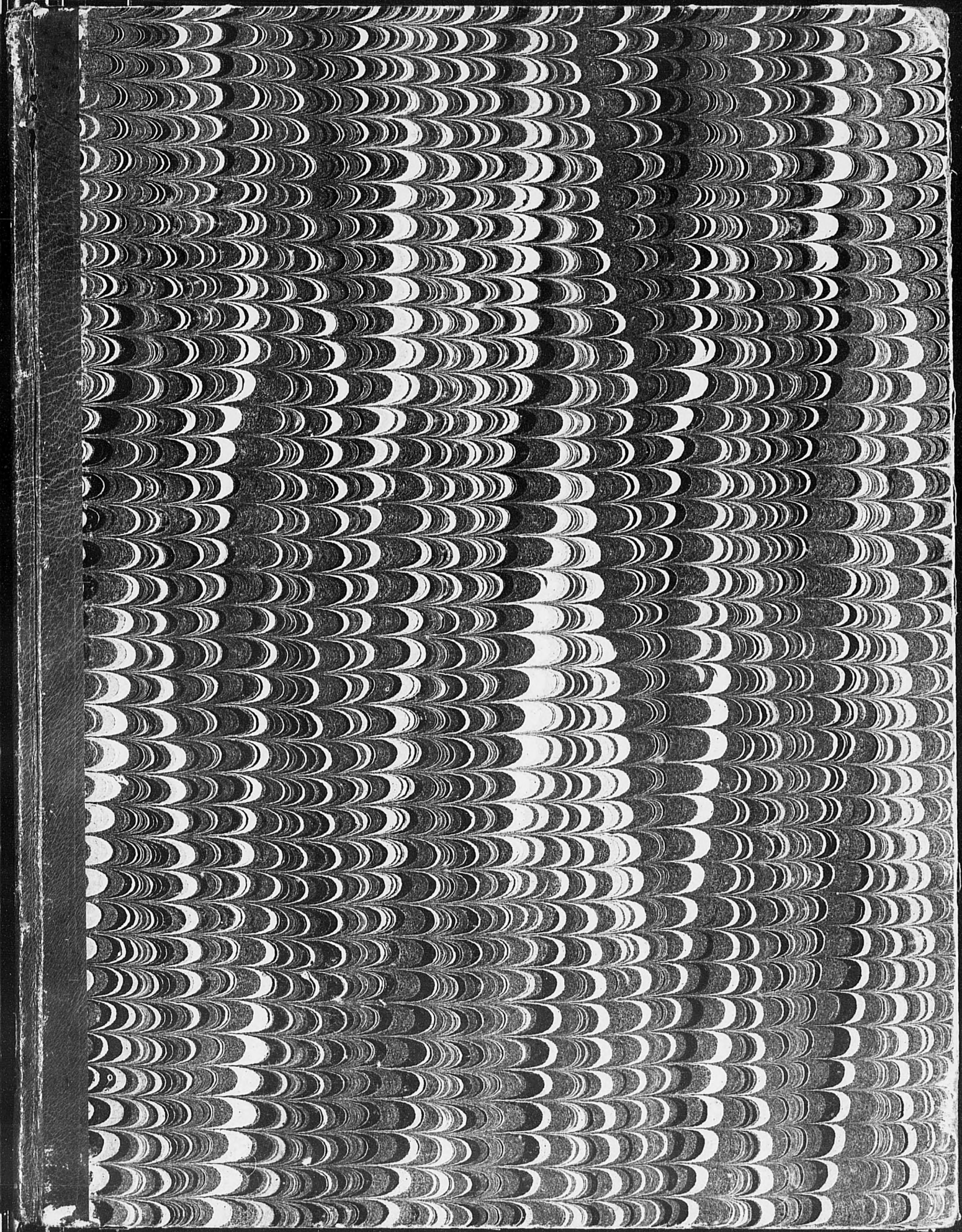


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A Brief Illustration
 of the Principles
 on which the United Society is founded.

Among the things which it is impossible for man in general not to know, are, the existence of God, & his duty to obey the highest light vouchsafed to him: On these, every religion is founded, whether much or little light be given.

From the earliest history of our race, ~~we find~~ we find man standing in two relations to God—the visible and the invisible relation. The Romadic races, & all such as "have a law unto themselves" each "doing what seemeth right in his own eyes," sustain only the

invisible relation, and are justified & accepted
 with God" Acts: ~~X~~ 35. while faithful to obey the
 light received. But such are not saved. Cannot
 find God redemption, until they shall have found
 Gods Visible order & gained their relation thereto.
 by obedience to the same. — As time swept
 along, those who were most faithful to the in-
 visible monitions, became more enlightened
 and advanced, and were chosen & appointed
 of God to convey his will to their fellows, &
 thus was established his visible order, wherein
 wherein full redemption & salvation from
 sin in this day are attainable. — Conspicuous
 among those so called were: Moses — Jesus &
Ann Lee. — Moses was declared to be God

to typical Israel, he being chosen of God
for the special manifestation of his will to
man in the Natural & generative Order. — Jesus
The Christ, "in whom dwelt the fulness of the
God-head bodily" Col. 2: 9. Was the Chosen and
Anointed of God, for the visible manifestation
of his will to Man in the re-generative Order,
when the Fatherhood of God was revealed to
the World. So, when the fulness of time came for
the promised Second Appearing of Christ & the
further revealment of God's will to the race, &
for Woman to take her place as the counterpart
of man in the Gospel work; Ann Lee was
the Chosen vessel for this purpose, when the
Motherhood of God was likewise revealed and

manifested to the world, together with the renewal
 of the life & testimony of the first Appearing of Christ;
Announced once of the regeneration order of the New Kingdom & earth
 Thus the two, were interblended, & the completed
 Visible order of God for the redemption of the
 race, male & female was established.

These, by the special gift of God, Appointed
 their successors & clothed them with the same
 power which they received of God.

Jesus confirmed the Divinity of this In-
 stitution by his declaration to his chosen
 Apostles "Ye have not chosen me, but I have
 chosen you" — As my Father hath sent me,
 even so send I you" — *John 20:21*. Thus Jesus
 Christ appointed a visible head to the primitive
 Christian Church, and the Apostles appointed

their Successors, & by the gift & wisdom of God, ordained Elders in every Church. Matt. 16: 9, and Acts. 16: 23. — And Ann Lee, by the same gift, authority and power, appointed her successor, whose appointees have continued in a regular line of order & succession to the present day. —

As Jesus was raised up & chosen from among the brethren; so likewise was Ann raised up and chosen from among the sisters, & their life example & ^{teaching} testimony are one; ^{thus} completing the testimony of God's word to a lost race; that both (Male & female) on equal grounds may turn from sin & behold his shining face in the visible order he hath established. — Christ said, "He that seeth me seeth the Father" — Ann saith, "Whoever seeth me seeth the

Mother— That is, all such as see them to be the
 Lord's Anointed, also see the Father & the Mother
 in Unity. To obey whom, is to obey God, thus
 insuring their harmony with him & complete re-
 demption from Sin. —

To obtain this, is the object & design of
 The Consecrated interest of the Church and the
 Covenant relation of this Institution; hereby
 building up the order of the "New Heavens &
 the New Earth", wherein righteousness shall
 dwell", and placing it upon that solid foun-
 dation which cannot be overthrown, so that
 its blessings and effects may be felt and
 enjoyed, by all who are willing to build
 on that foundation as an everlasting Institution. &

It is important that those who are admitted herein, should not be ignorant of the Nature of such an undertaking - But know that upon entering the "New Heavens & New Earth"

The New Jerusalem which Cometh down from God out of Heaven - that all such, must "come up thro' much tribulation" out of a worldly life, & find a resurrection from a soul death, the fruit of sin, to a soul life, the fruit of righteousness.

One Faith, must govern all the members in a ^{this} Gospel relation, who are founded upon true gospel principles.

This One Faith, does not imply a system of dogmatic theology to be believed, on pain of eternal damnation, but a pure & sinless, and heavenly life to be lived, in conformation to the character of a Christian, as set forth by the example of

Jesus Christ, & that Wisdom which St James
 James declares to be from above: "First pure,
 then peaceable, gentle, easy to be intreated
 full of Mercy & good Fruits, without partiality,
 and without hypocrisy" James 3: 17. —

The interests of all the Members of the true Church
 of Christ must all centre: First, Spiritually, in
 the redemption of their souls: 2nd Temporally, in
 building up the Kingdom of God. — Their

plans & pursuits must be regulated by one leading
 influence and tend to one general end & purpose,
 according to that unity of Faith, Manifested in
 their written Covenants: For, as a body without
 a head possesses neither life nor power, so a Chh
 without a head, or leading influence cannot
 support its existence, much less maintain
 the life & power of the gospel.

Another primary object with
 Believers in the gospel of Christ both in

the first and second manifestation thereof, has
 been to gather into a united body, or Society for the
 mutual benefits: 1st of Spiritual protection
 2nd Opportunities for religious worship and
 instruction. 3rd Separation and seclusion
 from the world without, & its contaminating in-
 fluences. And having resolved to give & dedicate
 their whole lives & fortunes ^{& themselves} to God; they brought
 their property together & united it in one consecrated
 interest
 & to Aim, for the mutual benefit of his ^{the} covenantal
 Institution & household of faith.

A Gospel Government in things spiritual
 and temporal, was then established upon its proper
 foundation, being a government of God through

Christ in his visible relation to the world.

It was the special desire of all these
 Contributors to the Consecrated fund as was

expressed in their last wills and testaments,
and by their signatures to former Covenants, that
the property so accumulated & dedicated, should
forever remain a consecrated interest, devoted to
the sacred purposes expressed in their Covenants of
Consecration. Hence it is obvious that the Society
can never appropriate this consecrated property to
any other use, without violating the sacred wills,
and defeating the pious intentions of the Consecrators.
While the Constitution & organization of Society
in the Church of Christ, is a work requiring
great wisdom, & the inspiration & guidance of
the revealed will of God, manifest in the uniting
Spirit of Christ; yet, it is subject to such mod-
ifications and changes as the circumstances

and needs of the day & dispensation in which believers live may dictate, always however maintaining pure & unadulterated, its original meaning and substance. —

The government ^{of God thro} of Christ, in his Church, is a Divine Government, & all who justly expect to be benefitted by it, must necessarily expect to come within the bounds of its protection; acknowledge its authority, & approve & yield obedience to its requirements: For it is a truth confirmed by the experience of all ages, that no government, whether human or Divine, can be beneficial to those who will not acknowledge its authority and come under its protection. —

Earthly governments, in some way or

Manners, in all ages of the world have originated
 from the people adopting them:— But when
 God in his infinite wisdom saw fit to establish
 a spiritual or religious government for the benefit
 of his chosen people; it hath invariably originated
 from Divine appointment; and while it contin-
 ued on this foundation, it was signally blessed &
 and protected by an over-ruling Providence &
 its purity was preserved; but when through
 the influence of human wisdom & human passion,
 the rulers of the Church came to be elected by votes,
 It ceased to be the work of God & became the work of man & lost ^{unity} ~~unity~~ ^{pro} &
 then were produced those unhappy divisions by
 which the true union of the Church was broken
 "and the power of the holy people scattered." But
 when the second manifestation of the Spirit of

Christ came forth in the revival of the true faith & principles of the Gospel, for the restoration and establishment of the true nature & order of the Church, then the same Divine Order of spiritual government was again revived. Hence the Ministerial institution, must be considered as originating from Divine authority; of course the appointment of the Ministry, is, in reality a Divine appointment, given through the preceding Ministry, and confirmed and established in the Society by the general union & approbation of the Church.

In closing the foregoing brief illustration of the principles, on which our Church & Society are founded, it may be well to add that, while

While our Temporal property remains, somewhat
 tho it is our privilege to live better than all human laws, &
 under the influence of human laws, written instru-
^{ments} ^{of out of this} ^{rank of} ^{so they may} ^{demand} ^{in us,} ^{gov}
^{ments} may serve to protect it against all unjust &
 unlawful claims from those without and also,
 against any infringement from those within
 who may prove untrue to the cause they have
 espoused. The written Covenant, however,
 is but a transcript of the internal ^{principles &} law of Christ
 which govern & protect the Society.

It is worthy of further remark, that,
 the first Covenant into which the Members of
 the Church unanimously entered, was verbal,
 yet it was made in good faith, & being consid-
 ered by them as a sacred contract, which was
 religiously binding upon them; it was

sacredly kept. — In the year 1795, it was
 committed to writing and signed by all the
 members. — In 1801. It was renewed with
 the addition of some amendments, that were
 found by experience to be essential. — In
 March 1814. It was again renewed with
 further amendments, & its written form con-
 siderably improved. — In 1830, it was renewed
 again with improvements. —

It is now more than 42 years since
 the last Covenant was first executed. Ex-
 perience in the various workings of Society
 organizations & duties discover the necessity
 of some further amendments and im-
 provements in our Covenant, to adapt it

to the existing needs of the present day, both socially & legally considered, & to give all concerned a more clear & explicit view of its nature & principles. —

But in all its amendments & improvements, the main object of the Covenant has always been kept in view and the substance of it preserved entire. —

It is now agreed that the Covenant of 1830, be again revised and its written form improved as in the following articles. —

Covenant or Constitution.

Preamble.

We, The Brethren and Sisters, of the United Society of Believers (called Shakers), residing in the County of Columbia, and State of New York, being connected together, as a religious and social Community, distinguished by the title of The United Society, in the Township of New Lebanon, feeling the importance, not only of renewing and confirming our spiritual Covenant with God and each other, but also of renewing and improving our social Compact, and amending the written Form thereof; do make, ordain & declare the following articles of agreement, as a summary of the principles, rules & regulations established in the Church of the said United Society, which are to be kept and maintained by us, both in our collective and individual capacities, as a Covenant or Constitution, which shall stand as a lawful testimony of our religious & social Compact before all men, & in all cases of question and law relating to the possession & improvement of our united & consecrated interests, property and estate.

Article II.

Of the Gospel Ministry.

Section I. Their Origin, Call & Institution.

1st Their Origin. — We solemnly declare to each other and all whom it may concern, that the Gospel Ministry in both the first and second appearing of Christ, originated by divine appointment — Jesus, ^{submitting to the gift of God in John the Baptist &} having arisen through and above that Order of John the Baptist, superseded him. ("He shall increase but I shall decrease" said John), was anointed by God to preach his gospel to a lost world, & he by the gift of God appointed his successor. And, In the second appearing

of Christ, Ann arose in like manner, and was chosen & anointed by God to the same office & gift, who also appointed her successor, & whose appointees have been continued in like gift & order to the present day.

2nd Their Call - The vocation of the Ministry is to preside over the Church & minister in spiritual things, as well as to advise & counsel in all matters pertaining to the Church & Society, in any branch thereof.

3rd Their Institution - They are established by the consent & united feelings of the Church, and have been regularly supported, from the first foundation pillars of the Institution and continue to operate for the support, protection and strength of every part of the Community.

Section 2nd

Their Order and Office.

We further acknowledge & declare, that, for the purpose of promoting and maintaining union, order and harmony throughout the various branches of this community, the primary administration of parental authority has been settled in the ^{line of Ministry} first established ^{in 1764} at New Lebanon ^{in the State of N.Y.} there to remain as the Centre of Union to all who are held in Gospel relation and communion with this Society —

The established order of this Ministry includes four persons two of each sex. —

Section 3rd

Perpetuity of their Office and how supplied —

We further acknowledge and declare, that the aforesaid primary administration of parental authority has been, & is to be perpetuated as follows: Namely: That the first of each sex, in the order of the Ministry, possesses the right given by the sanction of Divine Authority, through the first founders of this Society, to appoint his or her successor or successors, and, in conformity with the principles of the Gospel of Christ, to prescribe or direct any regulation or appointment, which he or she may judge most proper or necessary, respecting the Ministry, or any other important matter which may concern the welfare of the Church subsequent to his or her decease. But, in case no such regulation or appointment be so prescribed or directed, then, the right to direct, authorize such regulations & appointments devolves upon the surviving members of the Ministry, in counsel with the Elders of the Church & others, as the nature of the case, in their judgment may require. Thus, in the gift of God, re-establishing the order thus left vacant.

Note — This is agreeable to the examples recorded in the Scriptures, & continued by the first founders of this Society, and the order & manner which has been regularly practiced acknowledged & maintained in the Community from the beginning. —

Section 4th Of the Ministerial Office in The several Societies or Communities.

We further acknowledge and declare, covenant and agree, that the Ministerial office and authority, in any Society or Community of our Faith, which has emanated or may emanate in a regular line of order from the Centre of union aforesaid, is and shall be acknowledged owned and respected, as the spiritual and primary authority of such Society or Community, in all matters pertaining to the Ministerial office. — And in case of the decease or removal of any individual of said Ministry in any such Society, his or her lot and place shall be filled by agreement of the surviving Ministers in Council with the Elders of the Church and others as the nature of the case may require; together with the knowledge & approbation of the primary Ministerial authority at New Lebanon, by whom, in order to be binding, all such appointments must be ratified, & to whom they shall at all times be responsible, and in case of the necessity of a personal visit of the first Lead to any branch, & they choose not to appear, then such branch shall receive "whomsoever they may send", & it shall be the same as tho they, the said Lead, were personally present. —

Section 5th

Powers and Duties of the Ministry.

The Ministry (having) been appointed & established as aforesaid, & vested with the primary authority of the Church & its various branches, it becomes their special duty to guide and superintend the spiritual concerns of the Society as a body of people under their care and government, and in connection with the Elders of their respective families and departments, who shall act in union with them, to give & establish such orders, rules and regulations, as may be found necessary for the government & protection of the Church and Society, within the limits of their jurisdiction, also to counsel, advise and judge in all matters of importance whether spiritual or temporal. —

The said Ministry are also vested with authority, in connection with the Elders, and in counsel with Covenant Members as circumstances may require, to nominate and appoint to Office, Ministers, Elders, Deacons and Trustees; and to assign offices of care & trust to such Brethren & Sisters, as they the said Ministry and Elders, in Counsel as aforesaid, shall judge to be best

qualified for the several offices to which they may be appointed: And we hereby covenant and Agree, that such nominations & appointments being made & officially communicated to those concerned, & receiving the general approbation of the Church and Families concerned, signified by raising the right hand after authoritative announcement, in meeting assembled, shall thenceforth be confirmed and supported until altered or revoked by the Ministry & Elders aforesaid.

Section 6^m.

Removal of Ministry in Central Zion.

It is should happen that
 In case of any one in the Ministerial order of the
 central Society of Mount Lebanon becoming ^{should} ^{deranged} or
 demented by age; or otherwise ^{become} deficient to properly
^{& in the judgement of the remainder of the Socy or else ought to be released}
 fulfil their calling; or ^{or unless in their providence to do so should arise as they occur then and} become unfaithful to
 their Covenant obligations, it shall be the
 duty of the remaining faithful members of
 the Ministry in connection & counsel with the
 Elders & others as the case may require, to release
 or depose such Minister or Ministers, and let his,
 her or their lots be filled & supplied as already made
 & provided for in Article 1. Section 3^d

It shall also be the privilege & duty of the Central Ministry to change Ministers & other officers - as to form & discipline - or to elect a lot of Ministers & other officers from among the Ministry when in their judgment it would be best for the church.

Section 4

Removal of Ministers in Subordinate Bishoprics

When it is discovered that any leading Minister, in any of the branches of this Institution has, thro old age or infirmity, become incompetent to the discharge of the duties of leadership in their bishopric - It shall be the duty of the Central Ministry to release, or cause to be released such Minister or Ministers & not permit them, him or her, thro the affections & sympathies of the people to occupy a position detrimental to the general prosperity of the Society at large under their care. # Then let his or her place be filled as already provided for. Art. 1. Sec 3.

In case any individual or individuals of the order of the Ministry in any branch of Society should become false to their sacred trust & refuse to comply with the duties & requirements of this Covenant, such a official or officials shall forfeit their Ministerial position & the confidence of Society.

Of such Apostasy, the remaining faithful members of the Ministry, together with the ^{Elders &} Trustees shall be the constitutional judges - who may depose such offending Officer or officers, after having received the approbation of the Central Ministry at Mt Lebanon. # and then appoint a successor or successors in the manner heretofore set forth in this Covenant.

unless however their violation are so flagrant, public and dangerous as to demand instant action - then when approved it be immediately made known to the Central lead.

Article III.

Institution of the Church.

The object and design of Church relation.

We further acknowledge and declare, that, the great object, purpose & design of our uniting together as a Church or People in social or religious compact, is faithfully and honestly to occupy, improve and diffuse the various gifts and talents, both of a spiritual and temporal nature with which Divine Providence hath blessed us, for the service of God, the honor of the Gospel, and the mutual support, comfort, protection & happiness of each other, as Brethren and Sisters in the Gospel, & for such other pious & charitable purposes as the Gospel requires.

Section 2nd

Who are not admissible into Church relation.

As the unity, stability and purity of the Church essentially depend on the character and qualifications of its members, and as it is a matter of importance that it should not be encumbered with persons who are under any involvement or incapacity, natural or moral; Therefore no member of any association, or company in business or civil concerns; No co-partner in trade; no person under any legal involvement or obligation of service. No minor; no insane person — no profane person, nor any person who lives in the violation of the known & acknowledged principles of moral conduct willfully, shall be deemed qualified for admission into the Covenant relation and communion of the Church. But such as may have become legally involved while minors; after arriving at majority, & have reformed & proved themselves worthy, may, at the discretion of the Ministry be admitted into the Covenant relation.

Section 3rd

Preparation for admission into Church relations

In order that Believers may be prepared for entering into the sacred privileges of Church relation, it is of primary importance that sufficient opportunity and privilege should be afforded, under the Ministry of the Gospel for them to acquire suitable instruction in the general principles of righteousness, honesty, justice & true holiness; also that they should prove their faith and Christian morality by their practical obedience to the precepts of the Gospel, according to their instructions.

It is also indispensably necessary for them to receive the one uniting spirit of Christ, & to become so far of one heart and of one mind, that they are willing to sacrifice all other relations for this sacred One. Another essential step is, to settle all just and equitable claims of creditors and filial heirs, so that whatever property they may possess, shall justly be their own. When this is done & if they feel themselves sufficiently prepared to make a deliberate and final choice, to devote themselves, with all they possess, wholly to the will and service of God in

The visible relation they have found in his Church, & made known in his visible order, without reserve, and it shall be deemed, by the leading authorities of the Church, after proper examination & due consideration, to allow them to associate together in the capacity of a Church, or a branch thereof, in Gospel order, They may then consecrate themselves, and all they possess, to the service of God forever, and confirm the same by signing and sealing a written Covenant, predicated upon the principles herein contained, and fulfilling on their part, all its obligations. —

Section 4.

Admission of New Members.

As the door must be kept open for the admission of New Members ⁱⁿ to the Church, when duly prepared, it is agreed that each and every person who shall at any time after the date and execution of the Church Covenant in any branch of the Community, be admitted into the Church as a member thereof, shall previously have a fair opportunity to obtain a full, clear & explicit understanding of the object and design of the Church Covenant, & of the obligations it enjoins upon the members. For this purpose, he or she shall, in the presence of ^{two of} the Trustees of the Church, read or hear the same distinctly read, so as to be able freely to acknowledge his or her full approbation & acceptance thereof in all its parts. — Then, he, she or they, as the case may be, shall be at liberty to sign the same, and having signed and sealed it, and being subject to all the obligations required of the original signers, shall thenceforth be entitled to all the benefits & privileges hereunto appertaining & the signature or signatures thus added, shall be certified by the said Trustees together with the date thereof. — #

All persons desiring membership with the Church or any family of Cooper's settlement who are not free prepared to sign a Covenant of full consecration, shall sign a general covenant as provided for the unprepared. —

Section 5.th

Concerning Youth and Children.

Youth, and Children being Minors, cannot be received as members of the Church possessing a consecrated interest, in a united capacity; yet it is agreed that they may be received under the immediate care and government of the Church, at the consent and desire of such person or persons as have a lawful right to the control of such Minors together with their own desire or consent.

But no minor under the care of the Church can be employed therein for wages of any kind. —

All Minors so received by the Church whose parents, friends, or guardians remain without shall be so bound by written agreement, that they may not be forcibly removed from under the protecting aegis of the Church, at the caprice of those who brought them, or other outsiders who may desire to take them away. —

Article III.

Of the Eldership.

Section II.

Choice and appointment of Elders.

The united interest and object of Believers, established in Gospel order, require that Elders should be chosen and appointed for the spiritual protection of the families, whose business it is, to take the lead in their several departments, and in union with the Ministry, to take the care & government of the concerns of the respective ^{families} over which they are called to preside. Their number & order, if practicable, should correspond with that of the Ministry. — They should be persons of good understanding, of approved faithfulness & integrity & gifted in spiritual administration. — They must be selected & appointed by the Ministry, who are to judge of their qualifications. Before being confirmed they should receive the general approbation of the family over which they are called to preside; signified by raising the right hand, or other convenient manner. —

Section 2nd

Duties and obligations of the Elders.

As faithful watchmen upon the walls of Zion it becomes the duty of the Elders to watch over their respective Families; to instruct the Members in their respective duties; to counsel encourage, admonish, exhort & reprove, as occasion may require; to lead the worship; to be examples to the members of obedience to the principles & orders of the Gospel, & to see that the Orders, rules and regulations, pertaining to their respective families or departments are properly kept: And, as the primary and leading authority is vested in the Ministry, therefore to them the Elders are directly accountable, & responsible for all their transactions, both in their individual and official capacity. It shall be their duty to keep or cause to be kept, a book or books of record in which shall be recorded a true & correct copy of this covenant, also all appointments, removals, & changes of officials in Society, admissions, departures, & decease of Members together with all other matters ⁺⁺ necessary to be recorded for preservation. — ⁺⁺ The said Records shall be inspected from time to time, by the Ministry, Elders, & trustees, ⁺⁺ who shall be the official Auditors of the same. And the signature of one or more, with date, shall be sufficient authority for the correctness of the matters recorded.

Article IV.

Of the Trustees.

Notwithstanding we must render unto ^{Caesars} ~~Caesars~~ the things that are
~~Yes,~~ ^{for} we are a religious body, being ourselves

a living consecration to God and his service, with

all the property, real or personal we may have, ^{had} in our own

right; ^{but} reserving to ourselves only the Covenant right
 which ~~cannot~~ ^{cannot} be taken from us — any more than
 of ^{the} usufruct to hold, possess, occupy & enjoy. ^{It}

it could ^{be} ~~take~~ ^{take} away —
 is clear, ^{then} ~~that~~ ^{that} the abstract title & ownership of the

same, have passed from the hands of man. —

Therefore, we can neither hold a title individually,

nor collectively in fee simple, to the consecrated domain.

Nor can we convey such title, to ourselves, or any other

person or persons whatever. It is the Lord's redeemed

Earth, beyond a peradventure. — Yet, we being

the "Lord's living body"; holding & enjoying the rights ^{fully as of}

which we have assumed to us ^{jointly} ^{as of} ^{ourselves} ^{jointly}.
 Full possession of the general consecration; places
 it beyond the reach of the external world. Thus

^{an organization} ^{and officers} existing; ^{as a matter of convenience for the Church} it becomes necessary to appoint ^{members} ^{to} have
^{for various purposes} ^{who are covenant members} ^{held by the same tenure of the other} agents or Trustees, for the manipulation & Management
 of the ^{temporal property} ^{of the same}; (who are themselves all covenant
 members held by the same tenure of the other

members & ^{other} ^{members}). and to transact the
 Commercial and Financial business thereof.

They should be recommended by their
 honesty and integrity; their fidelity in trust,
 and their Capacity for the transaction of business.

Of their qualifications the Ministry & Elders
 By whom they are appointed.
 must be the judges; And of consistents there
 should be two or more in each Community.

The Board of Trustees or Trustees of the Church or Family in which the said property is held, shall have the right to give any title of Deed to the Board of Trustees or Trustees of the Church or Family in which the said property is held, and to the same end the Board of Trustees or Trustees of the Church or Family in which the said property is held, shall have the right to give any title of Deed to the Board of Trustees or Trustees of the Church or Family in which the said property is held.

In the copy sent - They may change it if a member does not keep covenants to support his right to his share - E. If a family in any country has the same such things, laws then right & liberty of a society shall be kept covenants with God on the same rights & the Brethren give to the Secretary who keep covenants with God on the same rights, give him the year and all men to try speed so that the Brethren shall have the power, give him the year and

They are invested with power to take the general charge and oversight of all the property and estate and interest, dedicated, devoted, consecrated and given up for the benefit of the Church, & also all gifts, grants & donations, which may hereafter be dedicated, devoted, consecrated & given up as aforesaid; and the said property, estate, interest, gifts, grants & donations, shall constitute the United & Consecrated interest of the Church, which shall be held, possessed & enjoyed by the Church forever, or so long as she remains true to her Covenant with God. — But, as ^{one or more} single members forfeit their right to the property & usufruct thereof, by violating their Covenant & proving false to God & their brethren & Sisters. So would any & all the members and Society at large forfeit their right of being God's usufructuary by similar treachery; when ^{if such want - unless or possibly over} the consecrated property would be in the power of the State, as no one who kept not their Covenant ^{with God} would have a shadow of right thereto. # Such Trustees being appointed as aforesaid, shall not be confirmed in said office until they shall have received the general approbation of the Chh or Family in which they reside, given by ^{the assembly} holding up the right hand after public announcement in ^{assembly} meeting assembled. #

No State Legislature shall have the right to give any title of Deed to the Board of Trustees or Trustees of the Church or Family in which the said property is held.

Section 2nd

^{Obligation} Duties of the Trustees.

It shall be, the duty of the said Trustees to improve, use & appropriate the said united interest, for the benefit of the Church, in all its departments, and for such other religious and charitable purposes as the Gospel may require; also to make all just and equitable defenses in law, for the protection & security of the consecrated & united interests, rights and privileges of the Church & Society jointly and severally as an associated Community, and not for any private interest, object or purpose whatever. —

It shall be the further duty of the Trustees to give information to the Ministry & Elders of the Church or Family in which they reside of the general state of the temporal concerns thereof, also to report to the said authority all losses sustained in the united interests thereof which shall come under their cognizance; And no gift or gifts, grants or donations, for charitable or other purposes, of any magnitude, say over (\$5.00,) five dollars, shall be made by the Trustees, or other member or members of Society, without the approval

of the leading authority of the Church or Society where they reside.

Not to go in debt.

No Trustee, nor any member or members of Society, or any family thereof, is or are authorized to borrow money from any person or persons, nor of any institution or corporation, or business company of any kind whatever, outside the bounds of the household of our faith; nor to give a note for value received nor to mortgage any of the consecrated estate real or personal, involving the Church or family where they reside without the written consent of the Ministry, Elders & Covenant Members generally, which shall not be given except in case of sudden & extreme disasters as fire or flood or other unavoidable calamity. Any violation ^{the violation} of the above, will be on pain of excommunication of such offending member or members, & their illegal action remains unrecognized by the Society.

Section 3^d Amended as follows. begining;

While the Trustees have no title to the real Estate or any part thereof nor any power to sell the domain or any part thereof being held in them; yet they may purchase & then offer Society. Because neither they nor the Society have any such title. In purchasing or changing lands they shall be received by the Trustees, (after having been paid for), as a donation to the Society & in the name of the Society & not in their own names; because while being Church members, they cannot hold lands by any other tenor than other members. But a deed of conveyance & —

Section 3rd

Provision for Securing the Homestead to Chh Members.

While Trustees may manipulate Lands as other property, in behalf of, & for the special benefit of The Church or Society where they reside, provided they have the approbation of the Ministry & Elders there, & of the Covenant members generally; Yet, they cannot give a title in fee Simple, neither in their own name nor in the name of the Society. But ^{in selling away} a deed of warranty may be given, in transfer or sale of lands, that is, to warrant & defend the title against the claims of others, ^{with the following restrictions} on changing or purchasing lands, all such shall come to the Society as a donation & be added to the general consecration. ^{or the party making purchase may apply to the Court & get a fee simple title.} But for the security of the homestead of Believers, ^{if he make any illegal part thereof & plead beyond the right claim or ownership of any person or person, whatever.} it is expressly understood & agreed, that no Trustee nor Trustee member, nor Members, ^{in any Society} shall sell or offer for sale, the domain of the homestead or any fraction thereof, or buildings thereon, without the written consent of the Central Ministry of Mt Lebanon, which shall be read to the Covenant members of such Society three months prior to such contract or sale, & shall receive the general approbation of the same. — Any person or persons violating this injunction, it shall be in pain of excommunication; & such illegal act shall not be recognized by the Society. —

Section 1th

Books of account to be kept, and reports made.

It is, and shall be the duty of the Trustees, to keep, or cause to be kept, regular Books of account, of all the mercantile operations & business transactions performed by themselves or the Agents in their employ, between the Church, or Family in which they reside, and other Families of the United Society, and with persons in outside Society. — + + +

These Books of account shall be kept so as to enable ^{the} said Trustees, or their successors in office & trust, properly to settle all ^{business} transactions performed by them or their Agents, & to render a faithful, & correct, ^{full} report of their Stewardship, to their Ministry and Elders. — The Trustees shall also be responsible for the proper preservation of all the Deeds, Bonds, notes & other necessary papers that concern the Society, together with the Record of all their business transactions. They shall also make an annual written report to the Ministry & Elders of the Church or Family for which they serve, embracing a full & correct statement of the general condition of the finances as follows: —

1st The amount of money in hand

2nd The amount in Bonds, Mortgages, Notes and Securities of every kind, & where & with whom deposits are made.

3rd The sum of the annual income & expenses.

4th The number of farm stock & the amount of yearly produce of all kinds, both on home & out farms.

5th The general ^{supply} of provisions & groceries on hand at the date of said report & amount of groceries laid in for the yearly supply, Sugar, Molasses, Fish, rice, tea, coffee &c. &c. —

6th A summary account of the kind, of sale business carried on by the Church or family, & the amount of stocks invested therein as nearly as can easily be approximated.

7th The products of the dairy

Omit sections 5 & 6th.

Article V.

Of Family Deacons & Diaconesses.

Section 1st.

Their qualifications & Appointment.

The Office of family Deacons and Diaconesses is essentially necessary for the care, management and direction of the domestic concerns in each family, order, or branch of the Church - They should be persons of correct and well grounded faith, in the established principles of the Gospel; faithful in duty, & closely united to their Elders, & of sufficient capacity in business. Of these qualifications, the Ministry and Elders by whom they are chosen & appointed must be the judges. Their number in each family, if consistent to afford it, should be two of each sex, but may be more or less, according to the size of the family and extent of their duties.

Section 2nd Their duties and Obligations

The Deacons & Deaconesses of families are entrusted with the care and oversight of the domestic concerns of their respective families. It is their duty to oversee the business carried on by the family, in union with the Elders thereof, to maintain good order, to watch over, counsel & direct the members in their various occupations as occasion may require; to make application to the Trustees for whatever supplies are needed in the several departments of the family; to maintain union, harmony & a good understanding with the said Trustees, & to report to their Elders the state of matters which fall under their cognizance and observation. But their power is restricted to the domestic concerns of their respective families and departments, & does not extend to any immediate or direct correspondence with those without the bounds of the Church, or family in which they reside. They have no immediate concern with trade & commerce; therefore it is not their business to buy & sell, nor in any way to dispose of the property under their care, except with the counsel & approbation of the Trustees.

Article VI.

Privileges and obligations of Members.

Section 1.st

Benefits & Privileges of Members in Church Relation.

The united interests of the Church having been formed and established by the free-will offerings & gifts donations of the Members respectively, from the commencement of the institution, for the objects & purposes already stated: it cannot be considered either as a joint tenancy, or a tenancy in common, but as a consecrated whole, designed for, & devoted to God & the use & purposes of the Gospel forever, agreeably to the established principles of the Church: Therefore, it shall be held possessed & enjoyed by the Church & Society in their united capacity, as a sacred & covenant right; that is to say, all and every member thereof while standing in Gospel union & maintaining the principles of this Covenant, shall enjoy equal rights, benefits & privileges in the Use of all things pertaining to the life or family according to their several needs and circumstances; and no difference shall be made on account of what any one has contributed and devoted, or may hereafter contribute and devote to the support & benefit of the Institution.

IV Section 2nd

Proviso.

It is nevertheless provided, stipulated & agreed, that the benefits, privileges & enjoyments secured by this Covenant to the members of the Church, or family, shall not be considered as extending to any person who shall refuse to comply with the conditions of this association, or who shall refuse to submit to the admonition & discipline of the constituted authority of the Church; or whoever shall ~~depart from the~~ willfully depart from the principles and practices of those religious & moral obligations which have been established in the Church, agreeably to the primitive faith & distinguished principles of the institution: Of which refusal or non-compliance, the Ministry and Elders, acknowledged in this Covenant shall be the proper and constitutional judges.

Section 3^d Obligation of Members.

As subordination & obedience are the life and soul of every well regulated Community, so our strength & protection, our happiness & prosperity, in our capacity of Church Members, must depend on our faithful obedience to the principles of the Gospel, & the rules and orders established in the Church, & and to the instruction counsel & advice of its faithful Leaders. —

Therefore, we do hereby Covenant and agree, that we will receive and acknowledge as our Elders in the Gospel, those members of the Church, or Family, who are or may be chosen & appointed for the time being, to that office and calling, by the Ministry, & who shall receive the general approbation of the Church or family aforesaid. Also, that we will, as faithful Brethren & Sisters in Christ, conform & subject ourselves to the known & established faith and principles of our community, and to the counsels & directions of the Elders, who shall act conformably therewith. Also to all the orders, rules and regulations, which are, or may be given & established in the Church, according to the principles, & by the authority aforesaid. —

Section 4th

Duties of the Members.

The faithful improvement of our time and talents in doing good, is a duty which God requires ^{of all,} for "he will exact his own with usury!" It is to him we stand accountable for the use & improvement we make of the faculties & talents he has given us; & the faithful improvement of the same, is a duty indispensable in the members of the Church of Christ. Therefore it is, & shall be required of all, and every member of this institution, unitedly and individually, to occupy & improve their time & talents, to support & maintain the interests of this Society—to promote the objects of this Covenant, and discharge their duty to God & each other, according to their abilities & Callings, as members in Union with one Common head; so that the various gifts & talents of all may be improved, for our own justification, and for the mutual benefit of each other, and the improvement & building up of God's Kingdom on earth.

Section 5.

Concerning Wages and Removals.

As we esteem the mutual possession & enjoyment of the consecrated interest and privileges of the Church a valuable consideration, fully adequate to any amount of personal interest, labor or service, devoted or consecrated by any individual; We therefore covenant & agree, in conformity to an established and well known principle of the Church, that no person whatever, under its care & protection, can be employed for wages of any kind, on his or her individual account, that no ground is, nor can be afforded for the recovery of any property or service, devoted or consecrated as aforesaid: And it is also agreed, that in case of the removal of any member or members from one family, society, or branch of the Church to another, his, her or their previous signature or signatures to the Church or Family Covenant, from whence such member or members shall have removed; shall forever bar all claims which are incompatible with the true intent and meaning of this Covenant in the same manner as if such removal had not taken place. Yet all who shall so remove, in union with the Ministry & Elders of the Church or family in which they may have resided, shall be entitled to all the benefits & privileges of the order in which they shall then be placed, so long as they shall conform to the rules & regulations of the same.

Section 6.th

Of Recalcitrant Members.

We, whose signatures are appended to this Covenant, do hereby further declare Covenant and agree, that, if we, or any member or members of this Society, shall become willfully insubordinate or refractory, & so continue: And after repeated and sufficient labors & warnings shall have been given; they still refuse to reform & conform to the Spirit of Acts of this Covenant; or, for any important breach of the same, deemed sufficient by the leading authority of the Church; that such member or members shall forfeit their privilege in Society; and after being kindly requested so to do, if such true-breakers or true-breakers will not peaceably withdraw, they may be excommunicated & expelled, without fee or reward, from the bounds & precincts of the Society's domain, by any legal means which it may be necessary to employ, or that would expel an outside intruder.

As For no legal existing body, can be compelled to keep things just within its bosom the elements of its own destruction.)

And such expelled member or members, cannot expect to receive any gift or donation from a Society whose rules they have so wantonly trampled on.

Article 7th VIII.

Dedication and Release.

Section 1st

Dedication & Consecration of person Property & Service.

According to the faith of the Gospel which we have received, & agreeably to the uniform practice of the Church of Christ, from its first establishment in this Society - We Covenant and Agree, to dedicate, devote, consecrate & give up our selves and services, together with all our temporal interest, to God, & the support & benefit of his Church of this Community^{††}, and to such other pious and Charitable purposes as the Gospel may require; to be under the care and direction of such Elders, Deacons & Trustees as are, or may be appointed and established in the Church by the Ministry and Elders thereof & confirmed by the general approbation of the Members as aforesaid.

Section 2nd

Declaration & release of private claims

Whereas, in pursuance of the requirements of the Gospel, and in the full exercise of our faith, reason and understanding, we have freely and voluntarily sacrificed all self-interest, and consecrated and devoted our persons, services and property as aforesaid to God, & the pious and benevolent purposes of his Gospel. Therefore we do solemnly and conscientiously, unitedly & individually for ourselves, our heirs & assigns, release & quit claim to the Church or Society of which we are members, for the uses & purposes aforesaid — all our private personal right, title interest & claim and demand of, in & to the Estate interest, property and appurtenances, so consecrated, devoted & given up & added into one general consecrated whole; reserving to ourselves only the Covenant right of occupancy use & enjoyment of the United consecration, so long as we remain faithful to the obligations the foregoing Covenant enjoins & no longer.

And we do hereby, jointly & severally promise and declare in the presence of

God, & before Witnesses, that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this Covenant, make nor require any account of any interest, property, labor or service, nor any division thereof, which is, has been, or may be devoted by us, or any of us, or other person or persons, to the uses and purposes aforesaid, nor bring any charge of debt or damage, nor hold any claim nor demand ~~or damage~~ whatever against the said Church or Society, nor any family or member thereof, on account of any property, or services given, rendered, devoted or consecrated to the aforesaid Charitable purposes.

In confirmation of all the aforesaid statements, covenants promises and articles of agreement, we have hereunto subscribed our names & affixed our seals, Commencing the first day of January In the Year of our Lord 1874. —

This copy finished the 5th of June 1873

A. L. Eades.

re-written & improved & sent to the Ministry of Mr Gebauer. June 13. 1873. A. L. Eades.

