

Volume 27

“The Holy Orders of the Church. Written by Father Joseph
[Meacham] . . . 1841.”

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Betsy Bate's
Book

THE

Holy Orders of the Church.

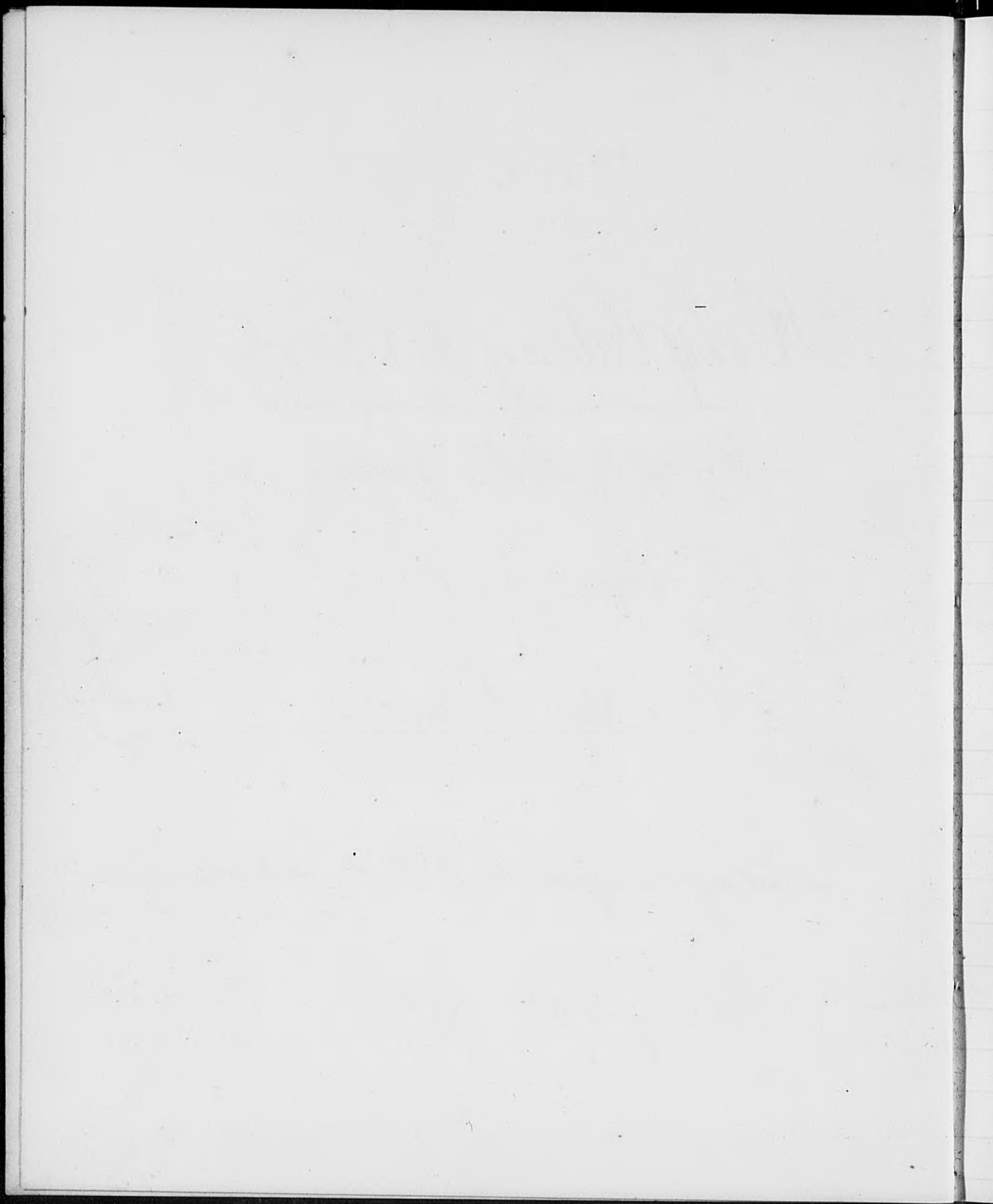
Written by Father Joseph.

To the Elders of the Church.

At New Lebanon.

And copied agreeable to Father Joseph's word.

February 19th. 1841.



Preface.

Father Josephs ⁰¹ Introduction.

O Dearly Beloved,

Ye who stand as elders in the first Church of God upon earth, draw nigh unto me, while I sound forth my words, and make known unto you the will of my Heavenly Father.

I have for a year past at many times shown unto you the various orders and regulations, that were established by the revelation of God, for this holy temple, even the first Church upon earth.

Yea I say Dearly Beloved, I have at many times caused some of these holy orders to be written in lengthy communications to you. But now it is the will and word of my Heavenly Father, in union with Mother Ann, Father William, Father James and Mother Lucy, that all these Holy orders be written in one book, for their

more safe keeping, and for the accomodation of those who do now, or may hereafter stand as elders in the Church.

And God doth furthermore require that these Holy laws and statutes of Zion should hereafter be kept sacred thro-out all generations, in the hands of those chosen as Elders in the Church.

Father Joseph.

In union with all the
Heavenly Parents.

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The¹
Holy Orders of the Church.

Section I.

The order of God as it respects those who are called to stand as
elders in the Church.

Those who are called as
elders are the head of the body that constitutes the
Church. They stand in their order next to the Holy
Anointed.

2. — It becomes the duty of the Elders, to look to the
ministry for counsel, strength & wisdom, wherewith
to guide & direct the body of the Church. Therefore
it becomes necessary for them at all times to make
known unto the ministry, the standing, state &
situation of the family, in all things both spiritual
and temporal, which, according to the order estab-
lished, must all come to the knowledge of the elders.

3. — — — — — Those who stand as elders must be such
persons as have found a fruitful travail in the

gospel, according to their age & privilege. And they should have had a privilege of twenty or twenty five years in the gospel, before they have gained experiance sufficient to stand as elders in the first order. A lot of elders in the Church must be composed of two brethren & two sisters.

4 - - - - - And while there remains any in the Church that were gathered during my ministration, it is the will of Mother Ann, there should no one stand as the Elder Brother, or Elder Sister in the first order that is under forty five, or forty years of age.

5. - - - - - It is the duty of elders strictly to look to, and over see the family placed under their care, and to gather the family to them by the rod of correction and arms of love; to teach them their duty, and lead them in the path wherein they should go. To direct all moves & changes, in the family; and to labour and take counsel together, in union with the ministry, to do that which will tend to the general good of each and every individual. To see that good order is kept and supported in all things, and that disorder is checked. To know at all times the standing and situation of every one. And to know every thing owned and possessed by each & every individual.

6 - - - - - When at any time by the gift of the

ministry, a member is gathered into the Church; they must make it their invincible rule, to see & know all that he or she does, or may at any time bring in. They must never be so engaged in hand labour as to neglect their duty, which is to stand as witnesses between the Throne of God, and the souls of the people. And their duty as it respects ^{hearing} the confession of sin, is it not written in the Holy Laws, sent forth by the will and hand of Almighty God?

Section II.

The order of God, as it respects those who are called as Trustees

Those who stand as Trustees, in the first church of God upon earth must invariably be such as have found a fruitful travail in the gospel, and have proved themselves true to their trust as members in the family, or in whatever place they may have been called to fill. And no one is suitable to stand as a Trustee in the Church, that is under twenty five, or thirty years of age, or till he has had a privilege of at least twenty years in the gospel. — These trustees shall stand as stewards in the house of the Lord, and their dwelling shall be

at the Outer Court. all business transactions that are to be done for the Church, either with the world or with Believers without, shall be done by the order of the trustees who live at the Office.

3 — — — All trade & traffic, buying and selling, changing and swapping, either with the world or with believers without, must be done by those who live at the Office, or by their immediate knowledge and consent. For surely the order of God never did allow, business in the line of trade nor traffic to be bro't into the Holy Sanctuary.

4 — — — Ye shall not in any wise buy, nor cause to be bro't, nor bring into the Church, nor cause to be bro't within its borders, any new thing that has not been formerly & generically used even to an ink-stance or comb, or pair of suspenders, without the full union consent & approbation, of the Ministry and Elders.*

Ye shall not give as a present, neither shall ye lend (never intending to take back,) any article whatever from the public store, (or that which ye may have taken therefrom, and called your own) to any individual member in

the Church — — — — — Ye shall not plead with the laity the use and necessity, of bringing that into the Church that has not formerly been owned and blest by them, because it is fashionable in the world.

6 — — — — — But if ye at any time see that which
* Meaning new fashioned things

will be necessary & useful for the people of God, make it known to the laity, with the exact price of the article, whatever it may be; and if in their wisdom they think it proper, & feel union with you in purchasing the article, then get it. And when you have got it, show it to the ministry and elders, before any one sees it: And if they do in their wisdom bless it, then use it freely & fear not. But if they do not bless it, put it away, place it in a back order or return it to the world, and by no means suffer any one in the Church to see or handle it. For this is the way that many disorderly things have crept in. E

7 — — — Avoid as far as possible giving a large and extravagant price for articles that are merely to please the fancy, curiosity, or appetite, such as clams, oysters, sweet potatoes, raisens, Oranges &c. If you cannot get these things at a reasonable price, let them alone. For there are many things that you must of necessity get. — — — If you find a lot of nice crockery, glass ware, muslin or cloth of any kind that you need to buy, that appears substantial and good, and is suitable for Mother's children to use, hold not back because of the price laid upon them, and leave them to purchase other articles that are not according to the gospel, and owned in Mother's house

because they are a little cheaper.

9 — — — This my word extends to every thing that may be necessary for you to purchase at the hands of the wicked. Ye shall purchase no crochery that has printing upon it; no china ware, nor any superfluously cut glassware — ~~is~~ Ye who live at the Office shall not in any wise, all leave home at once, and be absent more than eight or ten hours. Neither — — — you nor any other one who lives in Mothers first Church shall be gone from home more than six or four weeks. And four weeks is sufficient for all necessary business to be transacted. Three brethren two of which shall be trustees, and shall be appointed by the lead: and three are sufficient to go to the wisest Cities of New York, Philadelphia and Baltimore.

11 — — — When ye go among the world to do business ye shall neither trade, lend nor borrow with those who have turned their backs to the way of God.

Neither shall ye sojourn with them at night, nor keep company with them in the day if possible to avoid it. But if it be really necessary that ye hold conversation with them, do it in such a manner that ye can give a correct account of it, to your elders when ye return home.

12 — — — When ye resort to taverns and public places
* Among the world on business. if it can be

ye shall not in any wise blend and gather with the wicked by uniting in conversation, jesting, and joking, talking upon politics, disputing and arguing; and enquiring into things which serve to draw your sense from the pure way of God — — — Ye shall not read newspapers and books that are lying about in taverns; for much time is wasted in this way. Observe as far as possible your order of kneeling: and always kneel in prayer twice a day, if you have to do it by the road side, or in your waggons, when you ride along.

14 — — — Do not anxious to have your names sound-
ed abroad in the world, by frequently writing them. But you shall use as far as possible, your plain Church Stamp **D. M.** These letters are sufficient for any thing that is sold, belonging to the Church.

15 — — — Ye shall in all cases, circumstances and places, keep your order to yourselves. and ye shall be careful not to make known to individual members in the family, the price of any article bought or sold, or any bargains that ye may contract.

16 Keep all your accounts booked down regular and exact: and as far as possible avoid contro-
versies with the wicked.

17 Ye shall make known unto the laud all things concerning your business transactions, and

ye shall make known unto your elders all things that come under your care and knowledge concerning the family. And ye shall keep your union and joining to the Elders, considering them even as the mediators between your souls and the throne of God.

Section. III

The order of God as respects those who are called as Family Deacons.

1. — — — The established order of the lot of Deacons and Deaconesses is to be as the door thro which all things must pass to & from the heart of the Church: for as the Office and the Trustees are as the outer Court of the Temple, even so the family Deacons stand as the door which openeth into the inner Court and the most Holy place.

2. — — — Those who fill this important place in the house of the Lord, must also be such as have found a fruitful travail in the way & work of God.

And such as walk in perfect obedience and true subjection to the lease that is before them, and are beloved by the family at large.

3. — — — It is your duty, ye who stand as stewards in the inner Court of the house of the Lord, to

oversee the family in all their temporal concerns. Ye shall make known to the Trustees any article in general use that may be wanted for the good of the family — — — Ye shall not in any wise buy nor sell, change nor swap, borrow, lend, give nor take, from the children of this world, nor from those who are without the temple. Ye shall in no wise trade with them.

5 — — — But all trade and traffic, and all business concerns, shall be transacted at the Office, even at the outer court, by those who dwell there, or by their immediate order. — — — According to the law which I will now show unto you, which shall be a perpetual statute which ye shall ever keep, shall all things be bro't into the inner Court of the Holy Temple:

6 — — — When any member or members make application to the Deacons or Deaconesses, Brethren to the Deacons, and Sisters to the Deaconesses, for any article or articles that may be wanted, either for their own use, or for the accomodation of the rooms in which they live, or for the shops in which they work, such things as have been formerly used and provided for the family, ye shall labour in your wisdom to feel whether the article asked for be really needful. — — — If the member

7

that has applied to you be under twenty five years of age, ye shall make it your invariable rule to inquire how much they have already in possession, of the desired article. And if in your wisdom ye really feel that they stand in need of the desired article, then if ye have it, give it freely unto them.

8 - - - But if it be that ye have not the desired article in your possession, then ye shall apply to the Office Deacons or Deaconesses for what is wanted. The family Deacons shall apply to Office Deacons, and the family Deaconesses to Office Deaconesses.

9 - - - And when the article or articles are procured, they shall be delivered by the hands of the Office Deacones or Deaconesses, into the hands of the family Deacones or Deaconesses, & from thence into the hands of the member or members that may have asked for what is now procured.

10 - - - But if any thing new is desired, that has not been generally used in the family, it shall in no wise enter the door untill freely owned, acknowledged and accepted by the consent will & approbation of the Ministry & Elders.

11 - - - No work that is done in the family for sale, or in any wise to vend in the public market, shall go out save at the door, even by the

hands and immediate knowledge of the family Deacons or deaconesses (except in some uncommon emergency and then a correct account is to be rendered as soon as may be) And the family Deacons and Deaconesses shall keep a correct account of all that is made in the family for sale. No money to be kept in the dwelling house.

12 — — — And ye shall give to the elders as often as once in two weeks, a correct account of all matters of importance that have come within your knowledge, concerning the family at large; and of things that have been called for, and all that ye have given out especially
 13 to the younger part. — — — and at the end of every year ye shall make known to the elders, and then to the Ministry, all that has been bro't forward and made in the family for sale.

14 — — — Ye shall not indulge in any wise a partial spirit, to give to one more or less than to another. Ye shall not give to one, to gratify a craving desire to be in possession of more than they really need, even to a row of pins. But ye shall consider that ye stand accountable for all partiality or unfair dealings in the Holy Temple.

15 — — — Ye shall not make any charge with any one in their branch and occupation of business without the full union knowledge and

consent of the Elders. And ye shall bow your spirits in subordination to your elders, and look to them for your strength and support; for they are the head of the body and all the branches must be sustained by them.

16 — — Ye shall keep your union of joining together. And the Deacons shall not call upon the sisters, to do any thing without the knowledge of the Deaconesses, and the Deaconesses shall not call upon the brethren without the knowledge of the Deacons.

17 — — Ye shall see that suitable furniture for the rooms, and suitable food for the family are provided. and that it is used and cooked with good economy.

Section III

The Order of God as it respects those who stand in the Church as Physicians.

As the natural body is ever prone to sickness and disease, it is highly important that there should be a lot of Physicians appointed in the Church. And as there is a large scale of sale business attached to that

order, I shall make known my will concerning it

2 - - Ye shall have no Initials, but the Church stamp.

D. M. 3 Ye shall keep a regular and exact account of the medicines that ye prepare for sale. There shall nothing pass from your hands to the Trustees but thro' the door, even by the knowledge and union of the family Deacons.

4 - - And once a year ye shall carry to the Deacons & Deaconesses a correct account of all that has been prepared by your hands for sale. And it shall be inserted with the rest of the work done by the family.

5 - - One of the brethren who stand as Physicians, and that ought to be the oldest and most experienced, may once a year, with one of the Trustees, to New York or Philadelphia, to purchase such articles as may be necessary in their line of business. And they shall give to the Trustee they are with, a just account of all they desire to buy, and obtain their union & approbation. And on their return home, they shall give to the Trustee that is left at home, a just account of every cent they have spent. And they shall give to the elders an account of their proceedings in their absence and also show —

- .. and make it known, to all who stand in the lot with them, all that they have procured for the use of the family: and show the same to the Elders and family Deacons
- 6 Liqueurs & Apothecaries drugs shall be divided between brethren and sisters, according to their number, and as the nature of the case may require, by the knowledge, union & approbation of the Ministry, and elders.
- 7 — Ye shall never leave home to go to other families without the knowledge of your elders, their liberty, union & approbation, and also the knowledge of all who stand in the lot with you, as far as may be. And ye shall also let them know what the disease, disorder or case may be that ye are called from home to attend to.
- 8 — Ye shall go once in three weeks to see your elders and make known to them your state and standing both in things spiritual and temporal.
- 9 — I will show you the rule whereby to apply medical aid, to those who dwell within the Temple.
- 10 I — If a brother apply to the brethren, or a sister to the sisters, when out of health. if you know immediately what remedy to apply, if it be but a small dose, or simple application, of any common medicines, give it freely to them. But if in your wisdom, when both of you have

counsel together; ye concluded the brother that has made application must go to the resort of the sick, ye shall make the thing known to your elder brethren, and then ye shall make the same known to those who stand in the lot with you, and they, in union with the elder sisters and family Deaconesses, shall take care of, or provide some suitable one, to take care of the brother that is sick.

11 — — If a sister apply to the sisters, and the nature of the case be dangerous, ye shall make it known to the elder sisters, and then with their union and approbation ye shall make the case known to the brethren ye stand in the lot with, and they and you shall take counsel together, for the good of the person.

12 — — But brethren shall not apply medical aid in any way shape or manner to sisters who are sick, without the full knowledge union and consent of those who stand in the lot with them. Neither shall they give to the sisters any medicine to make use of, with out telling them what it is made of.

and sisters shall do the same in these respects to the brethren. — — Ye shall at all times give to your elders a full account of your proceeding with the family in these respects. Bow your spirits in submission to your elders, and keep your union together.

14 - B Ye shall not in any wise employ the defiled or filthy hands of doctors of the world in the Church. Let the case be what it may, it is utterly forbidden by the Holy laws of God, except in some extreme case, and of this the Leade must decide; save it be the case that ye have a sick child among you, whose parents are among the world; if they desire the aid of a doctor among the world, then I leave it with the Leade.

Ye shall not give medicine to any one when they do not need it, to obtain favor in their sight; neither shall ye withhold from those who really need because they are not favorites of yours. Remember if you do this thing it shall be counted a great sin unto you when you enter Eternity.

Section. V.

The order of God as it respects those of the Family who go out among the world to do business.

B If the Trustees need any assistance from members in the family. if they desire one or two or more, to go to the river, or to go out among the world on any necessary business, or to go with them on lengthy journeyes, it is their duty to apply to the Elders, who are to counsel with the family deacons;

2 since when they in their best wisdom have unitedly concluded to send such one or ones; — — — — — Whoever they may send shall go in perfect obedience to the trustees. And on their return home they shall give to the Trustees a correct account of every farthing they have spent. and thus shall they bring forward their account; the exact price paid for every thing they were sent to purchase, the exact price they have paid for for every meal they eat; baiting, lodging the price of toll gates & bridges The number of cents that have been paid for Cigars, papers of tobacco, glasses of beer, candies, raisens, oranges, oysters &c.

3 — — — — — None that go out shall buy for themselves, neither shall the deacons or Trustees give them liberty to buy for themselves or for any other person such things as the following. Silk handkerchiefs, suspenders, looking glasses, drinking glasses, glass-lamps, ink stands, pens or pencils &c.
(Spectacles may be bot by liberty, if necessary.)

4 — — — — — When two are out together, ye shall, as far as possible, consistant both eat at one tavern, and sleep in one bed, and when ye walk in the street, ye shall keep so close together that their words not be room for a dog to run between.

5 — — — — — Ye shall not call in to merchants' stores

and inquire the price of articles, that ye have no business with, and do not intend to buy.

6 — Ye shall not stand loitering and talking in public places — Ye shall not go to see museums, shows, jails, prisons, poor houses, asylums, factories, glass works, navy yards, nor any thing of the kind to gratify your curiosity — — —

7 — But when two of you are out together and duty has caused you to be separated, when you meet again ye shall give to each other a correct account what your duty and business has been.

8 — And when ye return home ye shall give to your elders a correct account of all your proceedings, before you return into the family. And if ye have been employed by the Trustees to do business for them, till ye have accumulated any written accounts, you shall deliver these into their hands, with every cent of money you have in your possession, before you return to your abode in the dwelling house.

9 — Ye have no more right to buy nor sell, swap nor trade, than any other members in the family save by the authority of the Trustees, and ye shall give to them a correct account of every cent ye spend, and of the road ye traveled when ye went to do the business which they sent ye to do.

Section. VI.

The Order of God as it respects the duty of Members to Elders
 Trustees, Deacons, Physicians, and those who go out upon
Business

It is the duty of every one to acknowledge and look to the Elders, as their lease of protection in all things spiritual and temporal. It is the solemn and sacred requirement of God that every member shall keep the door open to the Elders, by a free and honest confession of every ignorant or willful transgression of the holy and sacred order of the Church. Ye shall at all times lay open to them the true state and situation of your mind.

2. Ye shall in no wise judge the word, work or will of your elders, but consider them as the mediators standing between your souls and the throne of God. And ye shall at all times consider it the duty of the Elders to check, reprove or admonish you, if ye in any wise be out of the way, and of this it is not your place to judge.

3. Ye shall not plead and reason with them the necessity of your own way and will. But ye shall yield perfect reconciliation, true and willing obedience to their word and reverence and respect them. No member shall run by the Elders

to open or make any thing known to the Ministry. But members have a right to ask the elders for liberty to see the Ministry. But if the Ministry call upon a brother or sister then they shall be free and not hold back.

4 It is the duty of the members to render to the Trustees that respect which is due to them, according to the place in which they stand. But no member has any particular business or concern with them, save thro' the medium of the family Deacons.

5 Ye shall not inquire of the Deacons, nor of those who go out to do business, the price of any articles bought or sold. Ye shall not inquire of their order or regulation or of what is going on among the world.

6 It is the duty of every member to render due respect to the Family Deacons and Deaconesses.

7 If a brother wants any thing for accommodation or because he is needy of it, that is in the Deacons line he shall go to the deacons and ask handsomely for what he wants. If they in their wisdom think the thing needful, it is their duty to give it, if not then the brother should feel reconciled & comfortable without it.

8 If you wish for time or liberty to make any little accommodation or convenienc for yourselves or for any one, you shall make known your desire and ask the Deacons. and if in union with the

elders, they give liberty to make what you desire, you shall do it freely and as they shall instruct you. By the same rule sisters shall apply to the Deaconesses.

9 — Ye shall not work as hirelings in the Church, gaining time and counting it as your own to spend and use as you please. The employment of everyone ought to be rendered as agreeable as possible to their natural talents, ^{faculties} and abilities. (That is as far as circumstances admit, and of this the elders and Deacons must judge. and when any one has come a suitable days work at their trade or branch of business, if they do not wish to do any more at it, the Deacons and Deaconesses ought to see that some suitable work is provided for them to do the remainder of the day.

10 — And all shall feel it their duty when called upon to let the Deacons and Deaconesses know from day to day how they spend their time. and shall be reconciled to their word and will as to the will of the Elders.

11 — When ye apply to the lot of Physicians brethren to brethren & sisters to sisters, when out of health ye shall not make choice of medicines, but ye shall give yourselves up to their order and will. and those who take care of the sick shall at all times attend to the will & word of the Physicians.

Section VII

The Order of God as respects hiring work done by the world that ye can do yourselves, upon your premises.

1. Ye shall not take wool that is raised among yourselves to any factory, or to any other place whatever, to be manufactured, carded, spun, wove or dressed by the hands of the wicked, unless your own clothier or carding works should meet with some accident, or from some other extraordinary cause, and ye should be driven to the necessity of so doing for a short season.

2. All woollen cloth for frocking, trousers, coarse flannels and gowns except nice habits, are to be prepared among yourselves. Also coarse cloth for cloaks.

3. But if ye have not wool enough to make all the cloth ye need, ye shall buy cloth instead of wool. Butter-nut worsted, Serge and druggat cloth shall be used for trousers. And worsted, druggat and cotten worsted or cotten and wool for gowns.

4. Ye shall not employ the world to make any tables, stances, chests, drawers, cupboards or chairs, to be used in any habitation in the first Church, save at the Outer Court. And the word concerning hiring men of the world to work with, for or among

you, is it not written, even in the Holy Law sent forth
by the hand of Almighty God?

Section. VIII

The Order of God as respects Families without. Of visiting
and the order of Parents and Children.

As ye are called to stand as
the inner Court of the Temple, to which the people shall
in no wise have free access, it becomes your duty to
keep your order entirely to your selves. Ye shall in no wise
freely associate with, nor make free and intimate friends
with those that reside in families that are back.

2 - - Ye shall not in any case stop in the street to
speak to any of them, except on accounts of sickness or
some very important case, and then make it known
to the elders: Neither shall ye unnecessarily speak to
any of them as ye pass them by.

3 - - Ye shall not go to back families to make a
visit. But if your Elders send you of an errand to
any family. a voice if possible being their at meal time
ye shall not have a meal ^{part} at the order of young believers

4 - - If the parents of children in the Church come
to see them their visiting shall be done at the Office.

and they shall go no further without express liberty of the Ministry
 & and Elders... — — — Those living in the Church who have
 arrived to the age of twenty one years, and have parents
 living in our families, shall not feel it their privilege
 right or duty to go and see them. But in case the Ministry
 or Elders feel a gift for any one so to do then let it be done.
 Neither shall they any longer call their Parents Father
 or Mother, but shall call them by their given names.

6. Children are not to ask their parents for any thing
 they may need, neither before, nor after they are of age,
 But when their parents give to them their portion of property
 and interest. If they have signed the Covenant. They are
 then freely to consecrate, devote & give it up to the use of
 the Church.

7. It may tend in some measure to union to have
 some correspondance supported between Societies. No
 brother or sister under twenty years of age shall go on a
 visit as far from home as Waterliet.

8. No visiting to be done at Hancock except by
 request of the ministry there and the consent of the min-
 istry at Lebanon.

9. Elders and Eldresses, Deacons & Deaconesses
 may occasionally go on a visit to the east, and when
 they do, a brother and sister, that does not stand in
 any lot or place may go with them.

9 When visitors come to the Church, ye shall never again conduct them thro, and over, and into every part of your dwelling house. Visiting with visitors from the east or from a distance shall be done in the Deacons' or Deaconesses rooms, or in the meeting room.

10 If it is not proper on any occasion by the Elders or deaconesses, to conduct visitors into the kitchen, to see any accommodation that may be there, very well, go so far but no farther.

11 Ye shall in all circumstances be very careful not to make known to societies or families back your gift, order or regulation.

12 Use visitors handsomely but not extravagantly. Never set a table for visitors with more than eight or nine different kinds of food upon it at once.

13 No sending, giving, or receiving of presents by individual members, shall be done in the Church.

But if the Church has wherewith to make presents to other believers, let it be a public present, carried to the Office and there given in behalf of the Church.

Section IX

The Order of God as it respects the Schooling, and
bringing up of Children in the Church.

B Children belonging to the first and second order of the Church may be schooled together, the boys in the winter, and the girls in the summer, three or four months, according to the best judgment of the laice.

2 I say and hear ye my word. Pleading, writing, a small portion of grammar, Arithmetick and geography, with a very small portion of some little religious historical work are plenty, sufficient for any child to learn, who ye expect will keep their privileg in the Church. If any one wishes to study Botany, so as to enable him to gather roots and herbs, in union with the laice, I have nothing to say.

3 — But of all these things ye shall not study to any greater extent than the Ministry and Elders judge will be of use to each and every one. And ye who have the charge of the school shall devote your time to teaching your scholars and not to studying yourselves.

4 — Ye shall not receive a certificate and draw school money from the hands of the wicked. Ye shall

no more spend your time and talents to render yourselves dependant on the world for the education of the children, that ye as a deed of charity have taken in among you.

5 B - Ye shall make use of the New Testament, as a general reading book. Teach the children the names of their Heavenly Parents where they came from, where they settled: &c. and it will be of more use to them than many of the things they have lately been taught.

6 - Ye shall not buy picture books, with large flourished and extravagant pictures in them. The little primmers now in use have pictures sufficient in them.

7 - Ye shall not allow music to be introduced as a school study; and ye shall not study at all, Chymistry, Phrenology, Mythology, Stenography, or any thing of the like.

8 - Ye shall keep your children in an order by themselves, separate from the body of the family. Boys are not suitable to be gathered from the children's order till sixteen years of age, and girls fifteen.

9. - Children under the immediate charge of caretakers, shall be let alone by the rest of the family, as it respects talking visiting and associating with them. They shall neither eat at the same table, nor at the same house with grown people, if consistently avoided: nor attend meetings with them oftener than once a week.

Section X.

The Order of God, as it respects Union supported by Brethren and Sisters and between Brethren and Sisters, called in Church relation.

Brethren shall not present themselves to support union with the Sisters, when they have aught one against another. And Sisters shall not present themselves to support union with the Brethren when they have aught one against another.

2 - - Ye shall have your union strong and nothing shall stop its free circulation, Brethren with Brethren, and Sisters with Sisters, then ye can support a pure holy and godly union together.

3 - - If Brethren want favors or help, of much importance, if the Sisters they shall make application to the Deacons; the Deacons shall apply to the Deaconesses and they shall provide suitable assistance, and the Sisters shall do the same if they need Brethrens help, in any case that will take more than halfe an hour or thereabouts. E

4 - - The order established for Brethren and Sisters to support union together, affords a comfortable and convenient privilege, for doing small and necessary hours.

5 - - Brethren shall call upon the Sisters to do all that is necessary to be done to their clotheing, and

sisters can call upon the brethren for — — —, bringing wood, or water or small chores of this kind, ^{and such as are} necessary to be done, when they are at work in the kitchen or elsewhere. But for the heavy branches of business carried on at the Wash house, by the sisters, in the summer, the Deacons shall provide some suitable Brother to assist, without regard to his situation, as to the place where he may support union.

6 — — — Brethren shall not call upon sisters to do any chores out of their common line of business; and sisters shall not call upon brethren to do little trifling chores for them, such like as making button holes or cap chisels, tape needles, stroking needles, knives, boxes, foot stools; &c. but for all things of this kind brethren and sisters shall apply to the Deacons and Deaconesses in the family.

7 — — — Brethren shall not reserve to themselves any spot of ground whereon they may raise water melons, Musk Melons, corn, grape vines, or any thing of the kind to preserve and give to some particular sister or favorite. But if ye have of these things, give them into the hands of the Deacons. And peaches, pears, plumbs, wallnuts, beechnuts, chestnuts, butternuts &c. ought to be gathered and given into the hands of the Deacons, and Deaconesses, and by them divided among brethren & sisters.

8 — — — Sisters, two or three in number shall not go to the brethrens shops to partake of any of these things. Neither shall

brethren go to sisters shops for that purpose.

9 — — — A brother and sister shall not have any conversation of importance, without a third person present to bear them company. If a brother and sister were at variance or feel in any wise disaffected towards each other, and desire to come together and make reconciliation, they shall not choose for company a youth, under eighteen years of age.

10 — — — If a brother and sister that support union together feel in any wise disaffected towards each other, and wish to speak concerning their feelings to each other, they shall not take for company, any brother or sister that sits with, or that supports union with them, and they shall at all times, make all cases like these known to the Elders.

11 — — — Ye shall not judge your Elders, Deacons, brethren or sisters. Ye shall not speak evil one of another. Ye shall not tattle nor tell tales to stir up and make mischief. Ye shall not bring up faults and failings that have been confessed and put away. Ye shall not open your minds complaints or difficulties, one to another; but to the elders in the line of order.

12. — — — If brethren have ought to open concerning any sister or sisters, they shall open it to their elder brethren, and if sisters have ought to open concerning brethren, they shall open it to the Elder Sisters.

13 — — — Ye shall not talk aggravating or perplexing to each other, Ye shall not make use of ^{the} vain babbling expressions

used by the world to express surprize or animation such as
My Conscience! My Gracious! Good Heavens! Lord of Mercy!

14 — Ye shall not use rough filthy or vulgar words;
 nor tell nasty filthy stories framed by the wicked, that
 will serve to draw your minds from the pure way of God.

For tell light vain, nonsensical stories, that you and
 every body else knows there is no truth in.

15 — All your conversation shall be free simple and
 godly. Ye shall not use by words that ye by chance may
 hear used among the wicked. — Ye shall not lay each other in
 the lie. — Ye shall not give way to your temper, when in
 a fit of anger, to vent your rage by making an ungodly use
 of your tongue.

16 — Ye shall not give presents to each other, between brethren
 and sisters, nor lend things to each other (never intending to
 take them back again) without the knowledge of your Elders.

17 — Ye shall not swap, change, give nor take, neither
 brethren with brethren, nor sisters with sisters, nor between
 brethren and sisters, any books clothes or tools, of any descrip-
 tion, without the knowledge and consent of the Deacons &
 Deaconesses.

18 — Ye shall not stop in the halls to hold conversation
 neither, brethren with brethren, nor sisters, nor brethren and
 sisters together.

19 — Ye shall not have any mysteries and privacies

on hand, unknown to the Elders, brethren and sisters; neither in your words, actions or gestures.

20 — — Brethren and sisters are not to work or to be together at an unseasonable time, without liberty from the Elders.

21 — — Ye shall not in any wise mock or ridicule or treat with resentment the aged, infirm and decrepit. If you do, remember in eternity, it will be counted to you as a great sin.

22 — — Do not compare your brethren and sisters to filthy vases, bonds, of the world, unless you are willing to accept of such for your companions.

Section XI.

The Order of God as respects retiring Rooms. The hours of Supporting Union &c.

Ye shall rise in the morning at the sound of the bell. Brethren shall leave their rooms as soon as convenient, which can always be within fifteen minutes, unless in case of sickness, and go to their shops or other places of business. In half an hour after the bell rings, the sisters can go to the brethrens rooms to make the beds &c.

2 — — Ye shall leave your work and gather into your rooms ten minutes before meal time i.e. when the bell rings.

3 — — Ye shall go down from your rooms to your meals

in the fear of God walking in order, two and two, and stepping your right feet together as near and exact as consistent.

4 — — Ye shall have no talking, laughing, sneering, winking, blinking, hanging and lounging on the railings, hugging, fumbling, and favouring over each other when going to the table.

5 — — Before ye sit down at table, ye shall kneel in prayer placing your pocket handkerchiefs on the bench before you, close your eyes and devote your spirits to God.

6 — — And there shall no whispering, laughing, sneering nor blinking be done or carried on at the table.

7 — — When ye return to your rooms, it shall be in the same order that ye go from them. From breakfast and dinner brethren and sisters, shall return immediately to their shops or other places of labor, and not stop to lounge about in the hall or kitchen, or on the outside steps of the house or shops.

8 — — In the winter when the evenings are dark, the sisters shall remain in the rooms, and knit or sew, or have some such suitable employment. But the brethren are to return to their shops, till the signal is given for union or retiring time. Then they are to see that their shops are left safe: that the little door to the stove is shut: the spit bore not left under the stove hearth nor should it ever be put there.

9 — — Every thing being ^{left} secured from fire thieves or weather, gather into the house for the night.

10. No smoking shall be done at the shops under an hour previous to leaving there.
11. — Brethren shall not go to sisters shops, or rooms on a small short errand, and sit down and get into an unprofitable chat, and waste and squander their time. Nor sisters shall not do thus at brethrens rooms or shops. Fifteen minutes, is as long as ever brethren or sisters ought to spend at each others shops without immediate liberty from their Elders.
12. If brethren and sisters wish to sing a song over together, one side of a general ~~and~~ class singing meeting, the brethren shall go to the sisters rooms, but three quarters of an hour is sufficient, for any brother to spend in the sisters rooms in an evening, for singing or for any other errand or duty.
13. — When ye attend to the duty of retiring, before assembling in meeting, ye shall be ready half an hour before meeting time.
14. — Ye shall sit erect in your chairs with your hands folded. attend to the reading of the hymn, or anthem that is to be sung in meeting, and not get into any conversation, upon ^{any thing} whatever.
15. — Ye shall not doze nor sleep nor idly lounge in retiring time.
16. — Ye shall go into meeting in the fear of God, walking in order two and two, and stepping your right feet together.

No talking, laughing, sneering, winking, squinting or blinking; hanging or lounging on the banisters or railings, hugging or pawing over each other, shall be done while going to meeting.

17 - — When you come together to support union, your conversation shall be free open and general, thro'out the room.

No private union to be supported between brethren and sisters, No whispering, squinting nor blinking to be carried on by brethren nor sisters, or between brethren and sisters, in union time nor any other time.

18 - — No sitting crooked, or in any awkward posture, but in straight ranks, with your feet three feet apart.

19 - — None are to open the hours of union meeting in singing or reading, unless it is desired, or there is a willingness for it by the company they are with. But if a brother or sister wishes to sing over a new song, the company ought always to be willing, to give up twenty minutes to that devotion if it is desired.

20 - — After Union Meetings and general meetings are over at night, ye shall all gather into your own rooms kneel down together, and retire to rest as far as is possibly consistent. After meeting there shall be no unnecessary talking, and no vain laughing, and no pecking on any occasion. And after going to bed, ye shall not speak one unnecessary word, without bringing you under the responsibility of getting up and kneeling down again.

- 21 — When ye lie down, ye shall lie straight and decent and in the fear of God. And ye shall in no wise suffer yourselves to do any thing in thot word or action, to tempt each other, or the Adversary of your souls.
- 22 — Ye shall not leave the rooms where you live, or the shops where ye work, more than half an hour, without letting some one in the room or shop, know where you have been.
- 23 — Ye shall at all times be careful not to move, nor destroy the furniture, in your shops or rooms. Ye shall not wast, squander nor throw away, your own time, earnings and labor, nor the time earnings and labor of another.
- 24 — — Brethrens and Sisters shops shall not be under one and the same roof.

Section XII.

Suitable Furniture for Retiring Rooms.

And this is the order after which your retiring rooms shall be furnished.

B Bedsteads painted green. Comforters of a brownish shade. Blankets for out side spreads, blue and white, but not checked. Plain splint, list or tape bottomed chairs are preferable to any other kind.

- 2 — One rocking chair in a room is sufficient, except where the aged reside.
- 3 — A good and convenient table, a round stand, and small lamp stand may be attached to the wood work, if desired. One good Looking Glass, which ought not to exceed eighteen inches in length, and twelve in width, ^{with a plain frame an inch and a half wide,} and looking glass larger than this, never ought to come into the Church.
- 4 — A smaller glass, if necessary may hang in the closet, and one eight or ten inches square, may be put in the public cupboard of the room.
- 5 — One or two spit boxes and more if necessary. One good glass lamp, and two, if considered necessary.
- 6 — Three good clothes brushes are sufficient for any room. Window curtains, white or of a blue or green shade, but not checked nor striped.
- 7 — One or two plain and decent chair mats if desired, for every room.
- 8 — Carpets made of rags, not to exceed two colors. One piece may be of red and green, another of arabian grey, another of grey and butternut. Or mix them as you desire but two colors in one piece of carpet are sufficient. The binding yarn ought to be of two colors, and the binding may be if necessary.
- 9 — There should be provided for every room a suitable number of the following books, according to the

judgment of those who stand in care.

Bibles,	Testimonies of the ancients
Testaments.	of the people.
Christ's Second Appearing.	Dictionary. Grammar.
Millennial Church.	Spelling-Book.
Kentucky Revival.	Mace's Dialogues.
Plain Evidence.	

These are sufficient to be placed in any retiring room.

10. — — — No maps, charts, printings, writings, and no paintings, shall ever be hung up in your dwelling rooms shops nor office.
11. — — — No printing set in frames with glass before them shall ever be among you.
12. — — — Newspapers ye shall not read, nor cause to be read in your retiring rooms on any condition.
13. — — — The charge and management of all these things belongs to the Elders and Eldresses, Deacons and Deaconesses in the family. It will often be necessary to have more than one table in a room, but of this the Elders and Deacons must be the judges.
14. — — — The Deaconesses shall take charge and see to providing carpets, for if every one has a selfish interest, and makes a carpet his way and that, to please the fancy, there will be much waste, and no particular rule for making carpets can ever be maintained. They shall have

the carpets that belong in one room as near alike as possible.

15. — You shall see that every room is provided with a tin box to keep friction matches in.

Section XIII.

The duty of those who have the care in retiring rooms.

It is their duty to see that the furniture provided for the rooms is taken care of, and used in a goodly manner; and if any one misuses any of the furniture, it is their duty to check and admonish the same.

2. — You shall see that the room and all the things in it are kept in order. And if any inmate of the room shall in any wise deviate from ^{the} true good and wholesome order of the Church, if they are not industrious and tidy, and do not walk according to good rules and order, when they are in their retiring room, it becomes your duty to check and admonish them. If they do not receive admonition you shall then make the case known to the Elders, if leave it for them to settle.

3. — And you shall as often as once in six weeks, make known to your Elders the situation of the rooms, and those therein, where they have placed you, to take care.

4. — If a brother or sister desires to make any alteration, or change of furniture in the room, it must be done by the

union and consent of those who have the charge therein.

- 5 — If any one mar, breaks or destroys any article, or piece of furniture of any sort or kind whatever, it is his, or her duty to acknowledge and confess the same to the Deacons and Deaconesses — Brethren to the Deacons and sisters to the Deaconesses.

Section XIV.

The Order of God as respects Locks and Keys, in the dwelling house, and Shops.

- B Ye shall not have in the dwelling house any locks and keys, neither shall ye have any false locks, by which ye may close any thing that another may not open it.
1. — Ye shall not lock, nor in any other way fasten, or cause to be fastened, any cupboards, drawers, chests, or writing boxes belonging to individuals.
2. — But where public stores are kept, let the doors, chests, drawers or cupboards be secured by locks and keys; they shall be kept locked, and by no means carelessly left open or unsecured. Where the allowance of tea and sugar is kept in the kitchen, it shall always be secured under lock and key.
3. — Cider shall be kept under lock and key, and in the care of the family Deacons.
4. — The cupboard in the house; provided to keep medicine

in, shall also be secured, and never unlocked but by the hands of the Physicians. But cupboards in the kitchen, where dishes are kept for public use, shall not be locked.

6 — No particular persons or persons shall have any private interest under lock and key security.

7 — — Doctors shall have simple locks, such as button locks, on their shoproom doors. But in the winter, when they are constantly at work in the shops, there is no need of locking the doors any where: except those under the care of the physicians: and no cellar, nor room belonging to them ought to be left unwatched ten minutes at a time when they are not present.

8 — — Ye shall not lock your cupboards, chests, or tool boxes at the shops, except by the counsel or advice of the Elders, Save at the Machine Shop, where the workmen, or those of our families occasionally work.

9 — — But good order does enjoin that no one should take from any shop, any tool of any sort kind or description without the knowledge and liberty of the owner, or the one placed in order to use the tool or tools.

10 — — When one has borrowed a tool, and has done with it, he is immediately to return it, and make known to the owner, if he has harmed or injured it. — — Ye shall not live as thieves in the house of the Lord, having every thing you are entrusted with, hoarded to your selves as private interest, and secured under the power and safe keeping of locks and keys.

Section XV.

The Order of God as respects superfluities, that have been purged out, and must never again be gathered into the Holy Temple of God.

There shall never again be brought into the Church.

Silver Pencils.

Silver tooth Picks. †

Silver Spoons.

Silver Thimbles.

Silver or Gold watches.

Brass knobs or handles.

Three blacked knives.
of any size †

Knife handles with
writing or picturing on them.

Pocket books.

Bone^{or horn} handled knives.

made among ourselves.

Bone or horn spoons.

Writing Desks.

Superfluous Whips.

Marbled tin Ware.

Flowery marbled books or
Boxes & Marbles.

Bot Paper boxes of any kind
made by the world.

Gay Silk handkerchiefs.

Green Veils.

Bot Gingham or Calico gowns.

Do. Gingham, Calico, Sarcapsian

Bombazett or Bombazie Aprons.

Sarcapsian, Bombazett, Coats

frocks or trousers.*

Bought cotten handkerchiefs

either light or dark colored

for Sisters use. †.

Lace for Caps borders.

Silk Gloves.

Striped or Bot Suspenders.

† Necessary Dentist tools &c must be kept
by the Physicians, also silver ear picks.

* But you may use small brass nails.

*. Ye may use Sarcapsian or such like for
Sisters riding gowns but for nothing else.

†. This has preference to brethren
handkerchiefs.

The fore mentioned things are at present utterly forbidden in the Church. But if at any time it be the will of the laud. to bring any of these things into the Church, Women even so let it be.

Section XVI.

Articles which shall not be owned as the private property, of any individual, nor moved from room to room, and Place to Place, without
liberty of the Deacons &c.

A set of Joiner and Carpenter tools.
A Work Bench.
A Shop Room.
Cupboards. Chests.
Case of Drawers
Tables. Chairs
Trunks. Foot stools.

Flat irons.
Glass Lamps.
Clothes brushes.
Looking Glasses.
Bedding and Beds.
Carpets
Umbrellas.

2. --- These are the things which by the order of God ye who dwell in the holy temple shall in no wise claim as private property or individual interest, nor move nor carry about with you from place to place, only by liberty of the Deacons.

3. --- It shall be the indispensable duty of the Elders and Eldresses, Deacons and Deaconesses to see and know that every one is provided with suitable tools, accommodations and conveniences for carrying on any branch of business, that they in

their wisdom may see fit to set them about. Give them liberty to make, or make for them, or get made for them, any thing that they in their wisdom may deem necessary and profitable. But no individual member of the Church, shall at any time make, or get made, bring in, or cause to be bro't in any new fashion, of tool, article, or accommodation, or convenience, without the full knowledge, union and approbation of the elders and Eldresses, Deacons and Deaconesses. Common tools may be repaired as far as necessary or consistent.

Section XVII.

A few words respecting clothes owned by individuals and the order as it respects marking &c.

There has been sent unto you, written by the hands and signed by the names of Father Joseph and Mother Lucy, a correct list ^{of the number} and assortment of clothes, yea, of wearing apparel of all sorts and kinds necessary for any brother and sisters to be in possession of that is called to dwell within the Temple.

2. — Altho the org specifies those under twenty six; yet hark ye to my words. It includes a sufficient number, and assortment of clothes, for any one in common concerns

of business, that dwells within the inner court of the Temple?

For I say unto you, ye are not the true heirs of the Kingdom if ye multiply to yourselves treasures of this worlds goods..

3 — — Ye shall not wear silk hat bands, save on your fur hats, on which they are bought; nor shall ye wear bands of crab worsted tape, on your every day wool hats, crabs worsted cone is good enough and sufficient.

4 — — Ye shall not wear dark colored hat bands on your summer hats, but ye shall use white cotton tape, or it may be turned a light shade of copper as if desired.

The rule for marking clothes, tools &c.

5 — — Blue and white thread are generally sufficient for marking clothes: and ye shall make it your general rule to mark with these colors.

6 — — Ye shall not put any thing but two figures for the date. Ye shall not dot, stroke nor flourish, or otherwise unnecessarily adorn or embellish any marks that ye may make in Mothers house.

7 — — Ye shall if possible pickout, scour off, or shave off any mark of another upon any tool or garment that may come in your possession. If you leave on any condition the mark of another upon any tool or garment in your possession, it shall be by the immediate knowledge and liberty of your Elders. The two first letters of your name are sufficient mark to put upon any tool or garment.

- 8 — — — Ye shall use no printed names in the Church, but ye shall write them in a plain and modest style.
- 9 — — — Ye shall not print your names in, or on any thing whatever, that others may hereafter know the work of your hands.
- 10 — — — Brethren shall not stamp their names, nor the first letters of their names, upon any thing which they make that belongs to the sisters, such like as, shoes, books, cap boards, rulers, or any thing of the kind. But if the Elders consider it important that any one should hereafter know the work of your hands, they shall help you to find some other mark, besides your name or the letters thereof.
- 11 — — — The date of the year and only two figures of that, is sufficient to put upon any thing, without the month, day of the month, and hour that it was made.
- 12 — — — Sisters shall not use cloths, that have their marks on them, to wrap, or put away brethrens clothes in, nor keep the brethrens clothes with their own.
- 13 — — — Ye shall not mark at all your work baskets, work boxes, seissors, button hole chisels, bodkins, needle cushions, pin cushions, spool stands, rulers &c.
- 14 — — — No tools used by carpenters and joiners shall be marked for individuals. And but very few tools used by brethren need to be marked. — Hoes, rakes, forks, scythes &c. may be marked to prevent being scattered and lost, but not owned as individual interest.

Section XVIII.

Concerning Books, Newspapers, reading, writing &c.

- Two family Journals shall be kept by the order and charge of the Deacons and Deaconesses: one among the brethren and one among the Sisters.
- 2 In these Journals all the work, transactions and proceedings of a temporal nature shall be correctly recorded.
- 3 Physicians and gardeners may keep their own accounts and Records, but they must be handed in every year to the Deacons &c. to be booked down with the rest of the family accounts and records.
- 4 Two Journals of sacred and spiritual things shall be kept, by order of the Elders
- 5 One Newspaper shall be taken by the Church, and that shall be kept at the Office. If it contains any thing necessary for the family to hear, (and of this the Elders shall be the judges) it shall be taken first to the brethrens shop, by the family Deacons; then to the sisters shop by the Deaconesses: and when done with it shall be again returned to the Office.
- 6 Ye shall not read Newspapers in the dwelling house
Ye shall not borrow books of any sort kind or description from other families.

- 7 — — — Ye shall read no books or pamphlets of any description, except those that are placed in your rooms, without the knowledge and approbation of your Elders.
- 8 — — — ~~colmanachs~~ shall be inspected by the Elders before being brought into the Church; and if they contain any thing of any kind, unsuitable to be in the house, it shall be cut out before they are placed round in the rooms, and before any one has seen them: and what ye may cut out of them ye shall burn up.
- 9 — — — Brethren and sisters shall not write for each other nor to each other. — If brethren need instruction in reading, writing or music, they shall receive it from the brethren. And if sisters need instruction they shall receive it from the sisters. The Elders shall direct who and how many shall learn music or write notes.
- 10 — — — Ye may make plain bound books for writing hymns or anthems, psalms, account books &c. But if ye marble the covers, it shall be in very small figures, modest and plain and awfully put on.
- 11 — — — No gilding, printing, writing, nor marking of names on book covers. Neither the names of individuals, nor the names or use of the books.
- 12 — — — No writing to go out nor come into the family, without the knowledge of the Elders.
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Section XIX.

The order as it respects work done by brethren and Sisters, also
between brethren and Sisters, and their rights and privileges.

Brothers shall oversee the buildings thro' out the Church, of all kinds of shops, sheds, houses &c. Sisters may ask or desire but shall not in any wise order or dictate.

2. — — — Brothers shall build the houses and paint the out-sides of them. Sisters shall clean them up, and do the painting and staining inside; and always paint all the window sash.

3. — — — Sisters shall clean brethrens shops once a year, and clean the halls in the brick shop three times a year.

4. — — — Sisters shall cut and see to drying the apples, shall sort and pick them over, and brethren and sisters shall gather and pick them up.

5. — — — Sisters shall make it their rule, to gather such garden sauce as is necessary to be used in the kitchen.

6. — — — Brothers shall do their own tailoring, do all the cutting out and trying on; and all the sewing of thick work. Sisters are to make the thin trousers and summer jackets.

7. — — — The Deaconesses shall oversee the cutting and making of brethrens frocks.

8. — — — Sisters shall do the carding, hutcheling, combing and

spinning, and weave the cotten cloth, cotten and wool, cotten and worsted, flannel, druggat and worsted. and the brethren (if there be brethren weavers) shall weave the grey frocking, and the serge and felled cloth trousers.

- 9 - Sisters shall weave their own coarse cloths and habits. Sisters shall bind the boots and shoes, and braid and sew the brethrens summer hats.
- 10 - Brethren shall prepare the garden seeds for market, independant of the sisters.
- 11 - The Deacons shall provide some one together the herbs; The Deacones shall provide some ones to pick them over. The Physicians shall see that they are dried, pressed and prepared for market.
- 12 - The brethren shall make the extracts, and the sisters shall assist in distilling, what is necessary to be done.
- 13 - Brethren shall manage their own business and concerns and sisters shall manage theirs.
- 14 - Brethren shall manage the farm and sisters shall controll the kitchen.
- 15 - Brethren shall manage the barnance stock, and sisters the washing, wash house work &c.
- 16 - The Elder brethren shall order and dictate, what kind of summer hats the brethren shall wear. But notethed braid and split straw hats are very unprofitable & unsuitable.
- 17 - Sisters shall not go to washing till getting up time in

The summer, and in the winter till they can see to wash without candles.

19 — The miller and boiler may go half an hour before getting up time in the summer; and at getting up time in the winter. Sisters shall not go to ironing till it is light enough to see to Iron, without a candle in the room. One Sister shall not go alone to make the fires for ironing, before getting up time.

20 — Sisters shall make it their general rule to wear high heeled shoes. Sisters shall have their nice habits and fine cloaks, of the same kind and quality of cloth that the brethren have their fine coats & jackets.

20 — Sisters shall have a right i.e. the Deaconesses that live at the Office; shall have a right to go out to purchase the cotten cloth, cotten yarn, muslin, thread; silk cloth and silk thread, pins needles scissors and thimbles &c. They shall also have a voice and right in the purchase of glass & earthen ware

21 — Sisters shall not go to New York, Philadelphia nor Baltimore to trade.

22 — Those who stand in care in temporal things, shall always keep in the family a good supply, if obtainable of wheat, corn, oats and rye: Salt pork and beef, potatoes green or dried apples, green or dried pumpkin: butter and cheese; Coffee, tea Sugar and molasses, laid eggs and lamp oil. All these things ye shall keep when they can be got at a reasonable price. The quantity, and use of these things, shall be directed by the Visible Lead.

- 23 — And if any of these things that ye have to buy are so dear, that ye cannot purchase them, ye shall make it known to those who stand in care: and the family Deacons and Deaconesses shall see that all these things are prudently and well used.
- 24 — If in any branch of business the brethren need help from the sisters, or the sisters from the brethren, it shall be done by the union of the Elders, and Eldresses Deacons and Deaconesses.

Section XX.

The order as it respects fire, open lights &c.

- Ye shall boil no oil nor varnish in the shops, but have a suitable and convenient place out of doors.
- 2 — Ye shall burn out your chimnies once a year, and that must if possible be done when the first snow falls.
- 3 — Ye shall not smoke under an hour previous to leaving your shops. Ye shall not empty or knock out your pipes into the spit base, nor go to smoke in an uninhabited room.
- 4 — Ye shall not empty ashes after dinner, nor take up ashes in a wooden vessel.
- 5 — Ye shall not take your lanterns on to the hay mows nor open them on the barn floor, where sparks would be exposed to fly and set fire to the hay or other dry materials.

- 6 — — — Ye shall not carry open lights, into your garrets or clothes rooms, Ye shall not hold open lights over drawers, baskets of shavings, nor wood boxes.
- 7 — — — Ye shall not leave the little door to the stove open when leaving the room.
- 8 — — — Be prudent and saving of your wood, lampoil and candles. Remember, wood is growing scarce. Lampoil costs money, and tallow will always be a scarce article.

Section XXI.

The order as respects Door Yards, Farm &c.

- Brothers and sisters shall turn out in the spring, and clean up the door yards and highway.
- 1 — — — Ye shall throw no dirty rubbish into the door yards, nor highway, such as apple cores or parings, bits of broken earthen and glass or iron &c.
- 2 — — — In driving sheep or cattle carefully thro' the door yards, not feeding of horses and cattle. If such or carters are driven thro, let them be kept carefully in the roads.
- 3 — — — Mow your door yards twice a year.
- 4 — — — Ye shall not cut up your door yards into little by paths and crossroads, but walk on the stone and plank paths that

are provided. — Though stone paths are the most suitable for your door yards.

6 — — — You shall not use Picket fence, only to enclose the meeting house; A plain board fence is quite good enough, and sufficient any where else.

7 — — — In the spring mend your fences throughout your door yards and farms. In the summer seasons ye shall clean the high way once a week.

8 — — — Keep your gates shut, and ye shall never leave them open, unless ye are teaming in sight of them, or coming with your team in half an hour; and fifteen minutes is long enough on such occasions, except in the winter season.

9 — — — When ye are about the farm and have occasion to pass through gates or bars, see that they are left secure & in good order. If you find gates open or bars down, or fences broken or down put them in order if you can consistently; if you cannot, you shall inform those set in order to take care of them as soon as you return.

10 — — — Ye shall put all your implements of labor, Coats, Haggons, Sleights or sleds &c. in good order and in their proper places Saturday nights, and have this done in season to gather into the house, clean up, and have all things set in order by retiring time.

Section XXII.

The order of Christmas and Thanksgiving days &c.

On Christmas ye shall make reconciliation one with another, all grudges, hard feelings, or disaffected feelings towards one another, shall this day be settled, forgiven and eternally left behind.

2. — Ye shall attend meeting give what ye have to the poor of this world, and keep it as sabbath till 11 o'clock, in the afternoon, then ye may go to work as on other evenings.

3. — Ye shall attend one meeting on Thanksgiving day, and the rest of the time shall be employed in cleaning up, and putting things in order, and ye shall in no wise slight this important duty.

4. — Ye shall not get up the teams and go to work on the farm
 this day.

Section XXIII.

The order as respects painting and Varnishing.

A trusty and suitable hand shall be provided to take care of the paint.

- 2 - - - Ye shall paint the meeting house white on the outside, and blue on the inside. Ye shall paint the rest of your houses and shops as near of one color as consistant.
- 3 - - - Ye shall not paint out buildings, such as barns, sheds and hovels, unless you have poor paint, unfit for any thing else, and it should not be of the same color as the rest of your buildings are.
- 4 - - - Ye shall have the stain in your dwelling houses of a light redish brown, and your shops of the same shade only darker. Your floors in the house shall be of a redish yellow, and those at the shops of a yellowish red.
- 5 - - - and these be the things on which ye shall in no wise use paint stain or oil. Curt bodies; Sleds; Wheel burrows; hand Sleds; Gates; fence boards; Milking stools; Foot stools; Cutting-boards; Cap boards; Spool boards; Broom handles; Map handles; Floe handles; Baskets; Tork stales; Prake stales; Spinning wheels nor Wheel pins.
- 6 - - - And these be the things upon which ye shall in no wise use Varnish. The wood work of your dwelling house and shops, Drawers and Cupboards, small boxes use among yourselves, Chests, cutting or Cap boards, Spools, spool boards, yard sticks, rulers, or wheel pins.
- 7 - - - And these be the things upon which ye may put Varnish. Cooper ware, Tables, Stands, Baskets made of Palm leaf, prepared for sale; small wooden boxes, stained for sale

Looking glass frames, Hats and Bonnets. and waggons and sleighs of superior quality for visiting, may have a light coat of varnish.

BOOK OF REGULATIONS

laid down by Father Joseph, by inspiration, at Mt. Lebanon,
A.D. 1841, A.A. 105

The Order of Beasts, kept and used in the Church.

You shall not keep, nor allow to be kept in the Church, at Stallion or a Mare.

2 - - You shall not sell horses to the world, after they have faithfully served you for many years, and become so old and decrepit they are unable to work.

3 - - You shall not sell cattle for working beasts after age or infirmity has rendered them incapable of the services you require.

4 - - You shall not keep Cats in your Shops or rooms, but it is generally necessary to keep one cat about the kitchen.

5 - - You shall not Idolize, associate nor play with cats.

6 - - You shall not keep dogs in the Church.

7 - - You shall not keep any Beasts that is ugly and ill tempered, and needs an extravagant portion of whipping and beating. You had better sell such beasts to the children of this world.

8 - - You shall not cruelize, torture, nor afflict any part of the brute creation with which God has blessed you. Neither shall ye make unnecessary freedom with them, nor idolize and play with them.

Looking glass frames, Hats and Bonnets. And waggons and sleighs of superior quality for visiting, may have a light coat of varnish.

Section XXIV.

The Order of Beasts, kept and used in the Church.

Ye shall not keep, nor allow to be kept in the Church, a Stallion or a mare.

2 - - - Ye shall not sell horses to the workmen, after they have faithfully served you for many years, and become so old and decrepit they are unable to work.

3 - - - Ye shall not sell cattle for working beasts after age or infirmity has rendered them incapable of the services you require.

4 - - - Ye shall not keep Cats in your Shops or rooms, but it is generally necessary to keep one cat about the kitchen.

5 - - - Ye shall not idolize, associate nor play with cats.

6 - - - Ye shall not keep dogs in the Church.

7 - - - Ye shall not keep any Beasts that is ugly and ill tempered, and needs an extravagant portion of whipping and beating. Ye had better sell such beasts to the children of this world.

8 - - - Ye shall not cruelly, torture, nor afflict any part of the brute creation with which God has blessed you. Neither shall ye make unnecessary freedom with them, nor idolize and play with them.

- 9 — Ye shall not suffer horned cattle and horses to run in one pasture together; nor sheep and hogs.
- 10 — Eighteen fattened swine are sufficient for the years stock of one hundred and fifty people. Let the rest of your meat be Beef, Mutton, and Mutton.

Section. XXV

Rules and Counsel, Law and order, respecting many things.

- Ye shall not hang garments of men nor women, brethren nor sisters on the fence against the road. But ye may hang bedding there on.
- 2 — Ye shall not hang clothes nor any thing else out of your windows, nor suffer your curtains to be blown out.
- 3 — Ye shall not leave clothes spread out, nor hung out, in sight of the road, or of the office, overnight. — Ye shall not do any thing that may tempt the children of this world to steal of your goods, nor of your stores.
- 4 — Ye shall see that all your buildings, are safely secured, when you leave them for the night.
- 5 — Brethren and sisters shall not pass each other upon the stairs.
- 6 — Ye shall not spit nor throw water out of your windows.
- * 7 — Ye shall not pass carelessly over a pin, nor a kernel of grain,

Thinking it too small for you to stop and pick up. Remember if you do, your Heavenly Father, will consider you quite too small to bestow his blessings upon.

* 7 — — Ye shall not spit upon your walk, nor abroad upon your floors.

9 — — Ye shall not turn away the poor of this world, who seek alms of you, knowing your Heavenly Father will provide for you.

10 — — Ye shall not call your own, a tree, or plant, or a brute, beast or fowl that God has created, for God never intended his creation to be devoted to selfish and mean purposes.

11 — — Ye shall not call the beasts, by the same name that ye do each other, unless you wish to take them in eternity for your nearest companions.

12 — — Ye shall not nickname each other, nor call each other by your last names, adding the title of doctor, friend &c.

13 — — If brethren shake hands with women of the world, or if sisters shake hands with men of the world, they shall open the same to their Elders before attending meeting.

14 — — Brethren and sisters shall not shake hands together, neither shall ye offer to shake hands with the children of this world.

15 — — Brethren and sisters shall not unecessarily touch each other.

16 — — All trying of strength, wrestling, shuffling, beating, striking or fighting in any sense of the word is utterly forbidden

by the power of truth.

17 — When ye wish for a favor from each other, ye shall handsomely ask for it, in this way. Will you be so kind as to do me a favor?, to do this or that, or to give me this or that whatever it may be.

18 — When ye receive favors, ye shall express your thanks by saying, "I kindly thank you"; and when ye return the compliment ye shall say, "You are kindly welcome."

19 — When ye salute each other it shall be in this manner. "Brother — how do you do?" "I am well, brother — how are you?" &c. Make one another welcome home, when you have been gone any length of time.

20 — Each and every individual shall at all times open to their Elders any disorderly words or actions, that they may see or hear, if they do not, the sin will become their own, and the condemnation thereof will be heaped upon their own heads.

21 — All lying, back biting, tale bearing, or tattling from room to room, from shop to shop, by brethren or by sisters, or between brethren and sisters, are utterly forbidden in the Holy Temple of God.

22 — Sluering doors or gates, loud talking, and heavy walking never belonge within the Holy Temple. Every one shall work diligently with their hands according to the strength of their body.

23 — When brethren and sisters go to each others

rooms, they shall respect the door; but when brethren go to brethrens rooms or sisters to sisters rooms, they shall halt at the door and ask if they may come in. But this is not the order or duty of ministry and Elders.

24 - - Remember that drunkenness & sluggards are not the inmates of the temple of God.

25 - - If ye are so careless as to get asleep in retiring time, ye shall rise and make two bows, if ye do not do this the elder in the room shall admonish you to attend to good order; if you do not receive their admonition, they shall straight way make the thing known to the Elders and there leave it.

26 - - Improve all your mornings and evenings, all your odd minutes, yea, all your time in doing something that will be profitable and useful.

27 - - Ye shall commence all your labor with your right hand, even to putting on your garments and eating your food, (except in case of infirmity or the like). and when ye harness a team, take the right hand beast first.

Section XXVI.

The order as it respects the Dead, and the laying out of a corpse.

When ye see the spirit is departing, and a person is breathing

- his or her last, ye shall haue down around the beed.
- 2 — In an hour after the breath has left the body, ye may commence laying out the corpse in the fear of God.
- 3 — This duty belongs to the Deacons and Deaconesses in the family, and the Elders have no right to touch, handle nor in any wise assist, in laying out a corpse, nor in the burial thereof.
- 4 — It is the duty of the Elders to lead and direct the funeral, and the duty of the Deacons to oversee the interment of the Corpse.
- 5 — Ye shall not bring up the faults and failings of the dead to talk and converse upon. For this is displeasing to departed spirits, to your Heavenly Parents and to God your Heavenly Father.
- 6 — Always be still and keep the fear of God when there is a corpse in the family, for the Heavenly Host is then near you.
- 7 — Ye shall dress a male Corpse with a shirt and winding sheet, and shall put a handkerchief on, and a muffler if necessary. And upon the Corpse of a female, ye shall put a cap collar and handkerchief.
- 8 — Attend to the law of the state as to the length of time ye keep a corpse.
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Section XXVII.

The order as it respects the Holy Worship of God.

Ye shall at all times present yourselves to worship God, with clean hands, pure hearts and a justified conscience. The Holy Law of Zion the voice and power of eternal truth, doth solemnly and utterly forbid that any soul should go forth to worship, when under the condemnation of sin.

2 — and whosoever shall knowingly violate or breach, any of the Holy orders, contained in this book, it shall be counted a sin unto them, untill it is honestly confessed and put away in order.

3 — Ye shall dress as near in unipam as possibly consistant, when ye assemble to worship God: No clothy nor ragged clothes to be worn into meeting.

4 — All laughing, sneering, hunching, mocking, winking and blinking, is in the Holy worship of God utterly forbidden.

5 — No one shall stand with body stiff, and lips closed in time of singing.

6 — When ye go forth in the march, ye shall bend your knees and motion with your bodies up and down.

7 — When ye go forth in holy order, ye shall take three steps of an equal length setting your feet straight forward, at

the turn, forward and back, bend your knees, and make your steps solid and firm.

8 — Brethren shall take the whole shuffle, proper solid and firm, and sisters the half shuffle. — Stiff will, bondage and pride, have no part in the works or worships of God, nor the soul that possesses them.

9 — When ye kneel in prayer ye shall bend the right knee first; when ye rise up, brethren shall rise on the right foot, and sisters on the left.

10 — When ye go forth in holy order, brethren shall set out with the left foot, and sisters the right, Brethren turn to the right, and sisters to the left. But in other exercises all shall set out with the right foot first.

11 — When ye stand in worship, in time of speaking, ye shall keep perfectly still, and when ye fold your hands, ye shall put your right thumb on top. No gaping or yawning ever should become in Holy worship. Ye shall stand in straight ranks.

12 — Ye shall labour to keep the true gift of singing that was first given to the people of God. And as it is the Elders gift, to lead and direct the worship of God in all things, so it will be their duty to see that the true gift of singing, which is solid, heavenly and melodious is kept in the Church, and handed down from generation to generation.

- 13 - - The leading gift belongs to the brethren, and with them it must ever remain.
- 14 - - The Elders shall require every one to be active, simple and free in the worship of God. The mocker and scoffer, the sluggard and drone, shall in no wise pass unpunished. If they do in this world, remember they will not in the world to come; for God doth require, that ye offer to him, the richest and best that ye have, even zeal, sincerity and purity of heart; not wanton pride, carnality, hypocrisy and deceit.
- 15 - - No one shall stay out of meeting only by permission of the Elders; nor go out only on account of sickness, or hard cough, or some other important necessity.

Section XXVIII.

The Order of the Sabbath.

"Six days shalt thou labor and do all thy work, but on the seventh day thou shalt rest."

Ye shall do no unnecessary hand labor on the Sabbath day, but ye shall keep it holy and sacred unto the Lord your God.

1. — Ye shall do no shaving, cutting of hair, or nails, blacking or greasing of shoes, or washing of feet on the Sabbath.
2. — When the sun sets the sisters may go to the wash-house, to pick over the dirty clothes, ready for washing.
4. — Ye shall not walk in the gardens, or orchards on the Sabbath.
5. — Ye shall not go to your shops, unless it be of a very short and necessary errand: Never spend more than five or ten minutes at your shops, without liberty from your Elders. Sleep in the dwelling house and mostly in your own rooms.
6. — Ye shall have no riding out nor visiting from place to place, going on the Sabbath. But when ye have visitors with you from other places, Sabbath afternoon is a good and suitable time to visit them.
7. — Ye may improve your Sabbath days in writing hymns and anthems, and the Journals of service things, &c. But no writing of temporal things is to be done on the Sabbath, in any part of the Church.
8. — Ye may after the first meeting, read the Bible and such books as have been published by believers, but no other books, ballads or pamphlets.
9. — Ye shall do no baking of bread pies &c. and no boiling, baking, broiling or frying of meat on the Sabbath.
10. — Ye shall walk on your tiptoes when ye enter the

dwelling house, Saturday afternoons, and Sabbath days, and always take off your hats.

11 — Ye shall not converse unnecessarily upon what is going on in the world, or whatever has been going on in the world. Nor tell any stories that ye may have heard, read or collected, from the hands or tongues of the wicked and unclean.

12 — No loud and boisterous laughing and talking is to be heard on the Sabbath: but ye shall keep the fear of God in all your goings forth, remembering it is an holy day to the Lord.

A Holy written, Sacred and sealed Covenant, Between Father Joseph, Mother Lucy, and the Ministry and Elders of the Church.

New Lebanon, Columbia county, New York State: February twenty third, eighteen hundred forty one.

We the anointed of God and the power of Wisdom appointed by Mother Ann, Father William and Father James, have on this twenty third day of February, Eighteen hundred and forty one, written and caused to be written, and handed forth to anoints, a correct copy of the Orders, laws, Rules and Regulation of the Church, at New Lebanon concert. Witnessed.

2. — We, the Ministry Joseph Meacham and Lucy Wright.

who first by the Revelation of God Established the order of God Holy people, and gathered the said Church at New Lebanon and Waterlot, Do here in the presence of God our Heavenly Father, Mother Ann, Father William and Father James, Solemnly testify and declare, that the order and regulation contained in the foregoing writing is that, which in the Church was established, by the gift and Revelation of God.

3 — We, Joseph Maccham and Lucy Wright, do further more on this twenty third day of February, Eighteen hundred forty one, give and cause to be given, hand and cause to be handed, to the Ministry, the first anointed of God upon earth, and to the Elders of the said Church of New Lebanon, and to the Deacons therein established, both male and female a correct copy of the said order and regulation of the Church, at New Lebanon & Waterlot.

4 — And we do further more solemnly enjoin that these laws, orders, and regulation should be kept in the hands of the Elders of the said Churches of New Lebanon and Waterlot as a perpetual statute, and standard by which the Church shall be law thro' out all generations, forever and ever and ever more, amen.

5 — And we, Joseph Maccham and Lucy Wright, do on this twenty third day of February, in the year of our Lord, one thousand eight hundred and forty one, solemnly enjoin and require, that if, by the interposing hand of Misdemean, those who stand as the Ministry and Elders of the said Churches, shall at any time see fit to repeal, alter, change or remodel any of the said laws, rules,

Orders and statutes, herein contained, it shall be their right duty and privilege so to do.

Witness

This Holy written and sealed Covenant, the first chosen and Ancestors of God, do solemnly testify to be true and Unshaken truths. And to this we bear Witness in the presence of God, and place our names and seals.
Forever to remain.

Ann Lee. (LS)
William Lell. (LS)

James Whittaker. (LS)

Written signed and sealed by the voice and hands of

Joseph Meacham. (LS)
Lucy Wright. (LS)

We, the present Ministry of the Church of Christ in New Lebanon, do solemnly and conscientiously own and acknowledge our full faith and approbation of the foregoing Holy Orders and Covenant, which have been given by Divine Revelation, and sanctioned, signed and sealed, by our blessed Parents in Eternity: and we do solemnly promise, in the presence of God and our Heavenly Parents, faithfully to support and maintain the same, from this time, hence forth forever, (as far as wisdom will admit.)

In testimony whereof we thankfully set our names and affix our seals to the same, this twenty third day of February, eighteen hundred and forty one.

Ruth Landon. (LS) Ebenezer Bishop. (LS)
Asenath Clark. (LS) Rufus Bishop. (LS)

We, the present Elders of the first order of the Church
expressed, do solemnly and Conscientiously own and acknow-
ledge, our full faith and approbation, of the foregoing Holy Orders
and Covenant, which have been sanctioned, signed and sealed,
by our Heavenly Parents in Eternity, and also by our beloved
Ministry.

and we do solemnly promise, in the presence of God
and our Heavenly Parents, faithfully to support and main-
tain the same, from this time hence forth forever.

In testimony whereof, we thankfully set our names &
affix our seals, this twenty third day of February
eighteen hundred, forty one.

Betsy Darrow. (LS) David Meacham. (LS)

Betsy Bates. (LS) Daniel Boler. (LS)

Betsy Crossman. (LS) Simeon D Hinkley (LS)

One of the family Deacons. One of the family Deacons
Samantha Fairbanks (LS) Edward Fowler (LS)
One of the Office Deacons. One of the Trustees.

We, the present Elders of the second Order of the Church of New Lebanon, do hereby acknowledge, and give our approbation to the good & wholesome Orders heretofore and herein written, as being Holy Orders of God; and as such we do hereby certify, that we do solemnly promise, in the presence of God and our Heavenly Parents, to faithfully maintain and support hence forth forever.

In testimony whereof we here unto sign our names and affix our seals, this twenty third day of February in the year of our Lord, one thousand, eight hundred and forty one.

Lucy Darrow. (LS)

Amos Stewart. (LS)

Hannah Blake. (LS)

Giles B. Avery. (LS)

Peruilla Dickerson (LS)

Aaron D. Bill (LS)

One of the family Deacons.

One of the family Deacons.

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The word of the Lord as it respects the rights duties and privileges
of the Ministry.

My Holy Anointed are called
and chosen, to stand as the first and leading Ministry; to
watch over, lead and direct, to instruct and counsel the whole
union of my Holy people on earth: They are anointed and appoin-
ted by the Holy power vested in them, to rule and judge between
flesh and spirit, between them that serve me and them that
serve me not; between the vain and fading fleeting things of
time, which bring darkness on the soul, and those things which
constitute a holy and pure Church of Christ, which time nor des-
olation can never sweep away.

It is their right duty and privilege to alter change
or repeal, any order, laws, rules or regulations that may have
been established, or that may be established thro' out the vineyard of
Christ and thereof ann. It is also their right to establish new
orders, laws and regulations, for any part of said vineyard.

It is their right to hold the keys of the Heavenly Kingdom
on earth, and let nothing pass the doors of my holy house or
enter the gates of the Holy vineyard below, that will in
any wise undermine the Holy foundation on which it is
built and planted.

It is their right duty and privilege to keep open the
door, thro' which the golden chain of love and union, strength

and blessing, circulates and passes from them to all other Churches, thro'out the Holy house of God; and the Heavenly Vineyard on earth. It is their right and duty to receive from the hands of other believers, or to give to them such gifts and presents as they may think will be a strength and benefit to them, whether of spiritual or temporal things: that other believers may not feel cut off from them, nor from any Holy Church.

The Ministry shall in no wise blend in common with the rest of the people; They shall not work under the same roof, live in the same house, or eat at the same table with the family. But their dwelling ^{place} shall be in the meeting house, even in my most Holy Sanctuary. It is their right duty and privilege to go to every society of Believers, thro'out the land, as often as circumstances shall render it convenient, and they in their wisdom may deem it proper. For in their hands are placed the keys to my Holy & heavenly Kingdom on earth.

It is their right and duty to hold a span of horses in their possession (but not to take care of them themselves) that they may have them at their control, to go any of these journeys at any time, when they in their wisdom shall deem it proper.

It is further more the right duty and privilege of Elders and Trustees of the Church, to keep their union joining and relation to Elders and Trustees thro'out the

Village, both by going to other families and permitting the Elders and Trustees of other families in union with the laity, to come in order to the Church; that is for the Trustees to go to the Office, and the Elders to call their first.

But now O ye dwellers of my Holy Temple on Earth, draw near unto me and hearken to my words, while I sound forth unto you, truths, truths, yea solemn truths! For I am the Lord your God; therefore with reverence and fear draw nigh unto me.

Who shall put forth their hands to steady the Ark? Who shall raise their voice and move their tongue to judge my Holy Anointed? Verily, verily, I say, unto each and every one who dwelleth within the Holy Temple, If ye put forth your hands, or raise your voice, or move your tongue, to judge my Holy Anointed, their food or raiment, their business or concerns, their goings or comings, what they give or what they take, their stores or possessions, Remember I say, If ye judge my Anointed, ye judge that God by whom ye shall be judged. But every one that is worthy to dwell within my Holy Temple, will feel that the crumbs that fall from their tables, and the garments they have half worn out, are plenty good enough for them.

But I say, beware how ye speak of, and how ye treat my Anointed, lest the judgments of a righteous God fall upon you, and ye be smitten before his face.

Please not with the Lord for indulgence, defile not mine house with your own doings, lest it be an unclean way in my sight. and in my judgment ye be omitted by my mighty hand.

But with fear and reverence draw nigh unto me, all ye inhabitants of Zion, and hearken to my voice, If ye will indeed observe the Holy, Laws and Statutes contained in the foregoing book, written by your Father Joseph and Mother Lucy. if ye will indeed observe and keep them, and in no wise depart from them, even as I blest my chosen people of old even so will I blest you.

Blessed shall you be in your basket and blessed shall you be in your store, Blessed shall ye be in your out goings. Blessed shall ye be in your in comings: Blessed shall ye be in battle, Blessed shall ye be in the field. Blessed shall be the increase of your stock; Blessed shall be the produce of your fields. Every thing shall be blessed that ye put your hands to for to do. Blessed shall be your dwelling place and blessed your habitation. Blessed shall be the offerings which ye offer before the Lord your God, and the sweet incense thereof shall ascend unto his Holy throne. and when I send forth heavy judgments upon the Earth, I will stretch forth my hand and guard my Heritage. Yea I will gather you as a hen gathereth her chickens under her wings, I will lead you by the hand as a kind Father leadeth his little son.

I will cause your enemies to be dismayed, and those who seek to do you harm, in judgment will I smite.

But if ye observe not the laws and statutes of my Holy house, ye shall be cursed before my face: Cursed shall ye be in your basket, cursed shall ye be in your stores: cursed shall be the increase of your stock and cursed shall be the increase of your ground: and I will cause my heavy judgments to come upon you, and I will cut you down in my wrath, and will sweep you from before my face. You shall be a stench in my nostrils, an abominable and unclean thing before my eyes, and as dung and drop will I cast you from my presence: Because ye walked not in the way, which the Lord your God had paved for you. For I am a righteous and Holy God, and in righteousness do I judge the inhabitants of the earth.

"Come nigh unto me all ye indwellers of my Holy Temple, and remember the Lord your God this day."

The following are further words from Father Joseph.

Concerning the Holy order of the Temple as first established.

Hearken Eye Closers in Tyion, an rulers in the house of the Lord. Give ear while I speak unto you concerning that Holy Order, in which, by the Revelation of God, Mother's Church was established.

O Dearly Beloveds, thro suffering which mortal tongue cannot describe, and which pen would fail to paint, yea, thro sufferings which can neither be expressed nor imagined, my soul and body did pass, day by day, to establish the holy order of the house of my Mother.

To this, the Gentiles of the people that are now alive can bear witness.

After the death of my blessed Father James did rest upon me, and I received the Holy Anointing of my Heavenly Father, then it was, that as I prayed under the heavy weight of burdens, that seemed to me insupportable, an Angel took from me my immortal spirit, and with it did ascend even unto the third heavens.

Here I beheld the Holy Order of Heaven, Her it was my Heavenly Father, Holy Mother Wisdom, Jesus Christ and my Heavenly Parents, did begin to show unto me, the Holy Order into which the people must be gathered and united together.

My Heavenly Father saith unto me, "Arise, and gather of the people a goodly number, of those who have heard the sound of the gospel trumpet, and build an house, large enough for many people to dwell in, since thou shalt cause to be made within the house, rooms large enough, wherein ye may assemble to worship me the God of your salvation.

Since beneath this roof thou shalt gather from the multitude of the people a goodly number.

Thou shalt not gather beneath this roof the halt and maimed, thou shalt not gather the feeble mind and weak heart. Thou shalt not gather, that which from its birth hath any infirmity. Thou shalt not gather that which is not endued with a common degree of mental powers and faculties.

Thou shalt not gather any one encumbered in debt trade or traffic. Thou shalt not gather the sloth nor the drone; the tattling tongue, the lying lips, or the deceitful heart.

and whosoever shall cleave unto his natural kin, to his father and mother, brother, sister, wife or children, house or land. Yea I say, whosoever shall look back upon what he hath left behind, he, or that soul hath no part in me. but shall be cut off from my Holy Temple, and separated from my Zion. — Thou shalt gather none but such as are able to work with the Lord thy God, for the Upbuilding of Zion, Thou shalt gather none but such as may stand before me, without spot or blemish.

But if among the number thou shalt choose, there be those who are poor, an destitute of this worlds goods freely gather them remembering, I am a father and friend, to the widow and Orphan who in want cry to me. Gather of little children a goodly number, yea, let the number be great that yet take of little ones who have learned no sin.

Verily I say, let this order which thou shalt gather together, stand before me without spot or blemish; and it shall be peculiar to me, among all other orders of my Holy people, thro' out all generations; yea it shall stand as the Center and first Church upon earth."

When my Heavenly Father had made an end of speaking his word unto me, then I bowed myself low and said, O my Holy Heavenly Father, all thou hast commanded me I will strictly do. — Then the Holy angel brought again my spirit and I returned to earth. I went forth in the wisdom with which my Heavenly Father did clothe me; and his holy word spake I unto the people.

Then was I again brought under deep sufferings and tribulation, seeking to know how the people should go forth to worship God. — The Holy angel did again gather my immortal spirit even to the third Heavens.

There I beheld my blessed Saviour, and holy Mother Father William and Father James with a large company of Angels, labouring back and forth in holy order before

the throne of God. They sang unto me, I learned and united with them.

Then my Heavenly Father said unto me: "If there be any among my people gathered into my first Church, who cannot learn the beauty of my Holy worship, and go forth in perfect order, then I have not chosen them as inmates of my first and most Holy Church."

After my Heavenly Father had made an end of speaking his word unto me, I did again return unto earth and in sufferings and deep tribulation did I do the work which my Heavenly Father had given me to do.

My Father had before this time shown unto me the true order of Heaven; even Christ of Mother Adam at the head of the new Creation, and with the holy Anointing did my Heavenly Father anoint Mother Lucy, and did clothe her with the same spirit with which my beloved Father James did clothe me: even to establish the holy order of the Zion of God upon earth. This suffering, this sorrow, this tribulation did I pass, even until my natural strength was wasted, and the flesh consumed from off my bones, to do the will of God my Heavenly Father.

Dearly Beloved Ministry, and Elders, I have shown unto you the rectitude, in which my Heavenly Father intendeth the first Church to stand: you to stand before him as a perfect house; without spot or blemish.

But since the way of which I have written unto you, the Holy
 grace of Wisdom hath greatly interposed.

Now beloved, I have given you my word, concerning
 this pure and holy Church. What it is you know, and what
 it ought to be I have told you.

But take courage knowing the time will surely come
 when Zion shall be purged: when the Temple of the living
 God shall shine forth with beauty, for the Lord your God
 delighteth in the pure in heart. and greatly doth he de-
 light to add glory and beauty to his holy people on earth.

Therefore let every soul take courage and press
 on, knowing the hand of the Lord your God is stretched
 forth to protect his Holy Chosen.

Dearlly beloved Ministry and Elders,

Tho I have papered thro a scene of tribulation to write and cause to be written the Holy Order of Mothers House, yet I have done it with a willing spirit, knowing the burden and tribulation which rests upon you. — I have seen the decline of the Churches I have seen them fall from their rectitude, and I have seen many laws, rules, orders and regulations, trampled under foot, and sunk in oblivion, and have thus remained to the youth that have been gathered into the Church, entirely unknown. — And when I have seen these things on one hand, I have seen you, beloved Ministry and Elders, bowing your spirits in humble supplication before the throne of God your Heavenly Father

yea I have heard your entreaties and humble cries that Zion might be again restored to her glory; that the Holy Order of Mothers House might again be restored.

My Heavenly Father heard your cries, and he bade me arise and write the Holy Order of Mothers House; and cause it to be written, even on paper by mortal hand, and then hande it unto the Seer, that it might be kept as a perpetual statute in the House of my Mother thro out all generations. But with a heavy heart did I begin to obey the word of my Heavenly Father unto me. I knew it would bear scene of deep tribulation for

any mortal that Mother could employ, as an instrument to write the word, I knew it would be a great change, and cause much tribulation for the young and rising generation, to fulfill the requirement of God to those who dwell in the temple. And I knew it would cause many trying scenes for the visible Seed upon earth. Altho I doubted not but you would thankfully receive the word, and ever keep it sacred, as the Holy order of the Temple of the Rising God.

But after my Spirit was bounc'd down under these heavy trials, I wrote a little book of Holy Order, for I say, beloved, I feared to write in full the order of Mother's house. But my Heavenly Father said again unto me: "We write thee in full the Holy Order of the Temple, for my time has come, I am ready, and the people wait. I have feel this my Church from my Heavenly Stores, and now they are ready to receive, and will hold to obey the Holy Order of Zion. — And those who are not prepared will not obey, shall be cast forth and scattered far from my holy people. They shall in no wise remain among my Holy people, neither shall I gather them beneath the arm of my protection."

Beloved Ministry and Elders, I have now finished the word and written the Holy Order of Mother's Church: and in union with Mother Ann, Father William and Father James, and Mother Lucy

I do return unto you my most hearty thanks, for the thankful spirit you have shown to receive this the Law of Mothers House.

and it is the desire of your Heavenly Parents, that ye would cause these Holy Orders to be read in your meeting, once or year thro' out all generations, if in your wisdom ye see proper so to do.

And when ye read receive also the love and Blessing of your parents in Heaven, with four Bowes, and four Mild Strouts.

Testimony of the Ancients of the Church of Christ in New Lebanon, who were personally acquainted with Mother Ann and the first Witnesses of her gospel, and who, together with those of the elderly Brethren and Sisters that were gathered into the Church, during the period of its gathering and establishment; all of whom do freely and cheerfully bear witness to the following statement of well known truth.

We, the undersigned, having been gathered into the Church, and having had personal knowledge of its Orders, Rules and Regulations, as established by Divine Revelation, under the ministration of Father Joseph and Mother Lucy, **D**o hereby testify to all whom it may concern, that these sacred and holy Orders and Regulations were freely acknowledged

and faithfully kept in the Church, during the period of their ministrations; and that they have again been brought forward by Divine Inspiration, and, in spirit and substance, fully and correctly stated and re-established in union with the the leading influence and body of the Church, as may be seen in the preceding pages of this Book.

In witness whereof, we have herunto sealed our names, on this first day of May, in the year of Christ 1841, and of our blessed Mother Ann, 105.

Sisters.

Prudence Hammond (LS)
 Chloe Tiffany. (LS)
 Desire Sanford (LS)
 Lucy Wight (LS)
 Anne Hocknell (LS)
 Anne Mathewson (LS)
 Abigail Cook (LS)
 Eunice Billings. (LS)
 Rachel Spencer (LS)
 Zipporah Corah (LS)
 Lucy Smith. (LS)
 Betty Mixer (LS)
 Love Meacham. (LS)
 Thankful E Goodrich (LS)
 Mercy Bishop. (LS)

Brothers.

Stephen H Markham (LS)
 Stephen Munson. (LS)
 Daniel Mosley. (LS)
 Adonijah Jacobs. (LS)
 Jethro Turner. (LS)
 Francis Hocknell. (LS)
 Gideon Turner. (LS)
 Daniel Wood. (LS)
 John Meacham (LS)
 Gideon Hibbee (LS)
 Joel Turner (LS)
 Nicholas Bennet (LS)
 Johnson Shapley (LS)
 Samuel Turner (LS)
 Solomon King (LS)
 Samuel Johnson (LS)

Cynthia Hamlin.
 Sarah Hawkins
 Lydia Mathewson.
 Dolly Chauncey.
 Sarah Bishop.
 Jane Smith.
 Molly Bennet.

(LS)
 (LS)
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 (LS)
 (LS)
 (LS)
 (LS)

Israel Hammond (LS)
 Henry W. Bennet. (LS)
 Calvin Green, (LS)

(LS)
 (LS)
 (LS)
 (LS)

This may certify that
 the Brethren and Sisters who
 have confirmed the preceding
 Testimony with their Sig-
 natures, have done it freely
 and cheerfully, and stand
 ready to repeat & substantiate
 the same at any time, to
 the satisfaction of any person
 who may reasonably and
 candidly require it of them.

Confirmed by the subscribers
 who was present at the
 signing, & adds his cordial
 approbation to the same,
 Seth Y. Wells. Secy

Testimony of the middle aged and younger class of Brethren and Sisters of the Church in New Lebanon, above ^{the} age of twenty one years.

We, the Brethren and Sisters of the middle aged and younger class of Believers, (some of whom have been brought up in the Church, and some have been gathered into it, from other families of Believers, since the decease of Father Joseph Meacham and Mother Lucy Wright,) DO hereby testify to all whom it may concern that the holy and sacred ^{Orders} recorded in the preceding pages of this Book, do fully agree, in spirit and substance with those which we have been taught by our faith^{ful} Elders and Teachers, from the first of our faith.

And we do most firmly believe, from our own experience and travel, in the work of God, that they have been brought forward by the gift of Divine Inspiration, from God, through our heavenly Parents, and by that only. And having been established, in their present form and order, in union with our visible Lead, we do reverence and respect them, and will forever, to the end of our days, strictly keep and maintain them, in our daily practice, as the holy and sacred Orders and waymarks, for us and every individual, who enjoys a privilege in this inner court relation, in the holy sanctuary of God upon earth.

And to this end, and for this purpose, that every soul may find protection, and increase in this pure relation, have these sacred Orders been sent forth, in

God's condescending mercy, through our heavenly Parents, who waded in suffering and deep tribulation to obtain them. And for which, in solemn feelings of gratitude and thanks to God the Giver, and to our heavenly Parents, the Dispensers of these sacred and holy things, we do unitedly return our most hearty and sincere thanks.

And in witness and confirmation of these our sacred and solemn Promises, and of all that is contained in the foregoing and sacred pages of this of this Book, we do, in the solemn fear of God, sign our names and affix our seals, never more to depart. This second day of May, in the year of our Lord and Savior Jesus Christ 1841. and from the birth of our ever blessed Mother Ann Lee 105.

Sisters.

Zeriah Clark.	(LS)
Abigail Munson.	(LS)
Lydia O'Brien	(LS)
Phoebe Mosely,	(LS)
Pruth Johnson	(LS)
Sophia Avery.	(LS)
Molly Smith	(LS)
Elizabeth Lovegrove	(LS)
Sarah Bates.	(LS)
Prudence Morrell.	(LS)
Hannah Train. Jun	(LS)

Brethren.

David Rowley	(LS)
Abraham Hendrickson	(LS)
Benjamin Lyon	(LS)
Nathan Williams	(LS)
Henry Youngs	(LS)
Jonathan Wood	(LS)
Isaac N. Youngs.	(LS)
John H. Dean	(LS)
Luther Copley	(LS)
Hiram, Pude.	(LS)

Rachel Vining (LS)
 Angelic Vedder (LS)
 Joanna Ritchell (LS)
 S Betsey Copley (LS)
 Mary Stewart (LS)
 Eliza Sharp (LS)
 Poby Bennett (LS)
 Patience Bushnell (LS)
 Sally Dean (LS)
 Jerusha Smith (LS)
 Joanna Vining (LS)
 Olive Wheeler (LS)
 Rachel Sampson (LS)
 Maria De Witt (LS)
 Olive Brown (LS)
 Abigail Ellworth (LS)
 Abigail Crosman (LS)
 Mary Ann Muntle (LS)
 Leah Taylor (LS)
 Rhoda Blake (LS)
 Sarah Ann Standish (LS)
 Adah Lillah Potter (LS)
 Hannah Ann Treadway (LS)
 Rhoda Wilson (LS)
 Phebe Smith (LS)
 Eliza Ann Taylor (LS)

Philemon Stewart (LS)
 Henry De Witt (LS)
 George W Curtiss (LS)
 Frederick Sizer (LS)
 Barnabas Hinkley (LS)
 Daniel Crosman (LS)
 Horace Haskins (LS)
 Phineas Gates (LS)
 Arba Boyes (LS)
 Orono Haskins (LS)
 John Allen (LS)
 Peter H. Long (LS)
 Benjamin H. Gates (LS)
 Theophilus Sidle (LS)
 James Long (LS)
 Gerobigne M. Bennett (LS)
 James P. Vail (LS)
 Elisha D. Blakemore (LS)
 David Sidle (LS)
 Samuel A. Wilson (LS)

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|----------------------|------|------|
| Mary Hazard. | (LS) | (LS) |
| Hannah Loomer Potter | (LS) | (LS) |
| Emme Jane Blanchard. | (LS) | (LS) |
| Sarah Ann Lewis. | (LS) | (LS) |
| Elizabeth M. Avery. | (LS) | (LS) |
| Hortency Lockwood | (LS) | (LS) |
| Elizaette Bates. | (LS) | (LS) |
| Lucy C. Gates. | (LS) | (LS) |
| Fabitha Lapsoly | (LS) | (LS) |
| Matilda Reed. | (LS) | (LS) |
| Polly J. Reed. | (LS) | (LS) |
| Anna Dodgson. | (LS) | (LS) |
| Amy Reed | (LS) | (LS) |
| Sarah Jane Rice | (LS) | (LS) |
| Mary Wicks. | (LS) | (LS) |
| Miranda Barber | (LS) | (LS) |
| Hannah Agnew | (LS) | (LS) |
| | (LS) | (LS) |
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Note). Some few, of the first signers of this last testimony, were of the elder by class, such as were not gathered into the Church before Father Joseph's Decease.

