Millennial Laws,

Or

Gospel Statutes and Ordinances,

adapted to the Day of

Christ's Second Appearing;

Given and established in the Church,

for the Protection thereof by

Father Joseph Meacham

and

Mother Lucy Wright,

the presiding Ministry,

and by their

Successors, the Ministry and Elders.

Recorded at New Lebanon,

Aug 7th 1821.

Revised and established by the

Ministry and Elders,

Oct. 1845.

Preface.

Believers in Christ's second appearing, who are united in one body, possess one united and consecrated interest; and therefore must, in all things and under all circumstances, be influenced, led and governed by one spirit, which is the spirit of God; and be subject to one general law which is the law of Christ in this day of his second appearing.

But as this general law comprehends all that is necessary for the moral and religious government of Believers, so it is divided into a variety of statutes and ordinances, which will apply to all general cases, and teach up

our duty in the various relations and situations to which we may be called.

The first and great command enjoined upon all Believers is, that we love the Lord our God, with all our heart, might, mind and strength; and the second is like unto it, that we love our brethern and sisters as ourselves.

Under the influence of the first, we shall always be obedient to our Parents and Elders in the gospel; and under the second we shall do to others as we wish them to do to us in like circumstances.

On these two important points depend all the statutes and ordinances contained in

the following pages; and many other orders and rules, relative to different lots of care, and different branches of business carried on by brethren and sisters separately and not written in this book, which are given by the same authority, and are still considered binding on Believers.

For a few years past, there have been many times shown unto the children of Zion, through the medium of divine revelation, the various orders and regulations that were established by the revelation of God for his holy temple, even the church of God on earth.

And it is manifestly the word and will of the Heavenly Father, in union with Mother Ann, Father William and Father Joseph, Father James and Mother Lucy, (James Joseph) our first gospel

parentage,) that these holy orders, counsels and regulations should be written for thier more safe keeping, and for the accommodation of those who do or may hereafter stand as Elders in the church.

And furthermore that these Holy Laws and Statutes of Zion should henceforth be kept sacred throughout all generations, in the hands of those chosen as Elders in the church.

For the sake of perspicuity, this book of orders is divided into four parts: The first containing the rules necessary to the general organisation of society, the office and calling of those in lots of care therein, and the duty of members there-

unto. The second contains orders more particularly for justification and protection. The ~~the~~ third contains orders ~~concerning temporal~~ ~~temporal economy~~ &c. And the fourth contains counsels and rules for guidance and protection in many respects. Each part is divided into sections, which contain rules relative to one order of things &c.

It may not be improper here to remark that the orders and laws of Zion, relative to her seperation from the spirit of the world, within and without, and relative to confession and repentance of sin and reconciliation between dissenting parties, also to self denial, purity and a proper intercourse

between the sexes, and the order of the Anointing of God and the transmission of the same to successors, &c are unchangeable. But those rules and regulations relative to health, economy and such as are the necessary attendants of local circumstances in the social connexions of society, are subject to such modifications, amendments or repeals as circumstances require for the union and protection of the various societies and families throughout Zion.

And it is consequently the privilege and duty of the Lead in each society and family to add to or diminish the number of such, in this

book, as their situations and circumstances require, for the safety, union and protection of the people under their charge.

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Section I.

The general Organization of Society.

In societies of Believers which are sufficiently large to admit of it, the order of God requires a regular organization of families in order to accommodate and provide for the different cir-

2 cumstances of individuals in temporal things and also for the advancement of spiritual travel in the work of regeneration and the universal good of all the members composing such society.

2. The orders rules and regulations in each family, concerning things spiritual, and temporal should be such as are adapted to the protection, benefit and increase of the members gathered therein.

3. The families should be of different classes or grades with regard to goverment, order and arrangements in things spiritual and temporal adapted to the different situations and circumstances of members in society and should

be denominated First or Centre Family, generally called the Church of the society, Second Family, Third Family, &c. Or the name of each may be such as is adapted to local circumstances; but their respective places in point of order, should be gradual and progressive.

4. The different orders and families should in no wise, have uncontrolled access to each other, by their communications either verbal or written; but all written communications and visits with each other, should be by the liberty of the Elders therein; and without such liberty, members should

never go from one to the other of such families.

5. Each family that is gathered into order should have a lot of Elders and Eldresses, and a lot of Deacons and Deaconesses; also if necessary, a lot of Deacons generally denominated Trustees; each lot of which should contain for or more persons, two of each sex. The Church or Centre Family should have a lot of Deacons to see to the domestic concerns of the family, and a lot of Trustees to do business with those without, or with the world.

6. The Church or Centre Family should be composed of such members as are

free from any inodwements with those without, and such as are prepared, by a previous priviledge in families that are back, (where those who come in over the age of thirteen should be first proved,) to advance into a further order and a closer spiritual work of purification; and it would be well if all could come in at the gathering order and be measurebly proved before they advance further.

7. None should be gathered into this Centre Family or Church, who cleave unto thier natural kindred of fathers, mothers, brothers and

sisters, husbands or wives, or houses or lands. No one should be gathered into this order, but such as may by obedience stand spotless before the Lord.

8. There should be a presiding Ministry in each society, who should have the general superintendence of all things of importance therein, both spiritual and temporal, to whom the Elders and Trustees (and through them the body of the people therein) are accountable for all thier transactions. But two or more societies may come under one bishopric, as circumstances render it most proper.

9. Circumstances and numbers, sometimes render it difficult to establish four persons in lots of Elders and Deacons; of course no obligation to fill the number apply in such cases; but four is considered the true order, and it should never be neglected unless driven to by necessity.

Section IIII.

Office and Calling of the Ministry.

The Holy Anointed at Holy Mount, (or New Lebanon,) are called and chosen to stand as the first or leading Ministry in the Zion of God upon earth; unto whom all other orders of Ministry in all other societies of Believers are accountable for their transactions of an official nature.

2. It is the right and duty of the Ministry, if found necessary, to alter or repeal certain orders, rules and regulations that may have been established,

or that may be established in the vineyard of Christ and Mother Zion upon earth.

It also thier right to establish new orders and regulations, as far as they find it necessary.

3. It is the right and duty of the Ministry in each society of Believers to establish such rules and orders for the society, over which they preside, as circumstances render necessary for the benefit and protection of the members thierof.

4. It is the right and duty of the Ministry to hold the keys of the heavenly kingdom of God on earth, and let nothing pass the doors of the house of ~~house~~ of God on

earth, or enter the gates of the heavenly vineyard below, that will, in any wise undermine the holy foundation on which it is built.

5. It is the privilege and duty of the Ministry at Holy Mount, (or the centre society,) to keep open the door of communication with other societies, in as much as it is thier duty to link the golden chain of love and union, strength and blessing, throughout the heavenly vineyard of God on earth, by such means as they in thier wisdom see fit. Therefore all visiting from place to place must be by thier di-

rection

6. It is the priviledge of the Ministry to give or recieve from other Believers such gifts or presents, either spiritual or temporal as they think will be a strength or benefit to them.

7. The Ministry may in no wise blend in common with the rest of the people; they may not work under the same roof, live in the same house, nor eat at the same table. But their dwelling place shall be in the meeting house, even in the most holy sanctuary.

8. It is the right and duty of the Ministry at the centre society, to go to other societies of Believers in the land, as often as circumstances may render it necessary, and they in their wisdom may deem it proper; for in their hands are placed the keys of the holy kingdom of God on earth.

9. It is also the right of the Ministry in each bishopric; in union with the Ministry at the centre society, to make such visits there as they find necessary from time to time in order to keep unbroken the heavenly bond of union, by which the Church of God is united in one.

Section IIIII.

The Office and Calling of Elders and the Duties of Members thereunto.

Those who are called as Elders in union with the Ministry are the head of the body that constitutes the Church of God. They stand in thier order next to the Ministry.

2. It is the duty of the Elders to look to the Ministry for strength, counsel and wisdom, wherewith to guide and direct the body of the Church of God. Therefore it becomes necessary for them from time to time, to make known to the

Ministry the standing, state and situation of the family over which they preside, in all things both spiritual, and temporal which according to the order established, must come to the knowledge of the Elders.

3. It is the duty of the Elders, strictly to oversee the family placed under their care, and to gather the family to them by the rod of correction and the arm of love; to teach them their duty and lead them in the path wherein they should go; to direct in union with the Ministry, all moves and changes

in the family, and to 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 give and establish from time to time, in union with the Ministry, such needful orders, rules and regulations, as circumstances, in their several families, render it necessary for the safety and protection thereof.
4. It is the right of Elders, to know at all times, the state and standing of each

and every individual, and to know every thing owned and possessed by every one under thier charge.

5. The Elders must never be so engaged in hand labor, as to neglect thier duty, which is, to stand as witnesses between the throne of God and the souls of the people. And thier duty as it respects the confession of sin, is it not written in the Holy Laws, sent forth by the will and hand of Almighty God?

6. It is the duty of every one to acknoledge and to look to thier Elders as thier Lead and protection in all things.

7. It is the solemn and sacred requirement of God, that every member should keep the door open to his or her Elders, by free and honest confession of every ignorant and willful transgression of the holy and sacred orders of the Church or family in which they reside; and all are required to lay open to them the true state and situation of their minds.

8. And it is the duty of the ministry to judge of the doings of the Elders; no common member may judge them, unless they teach that which is sinful, or contrary to the gospel; but should consider

them as mediators, standing
between thier souls and the
throne of God. And every
one should at all times,
consider it the duty of
Elders to check, reprove or
admonish them, if they
in any wise be out of the
way; and of this it is not
the privilege of members
alone to decide.

9.: Members may not plead
and reason with the Elders
the necessity of thier own
way and will, as pleading
justification when admon-
ished for a fault, as stri-
ving against order and goverment;
or for the purpose of ob-
taining indulgences; but
all are required to yeild

reconciliation and a willing obedience to thier word, and reverence and respect them. But all are privileged to suggest such things as they deem an improvement; and offer the same for consideration, showing the propriety thereof according to thier understanding.

10 Persons occupying in any place of care in the family, either spiritual or temporal, are responsible to the Elders for all of thier official transactions and such transactions; should be done by thier general approbation.

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Section IV.

The Order of God concerning Trustees and the Duties of Members thereunto.

Those called as Trustees shall stand as stewards in the house of God, and thier dwelling place should be at the outer court. All business transactions that are to be done for the Church or Family over which they preside, either with the world or with Believers without, must be done by the Trustees or by thier order.

2. All trade and traffic, buying and selling, changing and swopping, either

with the world or with Believers in other families, and societies, must be done by the Trustees, or by their immediate knowledge and consent.

3. No new fashions in manufature, clothing or wares of any kind, may be introduced into the Church of God, without the sanction of the Ministry, through the medium of the Elders in each family thereof.

4. All monies and book accounts, deeds, bonds, notes, &c, which belong to the family must be kept at the office.

5. Believers must not run in debt to the world.

6. Trustees should keep all their accounts booked down regular and exact, and; as far as possible, avoid controversies with the wicked.

7. The purchase of needful articles that appear substantial and good; and are suitable for Believers to use; should not be neglected to purchase those which are needlessly adorned, because they are a little cheaper.

8. Believers should have no connexion in trade or barter with those who have turned their backs to the way of God. Neither should they sojourn with them

at night, or keep company with them in the day, if possibly consistent to avoid it. But if it be really necessary to hold conversation with them do it in such a manner that ye can give a correct account of it to the Elders when ye return home, which should always be done.

9. When ye resort to taverns and public places, ye shall not in any wise blend and gather with the wicked, by uniting in unnecessary conversation, jesting and joking, talking upon politicks with them, or disputing, or inquiring in-

to things which serve to draw your minds from the pure way of God.

10. All who go out among the world, should observe, as far as possible, thier order of kneeling at home; and should always kneel in prayer three each day, if they have to do it by the road side, or in the waggon while driving along.

11. Trustees desiring the help of members, not in the Trustees order, to do business for them, or to perform any of thier official duties, at home or abroad, must apply to the Elders for the same.

12. Members employed to do

business for the Trustees, at home or abroad, must render a full and explicit account to them of all their transactions and expenditures when such duties are performed, specifying particularly, every article for which such expenditures were made.

13. Those who reside in the office should not in any wise, all leave home at once, and be absent more than eight or ten hours, if consistent to avoid it.

14. When two or more are out together, they should, as far as possibly consistent, both eat one tavern and sleep in one

room; and when ye walk in the street, ye should keep so close together, that there would not be be room for even as much as a dog to run between you and your companion.

15. Those who go out on business for the Trustees, have no more right to buy, sell, barter or trade in any way, than any other members in the family, save by authority of the Trustees.

16. It is contrary to good order, for any person, except the Ministry and Elders to have correspondence with the Trustees relative to their

official lot and calling, such as their bargains and contracts in general, except in cases wherein they are by them employed to do business, in union with the Elders, and in such a manner as the nature of the case may require. But it is considered reasonable and consistent, for members to know the market prices of articles bought or sold, as groceries, dry goods, provision, hard ware and other wares, if they desire to. But it should be understood that the Deacons are not under obligations to tell common mem-

bers just what they paid for articles, bought or what they received for articles sold; but they should be free to tell the common market-prices.

17 If the branch of business carried on by individuals requires immediate intercourse with the office Deacons and Deaconesses, they are at liberty to have such intercourse, in union with the family Deacons and Deaconesses, as may be required.

18. It is the duty of every member to render due respect to the office Deacons and Deaconesses, according to the place in which they stand, but members should not apply to them for any thing

aside from the union of family Deacons and Deaconesses each sep in thier own order.

19 As the Deacons or Trustees are called to be examples of godliness, gospel plainness, prudence and good economy in temporal things; they may not purchase for themselves, or recieve as a gift or present, to be kept by them or at thier place of residence any article or articles that are superfluous or unnecessary or such as are disowned in the family over which they preside as Trustees.

20. The Trustees are required to keep all thier transactions plain and open to thier vis-

ible Lead; and when they sustain losses, whether in money or other things, to lay it open before the Lead in its true light. They are also required before making any heavey purchases, to ask counsel and obtain the union of the leading influence of the family over which they preside.

21. The Trustees are required to attend to meetings with the family as far as thier duties well possibly admit, as they need the union and strength of the body of the family. They should also attend to meals with the

family, as far as possible, that they may know how to feel for their temporal needs and circumstances in the line of provisions.

Section V.

The Order Office and Calling of Family Deacons and Deaconesses and Duties of Members thereunto.

The established order of the family Deacons and Deaconesses, is to be as the door through which all things must pass to and from the heart of the family in which they live. 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.

2. It is the duty of the fam-

ily Deacons and Deaconesses, to oversee the family in all thier temporal concerns and to make application to the Trustees for any article or articles that may be necessary for the good of the family or any individual therein.

3. The order of God requires, that all official transactions of the family Deacons and Deaconesses should be performed in union with the Elders and Eldresses, each sex in thier own order; to whom they are ever to look for union and strength, and unto whom they are accountable for all thier transactions.

4. Those called to the office of family Deacons and Deaconesses have no liberty to transact business in trade with the world or with other families of Believers, except by order of the Trustees.

5. When brethren and sisters want any thing bought or brought in from among the world or from other families of Believers, they must apply to the Deacons and Deaconesses of the family for the same, each sex in their own order.

6. If brethren and sisters desire any article or articles which are under the care of the family Deacons and Deaconesses, each sex should apply to those in

their own order for the same.

7. A supply of such small tools and articles as sisters need which brethren make, should be made by the order of the Deacons, and delivered to the family Deaconesses, to whom the sisters should apply for the same when desired.

8. If sisters desire tools, conveniences or articles of manufacture which come in the brethrens line of business and which would require much time to make, they must apply to the family Deaconesses. But if it be small chores, they may apply to Deacons or Deaconesses for the same.

9. When brethren need help

from the sisters in their line of business that will require much time, they must make applications to the Deacons; but if it be small chores, they may apply to either Deacons or Deaconesses as the case may require.

10 Mellons choice or uncommon fruits should be equally divided to the family as far as consistent; and no member should raise or gather them, neither should they raise nuts to give to particular individuals to court favor or affection.

11. No work that is done in the family for sale, should go out of the family, save by the knowledge and direction

of the family Deacons and Deaconesses, except in some uncommon emergency, and then a correct account should be rendered as soon as may be. And the family Deacons and Deaconesses should keep a correct account of all that is done in the family for sale.

12. The family Deacons and Deaconesses are required by the orders of the gospel, to give to the Elders from time to time, a correct account of all matters of importance that have come within their knowledge, concerning the temporal business of the family, and of things that have been called for, and all that they have given out.

13. It is the duty of the family Deacons and Deaconesses to see that suitable furniture for the rooms and suitable food for the family are provided, (as far as lies in their power) and to see that the food is cooked with good economy.

14. Brethren and sisters have no liberty to make for themselves or for others, accommodations or conveniences without the union and consent of the Deacons and Deaconesses each set in their own order.

15. It is the duty of members to render due respect to the family Deacons and Deaconesses.

Section VII.

The Order and Calling of Physicians and the Duties of Members thereunto.

As the natural body is inclined to sickness and disease, it is proper that there should be a lot of Physicians appointed to attend to necessary duties, in administering medical aid to those in need.

2. The Physicians should give to thier Elders from time to time, a full account of thier proceedings with the family with regard to the administration of medicine.

3. If any of the brethren and sisters need assistance in the medical line, they should apply to the physicians in thier own family and of thier own sex, if thier be such, and if not, to such as are appointed; and give themselves up to thier directions, as it respects thier medical treatment. But all have liberty to request such medicines as they desire, but should abide the judgement of the Physicians whether it be suitable for them to have it or not.

4. The order of God forbids that Believers should employ Doctors of the world, except in

some extreme cases, or the case of a sick child whose parents are among the world and desire such aid. And in such cases the Lead should decide whether it be proper or not.

Part III.

More particular Orders for Justification and Protection.

Section II.

Orders concerning the Confession of Sin and Opening the Mind.

No Believer can be justified in keeping any sin covered, under any pretence whatever; but all are required to make confession thereof, to those who are appointed in the order of God to hear them.

2. If any member should

know of any sin, or actual transgression of the law of Christ, in any one of the family or society, and have reason to believe the same is not known, or has not been confessed in order, the member to whom the matter is known is bound to reveal it to the Elders, so that sin may be put away; otherwise they participate in the guilt and condemnation thereof.

3. All who ignorantly, carelessly, or willfully break the sacred orders of the gospel, are required to confess the same in the line of order; and this should be

done, before such one or ones as transgress in this respect, should assemble to worship God.

4. If any member or members, not appointed to hear openings, should attentively hear disorderly persons disclose thier trials, thier disaffected and unreconciled feelings concerning others, whether in relation to the Ministry, Elders, Deacons, brethren and sisters, it is solemnly enjoined on such members, to make confession of the matter to thier Elders as a transgression of the order of God in hearing such openings.

5. All trials must be opened according to the order of God; and Believers are strictly

forbidden to open thier trials to those not appointed to hear them.

6. None should open thier minds only to those set in order for that purpose.

7 Believers are forbidden to open the gifts, orders or regulations of, or pertaining to thier own family or order, to persons of other families or orders, or to unbelievers.

8. If brethren have aught to open concerning any sister or sisters, they must open it to thier Elder Brethren, and if sisters have aught to open concerning any brother they must open it to thier Elder Sisters.

9. No member or members

of the family, who may be admonished or reproved by the Elders, for any fault whatever, are allowed to make any inquiry, or take pains to find out by whom the matter was opened to the Elders.

10. No member or members should ever go to the Ministry to open thier minds without the knowledge and approbation of the Elders, unless the Ministry call on them for that purpose, in which case it is thier duty to be free.

11. If any member or members should discover any violation of the law of Christ, or any thing contrary to the

known doctrines of the gospel, in any person or persons entrusted in any lot of care; either spiritual or temporal, however high and important their lot and calling may be, the person making the discovery is bound to make it known to the Ministry, or to some one in whom he or she can place the greatest confidence for salvation.

12. If any person should be overcome with anger, so as to lay a brother or sister in the lie, or speak or act contrary to the gospel of Christ, or by any means try to irritate or wound the feelings of a brother or sister, the person so offending is thereby

debarred from any place
in our ranks in meeting,
until restored by confession.

Section III.

Orders concerning the spiritual Worship of God Attending to Meetings &c.

Believers are required by the order of God, to retire to their rooms in silence for the space of half an hour and labor for a sense of the gospel before attending meeting. None should have any conversation upon any thing whatever, except it be something very needful. Neither should they sleep or idly lounge away the time, or leave the room except it be very necessary.

2. No member is allowed

by the orders of God to present themselves to worship Him, when under the condemnation of sin unconfessed; but all are required to present themselves to worship with clean hands, a pure heart, and justified conscience.

3. All should go into meeting in the fear of God, walking upon thier toes and two abreast, if the passway be sufficiently wide to admit of it, keeping step together; and none should have any talking laughing, or hanging on the railing, while going to or coming from meeting.

4. When brethren and sis-

ters place themselves in a body in meeting, for the worship of God, the ranks should be straight not only to the right and left, but also forward and back. Forward ranks should always be as long as any of the rest; and by no means should there be any vacancies in the ranks; it has a tendency to excite disunion.

5. Brethren and sisters may not allow themselves to be gaping and yawning in meeting.

6. No one may be absent from meeting without liberty from the Elders, or some other person authorized by them to give permission; and none should go out of meeting if consistent to avoid it.

7. When any person is under operation of the power of God, or on thier knees in devoted prayer, whether in meeting or elsewhere, all who are present should attend carefully and not be otherwise engaged.

8. Brethren and sisters may not go to each others shops to learn songs; it has a tendency to naturalise them.

9. When Believers go forth in holy Order, they must take three steps forward of an equal length, setting the feet strait forward at the turn if possible. Brethren should set off with the left foot, and sisters with the right; brethren turn to the right and sisters to the

left. But in the march, all should set off with the right foot.

Section IIII.

Order of the Sabbath.

The gospel strictly forbids that there should be any hard labor performed on the Sabbath, which can consistently be avoided; but all must keep it holy and sacred unto the Lord.

2. There must be no baking of bread, pies or cakes, no frying of cakes, or cooking of meat or fish in any way, and no preparing the same in any way to cook or eat, except by liberty of the Elders. No preparing, cutting or stewing of any kinds of fruits for kitchen use. Neither may pumpkins or

potatoes be pared on the Sabbath; and no beans, rice &c, may be picked over on any occasion whatever. Fruit and vegetables must not be gathered on the Sabbath, except in case of great necessity.

3. All cutting of hair, paring of nails, blacking or greasing of the shoes and boots, and such like things are forbidden to be done on the Sabbath; and shaving the beard should never be done on that day, except in case of great necessity, when it is quite inconsistent to avoid it.

4. No one may walk in the fields, gardens or orchards on the Sabbath day, unless duty requires. Nor is it

allowable to go to shops, unless it be of a very short and necessary errand, without liberty from the Elders; but all must keep in the dwelling house, and in thier own rooms, as much as they consistently can

5. There should be no riding out or visiting done on the Sabbath unless duty requires. When visitors are with us from a distance, they may be visited on the Sabbath.

6. Shop windows, and doors fronting the street should not be left open on the Sabbath, except by special liberty, and on some needful occasion.

7. No bathing or showering the body in water should be done on the Sabbath, unless

it be very early in the morning; except in cases of sickness, and by order of the physicians.

8 All Believers are required to abstain from the use of all fermented liquors on Saturdays and Sabbaths. And it would be much better not to use such liquors at all.

9. None should converse unnecessarily upon what is going on among the world on the Sabbath, nor tell stories that ye may have heard or collected from the wicked and unclean.

10. No loud or boisterous talking or laughing should be done on the Sabbath; but ye should keep the fear

of God in all your goings forth remembering it is a holy day to the Lord.

11. It is a proper and suitable time, to have a general singing meeting, the first Sabbath in each month; and all the middle aged and young should attend, and as many as feel to.

12. No books, pamphlets, newspapers, advertisements, almanacs, or publications of any kind, save the bible, and such publications upon religious subjects as have been or may be published by the United Society called Shakers, may be read on the Sabbath, without the union of the spiritual lead;

with which union, such other publications as are suitable may be read. But it is not compatible with gospel order to study the arts or sciences of human invention on the Sabbath; neither should it be spent in worldly or vain amusements.

Section IV.

The Order of Christmas and Thanksgiving Days.

As the signal by which all true followers of Christ are known, is unfeigned and unalloyed love to each other, the order of God requires Believers should make perfect reconciliation with one another on or before Cristmas, and leave all grudges, hard feelings and disaffection one towards another, eternally behind on this day; and to forgive as we would be forgiven. And nothing which is this day settled, or which has been settled previous to this, may hereafter be brought for-

ward against another.

2. It is order to attend one general meeting, and one union meeting on this day.

3. It is order to remember the poor of this world on this day, and to carry to the place of deposit, at the Trustees office, such garments and goods as are designed for them.

4. This day must be kept sacredly; and no work except such necessary chores as are allowable on the Sabbath, may be done on this day, or until sunset.

5. Days appointed by government for thanksgiving are also required to be kept and regarded. And Believers should attend one meeting

and devote the remainder of the day cleaning and putting things and apartments in order.

Section V.

Orders concerning Intercourse between the Sexes.

The gospel of Christ's Second Appearing, strictly forbids all private union between the two sexes, in any case, place, or under any circumstances, in doors or out.

2. One brother and one sister must not be together alone at any time, longer than to do a short and necessary errand or duty; and must not have private talk together at all, which they desire to have unknown to the Elders. Neither should brethren and sisters

touch each other unnecessarily.
3 Brethren and Sisters must not work together, except on special occasions; and then by liberty of the Elders.
4. Brethren and sisters may not make presents to each other without liberty from the Elders.
5. Brethren and sisters may not write for each other or to each other without liberty from the Elders.
6 If brethren and sisters need instruction in reading, writing or music, or any other branches of literature or science, they must recieve it from those of thier own sex, or by such persons as the Elders may appoint.

7. Brethren and sisters may not pass each other on the stairs.

8. Brethren and sisters may not shake hands together.

9. It is contrary to good order for Believers to offer to shake hands with people of the world; and if brethren shake hands with women of the world, or if sisters shake hands with men of the world they should open it to thier Elders, before attending meeting.

10. Brethren and sisters may not go to each others apartments, without a just and lawful occasion; but when they do go, they should rapat the door and go in by liberty.

11. When brethren go to brethrens rooms, and sisters

to sisters rooms, they should ask if they may come in; but this is not the order and duty of Ministry or Elders.

12. There must not be any sitting or standing on the outside steps, railings or platforms, nor in the halls to hold lengthy conversation, either brethren with brethren, or sisters with sisters or brethren and sis- together.

13. Brethren and sisters must not go into each others apartments after evening meeting at night, except on some very needful occasion.

14. The brethren must all leave their rooms while the sisters are doing the necessary chores therein, unless prevented by sickness or infirmity.

15. Sisters must neither mend nor set buttons on brethrens clothes while they have them on.

16. Sisters should not use cloths that have their own initials on, to do up brethrens clothes in, nor keep the brethrens clothes with thiers, neither hang them side by side nor together. Brethren and sisters must not wear each others clothes, nor be trying them on.

17. When brethren and sis-

ters come together to support union, their conversation should be open and general; and no whispering or blinking should be done at such times: and blinking should never be practiced.

18. No one should sit cross legged nor in any awkward posture, in time of meeting for worship, and in union or singing meetings, there should be at least five feet distance, between the seats of brethren and sisters, when there is sufficient room to admit of it.

19. No fans, cologne water, nor any kind of perfumery, may be used in time of union meetings; nor any

other meetings; neither should any one or ones scent themselves with perfumes immediately before attending such meetings..

20. All are required to attend union meetings at the appointed times, unless special duty requires them to be absent; and then they must make it known to the Elders and the caretakers of the room. Real flesh hunters are generally willing to be absent from an orderly union meeting, and to meet thier peculiar favorites in private.

21. None should leave union meetings, or any meetings for worship, only in necessary

duties, which should seldom occur, requiring such absence.

22. Brethren's and sisters shops should not be under one and the same roof, except those of the Ministry.

23. When sisters walk out to the fields, to the barns or out buildings, or even to the brethren's shop, there should be at least two in company: for it is considered improper for one sister to go alone on such occasions, except by special liberty of thier Elder Sisters.

24. Brethren and sisters must not take opportunities to come together to set-

the difficulties or make reconciliation with each other, without liberty from the Elders; neither should they accept for company at such times a youth under eighteen years of age.

25. It is not allowable for brethren to go to sisters shops to partake of melons, fruits or nuts; neither should they go to kitchen for that purpose, except at meal time. Neither may sisters go to brethrens shops for a like purpose.

26. Brethren and sisters may not lend to each other books, writings &c. without liberty from the Elders.

27. Brethren and sisters may not lend or give to each other such as garments, or clothing, without the liberty of the family Deacons or Deaconesses, or those who have the care in those things, each sex in thier own order.

28. Sisters must not take a girl who lives in the children's order, to be thier only companion when they go to the brethren's shops of errands.

29. It is disorderly for brethren and sisters to spend much time in making conveniencies or

articles of manufacture for each other, save such as come within the regular line of business done by brethren and sisters in general, except by the directions of Deacons and Deaconesses, each sex in their own order.

Section VII.

Orders concerning the Language of Believers.

Believers are not allowed to call nicknames nor use by words, nor to call each other by the last name adding the title of friend, doctor, &c.

2 No Believer should ever repeat the cursing and swearing of the world, when relating any circumstance, or telling stories.

3. Believers should never use vulgar expressions like the following; I wish I was dead! I wish I could die! I wish I had never been born! My stars! My gracious! or any

thing of the like nature; it is wicked.

4. Believers should not use rough vulgar words, nor tell light, vain, nonsensical stories, which are known to be untrue.

5. All filthy stories and all conversations which tend to excite lustful sensations, are directly contrary to the purity of the gospel, and utterly forbidden. And whoever offends in this matter must make confession before meeting. All who hear or listen to any such story or conversation, are required to open it before meeting.

6 It is contrary to order for any Believer to blend with

the world in conversation upon politics, jesting or joking or talking upon any thing that will serve to draw the sense from the pure way of God.

7. All telling of falshoods, evil speaking one of another, backbiting or tattling, are utterly forbidden by the gospel.

8 No one should carry news from one to another, that will stir up or make mischif; or bring up faults and failings that have been confessed and put away. Neither should the missteps or mistakes of any one, either those in the body or out, be handed down from generation to generation.

9. It is ungodly for brethren and sisters to talk of rejecting

their priviledge among Believers, or in the way of God; and of falling back to the world.

Section VIII.

Orders concerning rising in the Morning and retiring to Rest at Night.

All are required to rise in the morning at the signal given for that purpose, Sabbath mornings not excepted; and whenany rise before the usual time, they must not be noisy.

2. Brethren should leave their rooms within fifteen minutes after the signal time of rising in the morning, unless prevented by sickness or infirmity.

3. Sisters must not go to brethren's rooms to do chores, untill twenty minutes after the

signal time of rising in the morning.

4. There must be no unnecessary conversation after evening meetings, and none at all in bed, unless absolutely necessary.

5. All who sleep in a room must go to bed at the same time and together, if not prevented by other duties.

6 All who lodge in a room must kneel down together, as much as they consistently can, both evening and morning; but none are required to lie in bed until the signal time of rising, unless they choose to.

7. No one may sit up after the usual time of retiring to rest, to work, read, write or any thing of the kind, without lib-

crty of the Elders, and the knowledge of those who have the care of the room where they lodge.

8. All should retire to rest in the fear of God, without any playing or boisterous laughing, and ~~and~~ lie straight.

Section VIIII.

Orders concerning attending meals eating &c.

It is an established order for Believers to kneel before and after eating when at home, and among themselves, and when among the world as far as consistent.

2. All should leave their work when the signal is given for gathering in at meal time, and be in readiness to repair to the dining room in order and in the fear of God, keeping step together.

3. No talking, laughing, or playing is allowed of, when going to, coming from, or at the table.

4. When kneeling, none should hold thier handkerchiefs in thier hands; but they should close thier eyes and devote thier spirits in prayer and thanksgiving to God, without leaning or lotching on anything.

5. All should immediately leave the kitchen after eating and return in order to thier places, unless detained by some important duty, or in case of infirmaity.

6 All not engaged in duty in the kitchens, are forbidden to throng them at meal times, or at any time unnecessarily, or to hold any unnecessary conversation in them at any time.

7. Brethren and sisters may not go to the kitchen to wash,

unless duties relative to the kitchen call them there.

8. If any are unwell, and have need of a different kind of diet from the family for a few meals, they may go to the cooks and ask for it freely; and it is thier duty to prepare it for them. But none should expect to be urged to have something different from common, while they are able to ask for it themselves.

9. No one or ones, except those set in order for that purpose, may instruct the cooks in thier duty, nor undertake to represent to them, thier own or others desires, relative to thier food.

10 It is the duty and office of the Elders to dictate the cooks,

and their duty to see that good order is attended to concerning the same.

11. No unripe fruit is allowed to be eaten in its natural state.

12. No one may eat any kind of raw fruits or nuts before breakfast or after six O clock at night, without special liberty from the Elders.

13. Cucumbers may not be eaten at any time, without seasoning with salt or pepper.

14. No one may be absent from meals, unless duty requires, or in case of ill health.

15. No one should talk while eating, and no one present should talk to any one that is eating, unless it be very necessary.

16. If any go on errands to oth-

er families, they should avoid being there at meal time as far as is possibly consistent.

17. All who do not reside in the gathering order, who have occasion to go there of errands, &c. are counseled not to be there at meal time, and to have a meal got for them there as they are unequally burdened with getting meals for visitors.

18. It is not allowable to eat wheat bread the same day it is baked; for it is considered very unwholesome.

Section IX.

Concerning Caretakers of Dwelling Rooms.

It is the duty of those who are placed as caretakers in the rooms, to see that the furniture is used carefully, the room kept clean and decent, and to know that good order is maintained therein. And if the inmates deviate therefrom, it is their duty to admonish them, and if they do not recieve the admonition, they should make the case known to their Elders and there leave it.

2. It is the duty of those who have the care in the rooms, to make known to the Elders from time to time, the situation of the room and the general con-

duct of those therein wherein they have placed them to take charge.

3. If a brother or sister desires to make any change of furniture in the room, it must be done by the union and consent of those who have the charge therein.

4. Those who have the care in the rooms, should see that there is a vessel of cold water to drink provided before retiring time; and none, either brethren or sisters, should frequent the kitchen after meeting at night, unless important duty calls them there.

for flowered. Blankets or comfortables for outside spreads should be blue and white; but not checked or striped.

Section X.

Orders concerning Furniture in Retiring Rooms.

The following is the order in which retiring rooms should be furnished; the number of articles may be more or less according to the size of the room and the number of inmates therein.

2. Bedsteads should be painted green. Comforters should be of a modest color, not checked, striped, + Other kinds now in use may be worn out.

3. One rocking chair in a room is sufficient, except where the aged reside. One table, one or two stands, (a lamp stand may be attached 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. A looking glass larger than this ought not to be purchased by Believers. If necessary, a small glass may hang in the closet, and a very small one may be kept in the public cupboard of the room.

4 Window curtains should be white or of a green or blue shade, or some other very modest color, and not red, checked, striped or flowered.

5. The carpets in one room should be as near alike as can be consistently provided, and these the Deaconesses should

provide.

6. The following books may be used and kept in retiring rooms: Bibles and Testaments, Concordances and such religious books as have been or may be published by Believers; Dictionaries, Grammars, Spelling books, and such other books as the Lead deem profitable for such purposes. But works on the sciences (except it be moral science) Natural Philosophy, Civil or Profane History, Biography, Miscellany in general, Allegory &c. are not suitable to be kept in retiring rooms, where souls meet to labor for the gifts of God.

7. No maps, charts, and no pictures and paintings shall ever be

hung up in your dwelling rooms, shops, or office. And no pictures or paintings set in frames, with glass before them, should ever be among you. But modest advertisements may be put up in the Trustees office when necessary.

8. Newspapers may not be read in your retiring rooms, on any condition.

9. Each room should be provided with a tin, earthen or other safe vessel, to keep friction matches in.

10. If any person or persons, mar, break or destroy any articles of furniture in the retiring rooms; it is such an ones duty to acknowledge the same to the Deacons or Deaconesses, as

the case may be, and if possible repair the injury.

Section XI.

Orders concerning Books, Pamphlets and Writings (in general).

Believers are allowed to make plain bound books, for writing hymns, anthems, &c. or for journals, records, &c. But very superfluously marbled books, or paper, are not allowed to be made or used among Believers.

2. Brethren and sisters are not allowed to purchase or borrow books of the world or other families of Believers, without the permission of the Elders of the family wherein they live.

3. No one should read books when out among the world, that are not allowed of among

Believers. If the world should offer any Believer a book which would be allowed of, though they might not have libelty to get such a book, it would be better to recieve it than to give offence; but it should be shown to the Elders before it is read or circulated.

4. No books or pamphlets of any kind are allowed to be brought into the family, without the knowledge and approbation of the Elders except on conditions as before shown.

5. Almanacs of every kind must be inspected by the Elders, before they are used in the family.

6 If any member of the family should recieve a letter from

any person or persons, such person recieving the letter must show it to the Elders before it is opend, and it should be opened and read in thier presence.

7. If any member should write a letter to send abroad, it must be shown to the Elders before it is sealed or sent away.

But the office Deacons are allowed to write or recieve letters on temporal business, without showing them to the Elders.

8. No hymns, anthems, or songs, of any kind, or any other writings may be carried out of the family, or brought and recieved into the family without the knowledge and approbation of the Elders therof.

9. Newspapers shall be recieved

alone by those at the office or outer court, and should there be returned and kept, when they have been perused in the family; and none should come into the family except by the knowledge of the Elders.

10. Two family journals should be kept by, or by order of the family Deacons and Deaconesses, in which all important occurrences or business transactions should be registered.

11. One or two journals of spiritual things may be kept by order of the Elders of each family.

Section XII.

Concerning marking Tools and Conveniencies.

The initials of a persons name are sufficient mark to put upon any tool or garment for the purpose of distinction.

2. Blue and white thread should generally be used for marking garments.

3. It is considered unnecessary to put more than two figures of the date on our clothes or tools; and it is strictly forbidden, unnecessarily to embellish any mark.

4. No one should write or print his name on any article of man-

ufacture, that others may hereafter know the work of his hands.

5. It is not allowable for the brethren to stamp, write or mark thier own names upon any thing which they make for the sisters, nor for sisters to do in like manner upon articles made for the brethren.

6. No red ink may be used in writing for ornament, and none at all without liberty from the Elders.

7 No guilding or lettering may be put upon books, manufactured among Believers, except printed books.

No names of individuals may be put upon the outsides of books of any kind.

Section XIIII.

Concerning Intercourse between Families.

No member may go out of the family wherein they live, to any other family of any errand or on a visit, without liberty of the Elders.

2. Visiting between friends and relatives among the world should be done to the office as a general rule; and wherein it is proper to deviate from this the Elders must direct according to circumstances.

3. Brethren and sisters may not go to the office to see visitors, without liberty from the Elders for the same.

4. Common members are forbidden by the orders of God, to make known the orders, rules, regulations or gifts of the family wherein they reside, to persons residing in other orders and families except by liberty or directions of the Elders.

Section XIV.

Orders concerning going abroad and Intercourse with the World.

No members except those included in the Trustees' order, may go from home, even off the farm, without liberty from the Elders. The Trustees have a general liberty to go when necessary, but should inform the Elders if to be gone over night.

2. When any of the family go abroad and return home, a correct and explicit account of all such expenditures as have been made while absent, should be rendered to that order and office, whereupon the money was

recieved, specifying all and singularly, the articles and purposes for which it was expended.

3. When any of the family go from home on business, or for a ride, on thier return home, they must give the Elders an account of thier proceedings and other attending circumstances which have occured in thier absence.

4. When any of the family go out and stay over night, or longer, on thier return home, and before they take thier places in the family, they must give the Elders an account of thier journey, as it respects thier protection, success, &c. while absent.

5. Persons employed on journeys

which require them to be absent at meals, or on long journeys, have liberty to purchase such drinks and eatables as are allowed of at home, for their present comfort, but none such are allowed to buy fruits, nuts, confectionaries &c. to bring home with them, unless employed by the Trustees so to do.

6. None who go out may buy for themselves articles of any kind without liberty from the Trustees.

7. When two are out together among the world, and duty calls them to be seperated, when they meet again, they are required to give to each other, a correct account of what their

duty and business was in their absence.

8. No one should call into merchants' stores and inquire the prices of articles that they have no business with, and that they do not expect to buy.

9. It is forbidden for Believers to go into museums, theatres, or to attend caravans or shows, to gratify curiosity; and none should go on board of steamboats or vessels, nor into prisons or jails, unless duty requires.

10. It is not allowable for any to loiter around and blend with the world in unnecessary conversation either in public or private.

11. If any have conversation with back sliders or reprobates,

whether at home or abroad, they must open it to the Elders; but such conversation should always be avoided, if consistent with propriety.

12. When brethren and sisters ride out, they must clear thier horses from the wagon when they stop to bait, to prevent accidents.

13. One brother and one sister must not walk or ride out together alone, nor take with them for company a child under ten years of age for thier only companion.

14. As opportunities for riding out are unavoidably unequally offered to all, owing to thier situation and circumstances, it is considered good order and

equality, to have such articles as would be liable to be purchased by those who ride out, such as melons, choice fruits, nuts, sweetmeats, raisins, figs confectionaries, &c. purchased by the Trustees, if purchased at all, and equally divided among all, that none may be slighted. It is therefore improper for those who ride out, freely to indulge in the purchase of such things; but the sick and feeble may at all times be provided for comfortably.

Section IV.

Orders concerning literary Education and the Schooling of Children.

Children of different families among Believers gathered into order, should not be schooled together, if it can reasonably be avoided.

2 Girls' school should be kept in the summer and boys' in the winter, and they should never be schooled together.

3. Spelling, reading, writing, composition, English Grammar, Arithmetic, Mensuration, the science of Agriculture, Agricultural Chymistry, a small portion of history and Geography,

with the addition of Moral Science, good manners and true religion, are sufficient as general school studies, for the children among Believers.

4. No member but those appointed by the Lead, may study Physic, Pharmacy, Anatomy, Surgery, Law Chymistry, &c. And Phrenology, Mythology, Mesmerism, and such sciences as are foreign from Believers duty, may not be studied at all by Believers. The Ministry and Elders must be the proper judges, how far any of the studies allowable may be prosecuted.

5. Those who teach school should devote thier time to teaching thier

scholars and not to studying themselves, further than is necessary to enable them to do their duty in teaching; but they should have a good understanding of all the branches they are required to teach.

6 The bible should be read in schools and the new testament made use of as one of the general reading books. Children should be taught the history of the rise and progress of Believers, and the names of the founders of our Society.

7. Picture books with large flourished and extravagant pictures in them, may not be used by Believers.

8 In connexion with other

school studies, the children should be taught to sing.

9. Children should be kept in an order by themselves, where it can be done consistently; and as a general rule, boys should remain in the childrens' order until sixteen years of age and girls until fourteen.

10. No one but such caretakers as are appointed should interfere in the dictation of children.

11. Children should never be made equals and playmates of by those who are older; neither should those who are older be familiar with them.

Section XVI.

Orders concerning the Dead.

When a spirit is departing and a person is breathing the last, all present should kneel in prayer.

2. In an hour after the breath has left the body, the corpse may be laid out in the fear of God.

3. The corpse of a male should be dressed in a shirt and winding sheet, a handkerchief, and a muffler if necessary: and for a female, add thereto a cap and collar.

4. The laying out, dressing and burial of a corpse, is the duty of the family Deacons and Deaconesses to direct; the Elders

may not take any part in these duties; it is thier duty to lead and direct the funeral.

5 Children under fifteen years of age; are not allowed to attend any funeral, save in the family where they live, except on some special occasion, and by liberty of the Elders.

Section XVIII.

Miscellaneous Orders.

All wrestling, scuffling, beating, striking or fighting in any sense of the word, are utterly forbidden by the gospel.

2. Lengthy conversation should not be held in the street, if it can be consistently avoided.

3 No person or persons in covenant relation, may work as hirelings, gaining time and counting it their own, to spend and use as they please.

4. No person or persons may have privacies in communication, written, spoken, or in action intentionally secreted

from thier Elders.

5. No one may mock, ridicule, or treat with disrespect, the aged infirm, and decrepit.

6 Sisters may not go to washing in the morning, until the signal time of rising in the summer, and not until they can see to wash without candles in the winter.

7. The millers may go to washing half an hour before the signal time of rising in the summer, and at the signal time of rising of rising in the winter.

8 Sisters may not go to ironing, until it is light enough to see without a candle in the room.

9. Ye shall not turn away the poor who ask alms of you, know-

ing that your Heavenly Father will provide for you.

10 It is not allowable to redrill a hole in a rock, while it is charged for blasting.

11. Brethren and sisters are not allowed to wander away from their companions in employ, without giving them information where they are going, if to be absent over half an hour.

12. No kind of ardent spirits may be used among Believers as a beverage; nor on any ~~exhibition~~ occasion except by order of the physicians.

13. No one should take tools which belong in the charge of others, without obtaining the

liberty of those who have charge of such tool or tools, if such person can be consistently found.

14. When any one borrows a tool, it should be immediately returned, without injury, if possible; and if injured, it should be made known by the borrower to the lender. "The wicked borrow and never return".

15. No one should lean back against the wall, bed or ceiling in our dwelling rooms. It is also wrong to sit with our feet on the rounds of chairs.

16. It is manifestly the will and gift of God, that the use of every exciting, stimulating and stupefying drinks, or food should be discontinued by his people, except for physic or medicine.

to health is the next blessing to the gospel, and as the whole power and strength of our bodies should be devoted to the service of God, and not to serve our own appetites and passions, and should be excited not to gluttony and drunkenness by the stimulating beverages of man's compounding, but to love and good works, by the spirit and power of God; therefore agreeably to the Covenant of 1841, concerning these things, none of the middle aged and rising generation, under the age therein mentioned at the date of 1841, may henceforth make any use of cider, strong beer, foreign tea or coffee, neither of tobacco or

opium, unless it is taken as a medicine, by order of the physicians, in union with the Elders.

Part IIII.

Concerning temporal Economy.

Section II.

Of Prudence, Neatness & good Economy.

No private interest or property, is or can be allowed of, in families that have come into the covenant relation of a full dedication; but each and every one of the brethren and sisters are under special injunction to take good care of all things with which they are entrusted and to see that no loss comes through thier neglect.

2. It is considered good order to lay out and fence all kinds of lots fields and gardens, in a square form where it is practicable.

3 Buildings which get out of repair, should be repaired soon, or taken away, as is most practicable.

4. No kind of filthy rubbish may be left to remain around the dwelling houses or shops, nor in the door yards or streets, in front of the dwelling houses or shops.

5. All of the gates should be closed on Saturday night, and work rooms should be swept; the work and tools should be put in order, and safely secured from thieves and fire.

6. When a pane of glass gets broken in a front window, it must be mended before the Sabbath.
7. Doors and gates must not be left swinging; but be kept either shut or fastened open.
8. No kind of liquid matter, no apple parings, nor the refuse of any kind of fruits, ought to be thrown out at the windows of the dwelling house or shops; neither should curtains be left in such a manner as to blow out at the windows.
9. No garment of any kind, nor carpets, mats, rubbers, nor any thing of the kind, may be shook or hung out of the windows in the dwelling and kitchen houses.

10. No garments of any kind may be hung on the fence nept to the road; but bedding may be hung thereon if it be really necessary.

11. No kind of garments may be left spread or hung out over Saturday night and Sabbath day, neither cloth nor any article spread out to whiten; but the door yard should be cleared of such things, before retiring time Saturday night.

12. Brethren and sisters must not spit out at the windows, on the floors, walks, or cellar bottoms, nor in sinks.

13 Brethren and sisters may

not throw away their old shoes, boots, socks or garments; but they should be carried to those who have the care of such things to be disposed of as they deem proper.

14. Brethren and sisters are not allowed to give away any of their garments or tools, without the union of Deacons or Deaconesses, tailors or tailoresses, who have the charge of providing such things.

15. It is not allowable for brethren or sisters to change or swap with each other any tools, garments, books, or clothing of any kind, without the knowledge of those who have charge of such things.

Section III.

Orders to prevent Loss by Fire.

No one is allowed to carry fire about the door yards or among the buildings, unless safely secured in a lantern, fire box, or other safe vessel.

2. No one may enter a closet, garret, or clothes' room, or other places not frequented, with a lighted lamp or candle, unless it be enclosed in a lantern.

3. Lighted lamps or candles must not be carried to barns or out buildings unless inclosed in a lantern. And no lanterns are allowed to be carried into hay mows, nor to be

opened in the barns in any place, where sparks would be liable to set any thing on fire.

4. No lighted lamps or candles may be held over chests, drawers, shaving baskets, or wood boxes.

5. No one may go to chests of clothing, drawers, shaving baskets, wood boxes, closets, or back and by places, with a lighted pipe.

6. No one may smoke in thier rooms or shops, under an hour previous to thier leaving them for the night; neither may they empty thier pipes in spit boxes nor go to smoke in unhabited rooms.

7. It is not allowable to boil varnish or oil in our buildings.

8. Chimneys should be burned out once a year and at a time when the roofs are sufficiently wet to prevent taking fire.

9. No ashes may be emptied in thier place of deposit in the afternoon; neither may any ever be taken up in a wooden vessel. And no ash vessel should be set or hung on wood boxes, or near shaving baskets.

10. The snuff of a lamp or candle should never be dropped into spit-boxes, where there is sawdust, or other combustible matter.

11. When a room is left for the night, or much length of time, the stove doors should always be shut, and the place

secured from fire.

12. No shooting of guns is allowed to be done near the barns, unless the wadding consists of leather shavings or something not liable to take fire.

13. Spit boxes may not be left under the stove hearth at any time.

14. No smoking may be done in the kitchen; and no one may smoke and work at the same time.

15. It is not allowable to go out of doors any where among the buildings with lighted pipes.

Section IIIII.

Orders concerning Clothing.

If brethren desire any garments or fixtures to garments, as pockets, &c. or new articles of manufacture that come in the sisters line of business which are not common to the brethren in general, they must apply to the Elders.

2. A correct list of the number and assortment of wearing apparel of all kinds necessary for any brother or sister to be possession of, (except those who have to journey) has been delivered unto Zion; which should be regarded; for all should remember that those are

not the true heirs of the kingdom of heaven who multiply unto themselves needless treasures of this world's goods.

3. Silk hat bands may not be worn, save on fur hats for nice use. Dark colored hat bands may not be worn on summer hats.

Section IV.

Concerning Superfluities not owned.

Fancy articles of any kind, or articles which are superfluously finished, trimmed or ornamented, are not suitable for Believers, and may not be used or purchased; among which are the following: also some other articles which are deemed improper, may not be brought in, except by special liberty of the Lead.

2. Silver pencils, silver tooth picks, gold pencils or pens, silver spoons, silver thimbles, (but thimbles may be lined with silver) gold or silver watches, brass knobs or

handles of any size or kind, three bladed knives, knife handles with writing or picturing on them, bone or horn spoons, superfluous whips, marbled tin ware, superfluous paper boxes of any kind, gay silk handkerchiefs, green veils, bought dark colored cotton handkerchiefs for sisters use; checked handkerchiefs made by the world may not be bought for sisters use; lace for cap borders, superfluous suspenders of any kind. Writing desks may not be used by common members, unless they have much public writing to do. But writing desks may be used as far as is thought proper by the Lead.

3 The following articles are

also deemed improper; superfluously finished or flowery painted clocks, bureaus, looking glasses; also superfluously painted or fancy shaped sleighs or carriages, superfluously trimmed harness and many other articles to numerous to mention.

4. The forementioned things are at present entirely forbidden; but if the Lead see fit to bring in any among the forementioned articles which are not superfluously wrought the order prohibiting the use of such article or articles, is thereby repealed.

5 Believers may not in any case or circumstances, manufacture for sale any article or

articles which are superfluously wrought, and would have a tendency to feed the pride and vanity of man, or such as would not be admissible to use among themselves, on account of thier superfluity.

* Section V.

Concerning Locks and Keys.

Where public stores are kept, the place of storage should be secured with locks and keys.

2. Cider, if kept all, should be secured by locks and kept under the charge of the family Deacons.

3. No private possession should be kept under lock and key security, without liberty from the Elders. And locks and keys are by no means recommended for private use.

4. Locks and keys should not be used in the dwelling house, except where public stores are

to be kept; and no false locks are to be used in the dwelling house, or any private possession.

5. It is desirable to have all so trustworthy, that locks and keys will be needless.

Section VII.

Concerning Dooryards, Farms, &c.

Brethren and sisters should turn out in the spring and clean the dooryard and street.

2. Ye shall throw no dirty rubbish in the door yard or highway, as apple cores or parings, broken glass glass, or earthen, &c.

3. Cattle or sheep should never be allowed to feed in the dooryards, nor be driven carelessly through them. And dooryards should be mown twice a year.

4. It is not orderly to cut up the door yards in little crosspaths and by roads, but when consistent all should keep on the walks.

5. In the spring of the year, the fences about the farm should be mended; for Zion is called to be a pattern of economy and order in all things.

6. Dooryard gates should be kept closed except in the win-
ter, when they should be taken from thier hinges or otherwise properly secured.

7. When brethren and sisters are about the farm, and pass through bars or gates, they should always leave them closed, unless they find them evidently left open on purpose. And when brethren are about the farm, and find gates open, bars down, or fences broken down, they should put them in

order, if consistent, and if not, inform those set in order to take care of these things, on their return home.

8. All implements of labor, carts, wagons, sleighs, sleds, &c should be put in their proper places on Saturday night, and as far as consistent every night; and all of those things should be done in season to retire at the time appointed, if possible.

Section VIII.

Orders concerning Beasts.

No Believer is allowed to play with cats or dogs, or to make any unnecessary freedom with any of the beasts of the field, or with any kind of fowl or bird.

2. No cats may be kept in the shops, without permission of the family Deacons, and none at all in dwelling rooms.

3. No dogs may be kept in any family gathered into order.

4. No beasts belonging to the people of God, may be left to suffer with hunger, thirst or cold, in consequence of neglect on the part of those who have the

care of such beasts. But all should be kept in thier proper places and be properly attended to according to thier needs.

5. Beasts may not be called by the given or christen names of persons

6. No kind of beasts, birds, fowls or fishes, may be kept merely for the sake of show or fancy.

7. No beast nor any living thing, may be wantonly pained, injured or tortured. And no living being should be corrected or chastened in a passion.

8 Horses and mares must not feed or run together in one lot or pasture; nor oxen and cows, nor sheep and swine.

9. Believers should not keep any beast that needs an extravagant portion of whipping or beating; such had better be sold to the children of this world or killed.

Section VIIII.

Concerning the Order of the Natural Creation.

Believers may not spend their time cultivating fruits and plants not adapted to the climate in which they live.

2. Different species of trees or plants may not be engrafted or budded upon each other; as apples upon pears, peaches upon cherries, or contrawise.

3. The different species of animals should also be kept distinct each in their own order.

4. No fowls may set on the eggs of fowls of different kinds.

Section IX.

Concerning Building Painting Varnishing and the Manufacture of Articles for Sale.

Beadings, mouldings and cornishings, which are merely for fancy, may not be made by Believers.

2. Odd or fanciful styles of architecture may not be used among Believers; neither should any deviate widely from the common styles of building, without the union of the Lead or Ministry.

3. The meeting house should be painted white without, and a bluish shade within. House

and shops should be as near uniform color as consistent; but it is advisible to have shops a little darker color than dwelling houses.

4. Floors in dwelling houses, if stained at all, should be of a reddish yellow, and shop floors should be of a yellowish red.

5. It is unadvisable for woden buildings fronting the street, to be painted red, brown, or black; but they should be of a lightish hue.

6. No buildings may be painted white, save meeting houses.

7. Barns and back buildings, as wood houses &c. if painted at all, should be of a dark

hue; either red or brown, lead color, or something of the kind, unless they front the road, or command a sightly prospect; and then they should not be of a very light color.

8. It is considered imprudent, and is therefore not allowable to paint or oil such articles as the following: cart and or wagon bodies, or any kind of lumber sleigh boxes, sleighs or sleds, any lumber wagon boxes (except those kept at the office for journeying) wheelbarrows or hand cart bodies, or hand sleds for rough use, hoe handles or fork stales, rake stales, broom or mop handles for home use, plough beams, milking stools,

and all such articles as are exposed to a very ready wear; whether for in doors or out.

9. The following articles may be painted; all kinds of cart and wagon wheels and gearing, all kinds of carriages and sleighs for nice use. Wheel barrows, handcarts and handsleds, kept exclusively for nice use; of yokes and snow shovels may be stained or oiled. The frames of cart or wagon bodies; also gates may be put together with paint, but not painted.

10. Varnish if used in the dwelling house, may be applied only to the moveables therein, as the following: Tables, stands, bureaus, cases of drawers, writing

desks or boxes, drawer facts, chests, chairs, &c. Carriages kept exclusively for riding, or nice use, may be varnished. No ceilings, casings or mouldings may be varnished. Oval or nice boxes may be stained red or yellow, but not varnished. Bannisters and hand rails may be varnished.

11. No fence to be painted, except the posts thereof are stone or set upon stone; and then the color should be as near the color of the wood work as possible.

Part IV.

Miscellaneous Rules and Counsels

It is the duty of Believers to render due respect to each other, according to the lot station or place in which they stand; and always to respect the Lord's Anointed, let the disposition of the person or persons, upon whom the anointing rests, be what it may.
2. No one may suffer himself or herself to speak against their Elders in the gospel; but all trials may be freely opened in the line of order, to the Elders, or with their union to the Ministry
3. Believers should not compare their brethren and sis-

ters to filthy vagabonds of the world.

4 When we salute each other, we should simply salute them by the title of brother or sister as the case may be; or each individual who bears an official title; should be addressed by such title, and no titles or appellations, should be used, such as Judge, Major, Esquire, Deacon, Mister, or Miss, &c.

5 When any of our gospel friends have been absent from home much length of time they should always be welcomed on their return.

6 Believers when journeying among the world, should as far as possible, keep together and let

no unclean creature pass between them, if they can consistently avoid it. Father Joseph was very particular in this respect: he would while riding along in the road, turn his horse to the opposite side of the way, to prevent either man or beast from passing between him and his companion.

7. When we wish for a favor, we should always ask, Will you be so kind as to do me this or that favor? And when we have recieved a favor, we should say I kindly thank you; and returning the compliment should say, You are kindly welcome.

8. It is very unadvisable for individuals to send presents to

other societies or other families of the same society, as no property belongs to individuals; but all should as far as possible, share equally according to thier needs.
9. Slamming doors or gates, loud talking or heavey walking in the dwelling house, should not be practiced among Believers.
10. When brethren and sisters enter the dwelling house, on Saturday nights and Sabbath days, they should walk very softly and in the fear of God; and it is good to practice it at all times.
11. It does not look well to see people sleeping in the windows, or leaning down on the window stools, as if they were asleep; or to stand very close to win-

dows when looking out, or to gaze out of the windows at the world, on the Sabbath.

12. When brethren and sisters go up and down stairs, they should not slip thier feet on the carpet or floor; but lift them up and set them down plumb, so as not to wear out the carpet or floor unneceparily. Also when they turn at the head or foot of the stairs, they should not turn thier feet on the floor, lest they wear holes in it.

13 Drones and sluggards thieves and liars, or deceivers, do not belong among the people of God; and all such together with the mocker, and scoffer, will in no wise

pass unpunished in the final settlement of souls.

14. Believers should never go to excess in eating, drinking, sleeping, not by avarice ambition, in any way expose thier health at any time or place.

15. If a brother or sister be missing at the dining table, the one who comes next must fill up the space.

16. When we rise from the dining table, we must rise and stand erect, before we kneel, and when we kneel, all should kneel on thier right knee first.

17. When we clasp our hands, our right thumb and finger should be above our left, as uniformity is comely.

18. All should improve thier

mornings and evenings; in something useful and proper for Believers.

19. Stiff will, pride, or bondage have no part or lot in the worship of God, neither hath the soul who posses them, and indulges therein.

20. We ought not to call our own a brute, bird, tree, or plant that God has made; for He never intended his creation should be devoted to selfish means and purposes.

21. No one should carelessly pass over small things, as a pin, a kernel of grain &c. thinking it to small to pick up; for if we do our Heavenly Father will consider us to small

for Him to bestow his blessing upon.

22. Believers should not work as hirelings, gaining time to do as they please; but every one should work diligently with thier hands, according to thier strength for the public good of the society.

23. Father Joseph always taught Believers not to raise buildings nor commence heavey jobs on Friday, or the latter part of the week.

24. All should be dressed in uniform, as near as consistent when assembled to worship God.

25. When brethren and sisters are assembled to sing or

support union, no one should read aloud without the request of the company, lest some greater gift should be obstructed.

26. When any are out of health, they should not defer applying to the physicians until Saturday night or Sabbath day, for the purpose of saving time for temporal employment.

27. No one should wear very ragged clothes, even about their work, if it can be consistently avoided.

28. Brethren should not present themselves to support union with the sisters, when they have ought one against another; and sisters should not present themselves to sup-

port union with the brethren, when they have ought one against another.

29. All should be careful not to mar or destroy the furniture in thier shops or rooms.

Conclusion.

Whoever shall knowingly or willfully break or violate one of these orders, contained in this book, it shall be accounted as sin unto them, until it is honestly confessed and put away in the line of order.

2. The Elders in every family throughout Zion, should keep a record of the orders contained in this book, or such a portion ~~or portions~~ of them as are adapted to the state and condition of the family over which they are called to preside; and the same should be read or spoken, at least annually, and as much oftener as found

necessary, that all may get an understanding of the orders of the house of God, which they are required to keep.

3. Perhaps a better way of securing these orders in the minds of all, would be to read but one or two sections at a time, and read often.

Sequel.

*

Arrangements relative to the time of rising in the morning retiring to rest at night, morning and evening meetings &c.

March 20th. rise at half past 4 O clock, breakfast at 6 O clock, Sabbath excepted. On Sabbath rise at five O clock breakfast half past six. On mondays rise at 4 O clock, evening meeting at 8 O clock, Sabbath morning meeting at nine O clock.

September 20th. rise at five O clock breakfast at ½ past 6 O clock, evening meeting at ½ past 8. On Sabbath morning

rise at ½ past five, break-
fast at ½ past 6 O clock.
Sabbath morning meeting at
nine O clock.

Mother Lucy's Sayings.

Spoken at different times and under various circumstances.

Young people must not expect to please themselves with every fancy nor think to have every notion they would naturally want, nor to have their own ways; but they must remember they are called to be examplary in all things.

Brethren and sisters you hear a great deal about the cross, the daily cross, perhaps a great more than you want to hear many times. But every one ought to consider that all they have gained

towards the kingdom of heaven is by the daily cross. And all who do not carry this daily cross in all thier thoughts, words and actions, cannot travel in the way of God. Some think they have harder times and thier crosses are greater than others; but such ought to consider whether there is not something in them which needs greater crosses to subdue. And then dont you flounce or frown, until you see whether you do not need all you have and more.

Brethren and sisters, I feel many times you would trample upon the Laws of Zion, and would go one side of order to

satisfy some inclination in yourselves. Such as you call little orders you pass by; and you will say by and by, when Mother and the Elders are gone, "Why we did so when Mother was here, why cant we do so now?" "If they allowed such things, who can blame us?" But I want you to remember, such things are not allowed; we do not allow of disorder.

Mother said, when speaking to her children on Christmas, "If there are any difficulties, hard feelings or any thing so great that it cannot be settled to day, it ought to be done tomorrow; and if you cannot get hold of

a forgiving spirit, do sell all you have and buy it; for you have enough to part with, if you will.

I desire there may be none, male or female, but that labor to be peacemakers. I can sense very clearly the reward of the peacemaker. You had better sacrifice a great deal, than not keep peace, brethren and sisters.

You must not take offence nor give offence. If any one will take offence, they will give offence; and if they will give an offence, they will take an offence. If you break the precious law of Christ, you get off the christian ground. This I call a sacrifice to give up

and to hate our nasty natures, natural dispositions and ugly appetites with which we were all born into the world; and who is there that will flinch and look back because the way is so straight? I hope there is none.

I do not glory in my profession. I would as willingly be a Jew as a Shaker, unless I live a Godly life. I might as well be a Jew as to profess to be a follower of Christ and not be one.

I do not know but I have a different understanding of the gospel and about the way of God from what some of you have. I thought when I first

heard the gospel, that I must give up every kind of evil. I thought that Old Ugly was going to be rejected. I expected to give up pride, covetousness and deciet, lying and every bad thing, If ever I went to heaven. And if you think you can give way to backbiting, anger, crabbed, crooked ways, and whatever an evil nature may lead to, and think you are going to heaven; I want no such heaven.

If there are any who have a disposition to good, to nice and to pretty to be destroyed, they ought to let it be known, that we need not expect so much of them; but my natural

make is none to good to die; I do not want to save it. I hate my old natural disposition and I find need of the cross.

You ought to have love and union to each other; a Godly union which is very different from a fleshly union.

I desire you would speak to each other in the new tongue and not let the old tongue bear any rule. Just as much as you give way to the old tongue to gall and chafe each other, just so much you are defiled.

Those who have the spirit of Christ are meek, submissive and humble; it makes them

simple like little children willing to do anything to find favor with God. I want you to consider how mean and poor you are, without the gifts of God. This does not lift you up and make you proud and disdain submission; neither will it make you cast down or despised; but by it you will feel confidence and peace. But this great big sense makes one feel hateful, it makes one look contemptible. I can almost always tell a person who feels big, wherever I see such a one.

I can love and bless all. I feel that the brethren and sisters are my interest, and that

I am thiers. I feel that I cannot do without them, nor they without me. I desire that none may excuse themselves, that they cannot bless, because their is something in the way; there is always room enough to bless.

I feel more concerned about the union than most any thing else. I desire you all to watch yourselves in this point; it is a matter that all can understand.

There are none of you so strong that you can divide and separate out; you cannot go to heaven alone, but you can be lost alone. I believe that disunion will be the overthrow of

many souls yet. But if any souls are lost, they will have to come down and acknowledge thier own folly and guilt. If any feel as though they could not have thier natures spoiled, they ought to step back and not unite with the rest in worship.

There is a daily duty to do: that is for the brethren to be kind to the brethren, sisters to be kind to the sisters, and brethren and sisters kind to each other. You ought to be very careful how you speak to each other; speak lovingly to one another, according to the simplicity of the gospel.

Mother Lucy when speaking to a company of young brethren and sisters, said, I was taught when I was a young Believer, that I had better eat my fingers off, than to speak or feel against those who were before me in travel in the way of God; and it is really so and you must not do it.

And again said Mother: You must all labor to keep order, for it is your protection. The orders of God seem hard to a carnal mind: but I should say there are not many here present so young, but that they may see and feel the necessity of keeping good order.

To my sense, Believers are held together in union by a golden chain; this chain is composed of the gifts and orders of God, and every order is a link in this chain; and if you break any of these orders, you break this chain, and are exposed to be led astray. But while you are careful to keep the gifts and orders of God, you are surrounded by this golden chain, and are secure from all evil.

This last sentence was spoken by Mother Lucy, about fifteen days only, before she died.

[214] Copy.

We, the present Ministry of the Church of Christ in New Lebanon and Watervliet do solemnly and conscientiously own, and acknowledge our full faith in, and approbation of, the foregoing rules, orders and counsels, which have been given and established by our gospel Parents, and their successors, the Ministry and Elders.

And we do solemnly promise in the presence of God and our heavenly Parents, faithfully to support and maintain the same from this time, henceforth and forever (as far as wisdom will admit.)

In testimony whereof, we thankfully set our names and affix our seals, this 20th day of March one thousand eight hundred and forty six.

Ebenezer Bishop L.S. Ruth Landon L.S.
Rufus Bishop. L.S. Kenneth Clark. L.S.

Copy.

We, the present Elders of the first Order of the Church aforesaid, do solemnly and conscientiously own and acknowledge our full faith in and approbation of the foregoing orders, rules and counsels, which have been sanctioned, signed and approved by our beloved Ministry.

And we do solemnly promise in the presence of God and our heavenly Parents, faithfully to support and maintain the same, from this time, henceforth and forever, (as far as wisdom will admit.)

In testimony whereof, we thankfully set our names and affix our seals, this 20th day of March, in the year of our Lord, one thousand eight hundred and forty six.

Daniel Boler L.S. Betsey Bates. L.S.

Daniel Crossman L.S. Eliza Ann Taylor L.S.

[216] Copy.

We, the present Elders of the Second Order of the Church at New Lebanon, do hereby acknowledge and give our approbation to the good and wholesome orders, rules and counsels, heretofore and herein written, as being the Holy Orders of God.

And as such, we hereby certify that we do solemnly promise, in the presence of God and our heavenly Parents, faithfully to maintain and support them, henceforth, forever; (as far as wisdom will admit.)

In testimony whereof, we hereunto sign our names, this twentieth day of march, one thousand eight hundred and forty six.

Amos Stewart.
Giles B. Avery.
Hannah Blake.
Elizabeth T. Lanneur.