

1829

Last but one

1881

Jan 1st

A Concise Statement

Of the Faith and Principles upon which the joint Union and covenant Relation of Believers are formed, the Nature of that Relation, and the Order & Manner of attaining and entering into it.

The coming of Christ, and the setting up of his Kingdom on earth, has been contemplated in all past dispensations as an event which would be productive of the most perfect union among the people of God. Hence the Church of God was so much spoken of, by the prophets, under the figure of a city, a house, or such buildings as are the most closely connected and compacted together. From which it is easy to conceive that the New Jerusalem or Church of God, in the latter day, should consist of a people of one heart, one soul, and one interest.

Accordingly, when Christ made his first appearance, the first lesson he taught was self-denial & a perfect union

with other souls; and the most certain criterion he ever gave, by which his followers should be known, was their joint union and love to each other. "By this shall all men know that ye are my disciples, if ye have love one to another."

In the primitive Church, established through the ministry of the Apostles, all that believed were together, and had all things common, and sold their possessions, & parted them to all, as every man had need. These were a kind of firstfruits of the Spirit; but the great harvest was yet to come.

It was well known to those who had the revelation of God, that the gathering of the Church in that day, was to serve only as an example or shadow of the everlasting union of the saints, when Christ should appear the second time; that this sanctuary of union and strength would be trodden under foot, and the power of the holy people would be scattered; or in other words, that there would be a falling away from that order into which they had been gathered by the operation of the Holy Spirit.* For this reason they spake of the real gathering, union and glory of the Church as pertaining to the latter day.

* That day shall not come, except there come a falling away first. 2. Thes. ii. 3.

Accordingly, when the work of God began in these last days, it proved itself to be the very work which had been promised, by ~~by~~ its influence in gathering souls together and uniting them in one interest, both in things spiritual & temporal.

Those of us who first received the gospel in this country, received with it the most convincing evidence that it was the true Spirit of God that was to be poured out in the latter day, agreeable to prophetic inspiration. And this blessed Spirit has uniformly influenced us in our lives and conduct to this day; and by our example and testimony we have uniformly given the same evidence to all men, as far as we have had opportunity. We believe, beyond a doubt, that the long established order of the Church,* and the example which they have invariably set for souls to follow, are not only according to the scriptures of truth, but also entirely consistent with the civil rights & liberty of conscience secured, by civil government, to every citizen of the United States.

* Altho, strictly speaking, there but one Church of Christ, and every true Believer who follows Christ, is a member of that Church, considered in an extensive sense; yet none can properly be said to be in church relation until they have renounced all private or natural claims, and made a full & final consecration of all their time, talents & property to God, for the support of the gospel, in a united capacity. Therefore for distinction's sake, the title of Church may be, and is with propriety, more particularly applied to that order of our community where the aforesaid principles were first practically taught & established.

These truths being confirmed by many years experience, we are therefore authorized to maintain, as the fundamental principles of gospel union and relation, that all souls are created free, and must believe according to their own conviction, and have a just right to act according to their own faith. When God sends any messenger to teach or testify his will in any matter, all who are convinced that such a messenger is sent of God, have a right to believe and obey him. And when God, by his messengers, calls any person or persons to the practice of any duty, the person or persons thus called, have a right to dissolve all other engagements that would interfere with, or obstruct them in their obedience to such a call. Hence,

As it is the call & requirement of the gospel that all who would be the disciples of Christ, should deny themselves & take up their crosses & follow him; so it is the privilege of all who are thus called, to dedicate & devote themselves, without reserve, to the service of God, & to use & improve their property, their time & talents, to whatever religious & charitable purposes they may be convinced is their duty; provided they defraud no one, nor withhold from any their just rights.

When any married person receives the gospel, and his or her companion does not, if the unbeliever chuse to depart, he or she is at liberty so to do; and "a brother or sister is not under bondage in such cases;" as saith the apostle. But the parties have an indisputable right to agree to such a separation, and to make a just dividend of their interest; and the believer, having satisfied all just & lawful claims, and paid all just debts & demands, has a right to enter into any lawful compact requiring the conscientious performance of any religious duty, & to dispose of his or her remaining interest, time & talents, according to his or her own faith and free choice. And whoever would forcibly hinder, impede or prohibit any person from thus acting according to his or her own faith & sense of duty to God, must not only be an enemy to the rights of conscience, but must act in direct opposition both to the analogy of the scriptures, and to the fundamental principles of any free government whatever.

We declare to each other, and to all men, that a conviction of the call & requirement of God, and a willingness to serve and obey him, in order to find justification

in our own consciences, and salvation from sin, have been the leading motives which have induced us to embrace the present testimony & call of the gospel of Christ which has separated us from the course of this world, and afforded us the privilege of seeking a union and spiritual relation to each other in the order of God.

We further declare to all men, that we have never been flattered with the prospect of any carnal delight, nor threatened with any corporal punishment, as the means of bringing us into the present faith & practice in which we are engaged. Nor have we, at any time, discovered any disposition in our teachers, nor in our brethren of any rank, to blind or deceive us, or in any way to defraud us of our property. Nor is it according to the rules, manners or customs of the Society for any one to live idly on the property of another. Nor is there any such thing among us as compelling or even persuading any one to enter into union or covenant relation, or to consecrate, in any way, either property, time or service beyond, or contrary to his or her own faith and free choice.

Altho' it has been our faith from the beginning, that

the most perfect order of God upon earth, is that in which believers are united in a common interest, according to the gospel; yet we know and testify that this important relation cannot be immediately entered into by any body of people collectively; but ^{it} must be brought about by a preparatory work, which necessarily requires some time to be accomplished. Those who would enter into a united interest with others, must previously settle all their just debts, right all their wrongs & clear themselves of all demands from without. They must also first gain so great a degree of self-denial, brotherly kindness, charity, peace & good will, that they feel inwardly disposed, and even count it a privilege to support an equal heirship with others in the gospel. Therefore, during this state of preparation, Believers stand separate & disconnected in their interest, make their own bargains, settle their own accounts & dispose of their own property for their own personal ends & purposes, and can have neither right nor privilege to consecrate their interest & yield it up to the common stock of the Society, in a joint capacity, until all their just debts are discharged, and all legal claims upon them are fully settled; otherwise they might defraud their creditors or natural heirs of their just rights.

As it requires the utmost caution & deliberation to prevent imposition on either side; therefore, previous to making a final dedication of themselves or property, Believers have a privilege to prove their faith & love by coming into a family relation, which may be dissolved at any time without damage. This relation ~~relation~~ is formed in the following manner, namely; Any convenient number of persons who are sufficiently clear of embarrassment, may unite and live together in the order of a family, in which each one may dedicate his time & service, and the use of his property to the benefit of the family thus constituted. A dedication of the property itself is not required; but an inventory thereof being taken, the family stands jointly accountable for the property of each individual member whenever he or ^{she} shall call for it. This any one may do at any time, and taking it whole as it was, may depart; but can never bring any charge of debt or damage against the family or Society, nor against any member thereof, on account of service, or the use of property devoted in this manner; as we have found by experience that families gathered in this manner, during this state of

probation, do not generally clear more than their own comfortable support, and discharge those necessary calls of duty towards others, in which all are united by the obligations of justice, benevolence and charity.

When sufficient trial and proof have been made in the aforesaid family order, and the way is fully prepared for any to come into the order and relation of the gospel, upon the principles established in the Church; then those who wish to enter into, and enjoy that distinguished privilege, may settle the matter in their own hearts to make a full sacrifice to God, once for all, as no room is left, nor any allowance made for any recantation.

It is the faith and invariable practice of the Church, that all who come into membership therewith, do freely devote & consecrate themselves, and all they possess, to the service of God forever. According to the law of Moses, which was typical of the law of Christ, whatever was sanctified or set apart to the Lord, and estimated at the value thereof, might again be redeemed to the use of him who gave it, or set it apart. But no devoted thing, which had been devoted unto the Lord, could be sold or redeemed by

the former owner; but every devoted ^{thing} was considered as most holy unto the Lord. And it was expressly commanded under the law that, "None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death." This alluded to the devotion of person as well as of property; and that which was set forth as a type under the law, is now established in substance under the gospel. Therefore, every person & thing that shall be dedicated to God, in the order of Church relation, must be considered by the law of Christ, to be forever dead to every other end & purpose, & therefore can never be applied to any other use. And whoever shall withdraw himself or his property, after such a consecration, must be deemed guilty of the sin of sacrilege.

As it is not, and never was the manner, rule or custom of the Church, to make or keep any account of the property, or personal labor or services of any member thereof, or to bargain, deal or settle accounts with each other, upon any principle of personal interest whatever, there ~~is~~ can be no foundation in the law, nor in the common principles of dealing among mankind, upon which any of us, or any,

member of the Society, can ever bring any charge of debt or damage against the Society or any member thereof, or against any person whatever, for any thing dedicated to God, according to the tenor of the Church Covenant.

It may be proper here to state that the present order of the Church was first established at New Lebanon, in the year 1792, under the ministration of Joseph Meacham & Lucy Wright, our spiritual parents in the gospel. Under their ministration, Elders & Leaders were appointed to take the more immediate charge of that part of the Society which was not, at that time, established in Church order, but which was gathered into a preparatory ~~work~~ work upon the principles of the forementioned family order.

After we had taken every precaution for the trial and maintenance of our faith, according to the aforesaid principles, and had sufficiently proved that manner of living, by a number of years' experience, and the ^{way} had been fully prepared by our increasing light & travel; then, agreeable to our own voluntary choice, and in union with the Ministry, we actually came together, and were formed into large families. Here we made a full sacrifice to God, &

consecrated ourselves and all our temporal property to his service forever. This consecration was made by the members, in the respective families to which we were gathered; and here we entered into covenant together, according to the principles which had already united the Church in covenant relation, (as by reference to the written covenants & agreements of the aforesaid families, respectively, will more fully and at large appear.) And tho' these families were considered as one in spiritual things, & were styled the order of families; yet, in the use of their temporal property, they stood separate & disconnected from each other.

Agreeable to the spirit of the testimony which we have received, we believe the earth to be the Lord's with the fulness thereof, and we hold it only at his disposal; all we can justly have to do with it is, to improve it to his honor & glory. In so doing we hold ourselves in duty bound to support & maintain one united interest in all things, both spiritual and temporal, believing it to be our privilege to be united in promoting each other's welfare, and to share equally, one with another, as far as our situation and local circumstances will

admit, not only in prosperity, but also in adversity.

In view of these things, we have devoted ourselves, with all our interest & services to God, willing & desirous therewith only to enjoy a comfortable support for ourselves and each other; and to devote the surplus for the further increase of the work of God, and the building up of the gospel of our faith wherever it may be needed; and also for the relief & assistance of such of the poor of this world as may be real objects of charity. In doing this, as free souls, we only yield obedience to our own faith, in conformity to which we have entered into covenant relation with God and each other, and this relation can never be dissolved so long as we continue to obey our faith.

Tho' we consider the law of Christ, planted in our souls, as more valid and more binding upon us than written laws, creeds or covenants; because on our obedience to this law, our only hope of salvation depends; yet, while our temporal property is under the control of human laws, written instruments may serve to protect it against the infringement of lawless and wicked men.

Having had the experience of many years privilege & travel in the principles & order aforesaid, we are fully confirmed in our belief that there can be no body of people established in the true nature & order of the Kingdom or Chh. of Christ, without a full & final consecration & devotion of all their time, talents & temporal interest to the ~~our~~ work & service of God; and this, we are convinced, must be supported & maintained in a united capacity, both in things spiritual & temporal. And the more full & perfect this union & connection is, the more perfectly is the order & government of Christ established.

For this purpose therefore, and in consequence of the further increase of light & truth among us, and the ~~our~~ many changes that had taken place in our situation and circumstances, we found it expedient & necessary to unite together in a family relation & order, both in things spiritual & temporal, and to establish a general covenant adapted to that relation & order, agreeable to the principles & relation upon which the Covenant of the Church, or first family of our community is formed. With this view, our order was established by the

gift of God, through the Ministry & Sead of the Church, under the name & title of The second Family of the Society of Believers at New Lebanon: And by the same authority, Amos Stower & Artemas Clark were appointed the leading Elders, and Morrell Baker & Daniel Hawkins the leading Deacons of said family and order. Our covenant relation was then confirmed by a written instrument bearing date the 25.th day of February, in the year 1815.

But in consequence of a further increase of our order in numbers & spiritual travel, and the local distance of our places of residence, the extended improvements of our agricultural and mechanical employments, and other local circumstances, it has been found expedient for the Believers who reside on the mountain, eastward of the main body of the Society in New Lebanon, and within the limits of the Town of Hancock, in Massachusetts, to be set off as a separate family & order, and to maintain a covenant relation under the care of separate Elders & Trustees. In consideration of these circumstances, together with a due sense of the nature and importance of our covenant relation, and the necessity of having it established on the most solid foundation for the

protection & security of our consecrated property, we have agreed to renew our written Covenant by executing a new & revised copy thereof, under the name & title of "The Covenant of the Second Family of the New Lebanon United Society." Amos Stower & Chauncey Chapman being the leading Elders, and Daniel J. Hawkins & John Mantle the leading Deacons or Trustees thereof. And tho we feel ourselves subordinate to, and dependent on the Ministry & Lead established in the said Society; yet the use & improvement of our temporal interest is separate, & wholly disconnected with that of other Families in the Society. And in our separate capacity, as a family, we have unanimously agreed to execute the following written Covenant.

Note. The preceding relation of the progress & travel of Believers in the order of Families, applies particularly to those who have experienced the progressive travail of that order; but the order of any family of Believers being gained, by a regular & proper travail, any persons who are sufficiently prepared, and have suitable faith & understanding, may be admitted into such family by agreement, and gain a union to its order, in its then existing state & standing.

The Covenant
OF THE
Second Family
OF THE
New-Lebanon United Society

We the Brethren and Sisters of the New-Lebanon United Society, residing in the Town of New-Lebanon, County of Columbia and State of New-York, generally known and distinguished among mankind by the name of Shakers, but denominated among those of our

own faith by the appellation of Believers, in our united capacity, of a family in gospel order, distinguished by the title of "The Second Family," under the care and protection of the Ministry & Elders of the Church of Christ in New Lebanon, after the example, & upon the principles established in the first family or Church of our community, having voluntarily united ourselves together Do make, ordain and declare the following articles of agreement, to be kept & maintained as an abiding Covenant by us, both in our collective & individual capacities, and to stand as a lawful testimony before all people, of our religious union and family compact.

II. We solemnly declare to each other & to all people, that we do hereby acknowledge our full belief in the faith and principles of the gospel of Christ's second appearance, as delivered unto us by Mother Ann Lee and the succeeding witnesses of her testimony, as the foundation of our religious faith & order; and that the same testimony & spirit of Christ does now actually dwell in the Church of our community, by which the Ministry & Elders, who act in union, are constituted a ~~the~~

spiritual Lead, and are invested with wisdom & authority, by the revelation of God, to guide, teach & direct in the great concerns of our spiritual travel, and to advise & counsel in other matters of importance whether spiritual or temporal. To the said Ministry, therefore, appertains the power to nominate and appoint to office Ministers, Elders & Deacons, and to assign offices of care & trust to such brethren & sisters as they shall judge to be best qualified for the several offices to which they may be assigned. Such nominations & appointments being communicated through the said Ministry to the members concerned, and having received the free & mutual ~~con~~ consent of the said members, are thereby established & confirmed until altered or revoked by the same authority, either in the said Ministry, or their successors in the ~~se~~ same spiritual office.

III. We covenant and agree, that, as we have hitherto done, so we will continue to receive & acknowledge each other, together with all who are of the same faith, and who stand in gospel union, as our beloved brethren & sisters in the gospel of Christ's second appearing.

III. We further covenant and agree, as aforesaid, to receive & acknowledge our faithful & beloved Elders in the gospel, who have been, or shall hereafter be chosen and appointed to that office & calling, by the Ministry, in the manner aforesaid; and we solemnly promise, in the presence of God and each other, that we will, as faithful brethren and sisters in Christ, conform and subject ourselves to the orders, rules & regulations which have been, or which may hereafter be given and established, by regular authority, in our said family.

IV. We further covenant and agree, that, as we have heretofore done, so we again do solemnly and conscientiously dedicate, devote and give up ourselves and services, together with all our temporal interest, to God & his church, to be under the care and direction of such Elders and Deacons or Trustees as have been, or may hereafter be appointed and established in office, according to the first Article of this Covenant.

V. We further covenant and agree, that youth

and children, being under age, cannot be received as members of our said Family, possessing, in its joint capacity, a united interest; but they may be received under the immediate care & government of said Family by the request or free consent of their parents or guardians, together with the request, desire or voluntary choice of such youth or children.

VI. We further covenant and agree, that it is & shall be the special duty of the Deacons or Trustees of our said Family, appointed as aforesaid, to have the immediate charge and oversight of all and singular, the property, estate & interest, dedicated, devoted & given up as aforesaid, together with all gifts, grants & donations that have been, or may hereafter be dedicated, devoted & given up, as aforesaid; and the said property, estate, interest, gifts, grants & donations shall constitute the united interest of said Family, and shall be held as such by the said Deacons or Trustees, in their official capacity, and by their successors in office and trust forever. And it shall also be the duty of the said Deacons or Trustees, and their successors in office & trust, to make all just and lawful defense for the protection & security.

of the united interest & privileges of said family; and also to appropriate, use and improve the said united interest for the benefit of said family, for the relief of the poor, and for such other charitable & religious purposes as the gospel may require, and the said Deacons or Trustees, in their wisdom shall see fit: Provided nevertheless, that all the transactions of the said Deacons or Trustees, in the use, management & disposal of the aforesaid united interest, shall be for the benefit and privilege, and in behalf of said family, (to which the said Deacons or Trustees are, and shall be held responsible,) and not for any personal or private interest, object or purpose whatever.

VIII. We further covenant and agree, that as the united interest of said family has been formed & established by the free-will offerings of the members respectively, in the manner aforesaid, it shall be held & possessed by the said family, jointly, as their natural & religious right, that is; all and every member thereof shall enjoy equal rights and privileges, in the use of all things pertaining to said family, according to their needs & circumstances, without any

difference being made on account of what any one has bro.^t in, or may hereafter bring into the said united interest of said family: And furthermore, that it shall be the duty of all the members of said family, unitedly and individually, to occupy & improve their time & talents to support and maintain the aforesaid united interest, according to their several abilities & callings, as members in union; so that the manifold gifts of God may be jointly improved for the mutual benefit of all.

VIII. We further covenant and agree, that, as the sole object, purpose & design of our uniting in covenant relation, as a family or body of people in gospel union, was from the beginning, and still is, faithfully & honestly to receive, improve & diffuse the manifold gifts of God, both of a spiritual & temporal nature, for the mutual protection, support, comfort & happiness of each other, as brethren & sisters in the gospel, and for such other pious and charitable purposes as the gospel may require; therefore, we do, by virtue of this Covenant, solemnly & conscientiously, jointly & individually, for ourselves, our heirs & assigns,

promise and declare, in the presence of God & each other, and to all men, that we will never hereafter, neither directly nor indirectly, make nor require any account of any interest, property, labor or service, which has been, or ~~is~~ which may be devoted by us, or any of us, to the purposes aforesaid; nor bring any charge of debt or damage, nor hold any demand whatever, against the said ~~for~~ Family or Society, nor against any member or members thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes.

IX. We further covenant and agree, that every person who shall, at any time, after the date of this covenant, be admitted into the said Family, as a member thereof, shall, previously, in the presence of two of the Deacons or Trustees of said Family, read or hear distinctly read, to his or her full understanding, this Covenant, and shall be able, freely, voluntarily & conscientiously to acquiesce in, and acknowledge his or her full approbation & acceptance of the same, in all its parts;

Then he or she may have full liberty, to sign this said Covenant, and shall thenceforth be entitled to all the benefits & privileges hereunto appertaining; and the signature or signatures thus added, shall be certified by the said Deacons in the following manner, namely; We D. H. and J. M. Deacons & Trustees of the Second Family of the New Lebanon United Society, Do certify that B. S. was, on this _____ day of _____ in the year _____ duly admitted as a member of said Second Family, according to the conditions stipulated in the written Covenant of said Family, and voluntarily signed and sealed the same in our presence.

D. H. } Deacons.
J. M. }

X. We further covenant and agree, that it shall be the duty of the Deacons or Trustees to keep or cause to be kept in a Book or Books provided for the purpose, a true and correct copy of this Covenant, together with all other records and transactions of a public nature, ~~and~~ which may be necessary for the information and satisfaction of all concerned, and for the preservation and security of the documents, papers and written instru-

ments pertaining to the united interest of said Family committed to their charge.

In confirmation of our faith and determination to support and maintain all the aforesaid statements, covenants, promises and articles of agreement,

Rebecca Landon

Anna Williams

Elixabeth Johnson

Martha Deming

Hannah Spooner

Deborah Sackett

Lucy Bishop

Deceased Augth 5th: 1829.

we have herunto subscribed our names and affixed our seals
 in the presence of God and each other, beginning on
 this eighth day of January in the year of our Lord and
 Savior Jesus Christ, one thousand eight hundred and
 twenty seven.

Amos Stower

Charles C. Chapman

Joseph Smith

William Williams

Deceased Nov: 5th 1828. aged 86

John Bishop

Deceased Apr: 29th 1830. aged 84

William Andrews

Deceased Jan. 7th 1830, aged 83

Joseph Williams

Deported Feb^r 7th 1832

Oliver Grain

Jemima Tanner

Lois Brackitt

Lusannah Brackitt

Hannah Brackitt

Lucy Chapman

Silvy Talcott

Martha Moritt

Anna, ^{10th, 1828.} Departed this life April

Anna Wood

Lucy Bacon

Anna Deming

John Kemington -----

David Ginnings

Daniel Copley

Lockwood Reynolds

Daniel J Hawkins

John Mantle

Benjamin Stow

Alexander M. Arthur

Calet Shapley

Amos Bishop

Eunice Williams

Elizabeth Wheaton

Anna Hammond

Dorcas Brown

Olive Salisbury

Wealthy Vining

Polly Smith

Abigail Rice

Hannah Wilson

Clarissa Chamberlain

Deceased May 1st 1829. aged 76

Joseph Main

Deceased Jan^y 27th 1830. aged 66

Benjamin Biskop

March 24. 1828. departed ^{aged 92.} this life

Nash Hall

Departed June 6th 1828

Henry Baker

Rufus Wheaton

Samuel Spooner

Aug^t 1827 departed

Amos Lewis

Deceased May 1st 1831 aged 28

Hijah Parker

Albert Cwen

Morrill. Baker -

Lydia Lewis

Candace Lewis

Molly Williams

March 22. 1827 departed ^{aged 55} this life

Patience Cole

Nancy Cole

Elyzer Walker.

Lemuel Palmer

Thankfull Barce

Mary Porter

Anna Bishop

Josiah Kude

Benjamin Brant

Departed February 4th 1827. —

Lehiel Kines

Benjamin Allie

Duncan Mitchell

Thomas Munyon

John B. Bishop

Nov-10. 1827 departed this life, ^{aged 77}

Sarah Loomis

Rhene Williams

Deborah Wheaton

Lucy Adams

Ann Davis

Thankful Goodrich

Rachel Bishop.

Elizabeth Munson

Mercy Salisbury

Susanna Walker

Jessie Munson

Lunice M^{rs} Arthur

Olive Copley

Hopetill Smith

Patience Tining

Hannah Charney

Mary Jane Bishop

Rhoda Copley

Achsah Hibbee

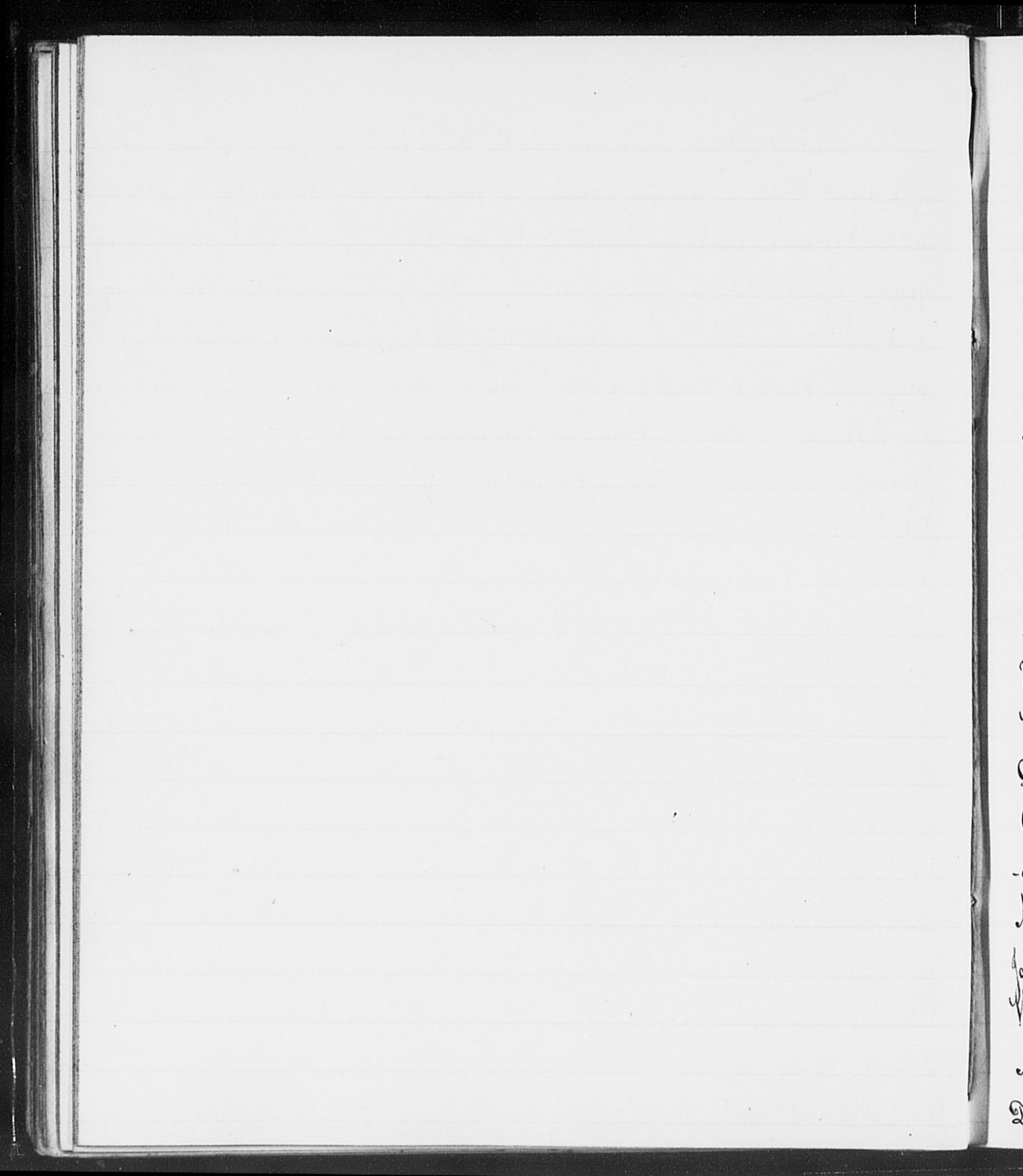
Anna Taylor

Elizabeth Hammond

Olive Palmer

Arubah Curtis

Susanna Shepherd



This certifies that on the 8.th 9.th & 10.th days of January in the year 1827, "The Covenant of the Second Family of the New Lebanon United Society contained in the preceding pages of this Book, after several readings before the subscribing members, was unanimously agreed to, and voluntarily signed, sealed & acknowledged in the presence of James Smith and Seth Y. Wells, by the following persons as members of said Second Family, namely, Amos Stower, Charles C. Chapman, Joseph Smith, William Williams, John Bishop, — William Andrews, Joseph Williams, Oliver Train, Rebecca — Landon, Anna Williams, Elizabeth Johnson, Martha Deming Hannah Spooner, Deborah Sacket, Lucy Bishop, John — Remington, David Ginnings, Daniel Copley, Lockwood Reynolds, Daniel J. Hawkins, John Mantle, Benjamin Stow, Alexander McArthur, Caleb Shapley, Amos Bishop, Gemina Ganner, Lois Brackett, Susanah Brackett, Hannah Brackett, Lucy Chapman, Silvy Ballcott, Martha Mantle, Anna Wood, Lucy Bacon, Anna Deming, Joseph Main, Benjamin Bishop, Noah Hall, Henry Baker, Rufus Wheaton, Samuel Spooner, Amos Lewis, Abijah Parker, Albert Owen, Morell Baker, Eunice Williams, Elizabeth Wheaton, Anna Hammond, Dorcas Brown, Olive Salisbury, Wealthy Vining, Polly Smith, Abigail Rice,

Hannah Wilson, Clarissa Chamberlain, Josiah Rude, Benjamin
 Brant, Jehiel Hines, Benjamin Allis, Duncan M. Arthur, Tho-
 mas Munson, John B. Bishop, Lydia Lewis, Candace Lewis,
 Molly Williams, Patience Cole, Mercy Cole, Esther Walker, Sam-
 uel Palmer, Thankful Barce, Mary Porter, Anna Bishop,
 Sarah Loomis, Rhene Williams, Deborah Wheaton, Lucy
 Adams, Ann Davis, Thankful Goodrich, Rachel Bishop,
 Elizabeth Munson, Mercy Salisbury, Susanna Walker, Jerusha
 Munson, Eunice M. Arthur, Olive Copley, Hopestill Smith,
 Patience Vining, Hannah Chauncey, Mary Jane Bishop,
 Rhoda Copley, Achsah Ribbee, Anna Taylor, Elizabeth ~~H~~
 Hammond, Olive Palmer, Azubah Curtis & Susanna Shepherd.

Done at New Lebanon, in the County of Columbia and State
 of New York, in the presence of

James Smith
 Seth Y. Wells -

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