last three years of his life putting in order the records of the Jaredites and also of the Nemenhah.
- 35) Now Nephi discovered a curious thing with regard to the writing of the Jaredites - that it was not at all after the writing of the Nephites. For, whereas the written figure for the spoken word "man" is always some variation of the shape of a man, thus, it is rendered  in some Nephite writing and,  in others, and  in yet others, in the Jaredite, the word is written according to the sounds uttered rather than the image of the thing. Therefore "Nemenhah" or "The People of the Spirit" is rendered  with the vocal sounds either preceding or following. Thus  is the Jaredite writing of the word spoken in our language. But in the Nephite writing of Zarahemlah of our time it is written  or "The Lord's People" or "People of the Altar". The Jaredite manner of writing, Nephi discovered, requires more space but is less easily confused, for  can also be used for "God's People" and so also can the figure , each being different figures but having the same meaning. Now, the figure  means "a traveler from the East" and it is not much different from those figures already discussed.
- 36) Wherefore, Nephi, seeing that this could someday present a stumbling block to those whom the Lord might cause to come into possession of our records in some future time, he suggested to our councils that we adopt the Jaredite writing. Wherefore, because we did esteem Nephi so highly, and wished to honor him, we did begin to use this system, and have used it ever since.
- 37) Therefore, the Book of Hagoth is no longer  but is written . And so long as the speech of the Nemenhah is remembered, the writing will be understood.
- 38) Wherefore, to understand the name figure  to be Hagoth, one would need a knowledge of the history of our people, and to understand the word figure  one would need an understanding of our manner of book making. And this thing was curious because we found it much easier to teach our children in the writing of the Jaredites than in our writing.
- 39) And this was a curious thing because, when Nephi read to us Mosiah's translation of the writings of Ether, a Jaredite, we discovered that Jared fled with his people away from the great tower when the Lord confounded the languages. Now, our wives and our daughters, who are always more inclined to merriment than our men, found this a curious thing indeed.
- 40) And in the fourth year after the sign had come confirming the advent of the Lord, Nephi, that wise old prophet of Zarahemlah, slept, and the Nemenhah wept for seven days in his honor. Thus in but five years the Nemenhah had seen the passing of two Prophets and great High Priests. But we had also seen signs in the heavens, and wonders, and miracles, and Angels, and we received the assurance through a prophet of God, that the Lord would never forget us in the wilderness.
- 41) Thus, though we were saddened by the loss of our best men, nevertheless, we did rejoice exceedingly because of the abundant justification of our faith. Yea, we had perceived the roots, nay, the seeds of wickedness among the Nephites in the Land Southward, even the land of Zarahemlah. And we departed out of Babylon and escaped the horrible fate that befell our people. And more horrible will it yet be for them if they repent not. But when we were led by the Lord into a new country we did not begin anew to build up Babylon in this place, but kept ourselves unspotted and free from the sins of our generation.

- 42) Let all those who read these plates, if it be in the wisdom of God that they should find them and the power be in them to translate, let them consider them wisely. For God has commanded all to come out of Babylon and the way to do it is found herein.

The Record of Ougou

The Son of Sahnempet

As a descendant of Hagoth, Ougou was left to write the record of Mentinah when his brothers went to the Land Southward to teach the Nephites. Because of the location, the faith and the type of government of the Nemenhah, the Gadiantonhem are kept from coming among them. The Nemenhah debated the signs concerning the death of Christ. Through the fulfillment of those signs, all the Nemenhah were preserved while many of those in the Land Southward were not. At the beginning of the three days of darkness, the voice and the words of the Savior were heard by the Nemenhah. When He appeared to the Nemenhah, the Savior set apart Ougou as the Prophet and twelve others as Apostles. Christ taught the Nemenhah of prayer, of the priesthood, of His doctrine and gave them the ordinance of the sacrament.

- 1) Behold, I am Ougou and it has been many years since my brothers went into the Land Southward to preach the word unto the Nephites and the Lamanites. And I am the only one of my brethren who did not go, for the Nemenhah decreed that one high priest descended from Hagoth should remain to keep the record of Mentinah. Therefore, when my brethren left, I remained. And this was according to the common consent of the people. Notwithstanding, I desired to go with them, for we were alike filled with the Spirit of God. Yea, even we did burn with desire to preach repentance unto the people, and I not the least. But, I was chosen, yea, the lot least liked fell on me and I alone remain.
- 2) Behold, from time to time at the commencement of their mission unto the Land Southward, we did receive epistles and messengers from my brethren describing their works. Yea, we did hear of their successes and of their difficulties. But, before three years had all passed, we ceased to hear news of them, and we knew not of their fate.
- 3) For the wars between the Nephites and the Gadiantonhem waxed sore and during those wars we had very little discourse with them. Yea, our communication with them was exceedingly sporadic. In some years, when the Nephites listened to the prophets, we did maintain trade with them and we had great hope that the Nephites would rid the land of the robbers. Then, they did often become rich and were filled with pride, and the robbers did descend upon them and destroy all peace and all commerce. This was the constant state of things in the Land Southward. Wherefore, it became risky indeed to maintain any communication with them, lest the robbers esteem our land worthy of their attention.
- 4) Now, the Gadiantonhem live by plunder not by the work of their hands. Yea, they do not plant but only steal the harvest of others. They do not build, but live in cities abandoned by others. They raise no cattle but steal that which they need for food, for raiment, for shelter, for transport, yea, for all their needs.
- 5) The valleys of the Nemenhah are rich in all these things, but to arrive here one must needs cross barren wastelands, or exceedingly high mountains, or, coming around from the north, one must prevail against the Nemenhah of the Plains first. Wherefore, though the Nemenhah possessed what the Gadiantonhem desired, the cost to obtain it was esteemed by them exceedingly high. Therefore, the robbers chose rather to ignore us and our doings, preferring instead to afflict the Nephites and Lamanites of the Land Southward.
- 6) And only three times in the memory of the Nemenhah, did the Gadiantonhem attempt to organize bands among us. As often as this occurred, the Nemenhah rooted them out through the diligent teaching of the word of God. And our system of government was of a kind that made it exceedingly difficult for an unrighteous judge to take any seat of authority. Yea, we had no need for lawyers and lesser judges because of the nature of our system of government. Wherefore, this made it all the more difficult for the Gadiantonhem, for they were want to gain power through the judges.
- 7) Now this is the manner of our government - each village is ruled by a council of men and women chosen by the mothers of our people. Therefore, every woman who had a child had a vote, and because not all

women bear, every woman who had reached the age of agency, that being sixteen years of age, also had a vote. This council meets to resolve the concerns that have to do with the village. And each village council appoints one member to go up to the city to which it is assigned to take part in the city council to resolve the concerns of the region round about that city. And each city council appoints one member to go to Mentinah to participate in the common council of the Nemenhah, and decisions concerning all the people are made by them. Therefore, without the voice of the mothers in the villages no one may gain power among the Nemenhah.

- 8) If a man has a complaint against his neighbor, with regard to his person or his property stewardship, he brings it before his own village council and presents the case himself. He does not represent the matter through any other person but must face him whom he has accused himself. Then the accused is given equal opportunity to present his own defense. Yea, he represents himself. Then the council decides the case. If, after the council has heard and seen all the evidence and has made its decision, but there still remains much doubt as to the guilt, then the council shall publish the action to the mothers and seek the common consent of the people. The common consent is always final.
- 9) The affairs of the Church are governed after the pattern given by Nephi. When Hagmeni was ordained a high priest he was placed over the priests and the teachers of our people to preside over them. And this is fitting, for the High Priest of God is a seer and a prophet. Wherefore, Hagmeni called for each village of 100 persons a High Priest and gave him authority to see to all the spiritual needs of that village and to ordain ministers as he saw fit. This council regulated the spiritual affairs of the village.
- 10) Now, the villages Hagmeni ordered in groups of thirteen and the High Priest of each village was appointed to participate in the council of high priests for that region. And the High Priest of all the land, even the seer, nominated one from among the regional council to preside over it. This council regulated the spiritual affairs of the region.
- 11) And the presiding High Priests from the regional councils comprised the great council of high priests which regulated the affairs of the Church among all the Nemenhah. And the High Priest of all the Nemenhah was the presiding high priest of the great council of high priests.
- 12) Wherefore, for all things temporal, the people chose their own councils and for all things spiritual, the Lord chose their councils through the prophet and through the Spirit of Prophecy. All this was done after the pattern given by Nephi when he lived among the Nemenhah.
- 13) Now, this system was also adhered to by all the Nemenhah of the Plains and also by many of the Lamanites in the Land Northward, and it presented a great stumbling block to the Gadiantonhem because that, whereas among the Nephites in the Land Southward, the men were easily corrupted because of their strength, the Nemenhah were preserved from this evil because of the meekness of our women. Yea, men make combinations for gain, but women make covenants for the good of all the people.
- 14) Thus the people did prosper exceedingly and we had continual quiet and peace in our land. And thus we lived happily, but my heart became heavy with concern for my brethren. For they had all gone into the Land Southward to cry repentance unto the Nephites and were not heard from again. And, though I am the presiding High Priest of the Nemenhah, and though the Lord gives me visions and prophecy with respect to the needs of my people, yet I am no prophet for the comfort of my family, for the Lord sees fit to hide my brethren from me.
- 15) Behold, it is now but three years to the second sign given by the prophets Samuel and Nephi. I am Ougou and I saw the sign of the coming of the Lord. Yea, wonders and signs I did see with mine own eyes and I saw and bear record that a new star was seen in the heavens and there was a day, a night and a day as if it were one day.
- 16) Now, the prophets also taught us, and so the Angels verify, that the Lord must also die so that He may overcome death for us, and that there would be marvelous signs and wonders in this land at His death. In truth, this is the fear that has sprung up among the Nemenhah. For the prophets did say that a great destruction shall come upon the land, and such a commotion shall occur that the wicked in the land shall be overcome and shall perish. Yet, the righteous shall be protected by the hand of the Lord and shall survive the day.

- 17) Wherefore many of the Nemenhah do debate and reason one with another, some saying that destruction shall come upon all the land but the Lord will spiritually spare the righteous, and others say that only the wicked shall perish and the Lord shall physically preserve His people. Now, this debate has caused trepidation and fear to come upon some people and they are driven to great preparations against the terrible day. Others are resolved that all will die in the Lord and are sunk in great melancholy.
- 18) As for myself, I worry not. First, because I have heard my father's teaching and I have read the words of my grandfather who sat at the feet of Samuel. Wherefore, I teach all to examine their lives and their conscience, to seek the face of God and to have peace no matter what may come. This to me is wisdom. For if it so be that the commotion is so extreme as to wipe the Nemenhah from off the face of the earth, then they who are found worthy shall rejoice with our Lord, for have not the prophets said that the earth shall give up her dead when her Master and Maker does break the bands of that captivity? Then shall we all die in our bodies and resurrect to be taken up to Him when He comes. And is this not cause for rejoicing?
- 19) And if the commotion destroy us not, what then? Have the prophets not promised us that if we make strait the paths of the Lord, He shall not forsake us in the wilderness but we shall see His face? Wherefore, arise and make His paths strait!
- 20) And by these words I did attempt to strengthen and comfort my people, all the while wondering what fate had befallen my brethren and in what state, either living or dead, they would be in when the sign comes.
- 21) And behold, when the days were accomplished the whole people were exceedingly anxious for the sign to come. Yea, the Nemenhah, all in one accord gathered in the synagogues and at the temple and prayed earnestly for the sign. And we came fasting and rejoicing, for, though opinions differed, we were a united and faithful people. And we gathered together to see the sign.
- 22) Behold and harken you ends of the earth! The sign did come, for the day dawned but there was no light. And the earth shook exceedingly and the air was exceedingly heavy so that no light would pierce the darkness. Yea, and the gulls fled before the darkness and were not seen in Mentinah, and all livestock brayed in terror and in anguish. Yea, there was a great commotion as of the rushing tide of the sea and many foundations of homes and buildings did break up. Nevertheless, the people were all preserved and cried out with a joyous shout unto the Lord.
- 23) And in the midst of the thick darkness we heard a voice saying: Woe, woe, woe unto all the people of the earth. Woe unto the inhabitants of the whole earth lest they repent for the adversary makes sport with his angels over the slain of the fair sons and daughters of My people. And it is because of the iniquity of My people that they are fallen.
- 24) Behold, the great city of Zarahemlah and all her people I have burned with fire. And behold, that great city Moroni and all her people I have sunk in the sea. And behold, that great city Moronihah and all her people I have covered with earth, because of their abominations. Yea, the blood of the prophets and of the saints have I hidden with earth that it cry no longer unto Me.
- 25) And thus the voice did rehearse the fate of all the cities, Yea the mighty cities of the Land Southward. Yea, the city of Gilgal was sunk, and the city of Ohihah, and of Mocurn, and of Jerusalem with it. And the cities of Gadiandi and of Gadiannah and of Jacob, and of Gimgimno, which were cities built high upon hilltops, are no more for they are covered in earth and new hills and new valleys are found in the stead thereof.
- 26) And that city of Jacobugath, of which we had heard rumor, where the people had made Jacob king, was burned with fire for their great wickedness. For it was that people of Jacob that had destroyed the peace of the land.
- 27) And the city of Laman, and of Josh and Gad, and of Kishkumen, which did cast out the Prophets and stoned the messengers of God, are burned and all the people with them. Yea, because they did cast out the believing, there was none righteous in them, and they were consumed in fire which God did send down from heaven.
- 28) And the voice did not cease the horrible tale of destruction until all the cities that were destroyed had been counted. Then the voice continued:
- 29) Oh, all ye that have not perished in this great commotion because ye are the more righteous of the people, will ye not return unto me with full purpose of heart? Will ye not repent of your sins and be changed, that I

may heal you? Yea, if ye come unto Me, verily, ye shall have eternal life. Behold, I extend the hand of mercy unto you and whomsoever will come, shall I receive. Blessed are they who come unto Me.

- 30) I am Jesus Christ, the Son of God. I created all things in the heavens and all things in the earth. I counseled with the Father in your behalf in the beginning. I am now in the Father, and the Father is in Me, for the Father hath given Me even all that He hath.
- 31) I came unto My own and they received Me not. And the words of the Prophets concerning My coming are all fulfilled in Me. And, unto as many as have received Me, behold I have given them the Way, that they may receive of the Father even as I. So shall I do forever, unto all those who shall believe on My name, for, from the beginning the redemption hath been by Me.
- 32) I am the light and life of the World, I am the Alpha and Omega, the beginning and the end. For My purposes did I give the law unto Moses, yea, and for My holy purpose is the Law of Moses fulfilled. Therefore, ye shall offer up unto Me no more sacrifices by the shedding of blood. Yea, ye shall no more offer your burnt offerings. For henceforth, the acceptable offering shall burn with fire, but of the Holy Ghost. But ye shall offer for a sacrifice before Me a broken heart and contrite spirit. Yea, for him who cometh before Me with a broken heart and a contrite spirit shall burn with that Fire of the Holy Ghost that changed the righteous Lamanites, because of their faithfulness in seeking me. And they knew it not, for the change was imperceptible to them at the time of their conversion. Yet I knew it, for I did baptize them with Fire and with the Holy Ghost and they were no more as other men. Come you likewise unto Me.
- 33) Behold, I have come unto the World to bring redemption unto it. I have come to save the World from sin. Therefore, repent and come unto Me as a little child, for of such is the Kingdom of God. Yea, all things but man obeys the voice of their creator even as a little child obeys the voice of his father. Come ye likewise and I will receive you. It is for this cause I did lay down the life of My body, and also for this cause did I take it up again.
- 34) Wherefore, I laid down the World; for I am in the World and of the World, and the very power by which the World was made. And I take it up again so that all that is subject unto Me may become the salvation of all those who repent and come unto Me. Therefore, repent and come unto Me ye ends of the earth.
- 35) Now, behold, we heard these words in our synagogues and at the temple, and the same voice was heard by all the people, and all the Nemenhah testify and witness of it. And the saying filled the people with joy, for they knew that all the words of the prophets had been fulfilled.
- 36) But they were the more filled with joy because of the prophecy that had yet to be accomplished. For they all remembered that it was also prophesied that they would see the Lord's face. Wherefore, the people were not afraid and were not silent, but in a tumultuous and joyous sound, began all to speak and to prophesy, and even some were so overcome with joy that they did fall down to the earth.
- 37) And it came to pass that the darkness did follow for three days and this was further witness to the Nemenhah that they did not believe in vain. Wherefore, they did all the more rejoice and did not cease in calling upon the name of the Lord their God. And thus they continued for many days after. Yea, when they were in their homes, they did call upon His name. And when they were in their fields and among the flocks, they did incline the head. And in the synagogues, they raised the hand of fellowship one to another and joyfully cried unto the Lord.
- 38) And not many days after the sign, I was in the temple with a great many of the high priests of the Nemenhah and there was a great multitude of people gathered about the temple when a voice was heard out of heaven. Not as the sound of a trump, but it was a voice which did penetrate the very soul and all the people recognized the voice at once. For the voice spoke not to the ears, but to the heart and filled the hearer with unspeakable joy.
- 39) Now, the people began to marvel and ponder the voice for it pierced the hearer even to the very center and caused both limb and joint to tremble. Yet, the heart was filled with exceedingly great joy, wherefore, they did marvel because It did weaken the frame but strengthen the soul.
- 40) Now, this is the way with spiritual things. The physical body has capacity to withstand temporal things, and yet fail in the face of the spiritual. Verily, the Spirit speaks but the flesh is weak. Therefore, the people marveled that such joy could come though the body could not withstand. But as for me, I did not marvel

because I have often trembled when the Spirit speaks. Therefore, I did know that the voice was the voice of Deity, for we felt it profoundly but understood not the words of the voice.

- 41) And again the voice spoke and the people did marvel much for the effect the voice had on them was sweet, but they understood not the voice. And the people did altogether lift up their eyes unto the heavens and did reach to the heavens with their hands. Yea, and they did altogether beg for understanding.
- 42) Now, as the people did steadfastly ask for understanding with all diligence and not doubting that they would indeed receive answer to their petition, when the voice was heard the third time, they understood the voice, and the voice said unto them:
- 43) Rejoice all you people of the Lord! Rejoice all you who have kept the statutes of God! Break forth you heavens for the King cometh even to judge His people and He has found some who seek His face! They shall verily see Him as He is and He shall establish them among the blessed!
- 44) Then another voice was heard, saying:
- 45) Behold my Beloved Son, of whom the prophets spoke and Angels testify. In Him have I glorified My name. Hear ye Him.
- 46) This voice they did clearly understand and many did fall upon the earth when they heard it, for they never supposed that they would ever hear the voice of the Father. Yea, against all expectations they had heard the voice of God, and they knew without doubt that their Father in Heaven is real and that which the prophets had spoken concerning Him was true. Thus, some thought that having revealed this much to them, that He was about to show all things to them and they fell down to the earth.
- 47) And many also did look up to the heavens from whence came the two voices and behold, they saw a man descending out of Heaven. The robe of the man was white, or perhaps not white, for it shone with a brightness that is exceedingly bright, wherefore, the color of it cannot be understood. This man came and stood upon the approach before the temple on the side which faced toward the rising of the sun. And the whole congregation stood with their eyes fixed upon him.
- 48) Then the Man, looking on them steadfastly and smiling upon them, stretched forth His hands toward them, saying:
- 49) Behold, I am Jesus Christ, whom My servants the Prophets taught you should come. I was born among My own and My own received Me not. And I did drink the bitter cup which the Father gave Me to drink, and have extended and begun the finishing of the Father's work by taking upon Me not only the light and life of the world but also the sins of all living. In this I have conjoined with the will of the Father in all things even from the beginning, worlds without end.
- 50) Arise and come forth unto Me, that ye may prove My words. Yea, come and thrust your hands into My side from which flowed that which preserves the life of the body. Yea, come feel the prints of the nails in My hands and feet, wherewith man bethought to restrain the work of their God. All this that ye may know that I am the God of Israel and the God of the whole earth, and was slain for the sins of the World.
- 51) Then all the people came forward and did as He told them. He extended His hands to them and they took His hands in theirs and they knew that this truly was a real and tangible Man. And they also knew, each one of them by their own experience and not by any other man's words, that this was the Man of whom the scriptures bear record. And when all the people had all gone forth one by one to embrace the Lord, a sound such as has never before been heard rose up from the Temple. For the voice of the people joined with the voices of Angels, singing Hosanna! This is the Lord our God, most holy and most high! And they all bowed themselves to the earth before Jesus and ceased not to sing praises before Him.
- 52) And the Lord spoke to the multitude, saying:
- 53) Ougou! Come forth!
- 54) For I stood alike the people, all amazed and worshipping my Lord.
- 55) Behold thy brethren are well and shall return unto thee by and by. Wherefore, be of good cheer and despair not, for, because of their righteousness in declaring My word unto the people of the City of Josh and the city of Gad and of Kishkumen, I preserved them when I caused fire to utterly consume them. Yea, so great was their faith in Me that they did walk through the fires and were consumed not. But their hearts are exceedingly heavy, wherefore, prepare a place for them.

- 56) I have called My servant Nephi, the son of Nephi who did sojourn with thee, to be one of the Twelve unto whom I have given authority, Yea, even the first among them. Yea, and eleven others have I chosen among the people of the Land Southward. I did the same among My own and so shall I do among you. Therefore, My servant Ougou, I give unto thee authority to baptize in My name and to teach all to receive the Holy Ghost. Yea, I set thee apart as High Priest unto your people, a presiding high priest. Wherefore, I give unto thee authority to choose twelve other righteous men from among thy councils. And I shall give them authority to work under thy direction to govern the Church. And they shall teach all this people and those who believe on their words shall they baptize with water. Wherefore, if they believe and are baptized in My name, them shall I baptize with Fire and with the Holy Ghost.
- 57) Blessed art thou if thou believest and art baptized in My name after thou hast seen Me and know that I am, but more blessed are they who shall hear thy words and believe in Me because of thy testifying. Yea, blessed are they who shall hear thy words and humble themselves in baptism for they shall be visited with Fire and with the Holy Ghost and shall enter onto the Way. Howbeit, because they shall find Me and see My face because of faith, they shall have received a remission of their sins.
- 58) Wherefore, Ougou, I give unto thee power and authority over the Church in this region, to organize and to govern it. And it shall not be as difficult for thee to do this as for other peoples upon the face of this land to whom I must go so that they also might see My face and believe in Me. Yea, the fulfilling of the Law of Moses will be no great change for thee, for the Nemenhah have always listened to My prophets and have followed Me even without seeing Me.
- 59) But that there not arise disputations among you, after that thou hast organized My Church here in Mentinah and in the land round about and when thou shalt have taught all the people My words - and they desire to be baptized, this is the manner in which thou shalt do it:
- 60) Behold, thou whom My servant has anointed, shalt take hold of them and lead them into the water and stand in the water with them, and when thou art down in the water thou shalt call them by name and say:
- 61) Having been commanded and set apart by Jesus Christ I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost.
- 62) Yea, for behold I say unto thee, Because of the covenant wherewith I have received the fullness of the Father, I am in the Father and the Father is in Me. And it is by the power of the Holy Ghost that the covenant was made. Therefore are we one, I in the Father and the Father in Me.
- 63) And this thou shalt have for doctrine. For all that I teach thee shall testify of the Father and lead thee to the Father. Wherefore, whoso believeth in Me believeth in the Father also. Wherefore, the Holy Ghost, by whom We are one, shall enter into the heart of the believer and shall baptize even with Fire.
- 64) Verily I say unto you, Ye must be baptized by water and this by immersion. For even so did I to fulfill righteousness and to become an ensample unto you. This is the covenant of the body, the beginning of the testament, even the door that opens onto the strait and narrow path which leads unto life eternal. Wherefore, whoso believeth and is baptized by water shall begin upon the road that gives onto the Way.
- 65) Now, after that thou hast baptized them, thou shalt lay thine hands upon them and bless them and sharply exhort them to receive the Holy Ghost. And if they offer unto Me a sacrifice mete for repentance, even a contrite and humble spirit, My Father will bestow upon them the Gift of the Holy Ghost. Wherefore, the baptism of water is their declaration of the covenant and the baptism of Fire is My Father's declaration that they shall endure to the finishing of the work and become even as He is.
- 66) Behold, this is My doctrine, and I shall show other doctrine to those who come unto Me. Yea, whoso cometh unto Me shall speak with the tongues of Angels for they shall see and converse with Angels and shall speak to them as one man speaks to another. Yea, this is My doctrine and there shall be no other doctrine of baptism given except to those with whom, in My own time, I do make my abode.
- 67) Thou shalt not alter the manner in which thou prayest, for the Nemenhah have listened to the prophets I have raised up unto you. Therefore, continue to let thy prayers ascend unto the Father, pleading for the poor and the lonely and unfortunate in My name, and I will hear thy prayers by the power of the Holy Ghost. Yea, even by that power I shall answer thee and bless thee. Yea, pray always to the Father and give thanks unto Him and make thy entreaties directly unto Him in My name. Wherefore if thou dost this, thou shalt receive according to the promise He made with thy fathers.

- 68) For who may abide the day of My visitation? Yea, ask and thou shalt receive. Come unto Me and I will come near unto thee and I will rebuke the devourer for thy sake. Yea, I have promised thee that if thou dost become mine, even as I am the Father's, we shall make Our abode with thee. But who can abide Our presence? And who can withstand Our glory? For I am the refiner's Fire and the fuller's soap. Let there be soil in the ore, even a little, and I shall burn it up. Therefore, who may stand?
- 69) Let all the Nemenhah purify themselves, for I will sit as a refiner and purifier of silver. Yea, purify yourself that there be less dross in the ore. And so that there be no disputation amongst you, this is the manner in which you shall purge wickedness from you:
- 70) You shall succor the widow and judge the fatherless. You shall have always all things in common even as you have done up to this time. In this I am well pleased. Do not as the Nephites have done, for their pride causes them to puff themselves up whenever I do prosper them. Yea, they do think they own the land and they set great store in the accumulation of things. This inclination has ever been the stumbling block of My children the Nephites. Wherefore, you do rightly and begin in a greater state of purity than they.
- 71) Now, prayer and fasting doth purify and magnify the soul. But pray not and fast not in vain, with repetitions, but in the secret places ought you to purify your bodies in fasting and your spirits in prayer.
- 72) Verily I say unto you, The children of Ammon began to do a thing that is pleasing unto Me. They purified themselves with much fasting and with prayer, and with their loving succor which they so abundantly give away one to another. Yea, in this I am very well pleased, for they do not ask of Me but that they have not first purged their bodies and prepared their spirits, subduing self in good acts.
- 73) Yea, when they fast they do not only purge their bodies by the lack of food or drink, but they fully purge themselves, even every pore. And this is a similitude of My suffering. For when I did atone for the sins and hurts of all the world, yea, when I drank of the bitter cup, blood did flow out from every pore.
- 74) Wherefore, it is pleasing unto Me that the Ammonites, of their own, have undertaken to cleanse the body in this fashion. For even as I was immersed in the bitter gall of earthly impurity and corruption, I was cleansed of it while in the body. And if you choose also to purify yourselves after the manner of the Ammonites, you are justified and you shall the more fully obtain the unspeakable Gift of the Holy Ghost. Yea, and even I shall be with you and strengthen you, and even I shall send Angels to minister unto you.
- 75) Verily, verily I say unto you, When I took upon me all things, I did suffer. Yea, so great was My grief that I shall not describe it to you. For I know your hearts and I would not that you should know the full extent of My suffering lest you despair. For I know the tenderness of your hearts.
- 76) It is enough to say that I suffered and bled as it were great drops of sweat from every pore and My flesh was exceedingly weak. But when My suffering was full and I feared that My body could not withstand it, My Father did send unto Me an Angel to minister unto Me. Even so shall He do unto you if you should undertake to purify yourselves after the similitude of My suffering, yea, after the fashion of the Ammonites. I shall send you Angels to minister unto you that you may also overcome the flesh.
- 77) Now, this ordinance is given unto you and blessed are you who do observe it. Nevertheless, it is not an ordinance unto salvation, except for those unto whom I shall command specifically. Therefore, it is not expedient that all should participate. Wherefore, compel no one in the fashion in which they purify themselves before Me. Exhort always that whoso cometh unto Me shall offer the mete sacrifice, even a contrite spirit, and a teachable spirit, and a humble spirit, and a meek spirit, and I shall accept their offering. This you must do, for of it cometh salvation and if My people build upon this foundation, they shall reach for and attain to that eternal life which I enjoy with My Father which is in Heaven. Wherefore, purify yourselves by study and by much prayer and fasting. And if you wish to purify yourselves after the similitude of My suffering, it is well and I will sanctify it. But remember, compel not, for it is more difficult than is needful for all.
- 78) Now when Jesus had said these things He called me unto Him, saying:
- 79) Ougou, My servant, choose thou out of My high priests a council of twelve and I shall give them authority over all the councils of My Church among the Nemenhah of Mentinah. I go now unto thy brethren upon the plains, but on the morrow I shall return. And thou shalt cause that all the people shall gather in this place tomorrow, for I have received a commandment of My Father that I should teach them. Wherefore, organize yourselves that all who will come unto Me might receive the word.

- 80) And having concluded these sayings, a cloud came and a commotion, and it overshadowed the gathered crowd so that they could not see Jesus and when it had ceased to overshadow them, Jesus was departed from their presence.
- 81) When Jesus had departed, the Spirit came upon me and I gathered in those whom the Spirit revealed to me should be among the twelve from among those who were present at the temple and I sent flights unto those who were chosen but who were not present. Yea, I sent fast flights with messages unto them that they gather all to the temple. And when they had all gathered together, I rehearsed unto them the words Jesus had spoken according to the Spirit that gave me utterance. And when I had done with speaking, we were all filled with joy. Yea, we were filled with the spirit of rejoicing and gladness.
- 82) Now, because of the flights that I had sent out to the Churches round about the valley of Mentinah, an exceedingly great multitude began to gather at the temple. Wherefore, we did go out among the people and did order them so that all could see and hear upon the morrow. And the multitude did sit down upon the ground in their ranks and began to sing for joy and thanksgiving. And each of the twelve, whom the Spirit revealed to me that should be chosen, went and told in the hearing of all the people the words of Jesus. Thus passed we the night anxiously, for we looked forward to the visit of Jesus on the morrow.
- 83) And these are the names of the twelve men: Ougouahn, Menim-em, Chunish, Kumenishah, Omnim-im, Ishim-mish, Hagothah, Hagmeni, Nephiah, Lehi, Samuel-im, and Samhalhah. And they were all righteous men who had followed the Lord all the days of their lives.
- 84) Now when the morning had come, the people were waiting for the Lord. And they waited patiently singing and praying and giving thanks. And while they were thus employed, there came Angels from heaven and they did minister to all and bring all that Jesus spoke to their memories. And Fire did come down out of heaven and did encircle the twelve as with a ring of Fire and all the people saw and bore record.
- 85) And while we were thus encircled in Unquenchable Fire and filled with unspeakable joy, Jesus appeared again in the midst of us. And He addressed the multitude, saying:
- 86) Come forward, Ougou.
- 87) And I came forward. Then directing His piercing gaze unto me, He spoke to me many words which cannot be written, and placing His hand upon my head, He said:
- 88) Ougou, my servant, behold, I have called thee from among the Nemenhah and I have given thee authority to call others to the work. Therefore art thou a prophet unto this people. When I am returned unto My Father, thou shalt govern My Church in the land of Mentinah. But see that thou dost govern with that judgment which comes of the Holy Ghost. For in the day thou turnest to the left or to the right, in that day I shall turn My face from thee.
- 89) Now, Ougou, thou art downcast because I have spoken what seems hard words unto thee. Be not so, Ougou. For thou art blessed among the people. Yea, because of thy extreme faith, the Nemenhah are faithful and exceedingly blessed. Behold, My servant, thy name have I written in the Lamb's Book of Life and today I declare unto thee, thou shalt have place in the mansions of My Father. Yea, thou and thy brethren shall sit down even on My right hand.
- 90) Yea, still I counsel thee because thou art a type and similitude of Me. Yea, My servants, ye and all those who come after you shall do all those things that I would do were I among you. Wherefore, take heed to follow the voice of the Spirit in all your councils. Turn not away because of the pride that cometh because of authority. Ye are faithful. Ye do well. Be ye an ensample unto all who come after you.
- 91) Now when Jesus saw all the people anxiously awaiting His word, and heard them diligently lifting up their voices in song and in prayer, He was moved by it and turning His face to the multitude, He said:
- 92) Blessed are you, Nemenhah.
- 93) And the Nemenhah were overcome with joy and a great shout went up from the people spontaneously, crying:
- 94) Hosanna! Hosanna! Glory to God and His Son!
- 95) When the commotion had calmed, Jesus raised His hands and smiling, He said:
- 96) Such great faith! Seldom have I seen it. Bring to Me your little children and I will bless them. Bring to Me your sick and I will heal them. Give Me your weary and I will comfort them. Bring forth your down trodden and I will give them rest.

- 97) Behold, ye Nemenhah, unto you I will reveal My strange work. Ye have separated yourselves from the world and have kept yourselves clean from the sins of this generation. Yea, ye have come out of Babylon and because of this ye are exceedingly blessed.
- 98) And we brought forth our little ones and our sick and our halt and Jesus laid His hands on them and blessed them. Yea, and even Angels came down out of the cloud and ministered many hours with Him until all had been healed. And they did preach and declare the mysteries of the creation unto us. So great and marvelous were the things that they taught that I despaired of being able to write them all.
- 99) Then Jesus said unto me:
- 100) Write only that which I straitly command thee, Ougou. For, that which I teach this people shall not be given to all. Yea, only the blessed can withstand the meat of My doctrine and the mysteries of the Way. Unto most it is given to learn My doctrine line upon line and precept on precept even as a little child doth learn. But the Nemenhah do live the Celestial Law already, wherefore, I cannot withhold anything from the faithful of this land. Therefore did I say blessed are ye Nemenhah. Yea, I have not seen such faith in any man since the Brother of Jared and in any people since Enoch walked the Earth.
- 101) Now, Enoch wrote only that which I commanded him, as did the Brother of Jared. Many things did they ask and nothing could be withheld so great was their faith. Be it so with thee also, Ougou, for the Church of the Nemenhah is my Inner Church. But thy writings will come unto their descendents in the end times according to the promise I made to thy Fathers. Yea, and through thy descendents I shall redeem all Israel.
- 102) But the gentiles shall rule until that time comes and they shall not have the faith of the Nemenhah. And thy descendents shall languish for a season in bitter slavery. Their masters I shall make strong and through them I shall make a preparatory restoration, and the writings of the Nephites shall be principle in that work. Behold, if they prove worthy, I shall seal them unto My house and they shall have part in the blessing of thy descendents. But if they do not make My paths strait, I shall make use of their exceedingly great energy to spread My preparatory work. Then shall I seal from among them some few who will come and give over the kingdom and this fair land unto your descendents.
- 103) Wherefore, write only that which I command thee, Ougou. Unto whom these words shall come, I shall reveal even what I have revealed to the Nemenhah and even I will show him to you on the Way. Yea, thou shalt teach him with thine own mouth. Therefore, thou shalt have no need of writing the mysteries.
- 104) Then Jesus asked us to bring bread and wine to Him. And He broke the bread and blessed it and passed it to us to partake, saying:
- 105) Ye who take up the bread to bless it shall break the bread in this manner and give it to the people. And when ye bless the bread ye shall lift up your voice, saying:
- 106) Oh Eternal Father, we ask You, in Jesus' name, to bless this bread and sanctify it unto us who partake of it. That we may eat it in remembrance of the body of Your Son, whose heart was broken because of His own, Who was pierced for the sins of all the world; that we may witness unto You, oh Father, that we desire to take His name unto ourselves, and remember Him, and follow His teachings which we have received of Him, that we may be worthy of the baptism of His Spirit and of the Holy Ghost. Amen.
- 107) And He commanded the Twelve and myself to go and do likewise. Then, when we had returned, He took the wine and poured it and blessed it, saying:
- 108) Ye who take up the wine to bless it shall pour the wine in this manner and give it to the people. And when ye bless the wine you shall lift up your voice, saying:
- 109) Oh Eternal Father, we ask You in Jesus' name, to bless this wine and sanctify it unto us who drink of it. That we may drink it in remembrance of the blood of Your Son, which flowed from every pore when He took upon Himself all things, and which spilled out from Him when He hung upon the tree; that we do witness unto You, oh Father, that we do remember Him and have taken His name. Pour down the Unquenchable Fire to be in us! Amen!
- 110) Then He commanded the thirteen to go and do likewise unto all the people. And when we had finished administering to the people and had returned, He turned His face and spoke:
- 111) Why do ye thus unto the people? And we answered Him, saying:
- 112) Because You did command us Lord. And He said:

- 113) This is counted unto righteousness for your sakes, for so did your Father Adam. After that he had been cast out of the Terrestrial World for a season, he built an altar and offered sacrifice unto the Lord. And behold, an Angel appeared before him as he thus dedicated himself and asked:
- 114) Why do you offer sacrifice? And Adam said:
- 115) I know not, save I was commanded that I should do so. And the Angel said unto him: This is in the similitude of the Only Begotten of the Father.
- 116) You do well to follow My commands even though you know not the full meaning of them. But this sacrament ye shall do in remembrance and also as the token of a covenant which I have made with the Father and with the Holy Ghost. Whosoever of you who have covenanted with Me by baptism, have part in My covenant with the Father and the Spirit. Wherefore, the gate which opens onto the Way prepares you unto the Baptism of Fire, and of the Holy Ghost. Wherefore, if ye will listen to the words of the prayer and diligently seek to fulfill them, even as Adam did seek diligently to obey My will, ye shall receive all things the Father hath, even as I have received the fullness of Him.
- 117) Do ye this ordinance as often as ye meet to offer up public oblations. Yea, and ye shall ordain they who shall administer this ordinance unto the people for them. And they shall always remember that they do this for Me and not for themselves. For the minister of the people shall be the servant of the people. And when they have learned to do all things in the spirit of service, as a mother serveth her little child, they shall receive all things, even a crown of glory in the kingdom of My Father, worlds without end.
- 118) I am in all things. Yea, I am the light and life of the world from the beginning and all things exist by and through Me. And I also did drink of the bitter cup and all things became part of Me. Yea, I am in all things, therefore, when ye take of this bread ye take of My body unto your soul. And when ye take of this wine you take of my blood unto your soul. Wherefore, ye become mine and I may advocate for you, for I paid the price for sin and My sacrifice sanctifies you and brings you unto the Father.
- 119) Behold, marvel not that ye knew these things prior to having heard them of My mouth. For, ye have not cast out the prophets from among you. Wherefore, these teachings are familiar unto you. Even so have I taught the righteous and faithful of the Nephites and Lamanites and My words were still and familiar to them. And I see that My words do cause you to rejoice because I say that I have taught these things unto the Nephites and Lamanites, and more especially Ougou, that thou dost rejoice. Thou hast reason to rejoice, Ougou. For thy brethren yet live and do journey even this day to return to their wives and their children and to their home.
- 120) Yea, and many people of the Nemenhah shall be united with loved ones from the Land Southward. For, the wickedness which ye did fear of them is gone from their midst for many generations to come, and Zion shall flourish in the wilderness. My Church shall grow and cover the whole face of the land, and My people shall live for a season as the Nemenhah do live now, and there shall be no poor among them. Wherefore said I unto thee, prepare places for them. For they come with My teachings in their mouths and even Timothy, yea, that faithful son of Nephi, whom thou knewest in times past, shall journey with them. Yea, Timothy shall bring with him the writings of the Nephites from the time Hagoth left the Land Bountiful. And he also shall bring other records that you shall place in thy safe places.
- 121) Behold, verily I say unto ye Nemenhah, There shall be many years of peace and prosperity, and Zion shall spread until it covers the whole of this land. Yea, all the diverse peoples shall have commerce one with another and there shall be no war for a season.
- 122) But My people must be gathered from out of all the world and I will use the gentiles to accomplish this gathering. Wherefore, a time shall come when your descendents shall be isolated amidst a sea of unbelief. And because there shall be no diversity of the seeds, the Nemenhah of Mentinah shall dwindle and the Valley of Mentinah shall fall into the hands of a plundering nation and many precious things shall be lost. Then the land will fall into the hands of a remnant of your posterity again and they shall keep the sacred mountain.
- 123) But, behold I say unto you, It is My will that the gentiles come into the land to possess it, for through them I shall gather in My sheep from the four quarters of the earth. Yea, I shall bring the gentiles into this sacred land and I shall establish My covenant among them. Wherefore, if they keep My statutes, I shall graft them into the vineyard and they shall bear much fruit and be the cause of much righteousness.

- 124) But behold, they shall also corrupt My doctrine. For the gentiles are zealous in the getting of gain. And this thing always brings grief to the people who inhabit this land. In that day I shall cause the faithful to make a regulation of My Church. And there shall be among the gentiles one who shall be of noble birth, yea, he shall spring out of the kings and queens of the earth; yea, and even he shall descend out of the loins of mine own close kinsman; and he shall I raise up among the gentiles who shall rule the land; but he shall also spring out of the loins of My servant, Ougou, and is of My covenant people, and unto Him will I deliver the writings of the Nemenhah.
- 125) For though I shall establish My Church among the gentiles, I shall redeem My Zion through the remnant of My people. Yea, the gentiles shall be industrious in the last days and I shall use that industry to carry My gospel to all the nations. And many of them will be true and faithful. These shall I graft into My true vine. And they will assist the remnant in building the New Jerusalem.
- 126) But the gentiles shall set their hearts exceedingly upon the things of the world and shall not be diligent in rooting out the Gadianthem from among them. Wherefore, I shall use My remnant, even My weak remnant, to thrash all nations together, and the gentiles shall lose My approval and shall fall.
- 127) Wherefore, ye Nemenhah, the things that ye write I shall preserve for the end of times when I shall restore My remnant. When, in My own due time, I shall finish My work, yea, My strange work. Stand ye in holy places and be patient, therefore, ye Nemenhah. For, the record of your doings shall I hold up as an ensample for the redemption of the land and the establishment of Zion. And this shall be a great stumbling block to the gentiles and shall be vexatious to them. For they shall have been established in My name for this purpose, and they shall build a foundation. But the culmination of the ushering in of the fullness of times, and the fullness of knowledge, and the fullness of wisdom, and a fullness of the Spirit, shall be accomplished by the weak, not by the wise; and by the meek not the mighty. Yea, it shall be by the slave, not by the master.
- 128) But stand ye in your holy places. Prepare ye every good thing. The wicked shall do wickedly in every age, but for a time, there shall be peace and tranquility in this land. But beware, for the adversary never sleepeth and would drag the Nemenhah down into suffering. Yea, ye are blessed because of your diligence, but your posterity shall dwindle, as all My remnant shall dwindle. Nevertheless, I shall preserve My remnant unto the last day.
- 129) Now, when Jesus had finished speaking these words He turned His face to the multitude and, behold, the people began to sing praises unto God with great joy and He was touched by the faith of the people. And He did take Himself a little way to the side and prayed unto the Father. And the words He prayed cannot be written. While He thus prayed, the multitude was again filled with the Holy Ghost and with the Power of God. Yea, they were filled exceedingly with the knowledge of their salvation and they began to prophesy. Yea, the whole multitude did prophesy both men and women, and even little children did open their mouths and did begin to speak forth wonderful words.
- 130) When Jesus returned to the multitude He perceived that the Spirit had wrought most powerfully upon the people and He stretched forth His hands to them and said:
- 131) Behold, the Holy Ghost brings great gifts and great blessings and I perceive that ye are weary with it. But if ye can bear but a little more, I shall teach you yet more.
- 132) And the whole multitude cried for more as if it were by one voice, for they would receive as much from Jesus as He would give. And again He opened His mouth and spoke unto them, saying:
- 133) When ye pray, or when ye give alms, do not do so in order that ye may be seen to pray. Neither give ye alms so that others may esteem you for it. This is evil. For it teaches a whole generation to seek more after the approval of men than the esteem of God. And it teaches men not service but rather to become puffed in pride.
- 134) But ye shall pray always and this is the manner in which ye shall pray:
- 135) Father in Heaven, You who was ever and will always be, holy be Your name forever. Let Your will be done in us and in all things, both now and forever. Give us that which You see will sustain us and forgive us our errors, as we forgive those whose mistakes have injured us. For we are not the first things created but the last, and Your Kingdom was created before all things. Your glory fills the expanse of space for ever and ever. Amen.

- 136) Now this is the manner in which ye shall entreat the Father for your sakes, for the sake of your children and for the sake of your people. And ye shall pray to the Father even as I pray unto the Father. But ye shall entreat Him in My name always, for He has not yet made His abode with you but with Me. Therefore, I shall be His intercessory with you. But if ye are faithful, behold I say unto you, Ye shall need no intermediary with the Father, but ye shall see Him face to face and speak unto Him as one man speaks to another.
- 137) Continue in your manner of governance, for it is the way of heaven. Yea, succor the poor, feed the hungry, visit the widow and judge the fatherless. This is true religion. Yea, do not accept for doctrine the teachings of men, but let the Spirit distill upon your souls. Therefore shall your statutes be faithful and your laws be righteous. Set no man above another. Nay, esteem not one man above another, but let each receive according to his wants and give according to his ability. And if any give not honestly, let him be reproved before the councils of the people. And after ye have reproved him and he repent, treat him not as a malefactor. But if he repent not after ye have reproved him, he shall have no part of your abundance. Nevertheless, ye shall not cast him out into the wilderness, but of your abundance he shall not partake until that he does repent.
- 138) And set no man above another in your Churches, only in directing your meetings, for it is not mete that all should speak at once. But let your meetings be made in order. And when a man sins let him be brought before the Council of the Church. And when his sins are proved before his face by those who are witnesses of him, and he repent, ye shall embrace him and he shall have fellowship with you. But if he repent not after that his sins are proven before his face, then shall ye cast him out from My Church, and his name shall be blotted out until he repent. And if he repent after ye have cast him out, and should come again unto you with a contrite heart and spirit, then shall ye take him and baptize him again and he shall begin again to purify himself before Me. And so shall ye treat all men and women who are of My Church.
- 139) Behold, the priesthood is Mine own authority to govern all things pertaining to My creation. And when you give unto any this priesthood, you shall take them and you shall lay hands on them and confer the privileges and blessing of the priesthood of God upon them in My name. Then you shall ordain them unto the office whereunto they shall labor.
- 140) And this gift shall be governed upon principles of righteousness and if there be no high priest in the land, you shall not confer mine authority. For none shall obtain this honor except by prophecy and that under the direction of the seer. Let none gainsay My holy Church, for this is the root of great wickedness.
- 141) Behold, blessed are ye Nemenhah. For verily, ye have followed the prophets whom I have sent among you. Wherefore, ye have organized yourselves, your councils and your bodies, and your assemblies after the order of My commandments. Now, receive ye My priesthood and I shall give you power in it to administer My gospel. And there are two orders of the priesthood given unto men, one wherein ye are prepared and trained to rely upon the Holy Ghost to guide you and to govern you in your stewardships.
- 142) Therefore, there shall be priests in the Churches for baptism and for the sacraments. For purification doth prepare the man to give of himself liberally and, without compulsion, and it is given unto the Sons of Levi. For, whenever I must needs prepare My people, I have raised up sons unto Levi and unto Aaron.
- 143) Even so did I when My people Israel traveled in the wilderness forty years. I could not give a promised land unto them until a generation that would follow My commands without murmuring had been born and prepared by My servants. Howbeit also, I gave the Law of Moses unto My children in this promised land to prepare them and to try them. Thus, there is one order of priesthood to prepare and another to finish.
- 144) Behold, unto some in this land I have conferred another order of priesthood, but they have been few. For whereas the lesser priesthood I gave as a preparation, for through it the man learns to serve by the Spirit, the greater priesthood prepares the man of God to enter into My presence. This is the priesthood of Adam and of Enoch, and of Melchizedek, and of the Son of God. The lesser being of the priest and his auxiliaries, and the greater being of the high priest and his auxiliaries. The one being the preparation and the other being the culmination.
- 145) Ye shall confer both orders upon men and I shall try him to see if he will be obedient. Yea, let all men prepare themselves first through service to the body of Christ and let them do their duty relying on the

Spirit. Yea, in love and in charity let him be prepared. For none may see My face lest he be filled with the Holy Ghost.

- 146) But if he fill his seat by compulsion, by extortion or by feigned love, behold, I shall see it and the Holy Ghost shall abandon him. Verily, ye shall give his bishopric unto another. But as often as men shall repent, ye shall forgive him and he shall begin again. For behold, I shall forgive him, then why not you.
- 147) But ye shall govern My kingdom through the greater priesthood, for through it ye shall enter upon the Way. Wherefore, ye shall have counsel of those who have lived before you, worlds without end. I shall reveal to My servants those upon whom ye shall confer the order of Melchizedek, for I shall be their schoolmaster. Wherefore, ye shall wait upon Me in this thing. For this is the Holy Order of the Priesthood after the Order of the Son of God, and God shall not be mocked.
- 148) Therefore, it is conferred upon all men whom I shall call to govern in your councils, in your ministries, in your congregations and in your temples. For I am the Lord, and it is My place to govern My people. Wherefore, I shall call men to administer in My place as seems Me good. And if one so called be found in sin, ye shall remove from him his bishopric and I shall give it unto another. But if he shall repent, he shall also begin again and shall proceed again to prepare himself to see My face. But if he repent not after he has obtained this order of priesthood and is found in sin, ye shall cast him out and have no concourse with him. Yea, ye shall leave him to Me and I shall chasten him. For he shall be delivered up unto the buffetings of the evil one, even the adversary. And if he repent not after he be delivered up unto Satan for a season, behold, he has hardened his heart. Wherefore, he shall return unto his own and shall have no place in the mansions of My Father, worlds without end.
- 149) Now, behold ye Nemenhah, the daughters of Adam are blessed from before the foundation of the world. Behold, My daughters, by the nature of your creation, ye do serve all people. Yea, it is good that ye do organize yourselves in all your good and that ye do uphold this nation as ye presently do. But behold the orders of the priesthood are for the sons of Adam, to be an instrument unto them that they may train their natures to be more like unto the daughters of Eve. Yea, that by the sweat of their face, even by their strength, they might learn to give of themselves for the sake of others. For how shall they become like Me if they do not that which I have done? But, ye Daughters of Eve, ye do it already. Wherefore, covet not that which I have given unto men, but rejoice and know that ye may seek My face without other preparation than that which ye have received by your nature. For ye receive of the Mother even a more complete priesthood than the orders of the priesthood that I give unto men, in order that they may prove themselves thereby.
- 150) But purify yourselves all ye Nemenhah. Yea, be ye man or woman, or little child, purify yourselves. Receive the Holy Ghost and cleanse yourselves of unrighteousness. Yea, purge from your minds and from your bodies the impure and the unclean. Behold, I say unto you, The sacraments have for their purpose to purify you. Therefore, meet ye often to take of the sacrament of bread and wine in remembrance of Me. Meet often to offer yourselves before Me in the purification of the Ammonites, for this is also approved of Me. Yea, and fast often and pray always. Yea, meet often together to study and ponder the records wherein are found teachings that are sound and true.
- 151) And when ye meet a brother when ye are in your way, embrace him and salute him in My name. Yea, never let any person pass you by that ye do not cheerfully commend them unto Me. Let your comings and your goings be in My name and in remembrance of Me, that your lives may become a sacrament. Yea, visit the widow and judge the fatherless. Comfort the weary, feed the hungry, accommodate the destitute, and visit the captive. Free the slave and heal the sick. For I was hungry and ye gave Me to eat. I was naked and ye clothed Me. I was thirsty and ye gave Me drink. I was in prison and ye visited Me and I was enslaved and ye loosed My bands. Yea, I was weary and ye gave Me rest, I was sick and ye healed Me.
- 152) And ye say:
- 153) Wherein did we any of these things unto You? Verily, verily I say unto you, When ye did it unto even the least of these My lambs, you have done it unto Me.
- 154) Wherefore, be diligent in well doing, for ye are all Mine, and I am the Father's, and I and the Father are one. Wherefore, judge not, but do good continually.

- 155) And when Jesus had finished speaking He prayed unto the Father and blessed them and the land, and behold, a cloud of brightness gathered about Him and He was carried up into the air. And the people looked up toward heaven and, behold, He was surrounded by concourses of Angels. And the sound of His going was as of a great commotion in the forest. And behold, the Nemenhah watched Him go until their eyes could no more see Him and when He was gone they cried and many were overcome and fell to the earth. And when Jesus had ascended unto heaven, the multitude that had gathered at the foot of the temple began to disperse and return to their homes. And they spoke again to their neighbors who were not present that they had seen and heard the Son of God.
- 156) And it happened that on the following day I and the twelve were gathered at the temple in order that we might plan the regulation of the Church according to the commandment we had been given. And as we were thus employed, behold, Jesus appeared in the High Room with us. And He stretched forth His hands unto us and touched us all in the right hand saying: I greet you who art of the household of faith in a sacred manner.
- 157) And, when He had finished with this salutation, He beckoned us to be seated and began to teach us saying:
- 158) Ye are My friends and brethren. Unto you I have commended My house, yea, My Holy House. See that ye fulfill your stewardship well. Ye are called with a holy calling and I declare unto you that your calling and election is made sure. Yea, I give you the more sure word of prophecy, ye are approved of My Father and your place in His kingdom is assured. But be not too confident in this knowledge, for if a man sin without his calling and election, he may repent, and behold, I will forgive him. And if he sin again and repent, behold, I will forgive him. For I am the Redeemer and through faith I have atoned for him, for he is Mine.
- 159) But behold, ye are not so. For your calling and election is made sure. Wherefore, if ye sin, My redemption hath no power over you. Nevertheless, if ye sin, ye shall indeed be redeemed, but ye must suffer for Atonement even as I suffered. And behold, that suffering is sharp, even so sharp as to cause even I, the Son of God, to bleed at every pore and to wish to shrink from My Father's work. Wherefore, sin not.
- 160) Ye have been called to use judgment in your stewardship. But ye shall not judge as man judgeth, for this is sin. Say not unto your neighbor:
- 161) See, I am above thee, therefore do thou my bidding. For in this is hypocrisy, yea, this comes of pride. Say not to your neighbor:
- 162) Bend and I shall remove the speck from thine eye, and there be a beam in your own. Look first to judgment unto your own beam, and then ye may be an assistance unto your neighbor with his speck.
- 163) Judge only as ye would be judged. Judge not at all in ire or in pride. Leave off all judgment if ye have sinned. For, to judge in righteousness requires the Spirit, and the Holy Ghost will not remain where there is sin. Wherefore, the judge who renders judgment without the Spirit works iniquity. For I am the Judge of Heaven and Earth and ye are My stewards.
- 164) Therefore, if ye judge relying upon your own wisdom, ye do place yourselves above even Me. And when ye judge, ye do so in My name. And if ye judge relying not upon the Spirit but upon your own understanding, having abased your Lord and Sovereign, then ye deny the Spirit and put Me, even God, to public shame. Woe unto that steward who does this, for he shall return unto his own, having brought shame upon his stewardship and upon My sacrifice. Wherefore, judge ye only by the Spirit.
- 165) Ye shall not judge the nations, for ye have not knowledge. I shall judge the nations. And if your neighbors attack you, ye shall sue for peace and enter into a covenant with them. But if they will have no peace and no covenant, ye shall defend yourselves and I shall go before you. Yea, every nation that will not acknowledge Me, or keep My statutes, will I destroy in mine own due time.
- 166) I shall tell ye as I did your brethren in the Land Southward:
- 167) It shall come to pass in the last days that whosoever will not believe in My words, who am Jesus Christ, or in the words and the power which I shall cause to come forth unto the gentiles, they shall be cut off from among My covenant people. Yea, they shall not come upon the Way and the heavens shall not be opened unto them but shall withdraw themselves and depart from them.
- 168) And My people who are a remnant of Jacob, even those of your posterity that I shall preserve in the land, shall dwell among the gentiles and the wicked. Yea, they shall be surrounded by the wicked, as if among the beasts of the forest, as a young lion among the flocks, who, when I shall command him, shall go

through and tread down and tear in pieces, and none can deliver. Their hand shall be lifted up upon Mine adversaries, and all the nations shall fall before them. Yea, woe be unto the gentiles except they repent. For it shall come to pass in the day I establish My remnant, sayeth the Father, that I will cut off their horses out of the midst of them and I will destroy their chariots. Their highways will no longer be laden with spoil and I shall remove from them their commerce. I shall cut off their cities from the land, and the hungry shall throw down the strongholds.

- 169) And I will cut off the wisdom of their wise ones and their witchcraft will I expose to the eye. Their subtle lyings, their deceit, and their soothsayers shall I undo. Their pride I will also cut off, for all their graven works shall be no help to them and shall disappear from the midst of them. They shall no more worship the works of their hands.
- 170) I will pluck up their meeting places and their Churches, and their sacrifices; so shall I destroy their cities. For lyings, deceivings, envyings, strifes, priestcrafts and whoredoms shall be done away. Wherefore, their cities shall be done away.
- 171) Yea, thus saith the Father unto the gentiles. In that day, the day of tribulation of the gentiles, shall the work of My Father commence among the nations and My Father shall prepare the Way for all the dispersed of all the World. They shall come unto Me and call on the Father in My name. Yea, then shall the work commence with the Father among all the Worlds, in preparing the Way whereby all His people may be gathered home again to their place of beginning. And they shall gather in from all creations, but not in multitudes, and not driven or compelled. For I will go before them, saith the Father, and I, even the Son shall be their rearward.
- 172) Then did Jesus ask us the desire of our hearts and we did with one accord declare our willingness to serve Him all the days of our lives, and to flee unto Him never more to depart from Him. And Jesus answered us, saying:
- 173) Blessed are ye because ye have desired this thing of me. Therefore, when ye have reached the end of your years, ye shall come unto Me in My kingdom, and with Me ye shall find rest. Behold your desire is good and will bring much fruit, but there are three from among the twelve in the Land Southward who desired of Me that they should tarry until I come in My glory. They shall never taste of death but shall be as My beloved Apostle, even My beloved John. Ye shall see them and they shall minister unto you and to all the world. And when they come into the Land of Mentinah ye shall know them because of My gospel which they shall teach and because of the miracles that they perform in My name.
- 174) Now when He had said these things He began to expound unto us all that He had taught our kindred people in the Land Southward. Yea, He did open the scriptures unto us and taught us what we were to preach. And He showed unto us in vision the doings of the gentiles whom He would prosper and bring into the land. And behold, we saw that they carried with them a book which contained the gospel, but it was far sundered from its own original and had been much changed.
- 175) And behold, He showed unto us another book together with the first in the hands of a prophet. And it came to pass that this prophet did cause much restoration to come to pass in the gathering and uniting of the gentiles. But behold, the other book was about the people of this promised land and it reminded the gentiles of the remnant of our posterity. And we saw that this little book was great in spirit and was powerful in convincing the gentiles to come unto Christ. Yea, behold we did rejoice exceedingly to know that the book did testify of our kindred.
- 176) Then behold, we saw the gentiles organize and regulate the Church once again in this land and their work did grow and prosper exceedingly. But they did also grow and prosper in the things of the world. Yea, they did become exceedingly rich and the more part of them did become puffed up with pride, which thing was exceedingly heavy and difficult for the humble and righteous among them to bear.
- 177) And behold, the Lord declared unto us that the coming forth of the book had a two-fold purpose: that our people would begin to be gathered into their inheritance because of the book, and also the book will be a herald unto all the world of the approaching culmination of His work upon this planet and in the whole World. And our minds and hearts were comforted and we were again filled with the Holy Ghost.
- 178) And while He was yet with us He began to speak, saying:

- 179) Behold, ye are My faithful flock and I shall reveal unto you the very secrets of the Creation. And I shall endow you with power in order that you might do a great work here in the lands of the Nemenhah. For, I would that all people hear My gospel, wherefore, I must give you power and the Holy Ghost that My purposes shall be fulfilled.
- 180) For ye have seen that I shall raise up a prophet unto the gentiles and because of him I shall gather in My children from out of all the four quarters of the world. But his work shall be an initiation of the restoration not a culmination. Yea, he shall begin to lay the foundation of a great work and Mine elect shall begin to gather out of all of the nations of the Earth. And many will move even to this holy land and they shall prosper. Yea, even I shall prosper them exceedingly and try them.
- 181) And they shall begin to keep many of My statutes but they shall change some and forget others. Yea, I shall bring forth the stick of Joseph from among them and they shall deliver it unto all the world. In this they shall be blessed and shall be added unto the children of the covenant. Yea, peace I shall bring them at the end of the travail and I will prosper them, and try them.
- 182) But they shall utterly fail in gathering in the remnant of your posterity. I say as a people they shall forget My commandment with regard to your posterity and shall even participate in the enslavement and destruction of your posterity and of the posterity of your kindred in the Land Southward.
- 183) Wherefore, from among them I shall raise up prophets who shall cry even against them and they shall cast them out and persecute them. But out of their loins shall spring blood mixed with your own, a prophet and seer, and he shall bring to light the writings of the Nemenhah. Behold, he shall receive of that great gentile prophet, of whom I have spoken, and shall be gathered in from out of the loins of the Kings and Queens of the Earth. And he shall forsake the world even to his hurt and shall prove the more faithful because of tribulation.
- 184) Unto this prophet shall I reveal the writings of your fathers, and even of your posterity that he may also write it. And I shall command him that he shall bring the book, even your writings, to light and shall show it unto your posterity. Behold, I declare unto you that your posterity shall come unto Me and they shall rise up when I shall subdue the nations in My name, and they shall be a delightsome people and shall bring again My Zion.
- 185) And behold, so that this record shall testify of him, I shall reveal unto you somewhat about him, that your seed may read these words and know My servant.
- 186) He shall be raised up unto the world, yea, the gentile world. Yet shall he learn of Me and, forsaking his own heritage, covenant unto Me. Then shall he declare also his other heritage, even that of a people enslaved. And his name shall be a vision and it shall treat upon every quarter of the earth and shall show forth great wisdom. Yea, and his name shall rise up on heavenly wings and I shall visit him and he shall see what was, and what is, and what will be. Yea, thus shall he see a very far off and this shall be a great advantage unto him when I subdue the nations.
- 187) Therefore, my children, teach your posterity to watch for this prophet, for his name shall be like that great chief of his estranged people, yea, even the name of his fathers before him. Wherefore, watch for him. But this is not all, for his work shall move the nations out of their place and in every city wherein he moveth, Zion shall be established.
- 188) But the gentiles will rule the land for a season and prosper and through them also will I do a great work. Yea, I will begin to teach them and through them shall much be restored and I shall establish them according to My purposes. Wherefore, your descendents will dwindle in unbelief and shall be subdued by the gentiles. And this is wisdom in Me for your posterity shall be oppressed and enslaved.
- 189) Yea, for many years they shall be as if asleep, as a lion laying in wait for the prey. And when in My own due time I shall deliver them the prey, then shall they spring forth. Yea, they shall sleep no more but shall shake off their long nurtured disguise and, putting on their beautiful garment, they shall arise amidst the nations. But were it not for their long captivity, they would not eagerly desire a greater portion. Wherefore, I will test your posterity with a sore testing. And after that they have been thus tried and tested, I shall take them unto My own work and with them I shall thrash the nations.
- 190) For when a man planteth corn he first prepareth the ground. Yea, he doth till it and he moundeth it up and dungeth it. And after he hath prepared the earth, he planteth the seed; and behold, it groweth and bringeth

- forth the ear. And before the harvest, he draweth back the husk and he testeth the kernels and counteth them.
- 191) Then, in due season, he plucketh the ripe ears and bringeth them into the storehouse. Yea, he doth not leave them for the birds or the robbers, but bringeth in the ears to be shaken out. And when he hath shaken out the corn he layeth it out to dry in the sun, or he placeth it near unto the fire, that the water thereof be dried. But the ears he shaketh not again but delivereth them up to be eaten by the poor, for the kernels left thereon are not good for planting again. Then, when the drying is done, the corn is brought into the granary and the harvest is over.
- 192) Even so is the work of a man and should My work be any different? For I do prepare and I do plant. And when the ear doth grow I test it. Yea, I do try it and in due season, even in My due time I shall make My harvest. And in due order shall all the ears be shaken and done. This shall be the work of your descendents. For even as the man doth call in his laborers and his bond servants to pull the husks and shake the ears; yea, and even he doth call in his women to spread the corn and stir it. Even so shall I fulfill my work, even my strange work.
- 193) Therefore, be diligent. Yea, be faithful. Fulfill all My commandments and make strait My ways. And write your doings unto your descendents and hide them up. Yea, do ye this secret work unto futurity, for I will bring forth your works in the day that I do cleanse Mine house.
- 194) Now, when Jesus had finished with prophesying to us about our posterity, He taught us ordinances for our temples. And they are sacred, wherefore, I do write them in another place. But He did prophesy that He would reveal these ordinances to His servants the prophets. And I am confident that, whoso receives these writings, receives them through the guidance of the Spirit and shall also receive the ordinances of the Temple in like manner as we have received them.
- 195) And when Jesus had finished speaking unto us, He beckoned us go into the rooms of the Temple and He re-ordered them. And behold, He touched us all and gave us power to bind on earth and in Heaven and to loose on earth, whereby, if the Nemenhah made covenants and remained faithful, they should be sealed up His by the Holy Spirit of Promise, which is the second Comforter. And this He did so that all who entered into the temple might learn to walk with Him upon the Way and be instructed by Him. Yea, that they might one day emerge from the Telestial sphere and be presented before the Father in their Terrestrial form.
- 196) And when He had done this, He spoke unto us again, saying:
- 197) Go now forth unto all the people of the land and teach My Gospel. Yea, teach every person their duty and gather them together and prepare them to see My face. And ye shall receive the prophets that I shall raise up among you and even those whom I shall send unto you from among other nations. And when the brethren come from the Land Southward, ye shall receive of them all that they bring unto you. And ye shall teach unto them all that I have spoken. And I shall visit he that is worthy and the righteous shall meet with Me upon the Way. Wherefore, make and maintain yourselves clean, even this whole people. For I go away from you, but I am not very far. And where I go ye cannot follow. But when ye are purified you may come even thither by and by.
- 198) Remember that I am your Lord, even Jesus Christ. I have spoken all these words and my words shall surely come to pass. Amen.

The Temple Writings of Ougou

Principles of the Temple (High Place) were taught before one entered the Temple so that one understood the covenants that they would be making with the Lord in the Temple.

Chapter One

- 1) Behold, the temple of God is dedicated to His holy work and purpose. Wherefore, all you to whom the Lord brings these writings, see that you trifle not with them. For, God will not be mocked, and woe unto him that makes a mockery of the ordinances of God.

- 2) The temple is a place of instruction. Wherefore, let all that would learn of God enter therein and receive of Him instruction into the eternal things. Behold, this is the word and will of God; that none shall prevent anyone who has desire to learn from entering into the temple. Wherefore, it is also not good that you compel any to go up unto the temple. Yea, you shall neither restrain nor compel, but unto the soul filled with good intent shall the temple be open.
- 3) Yea, also let the principles of the temple be taught without it, that those who wish to enter therein may prepare their hearts and be worthy. But let no man or woman determine the worthiness of any other, for this is wickedness and compulsion. Behold, if any man or woman act in compulsion upon another, let them be brought before the council. For it is by compulsion that the Gadiantonhem do corrupt the ways of the Lord.
- 4) Now, let all they who enter into the temple be purified in body and in heart. Yea, let them first purify themselves after the manner of the purification of the Ammonihah. And if not by this purification, for it is not required of all and must not be compulsory, let them purify themselves through much prayer and much fasting. Let their bodies be pure and clean, and free of distraction. And let their minds and hearts be single to the glory and purpose of God. And let their spirits be not encumbered with the things of the world.
- 5) For behold, we carry with us into the temple that which inhabits the temple of our spirit. Wherefore, if any man or woman carry bad intent in their hearts, behold, they carry it into the temple with them. In this is the Spirit grieved. Let not that person think they shall receive anything from the Lord.
- 6) And when you enter the temple, you shall wear modest clothing befitting the ordinances carried out there. And you shall carry with you the ceremonial robe that is used in the prayer and other ordinances, for at a certain place and time in the temple you will be asked to place the robe on you. This for women, represents the power given them by the Mother, and for men, it represents the orders of the priesthood.
- 7) Every person who enters the temple does so upon their own free will and none are compelled. Take then the person and give such instruction as will assist them in making the covenants which shall be asked of them. Instruct them in the Everlasting Covenant of First Man and First Woman. Tell them of the development of the Father's plan of exaltation and the participation of the Son and the Holy Ghost in it. Relate to them of the councils in heaven and the creation of this Universe. Remind them of the history of our first father and mother and help them to walk in their footsteps back to the presence of God.
- 8) It is important that each person make covenants in the temple corresponding to the point of understanding in which they find themselves. Let the woman who understands the Law of Obedience and Sacrifice place the robe on both shoulders, for she has received her authority and the power of creation from the Mother. This is the protection and shield, the enmity that the Mother gave our mother Eve. Because of this, the adversary may have power to bruise the heel of man, but man has power to crush his head. Wherefore, let all men know that the first to recognize the adversary was our mother Eve, and it is she unto whom the Creator has given the power of life. Yea, for when her eyes were opened, Eve straitly rejected Satan and he is forever powerless because of her.
- 9) Now, let the man who understands the Law of Obedience and Sacrifice place the robe on his right shoulder. This signifies that his authority comes not all at once, nor in a perfect form, but is added unto him line upon line and precept on precept. Yea, and when he has obtained through the orders of the priesthood the measure and stature of Christ, then will he comprehend the sacrifice made by Him. Yea, he will take up that sacrifice also and by it give honor to his wife. Then shall all things be added unto him that are expedient to him for salvation's sake.
- 10) Let them proceed together to learn and to be instructed in a sacred manner, and let them enter into a covenant with the Creator to keep the Law of Obedience and Sacrifice.
- 11) And when the man and the woman together understand the Law of the Gospel, let them also enter into a covenant to keep that law all the days of their lives.
- 12) And when the man and the woman understand the Law of Chastity, let the man move his robe to the left shoulder, for he comprehends the true nature of the self and that he, alone, cannot serve God. Wherefore, let them enter into a covenant to keep the Law of Chastity all the days of their lives, and let the man wear the robe of the temple on the left shoulder.
- 13) Then when they do understand the Law of Consecration, and when they have made a covenant with God to keep it forever, you shall take the robes of the man and the woman and you shall join them. Then shall they both wear the robes upon both shoulders, for they do forsake the world and together they take upon themselves the name of Christ.
- 14) And behold, when they shall stand together with the robe on both shoulders, you shall leave them alone in the most holy place. In that place they shall lay hands on each other in a most holy manner and Christ shall lay hands on them and sanctify them.
- 15) But behold, this is the manner in which they will betoken their covenants: whenever they shall enter into covenants of any kind, they shall purify themselves before God as a symbol of their dedication to the covenant. Yea, they shall strip themselves of all pride, as also the symbols of pride, and wash themselves in a sacred manner. And this shall be

with water, either their own water as in the purification of the Ammonihah, or with the clean water of the font. Yea, let the water be pure water of the living font and not that which doth stand and gather, and become rank. Yea, and they shall also anoint themselves with oil, either their own oil as in the purification of the Ammonihah, or with pure oil of the vine by the hand of a healer.

- 16) Yea, this shall all men and all women do in token of the covenants into which they enter. Behold, if they do this and the Holy Spirit of Promise testify of the validity of the ordinance, then shall that covenant stand and shall not be done away, but shall be eternal.
- 17) Wherefore, let them not think to come up to the temple to be done with all at once, but let them strive to obtain the blessings of the temple. Yea, let them receive all instruction in the spirit of patience and through a sacred walk and a sacred talk. For, the covenants are only obtained after the understanding. Else, the covenant is a false witness and is vain.
- 18) But even more than this, shall a man or a woman swear with an oath before God, Angels and witnesses in the vanity of their hearts? Or is one having but a hope of understanding capable of entering into a covenant with God? I say unto you, No. Wherefore, let every man and every woman receive all things in the due time thereof and make of the covenants of the temple not a thing of haste, but a thing of long and thorough contemplation, meditation, study and the confirmation of the Holy Ghost.
- 19) For this cause does the Peli take the man or the woman out into the creation to teach of the creation. Indeed, it is easier to teach of the mountain of the Lord's house upon the mountain. And when there has been instruction enough, then does he assist them in making covenants. Yea, and sometimes even it is expedient to take them up upon a high mountain, that they may the more completely understand the creation and the counsels of God. Be it so and let them bear it in patience. For these things are sacred beyond all other things, and they ought not to be rushed at.

Chapter Two

- 1) The ordinances of the Temple correspond to the covenants made there. They are: The Baptism, Laying on of Hands for the Gift of the Holy Ghost, Washing and Anointing, Instruction, Endowment of Power, and the Second Anointing. Marriages may be performed in the Temple if the couple has made a covenant one with another that is eternal in nature and one which they wish to be confirmed by the Holy Spirit of Promise. This ordinance is performed by one having authority to speak and act in the name of Christ. However, as with all contracts, only the Holy Spirit of Promise, which is the Holy Ghost and the Second Comforter, may seal the marriage.
- 2) The Baptism is performed by the worker of the temple or the person's own Peli, as a token of the blessings of life, death and resurrection. It also represents the renewal of that communion with God that is lost through sin. Wherefore, all people, when they have repented of a thing, may come up to the Temple for baptism, or they may undertake to obtain this ordinance in any body of water near unto one who is commissioned of Christ to perform this ordinance. This is the manner of the ordinance:
- 3) The worker or Peli takes the recipient into one of the private chambers in the temple provided and appointed by the Lord for this purpose. The worker, being a man if the recipient is a man and a woman if the recipient is a woman, gives the recipient a robe of clean linen and instructs them to remove all clothing and other things of the world and to wash with the water which is provided for that purpose. Then the worker leaves the individual alone in the chamber.
- 4) The person removes all clothing and other articles of the world and washes thoroughly. Yea, they do wash from the top of the head and every hair thereof to the bottom of the feet. They do wash themselves completely leaving nothing of the world upon them. Then they attire themselves in the robe they received from the worker. When they have done this, they roll up their clothing and place the bundle outside the door.
- 5) Then the worker or Peli escorts the person who wishes to be baptized to the baptistery and carefully guides them down into the water of the font. When they are standing in the water of the font, both of them raise their hands above their heads and clap them together three times, and speak the person's name clearly.
- 6) Then the worker or Peli clearly declares their right and authority to speak and act for and in behalf of the Christ. They then declare to all creation that they baptize the person in the name of the Father, and of the Son, and of the Holy Ghost.
- 7) When they have said these things, they submerge the person in the water so that every bit is under the water and no part is exposed to the air. Then they quickly raise the person up again and all present clap their hands.
- 8) The Laying on of Hands for the Gift of the Holy Ghost is performed by the worker of the temple or the person's own Peli. This is the manner of the ordinance:
- 9) Having received the ordinance of baptism, the worker places the hands upon the head of the recipient and prays unto the Father, clearly pronouncing the name of the recipient and saying:

- 10) By the authority in me and by my commission of Jesus Christ, I lay my hands upon your head and bestow upon you the Gift of the Holy Ghost, and I say unto you – Receive the Holy Ghost.
- 11) The worker then relies upon the promptings of the Spirit and utters any other words of blessing as the Spirit dictates. If the worker receives nothing from the Spirit, it is better to add no additional words and to close the blessing in the name of Jesus Christ. Amen.
- 12) The Washing and Anointing is performed by the worker of the temple or the person's own Peli, as a token of the covenant already entered into by the recipient. Yea, this is done as a token that the person has received the Law of the Gospel and has entered into a covenant with the Lord to live it. And behold, if there is no token or earnest, then there is no covenant. For, the interest must be vested in the covenanter. This is the manner of the ordinance:
- 13) The worker or Peli takes the recipient into one of the private chambers in the temple provided and appointed by the Lord for this purpose. The worker, being a man if the recipient is a man and a woman if the recipient is a woman, gives the recipient a robe of clean linen and instructs them to remove all clothing and other things of the world and to wash with the water which is provided for that purpose. Then the worker leaves the individual alone in the chamber.
- 14) The person removes all clothing and other articles of the world and washes thoroughly. Yea, they do wash from the top of the head and every hair thereof to the bottom of the feet. They do wash themselves completely leaving nothing of the world upon them. Then they attire themselves in the robe they received from the worker. When they have done this, they roll up their clothing and place the bundle outside the door.
- 15) The worker, seeing that the world has been put off and discarded, enters the chamber again, and bids the person to kneel in the chamber, and takes precious oil and pours out a quantity upon the head. This the worker rubs into the scalp of the head. Then, pouring a quantity of the oil into the hand, the worker anoints the forehead, the eyelids, the ears, and the mouth of the individual and prays to the Father, saying:
- 16) Oh Eternal Father, I anoint the head of – say the name of the recipient – that the thoughts of the mind may be purified, and that the eyes may see what is real, and that the ears may hear what is real, and that the lips may speak what is real.
- 17) Then the worker pours out a quantity of the oil into the hand and anoints across the breast at the collar bones and prays unto the Father, saying:
- 18) Oh Eternal Father, I anoint the breast of – say the name of the recipient – that the heart may be filled with good and that the intent of the heart may always be right and true.
- 19) Then the worker pours out a quantity of the oil into the hand and anoints across the back above the shoulder blades and prays unto the Father, saying:
- 20) Oh Eternal Father, I anoint the back of – say the name of the recipient – that the yoke of Christ may be gratefully borne.
- 21) Then the worker pours out a quantity of the oil into the hand and, reaching under the robe by the opening provided therein, anoints across the belly above the navel and prays unto the Father, saying:
- 22) Oh Eternal Father, I anoint the belly of – say the name of the recipient – that health may be found in the navel, and marrow to the bones, and that strength may always be found in the flesh and in the sinews.
- 23) Then the worker pours out a quantity of the oil into the hand and, reaching under the robe by the opening provided therein, anoints across the loin above the sacrum and prays unto the Father, saying:
- 24) Oh Eternal Father, I anoint the loins of – say the name of the recipient – that charity and love may always be found there.
- 25) Then the worker pours out a quantity of oil into the hand and, lifting the hem of the robe slightly, anoints the knees above the kneecap and prays unto the Father, saying:
- 26) Oh Eternal Father, I anoint the knees of – say the name of the recipient – that they may bend continually in prayer unto Thee.
- 27) Then the worker pours out a quantity of oil into the hand and anoints the bottom of the feet and prays unto the Father, saying:
- 28) Oh Eternal Father, I anoint the feet of – say the name of the recipient – that the walk may be sacred.
- 29) Then the worker pours out a quantity of oil into the hand and anoints the palms of the hands and prays unto the Father, saying:
- 30) Oh Eternal Father, I anoint the hands of – say the name of the recipient – that the work of the hands may be sacred.
- 31) Behold how the ordinance is similar to the purification of the Ammonihah! For, in it the body is symbolically washed with pure water and with sacred oil, even from the top of the head down to the bottom of the feet. This is the token of the Law of the Gospel, to make one a clean and holy vessel to the Lord. This is token sure of the broken heart and the contrite spirit, which is the only sacrifice that is acceptable to the Lord.

- 32) Before the ordinance of the Endowment of Power may be received by any person, they must first be instructed in all things pertaining to the covenants into which they must enter in order to receive that endowment. The worker of the temple escorts the recipient into one of the private chambers and instructs them as for baptism or washing and anointing. When the recipient has placed the bundle outside the chamber, the worker escorts them to an instruction room where others also await instruction. When all are made ready, the recipient receives instruction in all things pertaining to the cosmos, the creation, and our first parents. The First Man, First Woman story is related and the key principles discussed. When all are satisfied that they understand the principles, they may apply to the workers of the Temple or to the personal Peli to receive the ordinance of the Endowment of Power.
- 33) The First Book of Shi – Tugohah

The Ways and Customs of the Ammonites

Shi-Tugohah, a Lamanite, fought against Captain Moroni until he was given an opportunity to join the Ammonites by covenant. He recorded the ways and customs of the Ammonites in marriage, in blessing of children, in coming of age, in baptism, in purification, in healing, in Council of Mothers, in ordination, in Sabbath worship, in celebrations, and in living the Law of Consecration.

Chapter One

- 1) Behold, I am Shi-Tugohah, the same who went up to war with all my kin against the Nephites when that great captain Moroni led them to victory against us. I call Moroni great not only because he led the Nephites to victory over us, their enemies, but because he also did show mercy and great wisdom in his treatment of his enemy whom he had beaten.
- 2) For he did show mercy and provided a means whereby peace could be established once again in the land. And in this he did show much wisdom because we, the Lamanites, all believed that the Nephites were very full of wickedness, and most especially their leaders.
- 3) But behold, he did extend unto us even that we might covenant to peace and live among the Nephites. Now, this was contrary to all that we had been taught. And this brought the war to an end, and many of us did join with the Nephites.
- 4) And I went with my people into the land of the Nephites and took up an inheritance among the people who called themselves Ammonites. And we did begin to till the earth. And behold, my people did become highly esteemed among them because that many of them were also healers.
- 5) Behold, the Ammonites are the people in the lands governed by the Nephites who took us in as if we were their own kin. Verily, all the Lamanites who covenanted not to take up the sword again, when Moroni had offered us our lives, did either return to their homes in peace, or they did travel into the Nephite country and the Ammonites welcomed us.
- 6) Wherefore, the Ammonites are my people and kin. Their ways are my ways and their customs have I taken unto myself. And it has been said that the Ammonites are the most righteous people among the Nephites. I believe this to be true. For, among all the armies of the Nephites that ever came against the Lamanites in battle, only the Sons of Helaman fought to victory sustaining many wounds, but behold, none died from them. Behold, these young men fasted and prayed, yea, and even sang hymns of thanksgiving while in the heat of battle. Behold, is this not faith?
- 7) Wherefore, I find the ceremonies and customs of the Ammonites to be most compelling and do make a record concerning them.

Marriage

- 8) And this is the manner in which the Ammonites do govern themselves. Every man abides in the house of one woman and they are married by and through a sacred ordinance that binds them together.
- 9) And when a man wishes to be joined to a woman, he goes unto her mother and asks her advice as to how he might win the favor of her daughter, his desire. If the man meets with her approval, she shows him the gifts he must bring and the tokens most likely to make an impression upon her daughter. Then she arranges many opportunities for the young man and young woman to be together.

- 10) Then the man goes unto her father and asks his advice how he might win her. Behold, the father tells him of how he won the love of her mother.
- 11) When the man has won her love, they go again unto her mother to declare it and to arrange their union. Her mother calls the father and all his brethren together to discuss and plan the man's preparation for marriage. She reminds the old men of the particular necessities of a young woman so that the men are brought to a remembrance of the happy times of their youth.
- 12) This is wisdom, for a marriage is a happy time for the man and the woman most sure. But the joy is also extended to everyone in the community, for all are brought into the preparation for the wedding feast and also for the ceremony of the sealing.
- 13) When the bride's mother has met in council with the men, and she is satisfied that they are reminded of the bride, the men honor her in a ceremonial way. If a member of the family is also a Peli, he performs the ceremony. If no member of the family is a Peli, a request is made of the Peli Council for one of their number to become a ceremonial uncle to the groom, and he performs the ceremony. In this way the community cares for one another.
- 14) And this is the manner in which the ceremony is performed. The mother of the bride is escorted to the center of the council circle and she sits there. Then all the men are seated in a circle around her. In this arrangement, and when all are seated, they sing a song of praise in a sacred manner. They all clap their hands together three times and sing a joyful, thanksgiving song.
- 15) When they have finished singing, the Peli fills a bowl with sacred odors and strikes fire to it so that the holy incense rises up and covers the whole council.
- 16) He prays to the Father, lifting his voice up to the sky and gives thanks for all the blessings of life and the creation. When he has done this all the council clap their hands three times and they express their agreement.
- 17) He prays to the Mother, touching the bowl on the head of the mother of the bride, and gives thanks for the blessings of the earth and all the fruits of it. When he does this, all the council clap their hands three times and express their agreement.
- 18) He prays to the West, lifting the bowl in that direction, and he gives thanks for the good counsel and teachings of the mother of the bride. When he does this, all the council clap their hands three times and express their agreement.
- 19) He prays to the North, lifting the bowl in that direction, and he gives thanks for the spirit of truth the bride has received from her mother. When he does this, all the council clap their hands three times and they express their agreement.
- 20) He prays to the East, lifting up the bowl in that direction, and he gives thanks for the knowledge and the wisdom of the grandfathers that the mother of the bride has used in raising her daughter. When he does this, all the council clap their hands three times and express their agreement.
- 21) He prays to the South, lifting up the bowl in that direction, and he gives thanks for the good and provident practices that the bride's mother has taught her. When he does this, all the council clap their hands three times and express their agreement.
- 22) When this ceremony has been finished, the members of the council each stand and heap praises and gifts upon the bride's mother, and all the gifts are of such a kind as to be appropriate to be added to the beautiful garment that the bride will wear at the wedding.
- 23) When all have made an end of speaking and of giving of gifts, the bride's mother praises the greatness of the gift the council has made for her poor daughter and how happy she will be at the wedding because of the generosity of all her relations.
- 24) In this way, all of the relations of the bride join together in providing for the bride and her upcoming wedding. They also join together in prayer and thanksgiving. This custom teaches the people to take joy in the blessings the Lord abundantly bestows upon them that believe on Him, and to acknowledge His hand in all things.
- 25) Now, after the whole council has made this ceremony for the mother of the bride, the men of the family take the groom, who is soon to become one of them, and they perform a ceremony together. In it the men

demonstrate that they are willing to esteem the young man as their own relation. This is the manner of the ceremony:

- 26) The groom is escorted to the center of the council circle and the bride's brothers form a circle around him. The bride's father and his brothers form a circle around them. The sons of the uncles form a circle around them, and so forth, until all the male relations of the bride encircle the groom.
- 27) When all the relations are seated around the groom, he also sits and they sing a song of thanksgiving together. Having sung their thanks, the Peli fills a bowl with sacred odors and strikes fire to it so that the incense rises and fills the room, just as the voices of all had filled the room with joy and prayers of thanks.
- 28) He raises the bowl and offers it to the Father, giving thanks for the blessings of creation. When he does this, all the council clap their hands and express their agreement.
- 29) He raises the bowl and offers it to the mother touching the bowl upon the ground in front of the groom, and gives thanks for the blessings of health and of the fruits of labor. He gives thanks for the beauty and strength of the groom. When he does this, all the council clap their hands three times and express their agreement.
- 30) The Peli raises the bowl to the West and gives thanks for all the good counsel the groom's mother has given him. When he does this, all the council clap their hands and express their agreement.
- 31) The Peli raises the bowl to the North and gives thanks for the spirit of truth the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
- 32) The Peli raises the bowl to the East and gives thanks for the knowledge and wisdom of the grandfathers he has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
- 33) The Peli raises the bowl to the South and gives thanks for all the good and provident practices the groom has received from his mother. When he does this, all the council clap their hands three times and express their agreement.
- 34) When this ceremony has been completed, each of the groom's new brethren stand up and courteously praise the groom's mother. They also praise the bride and give advice for the happiness of the new family, and they give gifts to the groom. Now, the gifts they give to the groom are all those kinds of gifts that will ensure the health, prosperity and safety of the new family.
- 35) When all have made an end of speaking and of giving gifts to the groom, he stands and courteously praises the bride's mother and all of his new relations for the greatness of the gifts he has received from his new relations.
- 36) Then the brothers and the father of the bride take the groom and they all perform a purification of the body in the manner of the Ammonites. And this is the sacred manner in which they do purify the groom and prepare him for the wedding:
- 37) The brothers of the bride, or some others who stand for her, take the groom and he is stripped of all clothing except for a loin cloth. Then they gather in fuel for a fire. It is in this fire that forty-nine stones will be heated.
- 38) The groom is stripped of everything of his own. He is washed with clean water and then he is rubbed with oil. This is to signify that because he has chosen the Lord's path and the Lord's way of marriage, he may be washed clean of the blood and sin of this generation. He is anointed with oil upon the head, the breast, the loin, the belly and upon both knees. This signifies that he is set apart as a new creation and that all his parts are anointed unto God.
- 39) When the groom has been washed and anointed, one of the brothers paints a switch of a stem with red color mixed with oil and with it he ceremonially beats the groom so that the groom's body is painted with stripes. This signifies the stripes which Christ shall receive, and by them we shall be healed.
- 40) Then the groom is clothed in a blanket that was previously provided by the mother of the bride. This is to signify the new position the groom has gained in the family of his bride. That he brings only his body and his stripes to the family, and yet, he is esteemed as one of them, is a most significant and meaningful performance for the groom. The blanket also represents outward or worldly needs. All people have claim upon their family and the community for such things, just as the needy have claim upon him for such wants.

- 41) When the young men have brought all the fuel, the bride's father builds the fire with the stones in a sacred manner.
- 42) During that time when the young men are occupied gathering fuel, the Peli enters the Sweatlodge and seats himself in the west. He prays earnestly for the groom. He fills a bowl with sacred odors and raises it to the sacred directions, acknowledging God's hand in all things. Having prepared the Lodge in this way, he comes out and directs the rest of the preparation.
- 43) He purifies all the participants with the incense and leads them in prayer and song. Then they all enter the Lodge and perform the ceremony of purification.
- 44) Now, the mother of the bride gathers the women kin and they prepare the bride in a similar manner. They wash her and anoint her, and, taking the gifts given at the council, they work together in preparing the bride's beautiful garment. During this time they pray and sing in a sacred manner and the women teach the bride all those things that will help her in her new position in the community. For, she will soon become a mother among her kin, a position of great responsibility.
- 45) These ceremonies differ from those of the Nephites, for the people of Ammon had no temple in the land they were given as their inheritance. And behold, the distance to the nearest temple was very great. Wherefore, the prophets of the Nephites did encourage the Ammonites to adopt the message and substance of the temple ordinances and worship into their ceremonial lives. So did the prophets from Alma's days down to the present. And Shiblon, even in the day that I record my observation, does see the wisdom of this practice.
- 46) But the Ammonites gain greater blessing than do the Nephites, for they are continually in prayer all the day long. Yea, and all of their celebrations call their attention unto God. All their comings and all their goings, indeed, all of their doings are dedicated to the Lord and their thanks unto Him are always upon their lips.

Chapter Two

- 1) The preparations having been complete, whereby the bride and the groom are made ready, the bride's father brings the Peli to speak to the couple together. And they three are shut up alone for several hours. During this time the Peli recites to them the history of the creation and teaches them about the Atonement.
- 2) And the bride and the groom each covenant with God to keep four sacred laws. They are the Law of the Gospel, the Law of Sacrifice, the Law of Chastity and the Law of Consecration. They each covenant separately to keep these laws, and then they covenant with each other to do it.
- 3) The Peli places on them clothing, after the manner of Husbands and Wives, and teaches them the sacred manner of their making. Then they sing a song of thanksgiving together. And behold, many things are spoken unto them that cannot be written.
- 4) When the Peli has finished speaking, the bride retires to a separate room and the women kin dress her in the beautiful garment. Now, this garment is made in the sacred manner, and after the pattern of the garment that the Peli had placed upon the bride and the groom, and it is decorated beautifully.
- 5) When the bride and all the women rejoin the groom and the Peli, he escorts them all to a place where all their kin are seated, both of the bride and of the groom.
- 6) Then are they man and wife and all the people clap their hands three times and cry out their agreement in a song of thanksgiving. It is then the custom for all the people to give gifts to the new couple.
- 7) When the gifts are all given, tables are set and a great feast is brought out before the assembled multitude. But before anyone may eat, the father and mother rise and courteously praise the mother of the groom. Then all are invited to celebrate the marriage and join in the marriage feast.
- 8) In this sacred manner do all the community celebrate the marriage of a man and a woman, and it is most peculiar indeed, for the great deference given to the mothers of the bride and of the groom. Yea, all that is good, gentle, kind, industrious, providential, wise, in fine, all things and gifts which do show a good countenance, and character are attributed to the mother. In this sacred manner do they give praise, honor, and gratitude to the Mother of all Living.

Chapter Three

The Blessing of Children

- 1) Behold, when a man and a woman have married themselves and their community in this sacred manner, they proceed to build a home together, even they together and all their kin. And this dwelling place is modest and humble.
- 2) And when a child is born, behold, they wash it and dress it in beautiful raiment and bring it to the Peli. And while the mother holds the child, the Peli places the hands of the father upon it. Yea, and he also

places the hands of all the kin of the couple who have been asked to participate, upon the child. Then the Peli sings a song of thanksgiving. Then the father of the child speaks the name of the child in a clear voice and, when the Spirit is upon him, he does prophecy concerning the infant.

- 3) When he has finished speaking, the Peli once again sings a song of thanksgiving and takes the child in his hands and raises it up before all the people and again pronounces its name to them. All the people clap their hands three times and say the name in a loud voice together. Once this is done, the child is given back to the mother again.
- 4) This is the sacred manner in which a new child is introduced to the community and to the world. Yea, and this is the sacred manner in which the child receives its name in the sight of all the people. And all things are done in the holy name of God and in a spirit of thanksgiving.
- 5) And the name of the child is written in the book kept by the Peli.

Chapter Four

Age of Agency

- 1) Behold, it is the custom among the People of Ammon that all children are taught at home by their mother and their father. Yea, the mother and father of every child are responsible for teaching them to talk in a sacred manner and to walk in a sacred manner. And, notwithstanding the fact that many children do begin the study of trades even at a young age, nevertheless, they first learn to walk by faith and to speak peaceable things from the parents.
- 2) And the child is nurtured with all love and care so that there can be no doubt at all in the mind of the child of the position of importance in which the parents hold them. Because of this confidence, the loyalty of the children for their parents is very great. Yea, and they do speak with reverence and respect and they do not fight and quarrel one with another, because they esteem their neighbor as importantly as they do esteem themselves.
- 3) Now, when a young man or young woman approach the age of agency, whereby they are made accountable for their actions as any man or woman is made accountable, they are honored with a holy ordinance. And this is the manner of the ordinance:
- 4) The youth is brought before all their relations and friends and is placed in the center of the meeting place. And all the relations and friends sit themselves in circles around the youth, beginning with the parents and the brethren and sisters, and then the relations as they extend out from them, until all the relations are seated. The friends stand all around the outside.
- 5) And when all are in their places, the Peli stand and form a circle around where the youth is seated. And behold, they raise up their hands above their heads and clap them loudly together three times. When they have done this, all the people speak the name of the youth clearly, and they also clap their hands three times.
- 6) When this is done, the Peli stand one at a time and each speaks some good thing about the youth.
- 7) Then, every person who wishes to do so, stands up one at a time and courteously complements the mother of the youth. And after each person has spoken, the whole congregation claps their hands together three times.
- 8) And when all are done speaking, the brothers and sisters, and the cousins of the honored youth stand and go out to the outer court where the relations of the youth have laid down the gifts they have brought. And they bring in the gifts and heap them upon the seated youth.
- 9) Now, though it is not required by the ordinance, it has nevertheless become the custom that the youth now stands and honors certain important people by giving away some of the gifts, and this also honors all the givers of gifts.
- 10) At this time, when all has been accomplished, the father, or designated Peli of the youth, raises an incense of sacred herbs in the sacred directions all around the youth and sings a song of thanksgiving in the hearing of all the people. And when he has finished his song, the people raise their voices also and repeat the song, only adding the name of the youth at the end of it in a most tumultuous unison.
- 11) Having completed the ordinance, all the people proceed to a feast prepared by the mother, sisters and aunts of the youth and they share the good things together in honor of the passage of the youth into manhood or womanhood.

- 12) Now, as I said, the name of the youth is used in this ordinance, and the name is the same that was given by a sacred ordinance when they were born. But, when they reach the age of agency, and this is that age when a young man must work for his support and when a young woman begins upon the years of childbearing, they receive a new name in a sacred ceremony. And this is the manner of the ordinance of naming:
- 13) When the Spirit shall have testified to the youth of the rightness of the time, they present themselves before the principle Peli and they speak together for a long time. Yea, sometimes they meet together many times over many days.
- 14) After they have spoken, the Peli seeks the guidance of the Spirit and the New Name is revealed to him by the Holy Ghost.
- 15) Having received the New Name by the workings of the Spirit upon the Way, the Peli and the youth meet again and it is given in a sacred ordinance. And this is the manner of this sacred ordinance:
- 16) The Peli arranges the Sacred Place so that the altar blanket is stretched out from east to west. He prepares a place for the youth to sit on the west side of the altar blanket. He also prepares a place for himself to sit on the east side of the altar blanket.
- 17) The Peli then prepares an incense of sacred herbs and presents the smoke of it as an offering to the sacred directions, all the while singing a song of thanksgiving.
- 18) When he has finished, he gives the incense to the one receiving the New Name and the same song is sung by both of them.
- 19) When they have finished singing, the Peli claps his hands three times and declares to the youth all that the Spirit has revealed to him. Having finished prophesying, the Peli pronounces the name and the youth repeats it.
- 20) Now, this is not the name by which the youth is known among the people, but is held in sacred reserve and is used as a keyword upon the Way. Yea, the youth reveals the New Name only in a certain place upon the Way.

Chapter Five

- 1) Behold, the Ammonite people are a happy and delightsome people, walking uprightly before the Lord in all things. Yea, they did rejoice in the Lord in all things. Rather than fail to acknowledge the Lord's hand in all things, they did raise the hands and sing and dance in rejoicing and praise at every instance or occasion. Yea, I observed them in their homes and they did lift up their voices to the Lord. And also I did observe them in their shops and their conversation was ever filled with praise and honor to the Lord. And I did work with them in their fields, and again, their discourse was one of courtesy toward one another and praise toward their God. Would I that such things might be seen among the Nephites.
- 2) Yea, so oft were the people of Ammon want to break into the praise of their Lord that the Nephites were often of two minds concerning them. Either they wondered at them for their spiritual excess and praised them, or they distrusted them, thinking their constant praise of God but feigned and a counterfeit. This caused some division in feeling toward them, some Nephites being drawn by the power of their customs, and others being repulsed by them.
- 3) But behold, I testify to you that these customs, celebrations, ceremonies and ordinances of the Ammonites are good and righteous, notwithstanding they be different somewhat than the ways of the more sober Nephites. For, I have lived among both the Nephites and the Ammonites and I see the truth in the ways and customs of both.
- 4) And there is no wrong in that the Nephites and the Ammonites both worship the same God, yet in different manner. Yea, the Nephites worship in a spirit of stately and formal reverence, even as the fathers did before them. And this thing is good and brings about much good among them, yea, and the Lord is with them and does bless them. And the Ammonites does He also approve and bless, though they worship in a tumultuous, spiritual abandon.
- 5) Wherefore, judge not either people right or wrong because they worship differently, but search out the motive and intent of a thing. For, I believe that all things that create good must be inspired of the Spirit that fills the Universe and moves upon all matter for good.

- 6) And would it not be very like unto the denial of the Spirit to declare my works for good an evil thing because they be different than yours? Be instructed by the Spirit then, and judge not good for evil and evil for good.
- 7) For such judgment is not sound, but is more like to pride than to wisdom. And if man's judgment turns to pride, then it were far better that men refrain and leave off judgment altogether. For pride is but vanity and if judgment turn to pride, then wisdom is become vanity also.
- 8) But that which is sown and yields well must be adjudged good and some is kept back to be sown again. Behold, this is held by all husbandmen to be a wise practice, and none there be that contend with it because the fruit derived from its exercise is proof ample enough to impeach all argument. Even so the smith does temper the iron, for experience has proven that the sword so tempered keeps its edge in battle.
- 9) Howbeit, the youth upon whom the village heaps gifts just because he has reached an age when he must begin to earn his own keep, yea, and for no great occasion, is so moved upon by the custom that he turns again and gives back much of what he received? Some look upon this custom as folly. But I say it is not so. For, here is a youth who, as a man, will look differently upon riches than his fellow in Zarahemlah who, lacking such a wanton custom, learns to esteem riches above all things. And here is a youth who learns to honor the giving as much as the getting. Yea, here is a youth who, seeing poverty and want, will readily and freely give of his substance and think nothing of the loss to himself.
- 10) And again, shall the young woman who, as a young bride, is so accepted and lavished by her village, ever turn her face from the refugee?
- 11) Behold, the customs of the Ammonites, though they be different from those of their neighbors and benefactors the Nephites, do bring to pass great good and much righteousness. Wherefore, it is because of this that I dedicate myself to the recording of all their customs. For I believe that these customs will someday be the salvation of all the people.

Chapter Six

Baptism

- 1) And now I resume my observations of the customs of the Ammonites.
- 2) Behold, the People of Ammon believe on Jesus Christ, whom the prophets say must come, even that Son of God who shall redeem His people Israel, and they believe in baptism, even the baptism taught to them by Ammon.
- 3) Whenever they baptize in the name of Jesus Christ, this is the manner in which they do it:
- 4) The father of the person to be baptized calls upon the Peli, for the Peli are Levites either by birth and thereby legal right, or by adoption, and have received the authority to baptize by the Spirit under the hands of the Lord's anointed. Yea, the father or patron of the person to be baptized arranges matters with the Peli, for it is his office.
- 5) Then the person who wishes to be baptized goes down into the water with the Peli and both of them raise their hands above their heads and clap them together three times, and speak the person's name clearly.
- 6) Then the Peli clearly declares his right and authority to speak and act for and in behalf of the Christ who will come. He then declares to all creation that he baptizes the person in the name of the Father, and of the Son, and of the Holy Ghost.
- 7) When he has said these things, he submerges the person in the water so that every bit of him is under the water and no part of him is exposed to the air. Then he quickly raises the person up again and all present clap their hands.
- 8) Thus, the person begins a new life and a new covenant, and the covenant is sealed upon him by that Holy Spirit of Promise because of that covenant made by the Father, and the Son, and the Holy Ghost before the world was.

Chapter Seven

Purification

- 1) Now, the Peli stand among the Ammonites who are healers and they are also they who administer the ordinances of salvation unto the people of Ammon, having received their commission and ordination from the Lord through His anointed. Wherefore, they are called of God as was Aaron, even by the gift of prophecy.

- 2) And they become the sons of Aaron and of Levi by the ancient ordinance of adoption. But behold, many are there among us who can trace their generations even back to father Aaron himself. Wherefore, the people of Ammon take their position in the house and kingdom of God very seriously.
- 3) Notwithstanding, their fathers took an oath that they would never more shed any blood at all. Wherefore, during that generation, a new kind of sacrifice was instituted among them whereby each man offers up a personal sacrifice unto the Lord. But behold, they did not offer the first fruits or the firstlings of the flock, as their forefathers did, or even as the Nephites do to this day. But rather, they did offer their own bodies as an Atonement sacrifice, and this is the sacred manner in which they did offer themselves.
- 4) The Peli prepare a sacred place that is in the shape of the sphere in which we live. Yea, behold, they dig a pit wherein several men might sit, or, in other words, large enough for several men to sit in a circle facing the center thereof. This pit is the place of the fire and represents the creation.
- 5) The Peli also prepare a rounded tabernacle the same size as the pit that they have prepared. This tabernacle is built of branches and strips of cloth, and is covered with thick carpets and the skins of cattle. The frame of the tabernacle represents the firmament of the Earth and the covering represents the firmament of heaven.
- 6) Now, at the center of the tabernacle, the Peli dig a hearth and the earth they take out they cast up in a straight line leading from the door of the tabernacle, which faces east, about ten paces, and there they cast up a small mound. This is the altar of sacrifice and the mounded earth represents the strait and narrow path that leads from the creation of every living thing even unto the elect place where all living things shall, having fulfilled all things wherein they were commanded, be re-united with the Father.
- 7) Now, this path is never crossed at any time. This signifies that to turn to the right or to the left from that path upon which the Lord does place us, leads not to the desired goal, but distracts and discourages the work of righteousness.
- 8) Behold, to honor the creation and the Lord, the creator of all things, the Ammonites place at least forty-nine stones, seven for each of the sacred directions, in the place of the fire and they build a great fire around them so that they are made very hot.
- 9) And those who would offer sacrifice gather around the fire with the Peli and they sing and pray, giving thanks for the bounty that is creation. And the Peli who shall officiate takes an incense of sacred herbs and covers the body of each person with a purifying smoke.
- 10) Then he raises the bowl in the sacred directions and offers smoke to the Father and Mother, to the Son, and to the Holy Ghost. He then offers the bowl to the sacred directions imploring the Father for the blessing that each direction signifies and implies.
- 11) And these are the sacred directions: the Peli raises the incense to the center of the sky above his head. This is a holy offering of prayer to the Father. Then he raises the incense to the center and touches the altar mound with the bowl. This is a holy offering of prayer to the Mother. Then he raises the incense to the West. This is a prayer for knowledge and discernment. Then he raises the incense to the North. This is a holy offering of prayer to the Holy Ghost and a supplication for the gifts of the spirit. Then he raises the incense to the East. This is a prayer and supplication for the witness and visitation of Angels and the spirits of just men and women made perfect. Then he raises the incense to the South. This is a prayer for the health of the body of all those who would offer sacrifice.
- 12) Having finished the ceremony, the Peli enters the tabernacle and prepares all things, praying earnestly on behalf of those who come to offer sacrifice.
- 13) When he has finished praying, the Peli invites the others to bow themselves down and enter the tabernacle. Now, the door of the tabernacle is low so that it can only be entered on the knees, wherefore it is called a "Lodge", and all who enter therein make a solemn and holy declaration of their relationship to all things created.
- 14) When all have entered in on bended knee and are seated around the hearth, the Peli calls for seven stones from the fire, and they are brought to him with a large fork. And when he has arranged the stones, he sings a thanksgiving song.
- 15) When the song is finished, each person states the intent of their heart and prays to the Father, giving thanks for all things and especially for the sacrifice of the Son.

- 16) During this time the Peli pours water upon the heated stones and the tabernacle becomes very hot, for the door has been shut and the steam surrounds each person. And the heat is very great and each person suffers pain and anguish because of the heat. And great drops of sweat issue from every pore and they are immersed from the top of their head, and all the hair thereon, to the bottom of their feet, in their own water.
- 17) When all have prayed and sacrificed of their own bodies, the Peli opens the door and the people come out and gather again around the fire. This ceremony is repeated at least three times again and as many as seven.
- 18) Behold, this is the manner of sacrifice among the Ammonites, and it is known as the purification after the manner of the Ammonites, wherein each person gives not a bullock, or a lamb, or a flight. But rather, they sacrifice of themselves in remembrance of the creation, in declaration of the intent of their hearts, and in honor of the sacrifice of the Son. Which sacrifice shall be made for all, according as the prophets have written.
- 19) Now, this sacred manner of sacrifice is usually done by men, for women make a greater sacrifice. Nevertheless, on special occasions, or for special purposes, women make this sacrifice also.
- 20) Behold, this they do in order to at once fulfill the Law of Moses and also to look forward to the day of redemption, when the Creator shall become Savior and redeem the world. Yea, He who created the heavens and the earth shall descend and bow, and take up all suffering. By this are all made part of the covenant He made with the Father and the Holy Ghost.
- 21) And the Lord has rewarded those who sacrifice in this sacred manner with the administration of Angels, with great gifts of the spirit, and with renewing of health and strength. Nevertheless, the temple sacrifices are still performed by the Nephites and they are greatly blessed in their observances.
- 22) And this is good. For, of all the ordinances of the Lord, those that prepare the people to abide the presence of God are found in the sacrifices, whether they be centered in the temple or in the community, or in the individual. And these ordinances demand purity and good intent, else they are ineffectual.

Chapter Eight

Healing

- 1) Now, when there are sick or afflicted among the people of Ammon, their loved ones bring them unto the Peli, and also unto those women blessed with the healing gifts, and they pray together. And the Peli, being specifically set apart unto this calling, administer to them both spiritually and physically in a sacred manner. And this is the manner in which they administer to them:
- 2) Having brought the sick one to the Peli, or in many cases they bring the Peli to the sick one, he anoints the head of the sick one with sacred oil. Then he prophesies in the name of God all things that the Spirit reveals to him concerning the sick one. And if the sick one has faith to be healed, behold, the sickness departs.
- 3) But the Peli also straitly admonishes the sick one regarding what herbs and medicine will assist the body to replenish and renew itself. This is the administration to the physical body and it greatly magnifies the operation of the faith of the sick one.
- 4) And behold, sometimes these herbs and medicines are made into drougths, and sometimes into gruels, or pastes. And sometimes they are powders to be mixed with wine, and so forth. Sometimes they are taken fasting, and sometimes with food and drink. Still other medicines are administered directly to the body in the form of smoke or aromas.
- 5) In all these things the Peli are particularly learned and they also rely much upon the revelations that do come to them of the Spirit. And thus do the Peli of the Ammonites avail themselves of the workings of the Holy Ghost and of the gifts of the creation in the work of healing.
- 6) But behold, the people of Ammon did labor much to purify themselves before the Lord, both spiritually, as well as physically. And they made themselves acquainted with all the plants that the Lord had provided to assist them in this purpose. Yea, and because of this they did not suffer as much from diseases as the Nephites did. And behold, in this thing the Nephites held them in very high regard, and even they did send many of their healers to learn of the science of the people of Ammon.

Chapter Nine

Council of Mothers

- 1) Now, when a woman comes of childbearing age, she becomes part of the governing council among the people of Ammon, even that council that elects the rulers and other councils of the people. Behold, this duty and responsibility is conferred upon the woman in a sacred manner, and this is the manner in which it is done:
- 2) The young woman, after she has received the New Name from the Peli, is brought by her mother and all of her female kin before the women of the community and she is seated in the center with all of the other woman seated in circles around her. When all the women are seated, the woman who has been elected to speak for the Council of the Mothers stands and declares the intent and purpose of the meeting. Then she claps her hands above her head three times and clearly pronounces the name of the young woman. When she has done this, she and the young woman both clap their hands above their heads and say her name again. Whereupon, the rest of the women also clap their hands and say her name again. Yea, three times the young woman's name is spoken.
- 3) Now the Speaker takes sacred herbs in a bowl and strikes fire to them. When she has done this, she raises them to the sacred directions, as has been described regarding other ceremonies and ordinances of the people of Ammon. Yea, she raises the bowl to the sky in a prayer of thanks to the Father. And she touches the bowl upon the forehead of the young woman and offers a prayer of thanks to the Mother. And she raises again the bowl to the sky and offers a prayer of thanks to the Son. Then she raises the bowl to the West and praises the good teachings that the young woman has received from her mother. And also she raises the bowl to the North and praises the young woman's mother for the sacred manner in which she seeks the Spirit and acknowledges the hand of God in all things. Then she raises the bowl to the East and praises the revelations the young woman receives because of the teachings of her mother. And behold, she raises the bowl to the South and praises the beauty and health, and all the providential practices taught to the young woman by her mother.
- 4) When all this has been done, the women all sing a song of thanksgiving together and they all clap their hands together and express their agreement. And behold, this is a joyous sound that they make in this ceremony. And when the song has been sung, each woman who wishes to do so stands and courteously praises the new mother in the community and welcomes her.
- 5) When all have done with speaking, the women heap gifts upon the new member of their council, and she is given her assignment to be engaged in, and is admitted into all the councils of the women.

Chapter Ten

Ordination

- 1) Now, those who have received the authority to speak and act in the name of God from the Lord's anointed are known among the Ammonites as the Peli. They surely receive their calling from the mouth of the prophet. But priesthood is not a thing that the Ammonite men received without their wives. And they received the priesthood of God in a sacred manner. And this is the manner in which they did it.
- 2) The Peli, who had received his authority by adoption or by virtue of his lineage, even down from our first fathers who dwelt in the land of Jerusalem, had this authority confirmed in him by the laying on of the hands of the Lord's anointed. Then, when the Council of Peli chooses to confer the priesthood upon a man, he is brought with his wife before the council, and they are seated in the center of the sacred place. And behold, all the Council of Peli are seated in circles around them.
- 3) And when all are properly seated, the principle Peli stands and states the purpose of the gathered council and pronounces the name of the man and of the woman and declares that they are Husband and Wife. But this is not all. He also courteously praises the man and the woman and honors them, and all the council clap their hands and express their agreement.
- 4) Then the Peli takes a bowl of sacred herbs and strikes fire to it so that the incense rises up and covers all those present. And he raises the bowl in all the sacred directions, as has hitherto been described. Then he places his hands upon the head of the man with his left hand and upon the head of the woman with his right hand. And, stating his own right and authority to do so, in a clear voice, he confers upon them the Priesthood of God, the two to hold jointly and both to officiate in it at the appropriate times and places.

Then he utters whatever words of prophecy the Spirit reveals to him. When he has done with prophecy, he clearly states the name of the man and of the woman again, and all the council clap their hands three times together, and express their agreement.

- 5) This is the sacred manner in which the Priesthood of God is conferred upon men and women among the Ammonites.

Chapter Eleven

Sabbath Worship

- 1) Now, the Ammonites do not build synagogues after the manner of the Nephites, but every family worships together in their homes on the Sabbath Day. And this is the sacred manner in which they observe to worship on the Sabbath.
- 2) In the morning of the Sabbath, the family arises and each person washes themselves and they dress themselves in the sacred clothing placed upon them by the Peli, and if they are too young to have received the sacred clothing, they dress in their best attire. And they gather themselves, sometimes in small family groups and sometimes in large groups of many families, and they sing a song of thanksgiving together. Then the husband of the home in which the family is gathered stands and speaks the peaceable things of the kingdom of God. And sometimes this is done by the spirit of revelation and of prophecy, and sometimes this is done by reading from the sacred records.
- 3) When he is finished speaking in a sacred manner, his wife stands and also speaks in a sacred manner by the gifts of the Spirit within her. And every member of the family from father and mother to little children, when the Spirit is upon them, do stand and speak in a sacred manner. And all who hear do clap their hands together and express their agreement.
- 4) When all are finished speaking, the father stands again and takes sacred herbs in a bowl and strikes fire to it, and the incense rises up to cover all the people. Then he raises the bowl in the sacred directions and offers praise and thanks in a most sacred manner and all the people shout praises unto God in a great shout and a tumultuous unison.
- 5) Now, this is a difficult thing for the Nephites. For their Sabbath worship is more sober and they do it in the synagogues, where all is done in strict obedience to the form and manner of their worship. And all is done in a spirit of quiet reverence. Wherefore, the Ammonites seem boisterous in their worship and this does offend many Nephites. But behold, the Ammonites come not away from their Sabbath meetings with a downtrodden spirit, but with a face lifted up unto praising God with all their hearts, with all their might, with all their strength and with all their souls. Yea, every fiber of their being doth rejoice in their God.

Chapter Twelve

Celebrations

- 1) Behold, I have labored to write the ceremonies, and ordinances of the Ammonite people, for, I believe them to be a good and righteous way and a good path. For all that they do doth lead them to praise God and to respect and honor each other. But behold, this is not all. They did rejoice often as a community with much dancing and rejoicing. And they did all these things in a manner most sacred. And at each celebration, the Peli stood and sang and prayed in a sacred manner, even as has been described heretofore.
- 2) The people of Ammon took every opportunity to honor the Lord and give gifts. And behold, one of the most favored celebrations took place on the day of a person's birth. For, all the people gave gifts to the person whose birthday it was, and they did sing a song of thanksgiving together, and dance, and raise up their voices in much praising of God.
- 3) Behold, they did also feast and celebrate the new year on the shortest day of the year. And then on the following day, even that day when the light of the day begins to increase in duration, they did celebrate with a great feast and much dancing and singing.
- 4) And behold, in the high regions of the land where there was snow in the cold months, the people did celebrate during that season when the snow melted, and this they did with much singing and praising of God.
- 5) But their principle celebration was in the spring when the fields and forests were in full blooming. For this is the time when the Savior is to be born. Wherefore, the people did array themselves in the Sacred

Garments and did decorate their homes and their shops with beautiful decorations. And behold, they lit great fires at night so that the whole country was illuminated with them.

- 6) Now, because the Savior is the Great Healer, and the people of Ammon also are great healers and try to emulate Him, behold, midway between the Celebration of the Savior's Birth and the spring planting, the people of Ammon did hold a great celebration of healing. And they did rejoice and give thanks for the great blessings of healing that the Lord had given them on that day. And behold, all the people, both young and old, both women and men, did make the purification after their manner and they did all offer themselves as a sacrifice in the sacred manner.
- 7) Soon after the Medicine Dance Ceremony, the people did celebrate the time for planting. And behold, they did sing a thanksgiving song and offered prayer and even they did dance and feast on that day.
- 8) And on the day that is longest they did also celebrate with much singing, dancing and feasting. And they did offer up thanks to God Most High for the blessings of the season. And also during this time they did often celebrate when the day had come to an end and they did look up into the sky and count the stars. For all who do this do know that they are numerous. And the Ammonites also knew that their blessings were also exceedingly numerous. Wherefore, they did often come together as small groups or as large to celebrate the stars and offer thanks for their many blessings.
- 9) Now, when the season of growing did draw to an end, the people did come together after the harvest to offer thanks and to rejoice and celebrate the bounty of the Lord. And all people did sing and give praise in this celebration, and the Clan Mothers did distribute the harvest to all the people, and there was no want amongst them and no contention because all received of the labors of the community.
- 10) And when the days began to grow shorter and colder, the mothers and fathers would often bring their children together and tell them of the doings of the servants of God. Yea, they did tell the hero stories all during the cold season and the little ones learned of the history of their people and of all the good works of their grandfathers by the stories their parents told them.
- 11) And then, behold, on the Sabbath before the shortest day of the year, the whole community met together to celebrate the heroes in a great celebration. Now, this was a solemn celebration and it was conducted by the principle Peli and the principle Clan Mother, they being the eldest of the people. And the story of the creation and all of God's dealings with mankind was recounted during that day. And at the end of the day, the Peli lit a great fire and the people sang the praises of the Lord well into the night as the fire burned down.
- 12) And all these celebrations were done in the name of the Lord and with much praise and honor of the goodness of the Lord. Wherefore, in all things did the Ammonites celebrate their relationship with the Lord and with all things.

Chapter Thirteen

- 1) Behold, all of the ceremonies and ordinances of the Ammonites are oblations unto their God, who is the God of Heaven, the God of Abraham, yea, and of all our forefathers. And they do strengthen each other and the community by their performance. And when they offer up their oblations and their sacrifices before God, behold, He doth bless them exceedingly and they do prosper both temporally and spiritually. And their spiritual prosperity is demonstrated by the uprightness of those young men who went with the Nephites into battle and were preserved, every one, by the Lord.
- 2) Now, so great was their love of the Lord, the people of Ammon did also dedicate many things unto Him and into service of Him. Yea, they did dedicate their houses and their fields unto Him in a sacred manner. And this is the sacred manner in which they did dedicate houses, shops, fields and other possessions unto the Lord.
- 3) When a good wife of a household wishes to dedicate her home unto the Lord for His specific purposes, she gathers her family together. And she takes up the sacred herbs and strikes fire to them in a bowl before all the guests. And she raises the incense in the sacred directions praying unto God in a most fervent manner. And in the prayer she dedicates her home unto the Lord and unto His workings.
- 4) And likewise does a man when he dedicates his shop or his fields. And also does the man of the Ammonites dedicate his tools and his animals to the workings of the Lord and His purposes. And behold,

they do all these things in the name of the Son, and they do honor the Father of Heaven and the Mother of all Living in all that they do.

Chapter Fourteen

- 1) Behold, when the people of Ammon had sworn allegiance unto the Nephites, they covenanted never to take up the sword against them. Yea, and many also covenanted never again to shed the blood of their brethren, be they Nephite or Lamanite, insofar that some of them lost their lives when the Lamanites came against them. Yea, they laid themselves upon the ground and suffered the Lamanites to put them to horrible death, and they raised no hand to their own defense. Behold, the Anti-Nephi-Lehies trifled not with the covenants they did make, either with their fellowman or with their God.
- 2) Now, it was the custom for all Lamanites who covenanted peace with the Nephites, and who fled the lands of the Lamanites because of the covenant, to join themselves with the people of Ammon. For they were kindred and their ways and manners were more like to each other than to those of the Nephites. Wherefore, their manner of governance was also more suited to their own customs and experience.
- 3) And behold, as I have written in this record, they applied the teachings and principles of the prophets to their own ways and customs, so that, to the Nephites they seemed foreign and unnatural. And many of the Nephites, even a majority, avoided them because they saw and did things differently. Indeed, the Nephites judged them unworthy, and called them sinners, and feared them, because their ways and customs were different from their own.
- 4) But behold, the prophets of God thought not so and encouraged them. Yea, and even they did extol their simple and homely faith, and the purity of their practice unto the Nephites, to the extent that they were made an example unto the Nephites.
- 5) For behold, the prophets are men of God. Yea, and they do walk and talk with Him and He does instruct them daily. And they see that the ordinances of Godliness do have for their purpose to bring souls unto God and His Christ who shall come. And this is the purpose of the Law of Moses, that through obedience and sacrifice, men might be brought unto Christ and be instructed by Him, even face to face as our father Abraham was instructed by Him.
- 6) And behold, unto those who truly seek His face, the Son of God will surely manifest Himself upon the Way. For He is the Way, the Truth, and the Light, and behold, the true in heart wastes no time in seeking Him. And they who truly seek His face He does bless abundantly, not only with the gifts of the Spirit, but also does He nurture and prosper them, and also protect them.
- 7) And rightly therefore, did Helaman and Shiblon hold up the ways and customs of the Ammonites as an ensample unto the Nephites. For, whereas many Nephites were slain in the wars with the Lamanites, behold, none of the Sons of Helaman lost their lives, though they all received many grievous wounds. Wherefore did Helaman and Shiblon extol the faith that they had learned from their mothers. And behold, how did their mothers teach them? Behold, by way of their faith through their application of it upon their ways, their manners, and their customs.
- 8) Wherefore, I hope to be excused for my great exuberance where the recording of these things is concerned. And behold, though the proud may judge me for it, my hope is only unto the good pleasure of God, and upon His judgment shall I wait.
- 9) But I do exhort you, all who would receive my words, make good advantage of the knowledge of the works of the Ammonites, and strive also to do like unto them. For I know, by the testimony of the Spirit that has been given unto me, that you shall not have received these things, to ponder them in your hearts, except you do receive them in the time of great need. Yea, it has been revealed unto me that my writing shall only arise from the dust in a time of great refreshing, and in a time of greatest necessity. Wherefore, take not these things lightly. Howbeit, they may be the means of your salvation.

Chapter Fifteen

- 1) And now I return to my record of the ways and customs of the Ammonites.
- 2) Behold, the villages and cities of the People of Ammon were built after the manner of the Nephites, except that the homes and buildings thereof were not so large and spacious. Each man built a modest home for his wife and added to it as the family grew. When the children were all grown, the man and woman usually retired to live with the youngest of their married children.

- 3) Both the men and the women, as also the children, labor to earn sufficient to the support of the whole family. Yea, the support of the family is not the sole duty of the men, but all give what labor they are able. And each person does something extra in order to produce an increase over that which is sufficient for the family living. This they gave unto the needy. Because of this practice, there were never any poor among them, and also no hunger, and no suffering for want of the necessities.
- 4) But this is not all. Behold, because every person in the village strove with their might to make some little gain so that there was always something in the house to give to the needy, their labors and goods and property did not cause the People of Ammon to become puffed up in pride as the Nephites.
- 5) Now, the people did labor to produce all the necessities of life in each village. Wherefore, when fish was wanted, the fishers of the village all went fishing. And when they were done, they brought them into the village and all the people gathered in the fish to clean it and dry it and pound it.
- 6) Likewise, when the potters had fired their works, all the village came and took them up according to their wants. And so forth, the wool of the flocks, the fruit of the vine and the grain of the field. All the people labored diligently each day and the fruits of their labors, which surpassed their own needs, were considered the gain of the village and all things were had in common.
- 7) Now behold, each family labored diligently as the Lord gave them stewardship and they did take joy in their sufficiency. But also they labored to produce an increase that they might always have that which must be passed on to others. And this they all did freely of their own will, for in this they consider that they did give honor to their God for the stewardship He had given them and for the sufficiency with which He did bless them.
- 8) And the families met often together to take counsel one with another in order to decide what must be done. And in these meetings the father or the mother, as they together had previously decided, according to the needs of the family, did stand up in the midst of all the children and their wives and husbands, as many as lived and labored together, to lead and give order to the council. And after giving order to what ought to be discussed and who should speak when, the one governing – either mother or father, struck fire to sacred herbs and raised up the incense to the Sacred Directions, and sang a song of thanksgiving unto the Lord. And the leader of the council prayed for the presence and the guidance of the Holy Ghost. And behold, all the gathered family, great and small, old and young, did sing the thanksgiving song together.
- 9) When they had done all this, they did proceed to discuss and debate the needs of the whole family. And behold, they did it with earnestness, but also in a spirit of unity and without contention. For, not one of them labored for themselves, but rather for the sake of all and so that they might as a family have that wherewith to provide for the wants of those less fortunate than they.
- 10) Now, in this custom I judge that they did please the Lord very greatly, for they were exceedingly blessed in their families, and the people as a whole wanted for very little. Even insomuch that, as often as new families came in among their communities, there was always a place provided for them and they also did not want, but had sufficient for their needs.
- 11) And behold, I do also judge that, had the Nephites but experimented upon these principles, they should not have been so easily caught up in the things of the world. Yea, they might have placed less importance upon costly and fine apparel had they labored to provide for the needs of their fellow man with as much purpose of heart as they did labor to get gain for themselves.
- 12) And I say unto you, as a whole, They did prosper as a people and never knew want, except when, because of wickedness, the threat of war came near unto them. But hearken unto my words, all you who might receive them. For, I say unto you, Of all the people who ever inhabit this land of promise, none will ever know more contentment or happiness than they who do as the Ammonites did.

Chapter Sixteen

- 1) Now behold, from time to time, the People of Ammon did meet together to counsel one with another, to plan and prepare for the coming activities, and to hear the complaints of the people, or to hear and judge crimes. And this is the manner in which they did govern all their affairs.
- 2) Yea, in the cities they had no judges or courts, but they elected a council of thirteen individuals. And one of them was elected by the council to preside over the council and had voice in the council but had no vote.

- 3) This council heard all grievances which might arise among the people of the city. And behold, they also took counsel together to determine the needs of the community, whether more corn was needed or more fish, or more stone, and so forth.
- 4) Now behold, the councils of the Ammonites were made up of men and women whom the mothers of the community nominated. Wherefore, whenever a council was to be elected, all the mothers of the community met together and brought forth the names of those men and women most suited for the councils. And if the city were great, it was divided into several communities for the purpose of elections.
- 5) And when the mothers had brought forth the names of those most suitable, all the people voted on those names and the thirteen who received the most votes were invited to sit as the Council of the Community for one year. Now, the mothers brought forth the names and from them the people elected their leaders by vote, each person of the age of agency having one vote. And behold, the councils were made up of men and women nominated by the mothers of the community.
- 6) And now, each community council sent one or two of their numbers up to serve, from time to time, in larger councils, and thus did the People of Ammon choose to govern and regulate their affairs.
- 7) And behold, the people generally enjoyed peace. But behold, when there did arise contention, the matter was brought before the community council to be heard of them. And when all sides of the matter had been heard, the council passed judgment and the matter was ended and the contention was resolved. And thus great equity was had among the people of Ammon.
- 8) Behold, this manner of governance served to unite the Ammonites and also to discourage evil men from gaining power among them. Yea, and it was preferable to them, more so than the system of lesser and greater judges as was had among the Nephites.
- 9) For the Nephite judges were all men and were elected by men. Wherefore, the women had no say in any part of their system of governance. And behold, when one judge became corrupt, a city or region fell into the same corruption. Verily, there was much and constant strife among them and many wars and dissensions, as is written in their own records. Yea, and they did unite only when their pride and wickedness grew very great. For the Lord did bring upon them much calamity whenever they did ripen in pride. And this did cause the Nephites to remember their God and return unto Him.
- 10) And this is according to the blessing and the curse which the Lord placed upon this land – that insofar as those who possess the land remember Him, He does bless and prosper them. But if they forget the Lord their God, they are driven and destroyed by their enemies.
- 11) Now, I would that you consider the history of the Nephites, how it is filled with war and strife. Yea, and they have always been driven by their enemies from one place to another. Yea, even in the days when I make my record, the Nephites must constantly defend themselves against the hostile Lamanites who come up to do battle against them from the Land of Nephi. Behold, this is because of the pride of the Nephites, and that they do often forget the Lord their God. Were it not so, they would prosper and continue in one place.
- 12) But behold, this is not all. From time to time, the Nephites are also assailed by enemies from within. Yea, these also do drive them from place to place.
- 13) Thus it is at this time in all the lands of the Nephites. Even as righteous men such as Ammon, Helaman, and Shiblon, as well as righteous women such as Pa –Hementem, do strive to remind the people to keep the Lord in remembrance, nevertheless, many people see the pride and wickedness that abounds. Yea, and they do remember the curse the Lord placed upon this land even if they do not remember Him. Yea, and they look to the Land Northward as a place into which they must flee.
- 14) Howbeit, many reading their histories shall say: It is because of their great prosperity that the people did migrate into the north. Verily I say, do not be deceived by them. For it is not because of prosperity but because of uncertainty that the people do look to the Land Northward. Yea, they fear lest the Lord should fulfill the curse upon the land because of the pride and wickedness, that does cause them to desire to leave the Land Southward.
- 15) But behold, the Ammonites lived in peace in the Land Southward and, although many of the Lamanites who joined the People of Ammon because of wars, such as myself, do also look to the north countries, the People of Ammon were content to stay. Yea, they knew that the Lord would preserve them wherever they

did sojourn. For they remained faithful and fell not into pride, nor into lusting after the things of the world. Wherefore, they feared not that they would be destroyed from off the face of the land, but only that the Nephites might bring in unto them such strife and contention as is always the consequence of pride and covetousness.

- 16) And behold, in latter years their fears were fulfilled. For, the Gadianton robbers did all but destroy the Nephites in the Land Southward. Wherefore, we see that the Lord keeps His promises.

The Second Book of Shi-Tugohah

After four years of farming, She-Tugohah assisted in the training of the Nephite Armies. After Shiblon introduced Shi-Tugohah to Hagoth, he became a counselor to Hagoth in provisioning expeditions and settlements. Shi-Tugohah wrote of his beginning love for Pa Hementem. Shi-Tugohah commanded one of Hagoth's ships northward to the mouth of the Colorado River. Hagoth's lost son's whereabouts was made known to Shi-Tugohah. After many experiences, Shi-Tugohah returned to the Land Southward at which time Hagoth made final preparations to depart into the north.

Chapter One

- 1) Now it came to pass, after I had lived in the land of the Ammonites for the space of four years, and behold, many of my kin had also come down unto the Ammonites after the war, I did tire of tilling the earth. For behold, I have always been a man of war and tilling the earth has never been my gift. And, in testament to this, the things that I undertook to sow in the earth did never prosper.
- 2) Wherefore, Shiblon, being made aware of my distress, for the people of Ammon were kind to me and very attentive, but they did also despair for me and did consult with the prophet on my behalf; behold, he did call upon me to consult with the captains of the people of Zarahemlah in their effort to strengthen themselves against their enemies. For there were still Lamanites in the land who swore in their wrath to destroy the Nephites whenever occasion arose. Wherefore, the Nephites took stock in how they might better prepare their cities against the Lamanites.
- 3) And behold, in this did I prove somewhat useful to them, for I know the ways of the Lamanites, my brethren, and I did assist them greatly in their preparations. And also I did assist the commanders of men to train them more completely in the knowledge of the ways of war and of the weapons of the Lamanites. In this way did I make a living for myself and I was a beggar to no one any more, but I was not content.
- 4) For behold, as I worked among the Nephites, I discovered that they never entirely trusted the Lamanites, even those who had covenanted never to take up the sword against them. And also they were wroth with the Ammonites who would not go out to war to protect their liberty, of which many still remained, notwithstanding their sons did go out to war. And I found that they did judge the Ammonites and always considered them to be Lamanites because of the color of their skin and because of the differences in their manner, their attire, their ways and their customs.
- 5) Wherefore, it came to pass that I became desirous to depart out of the land and to go into the Land Northward where there was much land to be explored and settled. For, I believed that, as a guide to those who desired to go into the Land Northward to possess it, I would excel. For, such a life might not be so different than the privations consistent with a warrior's way.
- 6) And it came to pass that Shiblon acquainted me with the son of Hagmeni, the great companion of Moroni, whose name was Hagoth. And this Hagoth was a builder of ships and he was also most interested in assisting those who wished to move into the Land Northward and in their provision. And I did fall into company with him and he made me a counselor to him in the provisioning of expeditions and settlements.
- 7) And behold, this was very much to my liking. For, I had accepted too completely the ways and customs of the Ammonites to feel very comfortable among the Nephites. For their ways did not suit me and I was anxious to be working away from the city of Zarahemlah. And in this Shiblon was a great service to me, for he knew my mind and directed me toward Hagoth and his projects.
- 8) Now, this Hagoth was a great man, a man of large stature, and all men respected him. Wherefore, I was also respected because of him. And this was also to my liking, for Hagoth had given me responsibility and it was important to his projects that the people have confidence in our instructions to them. Wherefore, if

they had looked upon me merely as a conquered Lamanite, they may not have accepted my counsel. But, because of the great confidence they had in Hagoth, they did also show me the same confidence and respect, being his agent unto them.

- 9) And thus, as Hagoth sent many ships into the Land Northward to provision those of the Nephites and the Ammonites who had departed there, I was constantly employed and I spent the first seven years after the war in relative peace of mind, and the Lord did prosper me.

Chapter Two

- 1) Behold, when the seventh year of my covenant came to an end, I was once again visiting my family in the land of the Ammonites where they had settled. And while I was there, behold, there was a great commotion concerning the daughter of my uncle Hementah.
- 2) My uncle Hementah and his twin brother, my uncle Cumeni, were great healers, and they had begun to instruct all the people of the land in the arts of healing that they had brought with them from the lands of our fathers. And behold, so great was their gift of healing that Shiblón sent all the healers of the Nephites to be taught of them, and their acclaim spread throughout all the land.
- 3) And Hementah had but one daughter, his only child, and she was his only living relative, his wife having died in childbirth. And her name was Pa Hementem, and she even surpassed her father and her uncle in the gifts of healing. Yea, her gifts were so great that the People of Ammon considered her a great treasure unto them.
- 4) But behold, to me she was as fair as the fairest gem, and I spent many days with my family just so that I might be in her company. And behold, even she did try to teach me somewhat in her art. But I am clumsy in the use of plants and other healing things and she failed miserably with me. But she did smile on my clumsiness and she was kind to me.
- 5) And my uncle Hementah said unto me:
- 6) Behold, Shi-Tugohah, do not take from me my only comfort. For I see that thou dost truly love her and would ask me how you might win her favor. Wherefore, if thou dost love me and also her, leave her to me for yet a while, for she is exceedingly dear to me and without her I would be alone.
- 7) Wherefore, I did steel myself in my desire to seek the hand of the fair Pa Hementem. And behold, this thing was hard for me, for I did love her. Wherefore, I did separate myself from my kin and I did travel over to the land Bountiful and take up Hagoth's work again.
- 8) But behold, I did hear from my people that Hementah and Cumeni, yea, and many of the covenant Lamanites did desire to depart out of the land and go up to the Land Northward to obtain a place of their own. And I discovered that Pa Hementem did desire to go with her father, but behold, the people of Ammon did restrain her and would not let her go. And this thing seemed a great outrage to me, to the extent that I was minded to go unto the People of Ammon and defend Pa Hementem even with my strength if need be.
- 9) In this did the wisdom of Hagoth prevent me from hurting myself, however. For, he had great need of a Commander to go with one of the ships that he was to send into the Land Northward. Wherefore, seeing my distress, he promised that he would inquire with his friend Shiblón the prophet at Zarahemlah on her behalf and I was satisfied. Whereupon, I did take up my journey with the ship and departed out of the Land Southward for a time.

Chapter Three

- 1) Now, we did take our journey into the sea that is on the west side of the land Bountiful and we did travel trying to keep the land ever in our sight. For, we did not wish to become lost upon the seas. And behold, this was always a concern to us, for, Hagoth, the son of Hagoth, had been lost in this way. Yea, he did strike out too far into the sea and did never return. Wherefore, we did strive to keep the land in sight. Nevertheless, because of the contrariness of the wind at times, even we were constrained to take our course further out to sea. But for the most part, we traveled with land in our sights.
- 2) And after several weeks, we did come to the place whereunto Hagoth intended that the people should land and begin their discovery of the land round about. And behold, we did disembark and begin to explore the country. And it was exceedingly dry and hot, and the land was barren and could not be settled. But as we made our way inland we came to a great expanse of water and when we first looked upon it we had great

hopes for it. For the people thought that they could use the water to irrigate the land and make it bloom and become fruitful.

- 3) But behold, the water was salty like unto the sea. And the tide did ebb and flow just as does the tide of the sea. Wherefore, I did send a young man to travel again along the shore of the water in a southward direction to discover the size of the water and whether we might make our way around it. And we did pitch tents and stay in this place for the space of many days.
- 4) And after many days the young man did return again and did inform us that the water did extend a long way into the south but did, at length, open out onto the sea. Wherefore, we did discern that when once we were constrained for the wind's sake to venture out into the sea away from the sight of land, we had missed the opening of this great bay. With this new information, we did strike our tents and we did return again to our ship. And we did travel again southward until we did find the mouth of the bay and we did enter into it and take again our journey northward.
- 5) But behold, having taken once again our journey northward within the bay, we did find that there was not often sufficient wind to drive our ship. And when there was wind, it more the often took us again in a southerly direction again.
- 6) Wherefore, we did disembark again, this time on the east side of the bay and we did explore the land round about the place where we did disembark. And behold, the land was exceedingly barren and there were few streams that did water the land. But we did nonetheless build shelters for ourselves and for our provisions, and we did make ourselves as settled as we could so that we might make a complete assessment of the land round about.
- 7) And once we had made a suitable settlement, and we felt satisfied that our provisions were assured and protected from the elements, we did form three companies of ten men. One company went into the wilderness in a northward direction, and one went into the wilderness in a southward direction. It was my intention to go with the third company into the wilderness toward the east and that a company stay and make an assessment of the fishery of the bay.
- 8) Wherefore, we did all begin our explorations of the land round about. And behold, I do not make an account of all the things that we did discover, but only that the land did continue exceedingly barren for several days. But after we did travel in an easterly direction we did find that the land did rise exceedingly and there were hills and valleys and that just a little inland from the bay, the land did begin to look very hospitable. And this did please those who were with me exceedingly, for they saw in the land round about a country which they could make their own and inhabit. And whereas, this was the purpose for which we had ventured into the land, they were exceedingly satisfied with all that we found in our exploration.
- 9) And when we had completed our survey of the land to the eastward of our settlement, we did return to hear of what the other companies had discovered. And behold, the company that I had sent to the southward returned with no good news at all. For they discovered that the entirety of the eastern shore of the bay was barren and uninhabitable, except in those very few places where a stream came down to the shore. But these places were very rare indeed.
- 10) And behold, the company that I had sent to the northward gave the same report. Yea, the eastern shore to the northward of our settlement was also barren and they did not come to the end of it before their provisions had run out and they were forced back for want of food and water.
- 11) Wherefore, both of these companies of men were exceedingly downtrodden because of the things they had discovered. But behold, their spirits were lightened when we informed them of our discoveries further inland and also the company that we had left behind found that the bay was exceedingly full of fish of all kinds. Most especially, they found that there were fish of great size in the waters and that the bay would support the people by providing food and oil in abundance.
- 12) Wherefore, we did decide that we should return once again to the land Bountiful to report our findings to Hagoth. And we did pack up our settlement, only leaving the shelters intact for other travelers and for later use, and we did take our voyage again southward.
- 13) And behold, when we had come again to the mouth of the bay, we were taken by a great wind and a tempest that suddenly came up against our vessel and we were driven far out to sea. And after many days the tempest did abate and we did make our way again back toward the land, but behold, we found that we

had been driven far to the north again. And our water and provisions being all gone or ruined in our running before the strong wind, we decided to put ourselves in to try to obtain more provisions from the land. And behold, we did find a small inlet where a stream did flow into the sea and we did steer into it. And there was a small village of people at this inlet and they were exceedingly joyful at our approach and many came out to us in the water in small boats.

- 14) And verily, we were as full of joy to see them as they were to see us. For they were Nephites and our own people. And behold, when we had put ashore, they told us of how they had gone to sea with Hagoth, even that same son of Hagoth who had been lost, and how they too had been taken by a great storm and had been thrown up upon the shores of an island. And there the survivors lived for some time until some of them built small boats and made to return again to the mainland. These few told us how they had nearly perished upon the open sea in small boats, but how they finally came to this small inlet and had built shelters for themselves, never thinking to see either their brethren the Nephites in Zarahemlah, nor those they had left behind them in the islands, again in their lives.
- 15) And behold, they told of how Hagoth determined to stay with his wife and people upon the island and hope for rescue from the Nephites. And if no rescue came, how he determined to make a home for them on the islands.
- 16) Now these, I suppose, none will ever see again. For, the islands are a far distance from the shores of our people and to venture out into the open seas is very perilous. And I do not suppose that there will be many who will blindly voyage out into the depths to attempt to find them. For, even their brethren despair of such a task, for they were tossed often by the sea, and broken upon by monstrous waves, and for many leagues they were forced to give way before the wind. In short, they had no bearings and no way of describing the course back to the islands. Wherefore, it became my bitter task to report to Hagoth when I had returned to him, that his son was safe and sound when last seen, but that he was forever lost to him.

Chapter Four

- 1) And when we had heard all the account of these men, we took counsel among ourselves what we should do. For, we had only a small vessel with only room for our men and provisions. Wherefore, we decided to return again to Hagoth and then send men and provisions to the relief of these who were stranded here in the Land Northward. And we labored to obtain water and others of our needs, and we made ready to depart, promising to send help from home.
- 2) And when we had loaded enough stores, and had gathered extra for the support of those men on shore, for they were still very weak and perishing, we took our journey once again toward the Land Southward and home. And we met with no new calamity this time and made good time until at last, we saw again the shore where we had first disembarked. Then, passing the mouth of the great bay, we remembered the settlement we had left there, but we renewed our voyage again without tarrying. Then at last, after a long journey, we once again made port in the land Bountiful and returned to report to Hagoth.
- 3) And Hagoth was at first filled with joy when I told him of his son, that he was alive and well when last he was seen. But when I unfolded the particulars of his plight, his countenance fell and he was sorrowful for his son.
- 4) Nevertheless, Hagoth knew that his son had journeyed into the sea in order to seek out new lands to make his inheritance. And howbeit he may have found just that – a place of his own, free of the wars and dissensions that he had known all of his life. Indeed, these were the thoughts that Hagoth related to me after that he had taken time to mourn for his loss. After all, I had not reported the death of his son, but that he had discovered a new land and that he had decided to stay and be a leader to his people. Yea, this had been his purpose. Wherefore, why should we not rejoice for Hagoth, the son of Hagoth?
- 5) Now, it was with this spirit that Hagoth decided to build a great ship and journey himself into the Land Northward, taking the course that we had followed, embarking, as we had, into the west sea. And he desired that I should go with him, and I must say this was the desire of my heart. For I saw much that troubled me in the lands of the Nephites and I feared for the future of the Nephites in the Land Southward.
- 6) But behold, he did first desire of me to go into the land of the Ammonites to bring to him Hementah and Cumeni and many of my kin, for they had he also desired to go with him and he had communicated his desire to them. And behold, they were also desirous to go with Hagoth into the Land Northward.

- 7) Wherefore, I did journey back to the land of the Ammonites. And behold, when I had arrived there, I discovered that during the two years of my absence, the people of Ammon had imprisoned Pa Hementem to prevent her from leaving with her kin. This thing filled me with anger and I was about to go up against the jailers of Pa Hementem to deliver her from bondage, but she bid me stay my wrath. For the people had entreated Shiblon to persuade her to stay and they awaited his answer.
- 8) And Shiblon did verily answer the people. But behold, his answer was not what they expected. Behold, he did straitly rebuke the people of Ammon for their folly, admonishing them to free Pa Hementem at once and beg her forgiveness. And behold, he did call her “prophetess” and called all the people to repentance.
- 9) Then were the people repentant indeed, for their Prophet had spoken. And he did also admonish them to beg her to teach all the women who had a desire to learn her art, and that rather than constrain her to stay with them, that they should strive to become many like unto her instead.
- 10) And behold, they did according as Shiblon commanded and Pa Hementem, being great in the Spirit of God, did rightly forgive them. But I must admit, perhaps even to my condemnation, that I did not forgive them for many years for the hurt that they had done to Pa Hementem.
- 11) But Pa Hementem is not hard like unto me, and she did forgive them, and during the time that Hagoth prepared to make his journey unto the Land Northward, Pa Hementem did dedicate herself to the teaching of the healing art to all the women the people sent to her, both of the people of Ammon and of the Nephites also. For she was revered as the greatest of the healers who had ever lived among the people and wroth they were to lose her knowledge. But behold, the prophet had spoken and they did obey his counsel.
- 12) And Hagoth spent one year preparing the ship and one year gathering the people and provisions that were to go up into it. And this was a long time indeed to be preparing. But behold, Hagoth had no more desire to remain in the Land Southward, but he intended to go into the Land Northward and never to return.

The First Book of Shi-Muel

While in his youth, Shi-Muel, who is Samuel the Lamanite, wrote prior to his mission to Zarahemlah the love story of his grandparents.

Chapter One

- 1) I am Shi-Muel, and behold, I am but a youth. Nevertheless, the Spirit of God has come upon me and I must write the things that the Lord doth reveal to me. I am the son of Corientah, who married Pa-Cumencah, the daughter of Shi-Tugohah and Pa-Hementem, who came into the Land Northward with Hagoth in the days of Shiblon the prophet of God. And behold, I am Nemenhah and a servant of God. Yea, my mother did dedicate me to the service of God and the same has been my occupation all the days of my life.
- 2) Behold, I begin my record while I am in my youth, for I know not into what land the Lord may drive me, only that it has been revealed unto me that He will send me into lands and people unknown to me. But behold, He has also revealed to me that He will send me unto my brethren in the land of Zarahemlah. Wherefore, I take this opportunity to write somewhat the things the Spirit does direct while I am yet safe and sound in my own country.
- 3) Now, it seems me fitting that I should write somewhat concerning my grandfather Shi-Tugohah and also my grandmother Pa-Hementem. For they were great in wisdom and in favor with the Lord, and not much is recorded concerning them. Wherefore, I will write a song unto them, that all of my people may remember them, and so that their story may come unto their descendents in latter times.
- 4) The daughter of Pa-Hementem was a righteous and bold woman, and it is meet that her story be included among the writings of the Nemenhah. Now, Hementah was one of the Lamanite healers who traveled with our father Hagoth from the Land Southward. He first fought against Moroni, that great captain, and his brother Cumenihah also, but when the armies of the Lamanites were defeated, and when Moroni took the covenant of those Lamanites who would swear never to take the sword again against the Nephites, these two were among the Covenanters.

- 5) These two brothers were healers and very accomplished were they in their art. Wherefore, when Moroni offered to covenant with the armies of the Lamanites, these and many others did gladly enter into the covenant with him. Now, among all those who did covenant with Moroni were the healers of the Lamanites who, as a whole body, were opposed to the shedding of blood. These did lay down their weapons of war and took their families and were joined with the people who were formerly known as the Anti-Nephi-Lehies, but who are now known as the Ammonites. Wherefore, these two brothers and their families were become not Lamanites but Ammonites. Nevertheless, all people of dark skin were called Lamanites in those days.
- 6) Hementah and Cumenihah, who was also called Cumeni, took their families and departed into the Land Northward with Hagoth and it was they who took of the entrails of the great fish and made food and medicine, and the people were saved. Howbeit, it was also they who discovered the plants in the land that were at once good for food and for medicine alike. They also kept not this knowledge to themselves, though it might have brought them much gain, but taught their science to all people liberally. Wherefore, our whole people are healers to this day because of the Twins. Wherefore they are listed among the heroes of the people and are much revered.
- 7) Now, Cumeni had many sons and daughters and they took their journey with him when he followed Hagoth into the Land Northward. But Hementah had but one child, a daughter, whom he called Pa-Hementem.
- 8) Pa-Hementem was a woman tall and most fair, above all the women of the Ammonites. Yea, many of the men of the Ammonites desired her to wife, but she chose none of them, desiring to serve her father only. Pa-Hementem was dedicated to the craft and profession of her father, inasmuch as she had sworn herself to the healing of the sick and to the comforting of the afflicted.
- 9) And there were many indeed, among the Ammonites who were in need of such assistance. For the wars had been severe and many of the Lamanites who covenanted with Moroni that they would never again take up the sword against the Nephites, and who had joined themselves with the Ammonites, had received many wounds and had suffered much privation. Wherefore, the healers were employed every day in their care and comfort.
- 10) Now, Pa-Hementem was the only issue of Hementah, who was noted with renown as one of the greatest of the healers. For he was both teacher and healer at once. She sat at her father's feet and listened as he taught the healers. She did also stand at his side when he attended to the sick. Wherefore, she did learn all the art of her father and was exceedingly accomplished even at a young age.
- 11) But this was not all. Pa-Hementem did also dedicate herself to the diligent study of the scriptures, insomuch that she was esteemed more learned than the learned and more wise than the wise. Wherefore, Pa-Hementem was a great help unto her father and, indeed, unto all of the Ammonites. Of all the people of the Ammonites, Pa Hementem became the most sought after for her knowledge and her wisdom. Yea, she was evenly pursued by all, insomuch that even the Prophet Shiblon did often consult with her, and he did teach her.
- 12) Now when Hementah decided to take his journey with Hagoth, a great stir rose up among the Ammonites. For Pa-Hementem was determined to follow him. And some there were who believed that Hementah had constrained (pressed) her, for she was a great help and a comfort to him. But she was so esteemed by the people that many thought to constrain (restrain) her against her will, because that she was so great a help and a comfort to her people also.
- 13) Wherefore, some of the people went unto Hementah and cried:
- 14) Let not Pa-Hementem abandon her people! For there are many needy and sick among us. Nay! Let not the Mother of the People leave her children and go into a strange land!
- 15) But Hementah knew the heart of his daughter and strove with them:
- 16) Are there not many healers among the Ammonites? Howbeit shall my daughter be esteemed above all the healers of this people? And is she not free to decide for herself whether to journey or to tarry?
- 17) But behold, they continued to contend with him, saying:

- 18) Nay, she is become too precious to us! Therefore, Hementah, command her to remain here in safety. For who would condone a mother who leaves her suckling babes? Nay, this must not be done. She must stay and comfort her people!
- 19) Now, Hementah loved his daughter, and desired that she should remain with him. But he also knew that she was a woman of strong will and character, and that no one could constrain her by word and will, but only by bonds could she be held against her will. Wherefore, he replied unto them:
- 20) I will speak to Pa-Hementem to see where her will lies.
- 21) But they were close to wrath with him:
- 22) Nay! We know her will. She will go off with you to journey into unknown parts, perhaps to suffer death at the hands of some unknown enemy, or to be devoured by wild beasts in a wild land. Command her, therefore. For we know that she is a strong willed and an adamant woman, but she is also well versed in the commandments of God. Howbeit, she knows that the Lord hath commanded that a child honor his father and his mother. Wherefore, if you but command her, she may be constrained by the commandment. Therefore, do this thing, Hementah, for the good of the people.
- 23) Therefore, Hementah went to Pa-Hementem and told her all that the people had said concerning her. And she considered all the words of the people. But behold, she was all the more convinced because of them to go into the Land Northward.
- 24) Now this displeased the people, that she should hear and consider their concerns and still be anxious to leave them. But they were satisfied that Hementah had made their appeal to her, and they left off calling upon him to constrain his daughter.
- 25) Yea, and some few were ashamed. For, in her response Pa-Hementem showed forth the unsoundness of their desires toward her, and they begged her forgiveness.
- 26) Yet, still others took some offense at her reaction, and they detained her until they could take their case before Shiblön the Prophet. And thus they did, saying:
- 27) Let not Pa-Hementem leave her people, for she is become as a mother and a prophetess unto us, and where shall there be found any like unto her? Wherefore, is it right that she should leave her children alone and succorless? Can you not prevail upon the great woman to stay and not be lost in the wilderness?
- 28) And Shiblön rebuked them and called them to repentance. For the Spirit came upon Shiblön and he was filled with a fury come from the Lord. Wherefore, he did straitly rebuke them, saying:
- 29) Of a truth, Pa-Hementem is the greatest woman in all of our land. Yea, she surpasses the wisdom of the wise. She does far surpass you! Do you suppose that she is some piece of property that you treat her thus? Nay, she is a free woman and is guided from on high. Can you think to call yourselves children and know so little the character of your own mother? Nay! Leave off persecuting the righteous!
- 30) Now, the people were exceedingly downcast at his words, and seeing that their earnestness was truly out of love for her, Shiblön counseled them:
- 31) Do not shame your love for Pa-Hementem in this way. Ought you not to honor her instead. The mothers of the Ammonites have always been most faithful. Was it not by and through their teachings that a race of men such as the Sons of Helaman was raised up to the salvation and good of all? Let Pa-Hementem inspire the Ammonites. Yea, let every mother, daughter, sister and wife of the Ammonites aspire to become like unto her.
- 32) It is good indeed to have one among us who is good, and kind, and wise, and learned, and strong willed in righteousness. Yea, who will not admit that the Ammonites have one great treasure and her name is Pa-Hementem! How great shall be your riches (blessings) and your joy should all the women of the Ammonites strive to become so good, so kind, so wise, so learned, and so adamant!
- 33) And the saying pleased the people and their eyes were opened, and they saw how foolish and how selfish they had been. For bondage shall always turn great good into ashes, and they saw that their love for Pa-Hementem had almost caused them to commit great sin.
- 34) Wherefore, Shiblön was pleased also, and smiled on them, and sent them home with an admonition to make peace with the great woman and her father. And they also determined to publish the admonition of Shiblön throughout all the lands of the Ammonites. And this they did to honor Pa-Hementem by

establishing an order of women dedicated to her teachings and her ideals. And they released Pa-Hementem.

Chapter Two

- 1) Hementah and his brother Cumeni were among the twelve Lamanites who took their families and went with Hagoth into the Land Northward. And with Hementah went his daughter, Pa-Hementem and they were one family, Toreth, his wife having died when Pa-Hementem was but a child.
- 2) With Cumeni, the twin brother of Hementah, went his wife Pa-Mohah and their sons and daughters. Together they numbered fourteen and they were one family.
- 3) Now, Cumeni, the son of Cumeni, was a man and was not numbered among the family of Cumenihah. He also went up with Hagoth and with him went his wife Tsi-Horem and sons and daughters, and they were one family.
- 4) Now, Hementah had a sister whose name was Tsi-Nitsunu, whose husband had also fought against the Nephites in the wars but who would not lay down the sword. Wherefore, he did perish in the wars against the Nephites. But, hearing of the covenant that Moroni offered to the Lamanites, she did take all of her family and followed her brother to the land of the Ammonites to enter into the covenant.
- 5) Now the son of Tsi-Nitsunu was Shi-Tugohah, a man of great stature and renown among the Lamanites. Yea, he did fight valiantly in the war against the Nephites because he believed Moroni and all Nephites to be thieves and usurpers, as he had been taught by his father. Wherefore, he was a man perilous in battle and his deeds were many.
- 6) Howbeit, when the Lamanites were being destroyed by the Nephites, and when Moroni called a cease to the work of death, this same Shi-Tugohah was in the fore and very close to where Moroni stood. Wherefore, he heard all the words of Moroni's entreaty and covenant, and was pierced to his heart with regret. For it seemed to him that he had been taught a lie all the days of his life.
- 7) Wherefore, as he cast his eyes round about him and beheld the carnage, he could no longer believe in the cause of the war, for the words of Moroni were just, and not the words of a thief. And when he saw that a great many of his kinsmen were about to lay down their arms and covenant with Moroni, he joined with those who quit the war. And when this great man did lay down the sword and covenant never to take it up again against the Nephites, a great many of the Lamanites did likewise.
- 8) This same Shi-Tugohah went up with Hagoth into the Land Northward.
- 9) Now, the names of the other eight Lamanites who took up their journey were Huhomah the smith, and Teacumhah the husbandman, and Shith the potter, and Gadiah the tanner, who later changed his name to Hem-Gadhi because of the Gadianthem, and Jacob, and Set, and Gimlah, who were herdsmen, and Tucemset. They all went up with their wives and families with Hagoth.
- 10) But Shi-Tugohah had not wife or family and some of the company questioned the wisdom of his setting out alone into the wilderness. Yet, he was a mighty man, a man not unaccustomed to hardship. And he was a leader of men, and one very close to Hagoth. Therefore, none begrudged him his place in the company. But some did question the wisdom of it.
- 11) And the number of the Lamanites who went up with Hagoth were sixty souls.
- 12) Now, the story of how Hagoth made his journey is written in another place and I shall not repeat it here. It sufficeth me to say that the art and knowledge of Hementah and Cumeni were taught to all the people insomuch that all the people became healers. For, so the Nemenhah continue into this present day.
- 13) And where the river Akish turned again northward, where the canyons end, the people of Hagoth built a settlement and established themselves in the land. Every family chose lands and built homes and they began to have commerce with the City of Hagoth at the mouth of the river, and through it, with all the Land Southward. And they did explore in the lands further northward and eastward and they did establish communications with others of the Nephites and Lamanites who had gone into the Land Northward, for many had left the land of their birth in the south and had established themselves in the Land Northward in many places.
- 14) Now, Shi-Tugohah, the nephew of Hementah, made his home in the lands as far northward as any of the people of Hagoth did establish themselves. Yea, afar to the north did he build a house, and he lived there a lone man. He, alone among the men and women of the Ammonites who had joined Hagoth to sojourn with

him, had no family with him. But he would often come down out of his solitude to visit with his kin among the settlements of the People of Hagoth.

- 15) And behold, it was upon one of his visits that the people had received news of certain discord which had arisen among the Nephites and the Lamanites of the Land of Zarahemlah. Yea, Hagoth had received word from the south and the news had disturbed the thoughts of all the people.
- 16) Now, Shi-Tugohah was a man alike to Hagoth in stature and in temper. He had been a leader of men, yea, even one of the greatest of the Lamanite captains in the wars against the Nephites. Wherefore, many asked his opinion about the news, and he did strait way answer them, saying:
- 17) There have been many wars upon this land since our forefathers made their flight from the Land of Jerusalem of old. Behold, I shall tell you somewhat about these wars and you may believe that what I tell you is true. Yea, listen to my counsel, for I know of war. Each of you have your profession. Some of you are husbandmen and others artificers. But I was not so. My craft was war. Wherefore, listen to me.
- 18) All such great wars as fill the remembrance of all our people began from just such little discord and dissensions as of which we now hear among our brethren in the Land Southward. Yea, as soon as they begin to prosper a little, men immediately become filled with pride. Yea, they become lifted up and they esteem themselves greater than their brethren because of their prosperity. Even until they begin to measure each other by their possessions and judge each other by their abundance.
- 19) But how shall they judge those who have not? Behold, if you have not what I have you cannot be as I am. And I esteem myself righteous, or at least I do not judge myself because of my riches. Therefore, if I, being righteous, have riches and you are poor, behold, it must needs be that you are wicked because of your poverty. Yea, if righteousness brings prosperity, and yet you remain in poverty, behold your poverty must needs be a sign and token of your secret acts of wickedness.
- 20) So do the proud begin to judge the poor. Yea, then does a man begin to say in his heart:
- 21) Behold, I shall stay my hand and, even though I have provender enough for three besides myself and mine, I shall not give of my surplus. For, howbeit the three may be poor because they are secretly wicked. Wherefore, they bring upon themselves their own suffering because of their wickedness. They are not like unto me and do not what I do, or behold, they would prosper like unto me.
- 22) But behold, they prosper not. Wherefore, if their curse be but a token of their secret deeds, then they are deserving of their suffering. And thus does a proud man judge his neighbor and justify himself. Then do the poor suffer under the heel of the rich until their suffering breaks the yoke. Of such are all wars made.
- 23) And the Prophetess, Pa-Hementem was pleased with these sayings and reasoned with him, saying:
- 24) Shi-Tugohah, we know that you are a great man of arms and of war, you know whereof you speak. Yet, I perceive that you are also a man of counsel and wisdom. Tell us then, what would you that we should do as a people to avoid such evil?
- 25) And he answered her, saying:
- 26) Great are the healers of the Ammonites and for every hurt the healers have a remedy. Yea, even for war and strife there is a remedy.
- 27) And Pa-Hementem answered him, saying:
- 28) Be now a healer unto us and teach us this remedy.
- 29) For the Prophetess perceived his thoughts and knew that he would teach a great thing to the people. Howbeit, if the people should listen to the words of this great man, they might be preserved from falling into the pride of the Nephites.
- 30) And again he answered, saying:
- 31) Remember you and think upon all the wars of the Nephites and the Lamanites. In each of them one can recall the names of those men who began them and of those men who ended them. Is this not so?
- 32) And all the people answered, Yea.
- 33) Can you recite to me the names of the women, yea, the mothers with children who started or ended those great conflicts?
- 34) And all the people answered, Nay.
- 35) And were the rulers elevated by the women, yea, by the mothers who were to provide their sons to be offered up unto their great conflicts?

- 36) And the people answered, Nay.
- 37) Then I say, when you elevate people to be judges and rulers over you, let them be elevated by the voice of the mothers, and they shall make rulers who shall not make war. For their counsels will ever be the preserving of the children and not the offering them up because of pride.
- 38) But Pa-Hementem answered him, saying:
- 39) Does a woman never become filled with pride then? Nay, Shi-Tugohah, for I have seen how women do adorn themselves in fine twined linen and costly things.
- 40) Then Shi-Tugohah also discerned her thoughts, how that she spoke thus to him only so that the people might think earnestly upon the matter with all seriousness, and he took courage.
- 41) Yea, you speak rightly, Pa-Hementem. But consider, a mighty man such as myself or Hagoth, might by his prowess in strength or in arms, win himself to the seat of the judge, by the esteem or the fear had by men of such feats. But if he had to win to the seat of power by the esteem of the mothers, he would have to establish to them that his policies would secure the safety of their little ones.
- 42) Behold, it is true that women may become puffed up in pride, but are not mothers with children, as a separate class, more generally concerned with the good of the children than are other classes? Or what mother, when asked to give up her young son to war, is not more inclined than any other women to ascertain that the cause of the war be a good cause?
- 43) Yea, I tell you, if you would avoid conflict as a whole people, choose you out to make you laws the wise and the charitable. But let them be chosen by the mothers. Let those who have the most to lose choose your rulers. This is the remedy. Then, if the people go down into corruption, it will be because the whole people have fallen even to the last of them, and not because one strong man has usurped the voice of the people.
- 44) And all the people were amazed at the man of war among them. For he did hear the voice of the Lord and teach peace to them. Yea, all went away very thoughtful after hearing the words of Shi-Tugohah, and many were amazed.
- 45) But Pa-Hementem published his words to all the people and condoned them. Wherefore, the people did believe in his words and did entreat the mothers to meet together on an appointed day to choose Councils to rule the people of Hagoth.
- 46) Now, on the appointed day, even Hagoth and Hementah, Cumenihah and Hagmeni, yea, and many other of the principle men, did stand before the mothers and did appeal to them to choose out those that would preserve the peace of the land. For they all believed in the words of Shi-Tugohah, and the Spirit witnessed to them that his words were true.
- 47) And the mothers did meet and chose out of the people of Hagoth the first of their Councils. And when the Council met for the first time, they chose Hagoth to preside. And behold, all the people were pleased with the choice and they all cried amen together.

Chapter Three

- 1) Then Pa-Hementem looked upon Shi-Tugohah with favor, and he, her. For Pa-Hementem saw in him a great leader, even one who could command men. And behold, they would do his commands! Yet, she also saw that he was wise in the workings of men. For he knew that, should the people of Hagoth establish themselves after the manner of the Nephites in the Land Southward, they would fall into a pit. Yea, for even as they debated these things, all the people knew that the robbers were becoming strong in all the land. Wherefore, the men who ruled and judged in the Land Southward, yea, and even in many places where the people had established themselves in the Land Northward, were easily made corrupt by the flattery of the robbers.
- 2) For this was the manner in which the robbers gained power in all the cities. They first flattered the lesser judges and then they bribed them. Then they enticed them with promises of elevation, substance and power. Thus, their judgment became corrupt. Wherefore, each man, seeing that he could not find justice before the judges, began to seek his own remedy, and thus ended speedily the rule of equity and law.
- 3) Then did the robbers gain greater control over the people. For they pointed out the failings of the system and the judges, even though they themselves were the cause of their failure, and excited the people to

rebellion and to the raising up of their excitors to the judgment seats. In this way, the robbers established themselves.

- 4) Wherefore, Pa-Hementem saw that a flaw existed in the system of judges by which the Nephites governed themselves, and that the people of Hagoth needed some modification of the system, else they would continue to do as the Nephites had done.
- 5) But Pa-Hementem knew that, although she was esteemed highly among the people, she was a woman among a race that had always been ruled by men. Notwithstanding that the people called her name holy and sought her counsel as a prophetess of God, nevertheless, in matters of government, the woman had no voice, and she grieved that the people of Hagoth might wax gross as the people of the Land Southward.
- 6) Now, when she saw that the great man, a warrior and a captain of hundreds, would also change the system, she rejoiced in her heart. For she believed Shi-Tugohah, that the mothers would not be as easily corruptible and that they would choose those less corruptible to judge in the Councils. And she rejoiced the further that all the people listened to the words of Shi-Tugohah and made modification of the system of governance. For, she believed that the change which he had proposed, and to which the people had consented, would some day save them from the threat of the robbers.
- 7) Yea, Pa-Hementem did look upon Shi-Tugohah with exceedingly great favor and Hementah her father, seeing this, rejoiced also in his heart. For he had despaired of his daughter ever finding a man who was her equal and with whom she might build a life.
- 8) Wherefore, Hementah the healer, spoke to Shi-Tugohah privily and beseeched him regarding his daughter, saying:
- 9) Do you not see that I have a daughter that is precious to me?
- 10) And Shi-Tugohah answered him:
- 11) Yea, Hementah, you will recall that I did look upon your daughter in earlier days with much favor, but you dissuaded me saying, she is dear to me.
- 12) Whereupon Hementah continued:
- 13) Yea, my daughter is a great comfort to me and to this whole people. Behold, have you not heard the people call her prophetess?
- 14) And Shi-Tugohah answered him carefully:
- 15) Yea, Hementah. Your daughter is the jewel of this people. Even I have spoken with her often and have heard her wisdom. In all things she is guided by the voice of God. Wherefore, her people do rejoice in her rightly, and cherish her. She is an ensample to all those among women whom the Lord does call to His service and to His priesthood.
- 16) And Hementah answered, saying:
- 17) You speak well the feelings of all the people, Shi-Tugohah. Verily, the people do greatly esteem my daughter. But she is steadfast in her desire for my comfort even over her own. Many have said, and almost I believe it, that the daughter of Hementah shall never wed and the race of Hementah will disappear from off the face of the earth.
- 18) Now, hearing these words, Shi-Tugohah was grieved and his countenance fell. But this thing pleased Hementah and he continued encouraged, saying:
- 19) Tell me not that you no longer esteem my daughter, Shi-Tugohah.
- 20) Then with downcast face, Shi-Tugohah praised Pa-Hementem to her father, saying:
- 21) Pa-Hementem is the Guide Star and governs all the constellations. I would that she would look upon me, but I know that she is as far from me as that Guide Star is from the ground upon which I stand.
- 22) Then Hementah said:
- 23) Nay, Shi-Tugohah, think not so basely of yourself. For, I am her father and know her thoughts. And have I not seen her find much favor in you of late? Yea, can one such as her not have heard the Spirit of God speaking though you? Can a prophetess not discern a prophet?
- 24) Then did Shi-Tugohah take great courage and entreated Pa-Hementem to be his wife, and she consented. Then was the wonder of all the people complete and then was their joy in them made full. For the race of Hementah and of Pa-Hementem would go on. And also, the strength of Shi-Tugohah would continue.

Then did all the people of Hagoth feel a premonition that they would all prosper exceedingly in the new land to which the Lord had led them, and they rejoiced.

Chapter Four

- 1) Behold, the people of Hagoth were united in all things, yea, even their purpose for traveling into the Land Northward they had in common. For they were led out of the Land Southward by the Spirit, having foreseen that great wickedness and strife would shortly befall the people there because of their pride.
- 2) Yea, and we see that their foreknowledge was true, for is it not written in another place how that the Nephites rejected the prophets and cast them out of their cities? And have we not also records of all the cities in the land that will be destroyed because of their wickedness when the Lord comes?
- 3) Wherefore, we know that the people of Hagoth were conscious of the coming calamity and for this cause they took their flight into the wilderness of the Land Northward. And when the Councils met, they did often concern themselves with much debate over the news they received from the Land Southward. And it often came to pass that they did call upon Hagoth and Hagmeni, Shi-Tugohah and Pa-Hementem, yea, and Hementah, Cumenihah, Seth, and many others of the wise, to instruct them. And the Councils acted not precipitously, but weighed matters out with great care.
- 4) And the Councils saw to it that the people continued in peace and in unity, not by compulsion, but by sound policy and true doctrine. And the people also governed themselves and needed no compulsion. And they continued to have all things in common, wherefore, there was never any needy among them and all prospered exceedingly.
- 5) Now, all you who receive these things, consider them in your hearts. Yea, weigh them in the balance. Is it better that a man be compelled by law to do that which is good, or is it better that he be left to act according to his own conscience? Behold, I say unto to you, It is better that he act according to the promptings of the Spirit. And if he do this, he shall have no need of compulsion.
- 6) For men are want to lay aside their own reason, and also the responsibility that belongs to them. But remember, men and women are given a thing not offered to the lesser kingdoms. Yea, we may choose our own path. But shall a man choose his path and not be held accountable for it? I say unto you, Nay! Take away this responsibility and the Spirit is grieved. Wherefore, it is good that you who receive these things, and think in your hearts – We will make Councils by which we will govern the people – yea, it is good that you should consider the words of those who acted thus before you and did so in wisdom.
- 7) And shall a man render to another the responsibility he alone carries for his choices? Nay! I say unto you again, Take away this burden and the Spirit is grieved. And I ask you, of what worth, or of what value is it to meet in councils and to make laws, if in so doing you grieve the Spirit? Can your councils prosper? Behold, I declare this thing unto you, nay!
- 8) Behold, it is the inclination of man to seek his own good and, if needs be, to compel others to it. Without the guidance of the Spirit, the strong shall always compel the weak to their own wills. It is only the Spirit of God that strives with men to change their nature and become godly. Remove the guidance of the Spirit from the wisdom of men and you shall have burned the meal into ash and no goodness shall be found in it.
- 9) This is the great counsel of Shi-Tugohah and of Pa-Hementem. Seek you out of all the people those who are wise and gentle and kind. If this be their natural inclination, how much greater in these virtues shall they wax when they must seek the Spirit of God in all their doings? They shall be expanded in wisdom, knowledge, understanding, discernment, and justice. Thus shall rulers become the servants of the ruled and the people shall be governed without compulsion.
- 10) For God compels no one, but saves all the works of His hands. Amen.

Chapter Five

- 1) And the Councils saw to it that the people continued in peace and in unity, not by compulsion, but by sound policy and true doctrine. And the people also governed themselves and needed no compulsion. And they continued to have all things in common. Wherefore, there was never any needy among them and all prospered exceedingly.
- 2) And behold, the People of Hagoth grew in numbers exceedingly. For, their success was not unknown among certain peoples in the Land Southward, and many people poured into their cities from time to time.

- 3) And some of them were Nephites, and some Lamanites. Yea, some were Ammonites, and still others were those who had been driven out of other new cities that had been established in the other parts of the Land Northward. For the robbers of Gadianton, who were known in the Land Northward as the Gadiantonhem, were strong and numerous in many places.
- 4) Wherefore, in order that no contention of race or birth should arise among them, the People of Hagoth entreated the Councils to decide upon a common name for the People and for the lands they did occupy and possess.
- 5) And the Councils considered the matter for the space of many months and decided that they should not adopt the name of any person but that the “People Of Truth” would be the name whereby they would be known, which in the language spoken by the people, was Ne-men-hah. And they called their country, “the Lands of Nemenhah” thereafter.
- 6) And behold, the people were pleased and did uphold the decision of the Councils, and they began to call themselves Nemenhah from that day.
- 7) So continues the custom today among the people. Wherefore, in many places and among many peoples, the name whereby they are called in their own tongue is “The People,” or “The True People.” And behold, this has become a tradition among many peoples in the Land Northward.

Chapter Six

- 1) Now, it came to pass that Pa-Hementem and Hementah taught their craft to Shi-Tugohah and he became great in the art of healing. Yea, and he also was endowed of God with the gift of healing, insofar that many upon whom he laid his hands were healed. Wherefore, they traveled together and healed the people.
- 2) Yea, and they did also travel to other cities in the Land Northward with which the Nemenhah did do commerce, and they, because of their much travel, did learn the lay of all the land.
- 3) And it happened that, as they had taken their journey to visit a city many days’ travel to the east of the lands of the Nemenhah, they heard rumor of a settlement far to the north and departed from their chosen path and went to seek out the settlement.
- 4) And this thing is curious, for they know little of the people there, whether they were righteous or wicked. Howbeit, they might have fallen into the hands of the Gadiantonhem! Nevertheless, they being prompted by the Spirit, traveled far into the north to seek out the city of which they had heard but a rumor.
- 5) Now, as they went their way, they found that the land opened up into a vast plain as far as the eye could see, even a sea of grain as it were. And upon this plain roamed a kind of large cattle which they had seen but few of in the lands of the Nemenhah. But upon the plains, these cattle were numerous beyond counting. Yea, behold! To look upon the herds was to witness a thing unknown among the people. For, so numerous were the cattle that one was reminded only of a great ocean of black which roamed to and fro upon the plain.
- 6) Wherefore, Hementah called the name of the cattle “Ougou,” because it reminded him of the depths of the great water. And so they have been called by the people to this day. For in places, to look upon the herds of the cattle was as if to look upon the sea and the sound of their hooves was as the waves of the sea breaking upon the shore.
- 7) Now, from the plains they did make their way far into the north of the country, and as they did so, behold, they found many small settlements of people who lived in tabernacles made entirely of the hides of these great cattle. And the people were kind and generous to them, and welcomed them. For, they were all thirsty for news out of the lands to the southward. And Hementah did expound to them all that did transpire in the lands of the Nemenhah.
- 8) And behold, wherever they did tarry with the people they found upon the plains, they always heard of the principle city of the plains and of a king who lived in that city. Now this king, the people said, was not born a king but was elevated by the voice of the people. And behold, he was said to rule his people not by commands, but by example. Yea, the people extolled him as a teacher and priest and they spake much of the miracles he wrought. Wherefore, the people esteemed themselves blessed to have such a one to guide and to govern them.
- 9) Yea, all the people throughout that vast land did praise him. Wherefore, Hementah was very desirous to go up unto this king and converse with him. Therefore, he did take Pa-Hementem and Shi-Tugohah and,

- having obtained certain guides from among the people, they did quit their meandering journey and did endeavor to arrive at the principle city by a quick and straight route.
- 10) Now, this city was called by the people “Corian-co-hah,” after the manner of the Lamanites, and it was far into the north. And it was this place, that with the help of the guides they had obtained from the people of the plains, that the three travelers sought quickly to find.
 - 11) For the name was not unknown to them. Yea, it was the name of the brother of Shiblón, who had made his journey precipitously into the Land Northward and had never been heard from again. Wherefore, they were exceedingly anxious to know of the city and of its inhabitants.
 - 12) And when they had traveled for the space of many days, even weeks, they came to a great lake. Yea, the lake was great, even unto an ocean, and they could not see to the other side of it. Notwithstanding, the waters were pure to drink and not salty. Upon the lake they did take their journey in boats like unto those built by Hagoth, except that they were rather smaller in size. Yea, two men could carry one of these boats upon their shoulders, yet they were tight and could be managed with exceedingly ease. Even upon this lake they did travel for the space of many days.
 - 13) And after traveling in this manner for some time, they came to the side of the lake that gave unto the north and they did carry the boats upon their shoulders and provisions upon their backs. And they did travel for a time on dry land. And when they came again to lakes or rivers, they set themselves upon the waters to travel. Wherefore, they did travel most upon the waters and did progress in their journey exceedingly because of the rapidity of their movement upon the waters.
 - 14) At length, and after many days travel, they were obliged once again to travel upon the land for a space of time and they did come unto another great body of water. So great was it that again, they could not see the other side thereof. But behold, the water of this great water was salty like unto the sea and they believed that they had come unto a great ocean of which they never knew and they were amazed.
 - 15) Now, this country was one of many rivers, streams, and lakes, and much of it was covered with dense forest. And the travelers were amazed that the land could be so different and so varied from that in which they had first heard rumor of the great king who ruled all the villages and settlements even far away upon the plains. For, they had traveled a far distance and it seemed to them that they were now in a different country entirely. Nevertheless, their guides assured them that this same land was where the principle city of which they had heard was to be found.
 - 16) But when they looked upon the great sea, and their countenances were filled with amazement, their guides looked on them and said unto them:
 - 17) This is a protected place where the great waters enter in but the storms do not. Marvel not, for it is but a bay in the great ocean. Upon the shore on the east side of the bay lays the city which you seek.
 - 18) Wherefore, they went into the city and presented themselves before the King of the land, and he was, indeed, that same Coriantón, who was the brother of Shiblón who was prophet in Zarahemlah. And when Hementah had made an obeisance unto this king, bowing down unto him, Coriantón went to him and, taking him by the hand, raised him up and said unto him:
 - 19) Nay, bow not unto me, Hementah, for are we not brothers? Bow not to me, nay, nor unto any man, but only unto God, make your obeisance. Judge no man either greater or lesser than yourself and seek not their esteem either. For such pride in the hearts of men does most often bring about their downfall. Esteem, therefore, only the love of God and seek his regard above all men.
 - 20) And Hementah said unto him:
 - 21) Nay, it is fitting that we, coming into your country, should render service unto its sovereign. For so, sir, by the esteem of your subjects and their discourse of you, must lead us to understand you to be, and we do it but to honor you and your station.
 - 22) But Coriantón was displeased with this saying and again entreated them not to bow down unto him, saying:
 - 23) Consider the wars between the Nephites and the Lamanites. Are they not caused by puffed-up pride? I am a Nephite. And yet, my eyes do see things clearly. Is it not true that the Nephites do become puffed up and gross with pride? Yea, you must admit that it is so.

- 24) And when they raise themselves up above their fellows, either because of their superior righteousness, or so they suppose, or because of riches, is this not the cause of much misery and sorrow among those of the neighbors whom they esteem beneath them? And is this not the cause of much contention and strife, even unto the persecuting of the poor and the shedding of blood?
- 25) Nay, Hementah, you may bow, and incline, and curtsy, as your custom dictates, but I exhort you – do not create by such traditions standards which your descendants might make into the cause of divisions or castes.
- 26) Then Hementah understood the wisdom of Corianton. And Corianton, seeing his willingness to hear him, began to expound upon his meaning, saying:
- 27) When I was a younger man, my father, Alma, sent me unto our brethren the Lamanites to preach the word of God unto them. Now, the mission was exceedingly hard and my brothers and I suffered privation, beatings; we were impoverished and starved. In short, for one young as I was, the mission became very hard. Nevertheless, we remained steadfast in our desire that the Lamanites receive that light which cometh from a knowledge of God and of His Christ. Wherefore, we were diligent and faithful.
- 28) Now, there was a woman whose name was Isabel, and in her company we were always made welcome and she opened her home to us. She had been an harlot but she repented. Nevertheless, her reputation was always esteemed the same after she received the gospel as before, and she was despised by the Nephites. Because she had received the word of God, she was despised by her brethren the Lamanites, and because she had been an harlot, she was despised by the Nephites. Wherefore, her situation became pitiful indeed. Nevertheless, she always opened her door to us and whatsoever she had in the house, she did always offer to us for our comfort.
- 29) Now, because of her pitiful state, I did visit her often and did comfort her. But behold, many seeing this did spread abroad the rumor that I did consort with an harlot while presuming to be upon the Lord's errand, and even my own family did condemn me for it for a time. Yea, so sharp were the tongues and so prolific the rumors against me that I was constrained to leave my mission in order that I might find safety for her and peace for myself. For, I had grown to love Isabel and desired not to see her sufferings.
- 30) Now, this thing greatly displeased my father and I did receive great chastisement from him. Nevertheless, I must believe that he did not wholly believe the murmurings of the people, for the gifts of discernment were strong in him. Nevertheless, once I had made arrangements for the care of the lady, he did command me straitly to take up and finish my mission to the Lamanites. And behold, I did as my father commanded, and great has been my joy because of it.
- 31) But Isabel suffered greatly, for the Nephites into whose care I placed her, esteemed her to be an harlot still, even though she had abandoned her sin and come unto Christ. Yea, they cast her out of the Churches and she was restrained from worshipping and isolated from all fellowship with them. Even they did refrain from any concourse with her and her state became exceedingly very miserable.
- 32) Now, she was a weaver of baskets and her work was exceedingly fine, above all the artisans of the Nephites. But they would not buy her work because she was judged by them beneath their feet and unworthy of their association. And she became poor and wanted much, and had it not been for the little provision that I had made for her, she surely would have perished because of her great want.
- 33) Behold, when I did finally return from my mission unto the Lamanites, behold, I found her homeless, friendless, and hungry. Then was I ashamed that I had spent overmuch time crying repentance unto the Lamanites, for barely had I seen anything the like among them as I had seen of this poor woman and her suffering at the hands of the Nephites.
- 34) Wherefore, I did take up this poor woman unto mine own bosom and I beseeched her that she become my wife, and we departed out of the Land Southward forever.
- 35) Now behold, Hementah was touched by the story and knew that it was true. For, who among the people of the Land Southward had not heard of how the son of Alma, he who ought to have followed his brother as prophet, took the harlot Isabel into the Land Northward and was never heard of again? And also, who had not heard of how the Prophet Alma, having heard how his harsh words of judgment had driven his son into the wilderness, did believe that he had sent his own son to his death? And believing this did he, of

himself, give up his place as the prophet of God and walk into the wilderness never to be seen or heard again?

36) And Corianton continued his discourse, saying:

37) Behold how pride and the puffed-up heart did rob the Nephites of the pleasure of God. For is not the repentant made pure? Yea, though your sins be scarlet, they shall be white as snow. Wherefore, is not the harlot become as the virtuous daughter of Israel because of righteousness?

38) But the Nephites elevated themselves above all else and they were waxed bold in their pride. Howbeit, the blessings and happiness and joy that should have been theirs in the fellowship of a sinner saved, was lost to them.

39) Wherefore, I would exhort you, Hementah, set not yourself above anyone. And esteem me not higher than yourself. For, of such comes the fall of many houses, even of priests and prophets. Yea, even of kings.

40) And when Hementah heard these things, he understood the more and wondered at the great wisdom of Corianton. For, he knew of Corianton from the people of Ammon and the rumor was still had among them of the defection of the son of Alma from among the people because of the harlot Isabel. And his heart was sorrowful because of it. For behold, a generation believed the rumor. And he kept all these sayings in his heart and remembered them in later years.

Chapter Seven

1) Now, when Corianton had finished teaching the three travelers, he called to one of his servants to bring Isabel to him that he might introduce his wife to the visitors. And this was done, and behold, Isabel came into the chamber and did embrace the travelers.

2) Then Corianton and Isabel took Hementah, Pa-Hementem and Shi-Tugohah and showed unto them their city. And behold, it was a beautiful city, and the houses and the synagogue were constructed all of wood, of cloth, and of cement. Now, notwithstanding the coldness of the climate which was exceedingly cold during the winter, the homes were not cold. For Corianton had taught his people to first construct the framework of their homes of wood timbers. And then the walls were fashioned of thick cloth which was made of the bark of a certain tree, and this formed the inner walls. And upon these walls of cloth, cement was laid in layers until the exterior walls were as thick as a man's hand with the fingers outstretched. Now, because of this curious workmanship, the homes and other buildings were warm in the winter and cool in the summer. This was the manner of workmanship of the people of Corianton, and Shi-Tugohah learned it of Corianton and kept in his heart to use later when he returned to his own people.

3) And when the Sabbath came, they went with Corianton and his family up to the synagogue to worship. And behold, the people did all take each other by the right hand at their first meeting and they did embrace each other often. And they did offer up their hearts unto the Lord with much singing and prayer.

4) And behold, the people did live by the Spirit and the priests did exhort them to look forward steadfastly to the coming of the Savior. And again, they did pray much and sing much, and they did prophesy much. Yea, there was much prophecy spoken, even from the youngest to the oldest, both men and women, hale and halt, and all did rejoice exceedingly.

5) Then, when they had returned to the home of Corianton, Isabel began to make preparations for a special worship. She gave unto Hementah, Pa-Hementem, and Shi-Tugohah long robes of soft cloth which were of curious and fine workmanship. And she gave them draughts of bitters to drink. And when they had done this, she led them into a garden near the home where Corianton had built a great fire. And beside the fire was a small tabernacle made of branches and covered all about with the same cloth with which the people constructed their homes and other buildings, except that no mud was laid upon it.

6) And Hementah recognized that this was the small tabernacle of the Ammonites which they used for purification. For behold, the people of Ammon desired much to become like unto the Savior. And they knew that He would make an Atonement for all people. Behold, they believed that all people would become one people, yea, those who walk on legs and speak, as also they who walk on legs but speak not. Yea, even the four legged and the feathered two leggeds, and the fish and the creeping things. Even the plants and the trees, and the rocks of the earth, yea, and in fine, all things that are and ever were created.

7) Yea, the people of Ammon desired to emulate the Savior in all things and, when the prophets taught them of the tabernacle that Moses built in the wilderness, they did inquire of the Lord and the Spirit did answer

them and gave unto them the manner in which they might more completely purify themselves before the Lord.

- 8) And behold, they went down together into the small tabernacle and Corianton brought in stones which had been heated in the fire until they were all exceedingly hot. And they did all suffer the heat together with rejoicing and sacred song, and with much thanksgiving, and prayer, even until they did sweat from every pore. Now, when they had sweated exceedingly, and rejoiced with prophesying and prayer, they did all come up out of the tabernacle together. And their hearts were not heavy for the suffering they had each sustained, but they did rejoice the more and embraced each other. For, they were filled with the Holy Ghost.
- 9) And in this manner did the three sojourners learn the manner of worship used by the people of Corianton and it did not displease them, for the Lord had shown it to the people through His spirit. Yea, and it was like unto the worship of the Nemenhah. For, they had also among them the purification of the Ammonites and it did please the Lord to instruct them also in its use. Wherefore, the sojourners were pleased in the things that Corianton showed unto them, and remembered them, and they wrote them.

Chapter Eight

- 1) Now, it was during this time that Pa-Hementem conceived and was with child. Wherefore, they determined that they would remain with Corianton until the child should be born and grow a little.
- 2) For, the journey back to the Nemenhah was long, and they feared that, lest the mother and child recover and gain their strength, some mischief might come of it if they took their journey to return too soon after that Pa-Hementem was delivered. Wherefore, they did remain with Corianton and Isabel for the space of three years.
- 3) And during the time they remained in the city of Corianton, Shi-Tugohah became exceedingly skilled in the manner of building employed by the people of Corianton and also he did learn to fashion the cloth used in the building of their homes and buildings. And Pa-Hementem taught the art of the healer to many in the house of Corianton and in the city.
- 4) Hementah did study the writing of the people and did teach unto them the history of Hagoth and of the Nemenhah. Yea, and thus did they spend their time, and happy and prosperous were all their days while in the city of Corianton.
- 5) And Pa-Hementem brought forth a daughter and called her name Pa-Cumencah. This same Pa-Cumencah was my mother. And when the mother and child were sufficiently strong, they gathered a delegation of the people of Corianton and they took once again their journey toward home. And so large was the delegation, and so numerous the wagons, that they appeared as a small army upon the ground. Yea, for Corianton desired to end his exile and that of his people, and to come once again into contact with other peoples. Wherefore, he sent many emissaries and much trade with them.
- 6) Now, this caused no small stir among the Nemenhah when they arrived again into the part of the country wherein they had built their settlements. For, they appeared as an army and some fear went up among the Nemenhah.
- 7) But behold, Shi-Tugohah, seeing that the Nemenhah did come out to meet them, discerned their fear, and he caused that his own standard be lifted up. Now, when the Nemenhah saw the device of Shi-Tugohah flying before the host, they were filled with joy. And behold, the rumor of it raced from house to house, and all the people came out to greet the returning sojourners. And their joy at the return of their beloved ones was so great that they came out singing and with much sounding of trumps and beating of drums.
- 8) And they met them on the plain on the east of the principle settlement of the Nemenhah and behold, all the people were present. Wherefore, the travelers were also filled with joy at the sight, and the people of Corianton who were with them marveled at the sight.
- 9) And behold, this is the history of the union of the Nemenhah and the people of Corianton. For, when, after a season of trade and commerce, Corianton caused that his people be joined with the Nemenhah and they all became one people and one nation. And this nation began to grow exceedingly quickly and settlements and villages began to spread out across the plains between the principle settlement of the Nemenhah and the principle city of Corianton.

The Second Book of Shi-Muel

Shi-Muel or Samuel the Lamanite wrote about his return to the Land Northward from his mission to Zarahemlah and about his reception in Mentinah. He returned to the city of Corianton and was called to fill the seat of his father as High Priest. He wrote about the visit of the risen Christ to the Nemenhah of Corianton. He sang the tragic song of Corinton and Isabel. He wrote his final farewell and prophecy to his descendants.

Chapter One

- 1) Behold, I am Shi-Muel, whom the Nephites call Samuel the Lamanite, and I have written somewhat about some of my people. For, I would not that my descendents forget the history of their fathers, and I would assure the memory of these happenings.
- 2) And I did write concerning my grandparents when I was but a youth. For it seemed to me that not much was remembered about Shi-Tugohah and Pa-Hementem. And I desired that some record be contained of them in the histories that my own posterity might some day read. Wherefore, the first of my writings I did record many years ago.
- 3) Now behold, I do continue to make my record. But now I am old and, whereas my first record I did write with the spirit of youth and having all my life ahead of me, this record I do make when I am old and coming to the end of my life. Yea, my first record I did dedicate to some of the works of my forefathers, that my children might remember them more as I did. This work I write so that my descendents might have record of my doings. For, I shall soon go the way of all the earth.
- 4) Now, Alma who was the prophet of God in Zarahemlah took Zoreth, of the House of Mosiah, to wife, and they bore sons and daughters. And Corianton was the son of Alma and Zoreth, and he took to wife Isabel who was said by all to be an harlot. But behold, she repented and was made holy by her faith in the living God. And Corianton and Isabel bore but one son and one daughter. And they called their son Alma, and their daughter they called Pa-Samentem. And this Alma took Pa-Cumencah, the daughter of Shi-Tugohah and Pa-Hementem, of whom I have written, to wife and they had one son and one daughter. And I am the son of that Alma and that Pa-Cumencah.
- 5) Wherefore, I do claim the lineage of my fathers, even of Nephi and Lehi of old, and also of Mulek and of Levi. And it was this same lineage whereby my forefathers of old were called to be priests and prophets unto the people. Therefore, when my God does command me to speak, I do open my mouth. And behold, when my God does command me to write, I do take up my stylus and I do write the things He commands me. And I make no excuse for the things that I write unto the generations of my own posterity, unto whom I know this record will come.
- 6) Now behold, I will write somewhat about my own work and the small work with which the Lord did see fit to burden me during the days of my life.
- 7) Behold, while I was laboring in the Way, the Lord did call out to me and did take me by the hand. And He did command me in a vision and a revelation to go down even unto the Land Southward and to testify against the Nephites, more principally against the inhabitants of the city of Zarahemlah. And behold, I did not refuse my God, but I did take my journey into the Land Southward to do as He commanded me.
- 8) And I am a Lamanite in appearance. For my mother descended from those Lamanites who covenanted with Moroni never to take up the sword again against the Nephites. And they became numbered among the Anti-Nephi-Lehies, who are now called the Ammonites. And my father is the son of Isabel who listened to the voice of the Savior when Alma the Prophet did send his sons unto the Lamanites to preach the gospel of peace unto them.
- 9) Wherefore, my skin is dark, as is my hair. And behold, I do appear in all ways as the Lamanites do appear, except in that my eyes are gray instead of brown. And when I went unto the people of Zarahemlah, I was young and of goodly stature. Wherefore, the people hardly listened to my words because I was not aged and because I was a Lamanite.
- 10) But, notwithstanding these difficulties, I did go down to the Land Southward as the Lord did command me and I did preach and prophesy against them even according to His word to me upon the Way. And the words of my prophesying are had in another book and in another place.

- 11) It is enough for me to say that, when I had completed the work which the Lord had commanded me to do in Zarahemlah, I did speedily return unto my own country and my own people. For, the Lord had also shown me in a dream what would befall the people of Zarahemlah should they reject my words. And behold, except for a very few who were righteously awaiting the coming of the Lord, the people did reject my words, and they did become gross in their iniquity.
- 12) And behold, when I had again returned into the Land Northward, I did stop for a time in the city of Mentinah and I did preach all that the Lord had shown me to the people there, my brethren. And behold, the Nemenhah believed my words and they did exercise much faith in God. And they did rejoice in the knowledge of the signs that would betoken His birth into the world.
- 13) But I would have you know how beautiful it is to speak the words which the Lord has given unto they who believe in Him, and who wait upon Him. And how precious does the word become, and how it expands in the heart when taught to His little ones.
- 14) And the Nemenhah did cause that I should sit in the temple and teach the children all the things the Lord had spoken unto me. And they did sit at my feet and loved to hear the promises of the coming of the Christ.
- 15) How different were my days in Mentinah from my sojourn in Zarahemlah. For in the Land Southward the people were puffed up with pride and they sought not the Christ nor did they await the day of His coming. And my words did stir them up to violence, and they did seek to take away my life.
- 16) But behold, in Mentinah the people did rejoice to hear of the coming of their Savior. Yea, instead of arrows and swords, my words were met with songs of joy and thanksgiving. And thus we see the difference between the Nemenhah and the people of Zarahemlah.
- 17) How the words of peace do elevate a people! But when the people are puffed in their pride, they cannot hear the words nor feel the peace of the gospel. I would that all my posterity know of the pride of the Nephites and how that pride led to their destruction. For, Zarahemlah was destroyed! But Mentinah was elevated.
- 18) Wherefore, all my descendents, read the history of your own relations and learn from them. Let not your hearts become puffed up. Be not filled with pride. Judge not in the manner of the Nephites, but let your judgment be guided by the Holy Ghost. For, they had much revelation and surely the Lord did teach them through His servants the prophets. But they would not listen, nor would they be instructed.
- 19) And when a young man, and a Lamanite, came to them with words of peace and of warning, the Nephites sought his life. But behold, the Nemenhah upheld him. They, who were puffed up in the pride of their hearts, and whose hearts were set upon the things of the world, shot darts and arrows at me when I stood upon the wall of the city. But they whose hearts were set upon pleasing God and His Christ, did sit with me in the temple. Be you like unto the Nemenhah. For if you become as the Nephites, your fate shall also be as theirs. You cannot please the world and also please God. You cannot think to heap up to yourselves the treasures of the world, for God cannot be bought with money.
- 20) The Nephites cast stones at me and sought to destroy the work of God. But, I ask you, did their efforts prevent the birth of the Christ? Did their gold and their silver buy them one more day? I say unto you, It did not buy them anything. Wherefore, you who read this book, ponder these things in your hearts. For if you live your life measuring time by the heaping up of your gold and your silver, you shall not buy one day more than the Nephites did with all their riches.

Chapter Two

- 1) Now, after I had spent a season with the Nemenhah in Mentinah, and the time of cold having passed, I did return once again to my own country. Yea, I did travel across the plains and into the North Country. And I did come once again to the forests and the streams and lakes where I spent the years of my childhood. Yea, I did return again to the city of Corianton.
- 2) And when I returned, as my father Alma did greet me, he did fall upon my neck and we wept together. For he did not ever think to see me again. And indeed, I did not ever think to see him. But, while passing the gates of the city, the heralds, discovering my name, began to advertise throughout the city that I had returned unto my own land and my own people, and my father did hear their cry and came running to meet me. And he did cry out my name and did immediately fall upon me and embraced me.

- 3) And great was my joy at being received thus by all the people and more principally by my father. For great is the love that I feel for him and for all of my family.
- 4) But the news that he gave me was not all good. For he told me of how my mother and sister had gone to visit the people of Mentinah and how on the journey toward that city, they came upon an immense herd of cattle. And the cattle did begin to run before them and turned into them and they were killed.
- 5) Now was my joy turned to sorrow, for I loved my mother and sister. And behold, they were of themselves great healers and teachers, and the people did also greatly mourn the loss of such elect ladies from among them. But I especially did suffer from their loss, for though I had returned unto my own people and unto my own city, yet did I feel alone because of the loss of my family.
- 6) Yea, how low were my spirits in the days that followed. For, although the people did celebrate my return and many of my people did come to visit me to counsel with me, yet did I feel downcast because of my loneliness and because of my yearning for my mother and sister. Even did I consider doing as Alma had done when he discovered that his judgment of Corianton and Isabel was based not upon the Spirit but upon the rumors of men. Yea, I did consider taking myself off into the wilderness and ending my life there even as he did when Corianton and Isabel did abandon the Nephites and disappeared into the Land Northward never to return.
- 7) For, Alma believed that he had sent them into the wilderness to their deaths and the knowledge that he had misjudged them did break his heart. Even so did I feel that my heart would break.
- 8) But behold, the Lord would not that I should waste away in despair. Nay, He did lift up my head and lighten my heart. For He did speak to me upon the Way and I did see all that would befall my people. Then did I take courage, for, I knew that He would come to visit His people and I desired to be with them when He did.

Chapter Three

- 1) And it came to pass that my father was the High Priest of the People of Corianton. Now, the people whom Corianton discovered in the wilderness were not united in any way, and they did often go up to battle against their neighbors. But Corianton taught them to be unified and to love one another. And they became a great people, a people who loved peace. And behold, they did make him to be a king unto them.
- 2) But when the people of Corianton joined with the Nemenhah, and became Nemenhah, they no longer raised up kings unto themselves, but adopted the ways and customs of the Nemenhah. And from that day, Corianton became the High Priest of the Nemenhah of Corianton, and so also his children after him. Wherefore, my father, Alma, the son of Corianton, had the people also chosen to be High priest unto them.
- 3) Now, at the time in which I had returned unto my own people, my father had grown old and he was exceedingly frail of body. Wherefore, he did ask the people to seek the guidance of the Spirit in the choosing of one to sit in the seat of the High Priest in his stead. For he was tired and knew that he would soon go the way of the world. Wherefore, he asked the Council of Corianton to meet and to choose a new High Priest for the city.
- 4) But behold, they forestalled him. For, the Spirit constrained them to patience. Wherefore, they told my father that the Spirit would have none as High Priest but him. And this thing did displease my father, for it was hard for him to believe that the Council could be so deaf to the Spirit. For he believed that the Council, if they had ears to hear, would hear exactly as he did. Now, in this his judgment was flawed.
- 5) And is it not often so? Do we all not believe that because we see a thing that every other person who looks upon it shall perceive the same thing? But behold, it is not so. For each person sees from their own place and we must be careful not to allow our own vision to dictate the sight of another. Let each stand in his lot and endure the gifts he shall have received from the Spirit. And let not one man judge another in matters of perception. For, we have not all things before us. Nay, we see not the end from the beginning. Wherefore, how may we judge?
- 6) But behold, my father did judge. For, had the Spirit not told him that his time had come? And if the Spirit spoke thus to him, then why not to the Council? And he continued to press the Council for someone to replace him. For, he knew not that I would return. And indeed, he feared to hope that I would ever be seen again in my own city.

- 7) But behold, when I had returned and the noise of my return had died down somewhat, the council announced that they had once again imposed upon the Spirit to ascertain who might be called upon to fill the seat of High Priest. And behold, they did choose me to fill that seat.
- 8) Now was my father's joy returned to him. For, he knew that the Lord is with me and that the Council could still feel the guidance of the Spirit. And this did fill my father with great joy. For he did often wonder if the people would continue to follow the way of peace. And in this decision the people did demonstrate that the Spirit did still strive with them.
- 9) But my father did also learn a great thing in that day. For, he had judged the Council, and wronged them in his heart. This lesson have I carried with me since that day. And behold, I would that you also remember these things. For, if I judge another because of my own knowledge and my own understanding, how much more shall I be judged by that One who does have all things before Him? How flawed shall my judgment appear to me then, when I, too, shall see the end from the beginning, and also my error!
- 10) Wherefore, I was called to sit in the seat of my father as the High Priest of Corianton, but behold, I am doubtful that I could ever truly fill the seat as my father did. For my father was a man who lived day to day in the presence of the Spirit. And he did teach me to seek the face of my Creator. Yea, and he did teach me while yet a small child to seek the Lord upon the Way. Wherefore, I wonder if I can ever really teach as he did. Nevertheless, it became my desire to fill the high seat as he had done.
- 11) And behold, I hope that I may say that I have done so. For, in the years of my stewardship, the people of Corianton have continued to strive with all their might to follow the council of the Spirit and of the prophets. And surely, we have not been found guilty of that which the Nephites did. For, we have always received the Prophets of God and never have we sought to cast them out from among our presence.
- 12) Yea, and on occasion, the people have begun to puff themselves up in pride. For, one thing that is certain is that when a people seek to follow the Lord, He does assuredly bless them and prosper them abundantly. And with abundance does often come pride. And we have at times been guilty of pride. But as often as the Lord has sent among us prophets to warn us of our pride, the people of Corianton have always received them and blessed them.
- 13) And behold, when they have taught us to repent of our growing pride, we have undertaken to repent. And when they have taught us to render service unto our fellow sufferer, we have undertaken to serve. And when they have taught us to give of our abundance, we have undertaken to give of all our increase to those who have not. Wherefore, I hope to say that the People of Corianton have lived the precepts of God. At least, we have undertaken to strive to do so.
- 14) And during the time of my stewardship, I did strive to keep the people in remembrance of all the doings of our forefathers. Wherefore, I did travel often to Mentinah to make copies of the records kept there. And especially to take counsel with Ougou, the High Priest of the Nemenhah of Mentinah. And behold, he did assist me in creating a library of all the books kept in Mentinah for the use of the people of my city.
- 15) And behold, I did set aside a beautiful place where this library could be kept safe. And the place was some distance away from the city. For, it seemed to me expedient for my people to travel to the place of safe keeping to make copies of the works. In this, I thought, the people by their sacrifice to obtain the records might find in them greater worth. And this proved to be so. For, as the people made pilgrimage to the place where the records were kept, and they did sacrifice of themselves to do it. And their sacrifice was accepted by the Lord, and they were blessed.
- 16) Now, the place that I set aside for the safekeeping of the records is called Cumorah, and I named it thus by the commandment of God. For, the Spirit did speak to me in a vision of a hill by such a name which would hold the records of the people until the day of restoration. Wherefore, I did call the place after this strange name, and it was so known among all the people of Corianton.
- 17) And the place was very well suited for this purpose. For, there was in the hill which I called Cumorah, a deep cavity of rock. And it formed a corridor and a great room. And there was no spring or issue of water in the cavity. Wherefore, the place was safe and dry. And behold, it was large enough to hold all of the books, the plates and the scrolls that the Spirit saw fit to cause me to deposit there.
- 18) And behold, the books do number a great many indeed. And they do profit my people greatly for the store of knowledge contained in them. Knowledge of the grandfathers that does sustain my people in a

remembrance of all that the Lord has taught His people from the time He did drive Lehi and his family into the wilderness. Yea, and even from before that time.

- 19) Now, this place is sacred to the Nemenhah of Corianton. For it contains the sacred writings of our fathers. And in the cavity are found copies of the Plates of Brass, which Lehi, our father, brought with him from the land of Jerusalem. And these are the plates that Nephi, his son, obtained at great cost to himself.
- 20) For behold, the Spirit did constrain Nephi to take the blood of a man in order that the people might not dwindle in unbelief. How great a cost was this to the boy Nephi! For never before had he done any man to death, and yet, the Spirit did constrain him to do that which repelled him the most. For, Laban had stolen all that Lehi and his family possessed and still Nephi did not adjudge him worthy of death. Yea, and Laban had sought to take away his life, and the life of his brethren, and yet, Nephi did not judge him. But, Laban did pronounce a kind of spiritual death upon all the descendents of Lehi. In this, the Lord did judge him, and He deliver him into the hands of the boy, and He did command the boy to take away his life. How hard a commandment must that have been for the tender heart of Nephi!
- 21) But it is sometimes so. The Lord knows our hearts, and sometimes He does command us to do hard things. And behold, sometimes we cannot see the rightness of the commands until after we have either obeyed His will or abandoned Him and sought our own understanding.
- 22) And behold, Cumorah did hold all the writings of the Nephites up unto the time that Hagoth took his journey into the wilderness, and also unto the time that Corianton left his father's city. And the records of the house of Hagoth are had in part also in the cavity of Cumorah.
- 23) But this is not all. The books written by the Brother of Jared are also safely kept in Cumorah against the day when all the Lord's teaching may be restored to the people. For the day shall come, after that the Lord has tested and tried the remnant of the children of Israel left in this land, that He will cause even Cumorah to give up her treasure. Yea, He will lead a prophet by the hand and even the words and works of the Brother of Jared shall be had again among the people.
- 24) And the words and works of the Brother of Jared were so great that even in my day, I do not allow all to read of them, and no copies are made of them. Nevertheless, I do know that in a day appointed of the Lord, some small portion of his words shall be made known and shall be had among men. And this shall be a great benefit to the children of men. Yea, and it shall also be to the testing and the trying of the children of Israel that are left in this land in the last days. I know this, for I have seen those days upon the Way, and the Spirit has born record of it.
- 25) Now, the cavity of Cumorah does also contain all the records of the Nemenhah of Corianton. For, it is our custom that every house should keep a record of their doings. Wherefore, in all our cities and in all our villages, there are set apart historians to keep the records of the people. And all these records are kept in the cities themselves, but also are copies kept safe in Cumorah.
- 26) But I say unto you, This is not all. For from time to time, it has been the pleasure of the Lord to send unto us teachers from afar off. Yea, men and women who are great in spirit and in wisdom have been guided by the Lord unto us from time to time. And oft times we know naught of the land from which they come. But we do receive them and succor them. And we have made it our custom to sit at their feet and learn from them all that they might teach us. And behold, we do record their words also and keep them.

Chapter Four

- 1) Behold, I did make every effort, while I sat in the seat of the High Priest, to stay in contact with my brethren in the west. But, it became increasingly difficult to do so because of the encroachment of the Gadiantonhem in the land. For, many Nephites had also migrated to the Land Northward because of the Gadiantonhem in the south. But they did also build settlements and they did engage, as might be expected, in trade. Now, as this trade did increase, the smell of it did reach the noses of the Gadiantonhem of the south and they did begin to make their way even into the lands of the Nemenhah.
- 2) But, the people of Mentinah did send men of renown to teach them the gospel of peace and to bring them into the fold of the Nemenhah. And these men were great in stature and strong. And behold, they were also waxed great in the preaching of the word, insomuch as many of the Gadiantonhem that heard their preaching did turn from their evil and become part of the community of the saints in the Land Northward.

- 3) But many of them did not turn in their ways, but continued to conspire to take away that which the people labored to bring about through peace. These, the preachers sought out and destroyed. Wherefore, in all the histories of the descendents of Lehi there have not been such preachers in the land. Yea, and in all the records there have been none like unto them. For they did labor with all love to convert the Gadiantonhem. And their words were mighty to the convincing of many, and indeed, to the salvation of many. But they so loved their country and their brethren; yea, so much did they love the peace of the land and the tender hearts of the little ones, that they did take their lives into their hands as an offering unto the Lord and they did fight with their might to preserve the peace, and the right of every person to peace. Wherefore, unto those who would not repent, they were like the whirlwind. And in this way was the scourge of the Gadiantonhem kept back from our gates for many years.
- 4) But behold I say unto you, Even their efforts were not enough to hold back the tide of iniquity that would befall all the people. For the Land Northward was rich and beautiful, and there was nothing rich and beautiful that the Gadiantonhem did not yearn to possess. And they made secret covenants one with another to destroy the people out of the Land Northward and to take of all its bounty unto themselves.
- 5) Wherefore, did the Nemenhah of the mountains remove themselves very early on in the history of their sojourn in the Land Northward, into fast places. Yea, they did leave their settlements wherein they first inhabited the land, and some of those settlements exist to this day, all intact as if the inhabitants left but for a season. Yea, so suddenly did they depart that one almost feels their presence still when walking down the abandoned streets of their fair settlements and villages.
- 6) But their departure was wisdom in them. For, they did place deserts and high mountains between them and the Gadiantonhem, and they who did not thus, hardly escaped the coming tempest. And the deserts and mountains proved costly to conquer and the Gadiantonhem went elsewhere to despoil and plunder.
- 7) Yea, and likewise did we, the people of Corianton, find that the Great Plains proved a bulwark between us and the Gadiantonhem. And we were preserved for many years from their encroachment. And we did trade with the Nemenhah by routes which we did cunningly devise and which we guarded diligently.
- 8) But, notwithstanding our efforts, we knew that it might become increasingly difficult to maintain close contact with our brethren in the west. Wherefore, it seemed wise to me to provide entirely for ourselves and to maintain our self-sufficiency even while we worked to maintain trade with the Nemenhah in the mountains. Wherefore, in all that we could, we sought to produce our own goods and to serve each other in our villages and in our cities.
- 9) For, I did distrust any system that might bring the people of Corianton into any kind of bondage. For it is upon such things that the Gadiantonhem build their power. Wherefore, if we had the capacity to grow a kind of food that we favored, we strove to grow it in our own country. And if we had the capacity to make cloth of our own, we made cloth. And we built our homes out of materials close to home. And we raised our own cattle and horses, and the like.
- 10) And when we had a surplus, we did trade with our brethren in the west. But we did not depend on them, nor did we try to develop a dependence on their part upon the things we did produce. In this way we did all work to maintain the peace and freedom of our land and of our society.

Chapter Five

- 1) Now, I did fill the seat of the High Priest for many years, and behold, I did strive to do my duty to my people and to my God. And I did teach the gospel of peace to the best of my understanding, relying upon the Holy Ghost to guide me. And behold, the Nemenhah of Corianton were diligent in keeping the commandments of God and we did strive to keep the Sabbaths and the festivals. And in all things, I did preserve the belief and the customs of my fathers alive in the hearts of the people.
- 2) Notwithstanding, I did also strive to preserve the rights of all people to receive revelation and inspiration from God. For, for this cause has God striven always with men, so that they might come unto Him. Wherefore, I made no laws concerning the observance of rites, but did exhort all people to approach God honestly with all their hearts and minds. And behold, the Lord did bless and reward the people, and the gifts of the Spirit were had by us in great abundance.
- 3) Now, I judge myself in this and hope that I do rightly. For, I perceive that my people were very happy, and they walked uprightly before the Lord. And they had for their needs in great abundance. Yea, there were

never any poor among our people and in our cities and villages, so long as the want was known. For, as soon as any want was found among our people, the people themselves quickly provided for that want without need of commandment. And this was taken up as the great challenge of our whole people – that there should never be found any poor in any of our cities.

- 4) And again I say that I judge myself in this thing and hope that I have always done rightly in my work in the seat of the High Priest. And I measured myself in this. For, if the people, whom it was my responsibility to teach, did govern themselves in righteousness, then I could esteem that I had not taught them amiss.
- 5) And I did take Pa-Heminaht, the sister of my friend and fellow servant Ougou to wife, and she was a great and noble woman of high renown among her own people. Wherefore, when she consented to seal her fate with me, I did esteem myself blessed beyond all men. Yea, the Lord did greatly bless me in the day that Pa-Heminaht consented to be my wife. And she also did measure herself against the love demonstrated by the people, for she did exert herself to be the mother of all and to care for all.
- 6) And she brought to our hearth but one child and we did call his name Corianton after my own grandfather. And I did also teach him to likewise measure himself upon this rod as well. And behold, my own son did grow in this wisdom, even to the stature of a man. And he took to him Pa-Sabel, the daughter of Ougou to wife. And such a man did he become that all the people of Corianton esteemed him equal to me in knowledge and wisdom, and in application. Yea, he did wax strong in body and wise in mind. Yet, he was also gentle in his disposition so that he did understand the worries and the hurts of all men. And he cared for his people and worked for them with all his might.
- 7) Yea, if I may boast in any thing, and I know the danger in such pride, I say unto you, I do boast in the goodness of my wife and of my son. And how I do bless the Lord for the gift He gave me to comfort me. For, I did not marry as a young man and I thought not to have any issue at all. But behold, the Lord did guide unto me the most elect of ladies, and she did bear a son of high renown, one who brought much honor to the name of the Lord. And what greater reward may a father receive of the Lord than that his child be found acceptable before his Creator?
- 8) Nay, there is no other thing of worth in all the world than that a man may see his works reflected in the hearts of his children and of his people, and that the works that he sees are good. In this do I praise the name of the Lord and bless Him every day of my life. Yea, I shall always bless and praise the Lord.
- 9) And when I became old, and my eyes did grow somewhat dim, the people of Corianton did call forth my son to occupy the seat of the High Priest with me to assist me in the work of the Lord. Behold, is this not blessing indeed? Look upon me all you fathers who have children and judge me as a father. Judge not in the pride of your hearts, but as one father does judge another. Did I well in life, think you? If we fathers may measure our lives in any way, let us do it through our families. For, if my children please the Lord, what more can I have done? Or what other success may I have obtained? Indeed, what other thing could be more precious? I say unto you, Let no other thing be used to judge the father, than that his children find favor with God.

Chapter Six

- 1) Now, it was while I labored as High Priest to the people of Corianton, before the year wherein my father returned unto our fathers, that the signs which I had prophesied unto the people of Zarahemlah concerning the birth of the Christ were accomplished. And when my son Corianton and I did labor together in that capacity the signs of His death came, and the people were amazed and affrighted.
- 2) But behold, the Spirit did whisper peace to our minds and to our souls so that we did patiently bear the day, the night and the day of darkness. For, though the occurrence was frightful, still, the Spirit did sing a song of sweet redemption to our souls. And many dreamed dreams and saw visions. And even some few did receive commandments as to what should be done when the Lord did come to visit the people of Corianton.
- 3) And He did come unto us, in accordance with the visions that I too had received when I was but a young man. For, we had gathered together to worship when the signs came. Yea, and all the people in the cities had gathered to Corianton. And all the people in the forests had gathered, and also from the lakes and rivers. And we were all together, a great concourse of people awaiting the coming of the Lord.

- 4) And we did hear His voice from afar off and we did shout with joy when we heard it. For, it caused our hearts to leap. Yea, our hearts did leap within our breasts and nothing could have prevented us from crying out our joy when we heard His voice.
- 5) But the voice was first a voice of warning unto all those who did wickedness. And from this we understood in our hearts that not all the wicked were destroyed. But behold, many were destroyed, even the most part, and that so that all might have one or many accounts to tell of the signs that preceded the coming of the Lord Jesus Christ. And the voice was as the voice of an Angel, not of a trump or of thunder. But it did pierce us to the core. And behold, the voice did also separate the good from the bad. For, those who feared the retribution of a just God, trembled and sought to hide themselves. Yea, and they were filled with great loathing to see Him. But those who did good works were filled with joy and they ran out into the streets and clearings to see what was about to befall. Yea, they welcomed their Lord with praise and singing.
- 6) And in the day that He did come amongst us, and it was not long after the signs of His death had abated, we did according to the things we had been commanded in the visions and revelations that many had received during the days of darkness.
- 7) Behold, we did greet Him as our King and our High Priest. And I did take Him by the hand and I did lead Him to the seat of the High Priest. And I did place upon Him the robes of the High Priest and He did sit upon the seat. And behold, I did declare to all the people that this was the Christ, the Son of the Living God; He who was killed by His own; He who had paid the uttermost price for our redemption and who had sealed it with the sacrifice most dear. And the people did gather to the Temple to see Him and to hear His words.
- 8) And behold, my son Corianton did approach the seat and, bowing himself down before his Lord, he did wash His feet, hands, and head, and he did anoint Him with oil most precious. And when he had done this, the Lord did place His hands upon the head of Corianton and blessed him, and bid him arise.
- 9) And behold, Pa-Sabel approached also the seat and bowed herself down before the Lord. And she did break bread and blessed it, as she had been taught to do upon the Way. And she offered it to the Lord, and He did eat. And she did pour out pure wine into a grail and blessed it, as she had been taught to do upon the Way. And she offered it to the Lord, and He did drink. And when this was done He took her by the hand and arose from the seat. And He said in the hearing of all the people gathered there:
- 10) Behold, this is well, what these two have done unto me. For they did approach me upon the Way. Yea, they did seek My face and I did acknowledge them. And behold, I did teach them these things upon the Way when I did show Myself unto them who sought Me. Let them be an ensample unto all those who would come unto Me and diligently seek Me. Unto such shall I give My kingdom. Yea, of such shall I make up My jewels.
- 11) And behold, when He had said these words, He did join the hands of Corianton, my son, and Pa-Sabel and presented them together to the host, saying:
- 12) These two have become First Man and First Woman. Surely, they shall always administer My sacraments together. For, the one is not without the other in Me. Wherefore, I shall bless and sanctify all that they do.
- 13) And unto the two, He said:
- 14) Go now and do like as you did unto Me also unto all this people, teaching them to do likewise unto every person. And they went straightway and ministered unto the people, teaching them the ordinance of these two sacraments.
- 15) And when they had done this and returned again, He turned again unto me and said:
- 16) Are there any sick and afflicted among you? Let them come up unto Me and I will bless them. And by their faith, they shall be made whole.
- 17) And we did cause that all those who were sick and afflicted to approach Him and He was pleased. For there were not so many who were sick and afflicted because of the many healers that worked their gifts among us. But there were some who had met with accidents who were halt and some who had complaints that they had borne for many years for which the Healers had no cure. But behold, these were not many.
- 18) Now, when they had approached the Lord, He did lay hands on them and blessed them. And behold, they did arise and were free of their afflictions. And this was a great confirmation of what we had always

believed about the Lord, that He is mighty to save both quick and dead. And we rejoiced in this affirmation.

- 19) And when He had blessed all the sick and the afflicted, He turned again unto me and said:
- 20) Suffer the little children to come unto me, for of such is the Kingdom of Heaven.
- 21) And we did suffer all the parents to gather the little children and bring them to the Lord. And He did teach them many things that cannot be written. And He raised His hands into the air and He blessed all the little ones. Now when He had done this, a great light was seen in the sky above their heads and they were all enveloped in light. And it was to be seen within the light that Angels descended and did minister to the children. And voices were heard that we did not understand, and songs were voiced that we did not know. And all the people marveled at this thing. And when the Angels had again ascended and the light had gone away, behold, the countenances of the children shone still and they did prophecy.

Chapter Seven

- 1) Now, after all these things had taken place, Jesus turned once again to me and said:
- 2) Behold, the people of Corianton are Nemenhah indeed. Great should be your joy and also your cause to give thanks and rejoice. For, you have listened to My voice and you have sought My face. Wherefore, I have manifested Myself unto you at many times, and you are not surprised nor too much amazed by My appearance unto you this day. This thing does please Me very much. Now I go unto the Nemenhah of Mentinah again to teach them. Continue faithful and I will visit you often to teach you also.
- 3) And after He had said this, a cloud did descend from heaven and He was taken up in it and carried away with a great sound.
- 4) And I, and all the people, did stand in amazement and in joy. Yea, we felt a joy that could not find expression. And we could not find it in ourselves to depart one from another for the space of many hours because of the Spirit that was in us. For, of a sudden one person or another would burst forth in prophecy and we were loathe to be absent from such miracles.
- 5) Now, in three days time the people had meant to meet to worship together because of the signs that had been shown in the heavens. And now that Jesus had visited them and manifested Himself unto them, they were all the more anxious to meet and offer oblations unto Him. And it was while we were thus met and employed that we looked and behold, Jesus stood in our midst. And when we had seen Him, all the people bowed down to the earth before Him. And He sat with us and taught us upon the bench, saying:
- 6) Samuel, you who have been my mouthpiece in times past, be so now even unto this people. And take twelve of your people, of both men and women, and behold, I shall touch them and place upon them the priesthood. And they shall listen to My words and take them to the people. For the multitude gathered is great and My voice shall reach them all through My anointed ones. And all those who are of the Nemenhah of Corianton who are not present must also hear My words. Wherefore, these whom you appoint and upon whom I lay this great charge, shall take other twelve from each city and region, to begin the spreading of My gospel to all the people.
- 7) Then, when all the people have received of My word, let them all strive to obtain for themselves the anointing. And if they do this with singleness of heart, seeking My face, behold, I shall manifest Myself unto them upon the Way. For I am the Way, the Truth and the Light. If anyone seeks Me in this spirit, they shall find Me.
- 8) And I did all that the Lord commanded me, choosing out six men and six women who were known to me to be upright people with good intentions. And He took them one by one and touched them and called them to be His servants. And these are the words He used:
- 9) Upon you, my servant, I lay a certain charge and commission. And I give you authority to act in all things that the Spirit does manifest that I would do were I present to do them. Wherefore, be diligent in study, and also in fasting and in prayer. In this shall you know My doctrine. Yea, in this shall you know of Me, through the whisperings of the Spirit, that which is My will and that which is not. And I give unto you power to command the elements as often as the Spirit dictates. Wherefore, pray always that you be not deceived and carried away in pride.
- 10) Then, casting His eyes about, He taught us concerning this priesthood, saying:

- 11) Behold, I do perceive your thoughts. Marvel not that I have given mine authority to women and men alike. Yea, this thing has been of concern to some since the day that Pa-Sabel received word from Me of the ordinance she should perform when I came. Behold, I do confer the priesthood upon those men who would follow Me and do the things they see Me do. And unto such is made an ordination, that they may speak and act in My name, and be justified in so doing. But I do not confer such upon the women, for they have of My Mother in Heaven that which I cannot give. Wherefore, I do ordain them. But the priesthood they have already cannot be given, nor taken away, but by that person who gave it. Wherefore, if there be any woman who desires to follow Me and do the things they see Me do, they are authorized from the foundation of the world, and I do justify them.
- 12) For, the daughters of Eve do sacrifice of themselves freely for the sake of all living. For this cause did Adam call her name Eve. For she is the Mother of all Living. She does give of herself, even to the laying down of her life, in order that man might be, and in order that the purposes of heaven may go forward. She is a Priestess and Queen unto the Most High God forever.
- 13) Wherefore, if by the Spirit she is moved upon to take up emblems of My life and death, and bless them, and administer them to the people, what is that to you? She does it unto Me. Wherefore, restrain her not at all.
- 14) But behold, men received not such power by their creation and come into the world without the natural inclination to do good. Wherefore have I said, the natural man is an enemy to God. By the sweat of his face shall Adam earn his bread all the days of his life. And through constancy in service and in sacrifice shall he learn, order by order, line upon line, even precept on precept, to become like Me and do the things they see Me do. Wherefore, I confer priesthood upon men who would be My servants, and I give them authority to minister. But woman are ministers from the foundation of the world.
- 15) And when a man wishes to engage in the work of my Father which is in Heaven, you unto whom I have given this authority may confer it unto him and ordain him to that stewardship that I shall provide for him. That he may also take up his cross and learn by the application of the Law of the Gospel to give freely of himself, breaking his heart and humbling his spirit. For, this is the sacrifice which I will accept of him. Yea, he shall bend his own will and tame it, and do whatsoever I shall command him. And this he shall learn to do without coercion or compulsion, but freely of his own accord. This is the sacrifice of the heart and the spirit which I require of all those who would call themselves My servants.
- 16) And that man shall attend to do his duty unto the people, administering the sacraments unto them, keeping My Holy House, and teaching the people. This is the work that I shall require of him. And behold, he shall do all this freely and shall not be compelled to do it in any way. For, though the priesthood appear to be that by which service is rendered unto others, it is a service unto Me and unto My Father. Wherefore, let him do it with an eye single to the glory of God and not to his own. And if he do this, he shall attain to that state of happiness of which the prophets have spoken, both in this life as also in the life to come.
- 17) And when a woman wishes to engage in the work of My Father which is in Heaven, in addition to that great work which the Mother has given unto her by virtue of her very creation, you, unto whom I have given My authority, may ordain her unto that stewardship that I shall provide for her. And she shall apply that great gift, which My Mother which is in Heaven has given her, to the ministering unto the people as the man does. She shall also bend her own will and do whatsoever I shall command her. But remember, whereas the stewardship that I shall provide for every man is a necessary thing for most men, in order that they might overcome the natural man, that which has been provided women by the Mother does already accomplish this end for them. Wherefore, priesthood, though a woman may officiate in the sacraments and in every holy ordinance, is not requisite for her salvation. Whereas, men must have this device in order to truly come unto me. And where the priesthood is not available for them, surely I shall provide another means whereby men may overcome that which prevents them from the Way.
- 18) And these are the sacraments which I command you to administer unto My children:
- 19) You shall bless your little ones, calling upon My name. For, in the day that I began the work of Atonement for them, they were given to Me by the Father and the Mother. Wherefore, ye are My children, notwithstanding, I am also My Father's son.

- 20) And you shall teach them My gospel and My commandments all the days of their youth, that they may not go up into My Holy House unprepared. Indeed, it is a great wrong that is done daily to little children, that they are expected to live by My law without instruction. Wherefore, let all your children be instructed in all the points of My gospel and of every ordinance before they enter into any of them, that their commitments and covenants be made of their own free will and clear understanding.
- 21) And when a child reaches that age wherein they begin to understand My gospel, they shall be held accountable for that understanding. Wherefore, you shall take them and cleanse them every whit with water. And this may be done after the manner of Alma when he baptized the people in the waters of Mormon, or after the manner of the purification of the Ammonites. For I will accept such baptism or such purification, and sanctify it unto you. And behold, if they do this, accepting this ordinance with understanding, then I shall baptize them with Fire and with the Holy Ghost.
- 22) When a youth reaches that age of agency, wherein they may also beget children, let them be taken aside and blessed especially with that which the Spirit instructs. For they will need added guidance from the Spirit at that time. But let not this ordinance be trifled with and let only those of venerable age and experience administer this ordinance unto the people. For, in giving a blessing of guidance upon life experience, the Spirit speaks in language that only one with great experience may discern. Wherefore, let not the young undertake to give such blessings, for they shall be frustrated.
- 23) And you shall administer the sacrament of My last supper, as you have seen administered unto Me. And when you administer this sacrament, it shall be unto the people as an emblem that they do accept My commandments. And if they do this often and of their own free will, they shall be admitted into that covenant which I made with the Father and the Holy Ghost. Yea, they shall have place in that New and Everlasting Covenant of Heaven. But, if they do not accept My commandments, and strive to keep them, behold, they shall have no part in this covenant, but must return unto that covenant they had before and suffer eternal deaths. Nevertheless, they shall be saved in the end, for God does save all the works of His hands. But they shall not receive the **all** which God might have given them through this New Covenant, worlds without end.
- 24) And when you bless the bread, take it up and break it. Do not cut the bread, but break it into pieces, for thus did My own people break My body. And when you bless the bread address the Father in My name and beseech Him to bless the bread as food unto your souls. Because it is My body and it was broken by My own. Declare to the Father that you do take upon yourselves My name, for this is the way in which you shall be admitted into Our covenant. Do this, that you may receive of Me My spirit, that you may think and act as you see Me think and act.
- 25) And when you bless the wine, take it up in the vessel and pour it out into the chalice. For, the blood of My body did flow out of every pore when I did make an Atonement for you. As also the blood and water of My body did flow out when I was lifted up on the cross. Wherefore, administer not the wine in the vessel but pour it out into the chalice.
- 26) And when you take up the chalice, address the Father in My name and beseech Him to bless the wine as drink unto your souls. Declare unto the Father that you do verily take upon you My name and accept My portion of the covenant which I made with Him and also the Holy Ghost. Do this and you shall surely have My spirit to be with you, for you shall have taken upon yourselves that which I took upon Myself by the power of the Holy Ghost.
- 27) And when a man and a woman wish to be joined together, you shall do it in My name by that authority which I have given you. And let it be done in a solemn and holy manner, in a place made sacred. And let not any man or woman bind themselves together in My name, except they have individually gone up to My Holy House and received of Me there the ordinances of the High Place. Then, having understanding, let them make covenants unto each other. Yea, they shall not make eternal covenants unto each other until they have made them unto their God. Then let them be sealed together in My name.
- 28) And when they have received of the ordinances of the High Place, yea, the ordinances of My Holy House, then they shall administer unto each other the ordinance of the washing of the feet, which you have seen administered unto Me in a manner most holy. Yea, the woman shall wash and anoint the feet, the hands and the crown of the head of her husband. And the man shall also do likewise unto his wife. Then shall

they wear the robes of the priesthood together. Then shall they become Kings and Queens, Priests and Priestesses unto the Lord God forever. But until they do this, they shall be priests and priestesses and servants, but shall have no sovereignty. Wherefore, let them make this covenant together, that they may receive all that My Father has, worlds without end.

- 29) And if they do this, receiving the ordinances and principles of the High Place, then shall the Holy Spirit of Promise seal them up unto Me and I shall make of their covenant even an eternal covenant. And behold, though heaven and earth pass away, their covenant shall remain in full force and they shall be added upon in the eternities of heaven, even worlds without end.
- 30) But behold, this is not all. Let those who have received My commission direct the teaching of My gospel. Yea, feed My sheep. And when My little ones have received all My word, then shall they be prepared to make covenants in the High Place. Let not anyone go up to My Holy House that has not learned My word and applied My doctrine.
- 31) In your homes also ought you to learn and study My word. Yea, search the scriptures and find application of them in your daily walk. Do not as the priests of the Jews nor of the Nephites. For, many of them did set to memory My words and elaborate them in speech most pleasing. But behold, they did not find place in their hearts to exercise My word. It is not enough to sit at the feet of the prophets and hear My law. If you would please Me, and My Father which is in Heaven, you must be doers of the word, not hearers only.
- 32) And behold, if you do this, hungering and thirsting after righteousness, My word shall become a feast unto you, and you shall be filled, even to the overflowing of the cup. And the Holy Ghost shall be unto you as a constant companion. Wherefore, you cannot be deceived. Nay, even should some evil overtake this seat, you shall not be gainsaid because My word has filled your souls. And I say unto you, Even if the prophets become as sounding brass, and even should My very elect become lost in a sea of confusion, yet shall you be filled with My spirit and you shall see clearly by the power of the Holy Ghost.

Chapter Eight

- 1) Now, Jesus did lay hands on the sick and they were healed. And He did lay His hands on the disconsolate and they were comforted. And He taught us words of peace and the ordinances of the gospel and our minds were enlightened and our spirits were quickened. But behold, the tenth part, nay, even the hundredth part of what He taught could not be contained in the books. Wherefore, all you who would know of the things which he taught, make yourselves clean, obtain the ordinances whereby you may learn the Law of the Gospel, and having taken upon yourselves His name, He shall baptize you with Fire and with the Holy Ghost. Then may your election be made sure and plain, and you shall find place upon that Way which does open up to the righteous, and you shall be elevated to the place wherein you may receive of His word from Angels and even from His own mouth.
- 2) For, when Jesus sat upon the high seat, behold, we looked up into heaven and saw Angels. And even we did speak with them and they did minister to us. And we went into a place of peace, a place of holiness, a place of beauty, a place of stillness, a place of perfection, a place of God. And we did see all things more clearly. And the eyes of our spirits were opened. And the ears of our spirits were unstopped. And our tongues did speak with the words put into us by the Holy Ghost.
- 3) Behold, this is the thing most desirable to us – that we might be so instructed in all of the things the Lord would have us do.
- 4) Now, I continue with the words of Jesus. For, in some things He did teach us with great plainness and He also did command that I should write those things that would have some particular value unto they who might read this record in times of futurity. Yea, He did command that His prophecy be written and preserved for those of our descendents who might be led to find these writings and ponder them in their hearts. And He did prophecy unto us, saying:
- 5) In the end of days, when all these My words have been corrupted, I shall bring about a great work. Yea, your descendents will remain faithful for many generations and they shall walk in My paths avoiding the pitfalls that are placed before them by the evil one. Be not dismayed that your descendents shall fall into corruption, for even in their darkest times, they shall preserve much light and much that is righteousness in

Me. And from out of your descendents shall I raise up a race of prophets such as the world has never known, and they shall bring again Zion.

- 6) But behold, it is wisdom in that the words of truth that I have spoken unto all the people of this fair land should come again into all the world. And I have chosen one race to do it. But that race shall have been dispersed into all the world and so great will be their drive to survive in any circumstance that they, having received a portion of My word, shall take it into all the world with great vigor.
- 7) Notwithstanding they shall be mighty in spreading that portion of My word in all the world, this same drive will make them greedy in the obtaining of property and riches. This thing shall corrupt even My servants in the last days. And this pride shall insinuate itself into even My doctrine and My gospel in those perilous days. Nevertheless, because of their great ambition and their great drive to survive, I shall use them for My purposes, and I shall commence a restoration of all My words through them.
- 8) But, now I do warn you and forewarn you, pride does cause My spirit to withdraw, yea, and even the Holy Ghost finds it difficult to move upon the heart of one who is puffed up with it. And this shall be a great vice among the men of My Church in the last days. Yea, they shall take of that portion of My authority which I shall give unto them, and they shall grasp it unto their bosoms. And, claiming that it is all the priesthood, they shall corrupt it. And even that portion of My authority which I shall share with them, line upon line, they shall make corruption of it and use it to compulsion. And in that day, when any of My daughters shall act in any righteous way by virtue of that authority or priesthood which they have received, the men shall persecute them for it. Yea, they shall not understand the nature of My authority and priesthood, and they shall use it to divide My saints. In that day, even Mine own elect shall be deceived, for they shall become a great stumbling block to righteousness.
- 9) Behold, I gave unto some Prophets. And unto some I gave Apostles. And still unto others I gave Evangelists, and Teachers. In all generations of time, have I given unto the Saints that measure of authority necessary for them to fulfill My design. Yea, I gave unto them that priesthood necessary for them to preach My word, to build My Church and to redeem the living and the dead.
- 10) But behold, because the Gentiles shall have languished long in a dearth of My spirit, they shall revel in the restoration of My gospel. And ere they have received all, they shall become puffed up. And they shall immediately begin to divide My Church, and to cut it up into pieces. Yea, the men shall be divided from the women, and the children from their parents. Yea, and even they shall make division in the ministry, the young divided from the old. And with division comes great confusion. For a house divided against itself cannot stand.
- 11) Wherefore, write this prophecy in a book and preserve it. And in the day of great tribulation, when even My own appointed prophets shall sit in confusion, I shall cause My words to come forth from the dust. Yea, out of the earth shall My words hiss, and though they make every attempt to cover them up again, yet shall My words be made known and their folly shall be uncovered. Behold, they who do still see with the eyes of the spirit shall read these records, and of this prophecy most especially, and they shall beseech Me again, seeking My face. And when they do this, I shall show Myself unto them with great power. Then shall the restoration proceed again unhindered by pride.
- 12) And I shall call again that Apostle whom I loved from old, and he shall come forth again and make a regulation of My Church. And behold, there are three of my apostles whom I have called from among the people of the Land Bountiful unto whom I have given power over death. They also shall I call up and send unto the righteous remnant from within My house. And these, being directed by My beloved Apostle, shall make a great regulation and shall put in order My Holy House. And behold, all who read this record, as well the other works that I shall cause to be written and hid up in the earth until a certain time, shall see clearly how that by My spirit I did direct the people of this day in their sacred walk and their sacred talk. Yea, and they who read these things shall see that John and his fellow servants shall order My house in the way in which I have instructed you by My spirit.
- 13) Then shall the saints once again approach Me without persecution. Then the very elect shall no longer be deceived. Then shall My prophets sit no longer in stupor or in idleness of thought. But their building and their teaching shall once again be for the profit of both living and dead. Then shall My people turn again from their pride and their riches and embrace their God.

- 14) And this shall be a sign unto you, Oh house of Israel – in the day when the holy incense is taken away from the ordinances of My Holy House, yea, and in the day when the dead sacrifice shall have been restored but shall have taken precedence over the living, yea, in the day when those whom I shall call to stretch forth the hand to steady the ark shall teach My children to follow their words and their doctrine, and not to seek the Spirit in all things, yea, in the day when the place of My daughters shall have been reduced to a place of compulsion and servitude unto the men, then shall the time be ripe for the fulfillment of My words. Yea, then shall I call forth My servants to do My will and regulate My Church. Then shall all things be brought again in order and My saints shall begin again to bring about Zion in this fair land.
- 15) But behold, I would not that you judge the people of that time. For remember that it is for a good purpose in Me that I shall give unto the Gentiles My gospel for a season. And it is for a good purpose in Me that they shall spread a portion of My word unto this people into all the world. Wherefore, because they do stumble and ere, do not judge them. For great is their portion of the work, and I shall bring them into a remembrance of My will. And in the day that they do hear again My voice from out of the earth, then shall I show Myself unto them again from Heaven.
- 16) And in that day shall the people be one. Yea, and they shall have all things in common, even as you have. And they shall call up their councils and the solemn assemblies in spirit and My spirit shall guide them in all that they do. And every saint shall sit at the feet of the prophets and hear words of counsel and of peace. But they shall also come unto Me upon the Way and see My face, and I shall instruct them. And in that day even these things shall not be enough for My people. For, even seeing My face, they shall submit all things to the confirmation of the Holy Ghost. And they shall surely be sealed unto Me by the power of the Holy Ghost, who is the Holy Spirit of Promise.
- 17) Now, I command you, Shi-Muel My servant, write these things in a book, even a book of remembrance unto your own posterity. For I shall cause them to whisper forth from the earth into their ears. And behold, they shall come forth from them and because of them, and for their benefit in the last days. Behold, I have spoken it, and I excuse not Myself. Amen.

Chapter Nine

- 1) Now, when Jesus had spoken these words, He retired from the multitude and took with Him those whom He commanded that I should call out from among the people to be His servants. And He did instruct us more fully in doctrine and in practice. And these things are written more plainly in the Book of the High Place. Wherefore, I shall not repeat them here. For behold, our method of writing, though it be not so cumbersome as that employed by our brethren in the Land Southward, it does, nevertheless take much metal, and metal is scarce here in the Land Northward. Wherefore, I shall not take up my stylus and write all the words which He did teach unto us privily.
- 2) But behold, I would exhort you of my posterity that might be guided by the spirit unto the finding of these records – give heed to the words of the Savior. For He did surely prophecy of your day and your doing. Be diligent in seeking the guidance of the Holy Ghost. For through you shall the Lord do a great and mighty work.
- 3) And now I proceed with my own account of the visit of the Christ unto the Nemenhah of Corianton.
- 4) For behold, Jesus did spend many days with us in our city, and He did praise in those things wherein we had followed His spirit, and He did chasten us in those things wherein we did follow our own counsel.
- 5) And after He had taught us in every needful thing, He once again caused that I should call all the people together to hear Him. And behold, a greater multitude did gather in the city. And He did rise before the multitude and did stretch forth His hands unto them and cried unto them, saying;
- 6) Blessed are you, Nemenhah. For, you do follow the promptings of the Holy Ghost in all your doings. And blessed shall you ever be, so long as you do this. For, how can you err, seeing that you are led continually by the Spirit. Wherefore, continue in this and you shall always have peace.
- 7) Be merciful. Be benevolent. Seek not riches, but heap to yourselves treasures in heaven. Seek not to have dominion over others, but be filled with love and charity toward all people. Do not look upon yourselves as more fair, or more blessed than your neighbor, but seek always for your neighbor's good. Lift up the hands that hang down, and comfort the widow and the fatherless, for this is true religion. Yea, love your neighbor as your own self. In other words, see your neighbor as he really is in relation to yourselves. For

which of your neighbors is made of different stuff than I did make of you? Are you not all relations? Wherefore, love your neighbor as yourself in all things and it will be well both for you and your neighbor alike.

- 8) Do not judge one another but in righteousness. And when you judge one another, let it be in love and in a sacred manner, looking only for the benefit and profit of him whom you must judge. And when you judge, see to it that he whom you have judged is edified. In this shall you edify yourselves also.
- 9) But seek not judgment unto yourselves for worthiness. Go not unto your leaders to seek judgment of them. Come unto Me and you shall be justified, for, there is not one among you, nor even among they unto whom I have given authority in any measure, who is mighty to save. Wherefore, how may they judge your worthiness? Declare unto Me your intentions and seek Me in all humility. This is judgment enough. For, if you seek My face, I shall not forsake you. And if, finding Me upon the Way, how may any judge your intentions? For behold, I am the Way. Any who go into that holy place is justified in Me.
- 10) Behold, you whom I call to be My servants and unto whom I do give a portion of My authority, do not contrive to think to ascribe unto yourselves that measure of perfection necessary to make judgment of the worthiness of another. You may, by My authority judge actions or works, but never the man or the woman. I am He unto whom the Father has given all judgment. Wherefore, I give unto some the power to judge the works of men, but never the power to judge the man. Keep this saying in your hearts and you will do well.
- 11) For, anything more than this comes of evil. Yea, anything more than this is compulsion. Behold, I will at times compel My saints to be humble, but you have not this right, nor this power. In the moment you take it up, you do sell your people into slavery.
- 12) Now listen to My voice all you who would call yourselves mine, Zion cannot be established in any form of slavery. Yea, and when men do seek to compel, or in other words enslave, their fellowman, I am grieved in the Spirit. Yea, and the Holy Ghost withdraws. And when the Holy Ghost withdraws, the heavens are sealed. In this darkened state, you cannot seek My face nor be instructed of Me. Wherefore, you must turn unto your leaders to determine your worthiness. But howbeit if your leaders are also in this state of darkness? How may you be justified?
- 13) Wherefore, seek not to place yourselves higher than your neighbor. And if your calling seem to give you power over your neighbor, then behold, you have not understood your calling. And if your occupation seems to enlarge your station over that of your neighbor, behold, let this be a sign unto you that you have fallen into pride, not understanding the abundance wherewith I do bless the saints, nor the purpose for which I have so blessed you. Take of your abundance and enlarge the station and condition of your neighbor. Then shall you establish Zion in your own heart, and I shall surely reward you abundantly in My kingdom.
- 14) And behold, if any people come up into your land and try to overcome the peace by evil means, take the matter up in your councils. And if the Holy Ghost constrains you to defend yourselves so as to preserve the peace of the land, then you shall take up your sword and defend yourselves. But you shall only do this after you have sued unto them for peace. For how know you that they do act as they do only out of ignorance of the gospel of peace.
- 15) Wherefore, you shall do as My servants in Mentinah have done. First preach My word unto your enemies. And if they embrace not My gospel, then pray for them and sue for peace. If they give peace, then you shall live peaceably with them. But if they reject My gospel and also to live in peace, and the Holy Ghost constrain you, you shall take up your sword and drive them from your land.
- 16) But behold, you shall never take up your sword to destroy your enemy. For, howbeit he may some day repent. Or it may be that his children may repent. And how can you know the hearts of men? Wherefore, if you take up your sword to destroy your enemy, you may take away from Me many who might some day be My own. Do not become My enemy!
- 17) I see into the hearts of men. Yea, all things lay open before Me. And behold, if I deem it necessary to destroy a people, I shall do it! But you can never have this power, for you know not the end from the beginning. Wherefore, I say again unto you, even should the Holy Ghost move you to war, seek not the destruction of your enemy. And when you have prevailed, and it becomes obvious that you shall prevail,

cease the work of death and sue for peace. Yea, and take unto yourselves all those who would make peace with you, even if they have come unto you to make war in the first place.

- 18) And behold, if your neighbor makes war upon you and you are constrained by the Spirit to defend yourselves, and you do not prevail, sue speedily for peace. Even if you become enslaved, you shall be more able to move the hearts of your enemies to the love of God if you are living. But if you are destroyed, how may God use you as an instrument for the conversion of your enemy? In all things seek the guidance of the Spirit and seek not to move the nations of men. For you know not the ways of God, nor His great plan for the nations of men. Wherefore, be a good neighbor to all men and be led by the Spirit in all things.
- 19) Now, I go unto all the people left in the land to preach unto them also My gospel and to establish Zion among them. And behold, the face of this fair land shall be covered with the righteous for many generations. Wherefore, make friends of all those who would come unto you in this good time and rejoice in the righteousness of the Lord. For they also shall have all things in common and shall work righteousness. Wherefore, be not too isolated from the nations that I shall raise up among the people of this land.
- 20) Walk righteously and follow Me. Seek always the good of others and serve them. Love one another. Sustain and support each other. See to my work and hold to that truth which I have given you through the scriptures, the words of My anointed and through the gifts of the Holy Ghost. Most of all, My little flock, come unto Me. Seek My face. Seek and you shall find Me. Ask and you shall receive abundantly all that I see that you are in need of. Knock and I shall open the Way unto you. Amen.
- 21) Now, when Jesus had said these words, behold, He was surrounded with a pillar of light and of smoke, and He was taken up from among us. And the heavens resounded with great songs of praise as it were from a great multitude of Angels singing together. And many who heard them raised their voices also and joined the throng. And others clapped their hands together for joy. And so great was the sound that our hearts continued filled with it for many days.
- 22) And so filled were our hearts with the things the Lord had taught us that we did have to screw ourselves up even to do the necessary things to make our livings. For, we were filled to brimming with the great and marvelous thing that had taken place. For, even though Jesus was taken up into heaven and we saw not His Person among us, we were filled with the Holy Ghost and we did seek the Lord upon that Way which He had provided for us. And behold, it was unto us as if He had not left us.

Chapter Ten

- 1) Now, the words of the Savior made a great impact upon me. For behold, I have lived according to His words all the days of my life. And He did call me from time to time by His spirit which is in me to go unto the people and teach His word unto them. And even I did go by His command unto my brethren in the Land Southward to prophecy against them and also to give the signs of His coming into the world. Wherefore, I have not been ignorant of His teachings.
- 2) Nevertheless, oft times all men become somewhat prideful in the things they think they know. And I did on occasion believe that I did know more about the things of the Lord than did my fellow man. And I was carried away in my pride insomuch that I believe that I did omit to secure the confirmation of the Holy Ghost in connection with many things. Yea, I have been remiss a very many times throughout my life because of the pride of my heart.
- 3) And the words the Lord spoke unto my people were all the more sharp for me because I was able to see myself in the light of everything He said unto us. And my whole frame shudders at the thought that I might have been the means whereby some poor soul has rejected the words of peace because of my pride and high mindedness.
- 4) Wherefore, the Spirit does move upon me to add somewhat upon this subject ere I give up this life. Howbeit, there may be some of my posterity who are like unto me in this respect. And it seems wise and expedient to me that I do it in the form of a song unto my own forefathers. Yea, I shall sing a song of Corianton and Isabel because their history bespeaks of pride and of the suffering that can come of it in the lives of men and women.

- 5) Now, Corianton was my grandfather and he did leave the land of his birth and of his inheritance because of pride and of error. For, he was the son of a prophet of God and he might have been the High Priest of Zarahemlah had he remained in the land of his birth. But, because of a great wrong done him, born of pride and of error, he did take his sojourn into the wilderness of the north, never to return or to be seen again in the Land Southward.
- 6) This same Corianton, when he was a young man, was sent by the prophet, his father, even that Alma of which much is written, to preach the gospel unto the Lamanites in the Land of Nephi and also unto the Zoramites, whose city lay between the Land of Zarahemlah and the Land of Nephi. And he was obedient to the will of the Lord given him through his father the prophet.
- 7) Wherefore, he went with his brethren into the land of the Lamanites to preach unto them, and the mission was exceedingly hard for the youth. But he and his brethren, though they had many trials along the way, yea, for many of the Lamanites beat them and cast stones at them, yea, and many times the Lamanites sought to take away their lives; they did also enjoy the fruits of their labors, for some there were that believed on their words and embraced the truth, repenting of all their wickedness.
- 8) Now, one of those who heard the sons of Alma and repented was an harlot whose name was Isabel. And she lived close unto the Lamanites and also unto the Nephites, for she lived in the borders between the two people. And she was known both unto the Lamanites and also the Nephites as the harlot Isabel.
- 9) But behold, she did repent and was an harlot no more. Yea, from the day that the sons of Alma came unto her door to preach the gospel unto her, she gave up her profession and vowed to serve the Lord all the days of her life. And from that day also, she cast out the harlots from her house and cleaned it every whit. And the doors of the house she kept open for the aid of travelers and for the comfort of the needy, and she began to do a great work.
- 10) But she was still known throughout all the land as the harlot Isabel, and the greater portion of the people knew not of her good works, but only remembered her for her wickedness in the days prior to her repentance.
- 11) But behold, Corianton and the other sons of Alma came often to her home and she did minister to them. For they were often downtrodden and heavy with the work. And on other occasions they were wounded or sick, and she cared for them. And Corianton saw her kindness and her charity to the needy and he secretly loved her for her good works. And he was often seen in the vicinity of her house preaching to her neighbors in the cities round about the borders of the land.
- 12) Now, it came to pass that a certain merchant, whose name was Saneth, and he was a wicked Nephite, came to the house of Isabel to demand of her by way of her former occupation. And when he discovered that she had repented and was no longer an harlot, he was wroth with her and he beat her with a rod. But she would not consent to minister unto him the wickedness that was in his heart because of the vow she had made unto the Lord. And she suffered herself to be beaten with a sore violence.
- 13) And this same Saneth went his way, even unto the city of Zarahemlah, and finding Alma, he did recount to him that he had seen his son Corianton consorting with the Harlot Isabel. And this thing troubled Alma greatly. And he did make inquiries as to the state of this Isabel and whether she was in truth an harlot. And behold, all the people of the land round about the border between the lands of the Nephites and the lands of the Lamanites did report that she was indeed an harlot. And Alma did believe the report of the people.
- 14) And when he was satisfied that the report was true, he summoned his son Corianton to return from his mission. And when he had returned from his mission and did present himself before his father, his father did chasten him greatly for his folly with the harlot Isabel and did straitly accuse him of approaching nigh even unto that sin which the Lord hates, even the sin of fornication. And this he did because of the rumor that had reached him from the people round about where Corianton had preached.
- 15) Now, Corianton did esteem his father to be the prophet of God. Wherefore, he did not correct his father, nor give any account of his doings. Rather, he humbly received the rebuke and chastening of his father with sorrow in his heart.
- 16) And Alma believed that Corianton held his tongue out of a knowledge of his guilt. Wherefore, he felt justified in harshly chastening his son.

- 17) And it came to pass that Corianton made preparations for Isabel, that she might come into the land of Zarahemlah where he thought she might find safety. And he made preparations that an agent of his own property might use his own substance to provide for her. And he did return again to preach the gospel unto the Zoramites. And again the mission was difficult but Alma and his brethren made good their mission and returned unto their own land. And the record of their efforts is given in another place.
- 18) But behold, when Corianton returned unto his own property, he found that his agent had failed to provide for the woman Isabel and that she was not found in the place he had provided for her. And when he made inquiries as to where she had gone, he was told that she had departed from his house and had taken up her own residence.
- 19) And when he came to the place where she had made her own residence, Corianton found her making her living by weaving mats and baskets. And behold, her workmanship was exceedingly fine. But, notwithstanding the workmanship of her hands was of the finest in the land, her circumstances were exceedingly poor because the Nephites did persecute her because she had been an harlot.
- 20) And this was because the rumor had gone out from Zarahemlah of the sharp words of Alma the prophet spoken unto Corianton when he first returned from the mission whereunto he had been sent. Yea, Alma's words were spoken out of the pride of his heart. For, he was wroth that a son of his might commit the great sin while in the service of the Lord.
- 21) Yet, Corianton sinned not at all and there is proof of it in his returning to preach unto the Zoramites over against the land of Nephi. Nevertheless, lest his descendents judge Alma too much, it was also pride in the heart of Corianton that prevented him from speaking out the truth unto his father. For, he knew that Alma was the prophet of God, and it was his belief that his father should have known of the Spirit what was true and what was not.
- 22) For, how could he not know that his son was innocent of the sin with which the wicked did accuse him? Did he not take the matter to the Lord? And did the Spirit not whisper words of peace unto his soul? We know that he did, for he sent Corianton back into the service of the Lord. Yet, he could not take back the words he had spoken publicly, words which the people took to be spoken by the spirit of truth in him. Then did a people magnify the severity of the matter and they did not seek confirmation of it through the Holy Ghost.
- 23) And in this thing did the Lord teach us all a great lesson. It is true that the Lord does call out prophets from among the people. But, let not any people begin in the belief that the calling out makes a man not a man. The prophet of God is given great gifts of the Spirit. Yea, he may speak with the tongues of Angels and with them, and, if he has the gift of the seer, he may translate strange languages. And behold, the prophet leads and guides the people in the will and work of the Lord also. But, know this all you who read these things and ponder them in your hearts, the prophet is fallible. He is not perfect, and his counsels are not perfect. And, though we count ourselves blessed because the Lord does see fit to call and raise up unto us His prophets, it is because He does this that we feel constrained to subject all things unto the confirmation of the Holy Ghost, howbeit even the words of a prophet.
- 24) Behold, the Lord has spoken it: Thou shalt have no other Gods before me. Wherefore, make not gods of your prophets! For they will be false gods and idols. For, even if they be called of God and appointed, yea, even if they be anointed by the very finger of God, they are yet simple men and you will have made unto yourselves gods that shall fall. For there are but few men unto whom the Lord has given power over death, and they are John his beloved Apostle, and Nephi, Lehi, and Timothy, who were brothers and among the twelve He chose when He came to the people gathered about the temple in the Land Bountiful. But all others shall fall by the shaft of death, just as you and I must likewise fall. And when we fall, our bodies shall go back into the earth, as with all living things. And, notwithstanding our spirits live on, in accordance with that great covenant and plan by which this world was created, yet are we corruptible, and yet does the idol rust and the rot take us. Wherefore, when you make gods of the servants of God, you cast their ashes in His face. Will he hold you sinless in this?
- 25) I say unto you, He will hold you accountable. For, has He not commanded each of us to pray always? And does this not also apply to every word that has proceeded out of the mouths of the prophets? For, I ask you, how know you that I ever lived? Now, I write this unto my own descendents. Wherefore, I desire that

you have a remembrance of me and of my doing. But, how know you that these writings truly come to you from me, my children? No man may confirm it. It is only by the confirmation of the Holy Ghost that you may know that I truly wrote these things unto you. And behold, it is by that power which the Holy Ghost possesses that you may have all knowledge, for, it is by that power that the Christ did take upon Himself all things. And it is by that same power that He may give the same to us. Yea, it is by that power that all things may be brought to our remembrance, both those things which we sometime knew of our own conscience and experience, as well as all things known because of the experiences of others. Yea, even all that the Father has may be given to us by this same power.

- 26) Wherefore, why seek we to make all things sure by the voice and word of men? There is but one way to know of a surety that a thing is true, whether spoken by a man or men, or by a prophet, or by an Angel, or even by the very voice of Christ Himself! Yea, I make so bold as to say that I would gladly speak face to face with God, and hold myself blessed in every way. But behold, having thus communed in a most holy way, I would retire to my chamber, and bend my knee and my will, and ask most humbly that the Holy Ghost might confirm the thing unto my soul.
- 27) Does this sound ill? To some it may speak of doubt. But, I shall importune the Lord in this thing, for He has commanded it. And I would rather He be importuned than that His anger be kindled against me.
- 28) Yea, for behold, even the elect shall be deceived. Even the prophets of God may act and speak betimes as men and fathers sometimes do out of the earthy and carnal concerns of their hearts. Yea, what man does not feel strongly the needs and responsibilities of his stewardship? Do not expect them to be any different than yourselves, and, if the Lord does allow men to be fallible and to err, but to repent, so much more ought you to allow the same. Wherefore, the Lord has counseled us: Judge not. For with that same judgment wherewith thou judgest, thou shalt also be judged.
- 29) Behold, I say unto you who shall receive these things and ponder them, You shall live in a time when men do seek to elevate the prophets unto that status wherein they may speak no error nor act in any mean thing. This is a great pitfall to the righteous. For, such men shall make regulations that begin to deny the right of every son or daughter of God to seek the confirmation of the Holy Ghost. Yea, in your day, if a man hears the words of some prophet and, seeking the confirmation of the Holy Ghost, fails to receive it, but receives instead a witness that the utterance is false or misguided, behold, he shall be brought up before the counsels and he shall be persecuted for having received such a witness. And they shall scourge him bitterly with their words and shall even cast him out from among them.
- 30) Look you to your own day! For speedy destruction of all that you hold dear shall surely come to pass. For, of such pride generally were the Nephites in the Land Southward, and they did persecute and even put to death they who believed the signs of the coming of the Lord. And I ask you, how did they know that the Lord would indeed come? Yea, how did Nephi know? Behold, he heard the voice of God, by the power of that same Holy Ghost! Yea, and the voice said unto him: On the morrow come I into the world. Did he not seek confirmation of that voice? I say unto you, Yea! And when the people brought the believers together to be killed, Nephi did look up to the heavens with full confidence of heart that the Lord would surely come.
- 31) And behold, we know that He did come to the people in the Land Southward. For we also have seen Him and can testify of Him. And even He did tell us of His visit unto our brethren in the Land Southward. And of that same Nephi whose faith and confidence was so abundantly rewarded, we know much, for he has been among us and we have heard of his own voice of the great revelations he has received. Yea, of this all our people do testify. But I would not have you believe our words. Nay, believe not the words written in this book if the Holy Ghost does not confirm them unto you. Yea, though my people do call me prophet, and they do revere me and follow my counsels, I would not have them do so but that they be moved upon by the Holy Ghost to do so.
- 32) Wherefore, you also may call me prophet, and my words may touch your souls. Nevertheless, make not of me a lesser god, but seek the confirmation of the Holy Ghost in all things.

Chapter Eleven

- 1) And now I return to my song of Corianton and Isabel.

- 2) Now, when Corianton returned unto Zarahemlah, he found not that Isabel for whom he had previously left a stewardship of his own substance. For, so strait had been the persecution of her by the people that she had departed from out of the city and taken up a household of her own.
- 3) Now, this was done without the knowledge of Alma, nor did he know of her existence in Zarahemlah, for, Corianton had not communicated unto his father his plans for her support. And behold, even had Alma truly believed the rumors voiced about her, he would not have consoled her persecution. For, though he had the pride of a father, yet had he charity.
- 4) But Corianton searched for her and found her. And behold, he found her in low circumstances. Yea, so low were her circumstances that, had Corianton not come back from the field of his service when he did, she would surely have died from want of the necessities of life. And, finding her thus, Corianton was wroth with his father, and also with the people of Zarahemlah, and he took her speedily out of the land. Yea, he did take with him only her and a few belongings and they did depart into the Land Northward.
- 5) Now, we know that Corianton and Isabel came into the Land Northward, even unto the place where this record is written, and they did unite the scattered people and build a city and a nation. And great has been their success, for we are daily proof of their doings. But Corianton mourned all the days of his life for the great loss he felt when he returned from the service of the Lord and found in his own country a wickedness greater than that which drove him into foreign lands and cities. Yea, he never again communicated with his father.
- 6) But behold, Alma knew not of their success, for he heard not a word of them from the day they left into the Land Northward. And so bitter was his sorrow upon discovering the cause of their hasty flight into the wilderness, that his heart was broken. Wherefore, Alma gave up the seat of the High Priest, delivering up the records, and departed also into the wilderness. Now, he did not go into the wilderness to find his son. But rather, believing that his words had driven them out of the land, alone and unprepared, he knew in his heart that he had sent them to their deaths. Wherefore, he took not any provision at all, nay, not even an extra cloak, and he went barefooted into the wilderness and was not seen again.
- 7) And some rumor has been voiced about, because of the strangeness of the circumstances surrounding his departure- that he was taken up unto the Lord as was Moses. But we know of no such thing. For, there are three from among the Nephites who were translated, and they are often with us still. Yet, they make no report of Alma or his doing. Wherefore, it is my belief that so great was his grieving, that he went into the wilderness to make peace with his God. And I believe he gave up the ghost there.
- 8) For, God does preserve the life of man when He needs him to work in His vineyard. Yea, know this, if you would live long, make yourself indispensable to the Lord. For, He will preserve your life by the power of His hand. Yea, by that same power whereby He made heaven and earth, He will prolong your life. And, if it so be that your desire be continually worthy, and you ask Him it with the kind of faith that the Three Nephite Disciples did, then shall He give unto you a portion of that same power, even power over death. But it is a terrible thing! Wherefore, be patient in all that whereunto the Lord does call you, even to labor and be diligent. But, unless you are strong in heart and can withstand much heartache, ask not that thing of the Lord. Perchance, you might receive of Him even according to your desire, not knowing what you ask of Him.
- 9) For, unto some He has given that they shall tarry until He comes. Yea, and they taste not of death as we do. But behold, these few, who are like unto Enoch of old, and Moses, and His beloved apostle John, do labor yet in His vineyard. And we have record of their doing, either here or in the other worlds of the Lord's creation. Yea, they are laboring still, preparing the hearts of the children of God, and also establishing Zion in all those places wherein God's word is believed.
- 10) But they cannot live as you and I live. Nay, they cannot marry and have peace. For, if they do take wife or husband, they shall watch them wither and die, while they change not. And they do not beget children, for their bodies are changed so that they are barren until their work for the Lord shall be completed. And consider how hard their lot would be if they were not barren. Behold, they would also watch their children wither and die, yet they change not at all. And they would be young and see their children age, and weaken, and die. Peace is not given unto them, only that peace which comes of the Lord, for they do daily converse with Him upon the Way.

- 11) But as for Alma, we know nothing. Wherefore, it is my belief that he went into the wilderness out of grieving and died there of a broken heart.
- 12) Now, think upon these things and ponder them in your hearts. For, would it not have been better for Alma had he sought to discern the truth of the matter of Corianton and Isabel? Yea, I do not sit in judgment of my ancestor, but I do ask the question. Was he not a great and inspired man? Yea, and his counsels for his nation were right and just, and guided by God. Would it not have been better to seek the Holy Ghost in the matter of his son?
- 13) And would it not have been different for Corianton and Isabel had Corianton not stayed his tongue? For, though he knew more concerning the matter than his father appeared to, and esteeming his prophet above even the loving reproach of a son, he did not speak the truth to him, a truth that might have prevented much hardship and heartache. For, I believe that, having the word of his son, and a servant of God, over the rumoring tongue of a disappointed merchant, he would have sought the guidance of the Spirit in the matter.
- 14) Wherefore, you fathers of sons, take this history of this great prophet of God and apply it to your own lives. Judge not your children by the rumors of men. Nay, judge not even by the thoughts of your own hearts. Be guided by the Spirit in all your doings with your children. For, are they not the children of God also? And if you offend His little ones, verily I say unto you, You shall also offend Him. And behold, who shall offend the Lord?
- 15) And I speak unto you who are sons of fathers. Judge not your fathers by the wishes of your own hearts, but be guided by the Spirit in all your doings with your fathers.
- 16) And I speak also to you who are called of God to be prophets unto your people. Judge not the people by your own understanding. For, it is as the arm of the flesh, weak and uncertain. Nay, judge not at all but give counsel by the gift and power of the Holy Ghost. For, if you do not, yea, if you follow the dictates of your conscience over the promptings of the Holy Ghost, you set yourself above even the Lord of Creation. For it is by the power of the Holy Ghost that He did make an Atonement for you. Wherefore, do not think yourself gods because your people demand that you be so.
- 17) And behold, I speak also unto all the people who would call themselves saints. Do not require godhood of your leaders, but godliness. For, it is not sin to require that your prophet be virtuous. Yea, if a prophet be virtuous, then you may with confidence pass over petty faults and differences. But, if you make of them gods to be worshiped, you do commit sin in the eyes of God. For, He shall crush all your idols into sand in the day you bow down to worship them. And if you worship, or in other words, if you esteem your prophets over the gifts of the Spirit, God shall do the same unto them as He did unto the idols of old. Yea, He shall crush them with the might of His Word, and with a two-edged sword. Yea, your idols shall fall, and great shall be the sound of their destruction. For they are but men and shall fall by the shaft, even as I do, even as you do.
- 18) Wherefore, sin not. Honor your prophets, and all those whom God does see fit to call out to your service. Sit you down at their feet and hear the words of God and of Angels. But bow not down to them. And when a man or woman shall raise themselves up before you and shall call themselves infallible, either by their callings or by their own strength, forsake them quickly! Give that person no reason to stand above you. Seek instead the Spirit. Yea, be guided by God on high by the power of the Holy Ghost, by that unspeakable gift of revelation. Yea, come upon the Way and sit at the feet of prophets, apostles, Angels and God Himself. Bow not down to any feeble, unworthy, and fallible human being.

Chapter Twelve

- 1) Now behold, I am old and I go the way of the world. And all the doings of my people I have written in books also. And they shall also come down unto you in the due time of the Lord. Be grateful, my children, for the blessing the Lord has seen fit to bestow upon you. Do not judge the Lord your God. Wait upon His pleasure and do His will in all things, and all will be as well with you as it has been for me and for all the Nemenhah of Corianton. Pray for the day when your God shall open all the books before you and read from them in the high places and on the high days. For in that day shall there be peace finally in all the land of your grandfathers.

- 2) Behold, I leave this earth and go to my grandfathers. And I am exceedingly blessed, for, I have walked with them upon the Way since the days of my youth. Wherefore, it shall not be much different when I walk with them continually upon the Way than when I did visit with them during the days of my mortality.
- 3) But behold, I do leave this one last prophecy unto you my own descendents. For I was once called Samuel the Lamanite, a prophet called to preach repentance unto the wicked Nephites in my day. And the Holy Ghost has come upon me to preach once again against the wickedness that will prevail in the Church and kingdom in the day when the Lord shall bring again my writings from out of the dust. Yea, thus does the Lord constrain me to declare unto my own descendents in the last days:
- 4) When all that has been foretold by the prophets of old, as also by prophets whom the Lord shall raise up among you, and the nations do conspire to enslave the saints and compel them to wickedness, out of the place of fastness shall hiss a voice from out of the dust. And that voice shall speak of my times and the times of my fathers, and of their doing. And this voice shall remind the people of their obligations unto the Lord. Yea, out of the holy place shall a light begin to shine and it will go forth against the will of many. Yet shall it touch the hearts of the righteous and call them to a remembrance of the things which they have covenanted with the Lord their God.
- 5) For they shall have promised a thing to the Lord for generations, a thing which they are unwilling to do. Look well into the covenants you make with the Lord, you children of God! Know whereof you speak. For, every oath and covenant you make with Him will be accounted to you to the very lowest denomination. Yea, do not bow your heads and say, yes, but that you mean to do the thing wherewith you do bind yourselves. For, God will not be mocked!
- 6) And a hiss and a memory shall issue out of the fast place, and books shall be opened. And prophets and apostles shall say:
- 7) What is this book and what is this writing? For we cannot read such things? Who is there who can make a translation of them? For we have no knowledge of this writing.
- 8) In that day shall the Lord assemble His saints. Yea, He shall make up His jewels. And there shall be seers among you. Wherefore, despise not the work of God. For He will bring to pass a mighty work out of the hands of the weakest and most praiseless of His children. But in their weakness shall they show forth great faith, and in their diligence shall they weaken the bulwark of pride and of wickedness. Look not to the wisdom of the wise nor to the might of the mighty in that day.
- 9) For in that day the wise old men shall look steadfastly upon the prophets, and upon the wisdom of other wise old men. And they shall esteem their words more praiseworthy than the gifts of the Holy Ghost. Yea, in that day shall a man become one with the saints but receive no gift of the Holy Ghost. And it shall be better for them than for they unto whom the Lord Himself speaks. Behold, the Church shall be out of order and the kingdom of God shall grow but shall not prosper in the gifts of the Spirit.
- 10) If you are wise, you shall look in those days for the records and remembrances of your fathers and your grandfathers. Howbeit, in their words you will find an ensign. Behold, we have made an experiment upon the covenants made in the High Place. Yea, seeing what would befall the Nephites in the Land Southward, we did come out of Babylon and we did gather together to establish Zion. And, behold my children, we did enjoy peace even when the Land Southward did reel to and fro under the wickedness that the Gadianon Robbers did cause to come among the people.
- 11) And are your days so unlike ours? Are your governments filled with corruption and wickedness? Do your rulers buy their seats of power and authority? Does one nation rise up against another for gain's sake? Do the rich persecute the poor, and does the rich man withhold his substance? Behold, I see your day and I know the conditions in which you labor. Yea, and I also see that many of my own descendents, even the most part, walk in confusion in the daylight, and in complete blindness do they their secret works at night.
- 12) You who would call yourselves saints, listen to my words. I am a voice that whispers out of the dust. I lived in this land in a day when the people had all things in common. And behold, when all things were in commotion and the hearts of men had waxed cold, yea, and when the Lord did call His fury down out of heaven to destroy the wickedness from off the face of the earth, behold, we did see the sign and were

- filled with joy. Yea, when all others quailed in the smoke and darkness of destruction, we did raise up a song of praise and of thanksgiving.
- 13) You live in such perilous times. Yet may you also look up with joy and with thanksgiving. In faith you may take up that covenant which your forefathers made and again establish Zion in the land.
 - 14) But, if you heed not the warning voice that the Lord shall provide for you out of the dust, behold I say unto you, You shall be caught up in the pride of your hearts, and you shall not be found guiltless in your days. And when the wrath of the Lord is kindled against you, how may you beseech the Lord to stay His mighty hand? Yea, what excuse can you make? Shall you say unto the Lord:
 - 15) Of a surety we did know of the records you raised up unto us Lord, but we did ignore them and the warning contained in them. But see, Lord, how we worship you now. Wherefore, forgive us and stay the destruction.
 - 16) Behold, the hour shall have passed wherein the Lord might have forgiven such folly. When His anger is kindled, He shall not treat with you. Nay, you shall not even be able to plead your case, for the hour shall have passed.
 - 17) But when the Lord shall bring these things from out of the earth, the light of truth contained in them shall inspire the pure in heart. And they shall build a refuge place in the tops of the mountains. Then shall the remnant of the Lord's house build cities of refuge in the everlasting hills and they shall be a resort whereunto, if man will covenant to take up the sword no more against his neighbor, he may find peace and safety there.
 - 18) And a light shall shine forth from the place of fastness and shall begin to take hold of the hearts of men. And they shall seek again the Holy Ghost and the face of their Savior. Then shall that light begin to spread until it covers all the land. And the pride of the hearts of men shall be extinguished, and they shall succor one another and seek not the things of the world.
 - 19) And behold, in that day shall the gifts of the Spirit be had by many and miracles shall once again abound. Yea, there shall be disease and suffering, but the saints shall exercise faith again and they shall lay hands on the sufferer, and if they have faith to be healed, behold, they shall be healed. And if they have not faith to be healed but have covenanted, then shall they who have the healing gifts nurture them and succor them.
 - 20) And the dead who fall in the service of the Lord shall rise again to do His work. And the lame shall walk, who walk in the Lord. And children shall sing again in prophecy to the Lord. Yea, your young men shall see visions again and your young women shall dream dreams.
 - 21) Wherefore, who would not wish to obtain these blessings? For, I cannot help but to ask the question: Shall my descendents look and yet not see the signs of the times? Or shall they be so wicked that they too shall be caught up in the pride of their hearts? Even that being so, I believe that there shall be those who are not so caught up, or who, being caught up, will not see through the obscurity and into the light. For, I have been commanded to write these things and to give this prophecy. And I ask then, for what purpose?

Chapter Thirteen

- 1) Now I must say farewell to all my people. For, I am waxed greatly with age and my time is come. But I leave this record for a remembrance of my days and of my works. As I have said, I believe that my people do rightly. For, they do lift the hands that hang down and they do remember to do all that which the Lord did command us to do when He visited us in His power.
- 2) I bless the Lord for all His doings and all His works. Worthy is the Lord our God and I shall praise Him all the days of my life. And I do exhort all my children and all my people to raise up their voices continually unto the Lord. And behold, I do believe that this is the ensign which shall shine forth through the darkness of their day, as also through the corruption and the smoke of darkness in the days that come.
- 3) Pray always. Observe to keep the Covenants of the High Place, even the Temple of the Lord God. Keep His commandments. Hold to His truth. Ascertain that truth through communion with the Holy Ghost. Walk upon the Way receiving revelation upon revelation. Seek the face of Jesus. Yea, and if you do, you shall surely find Him. 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"