

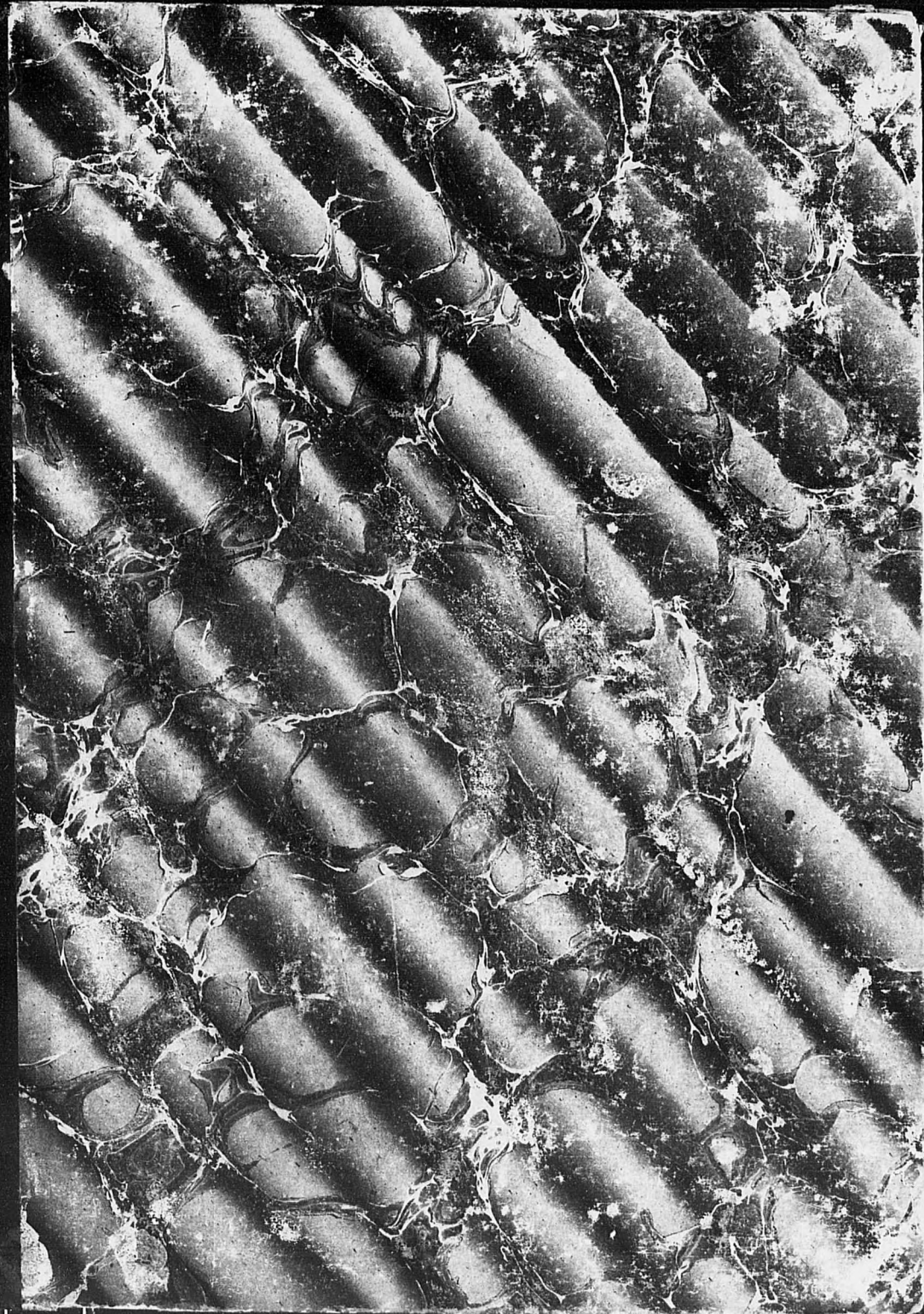
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A Brief Illustration
of the
Principles

On which the United Society is founded

The revelation of the testimony of the Gospel of Christ, discovers man as a fallen being, widely lost from a knowledge of and union with God. It declares as a resurrection from a fallen state, and redemption from lost nature. It declares the creation of New Earth and New Heavens; and man's progress in grace until harvested from the life and Order of the world, and garnered into this New Creation, the Kingdom of God. The Angel of the Harvest dispensation seen by St John the Divine declared, "Behold, make all things new" New Heavens, New Earth; a new

See "The Shaker & Shakeress," page 59. - Vol. III.

Jerusalem which came down from God, out of Heaven, and whose citizens came up, through much tribulation out of a worldly life, by a resurrection and new birth, into this New and heavenly habitation.

Art 2nd

The object and design of the consecrated interest of the Church, and the covenant relation of this institution by which it is maintained, are to gain the unity of that relation to God, and that social order and connection with each other, which constitutes the order of the New Heavens, and the New Earth, and place it upon that solid foundation 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 into this Institution should

not be ignorant of the nature of such an undertaking, that they should learn by obedience thereto, the principles of the redeeming Gospel of Christ.

In a Gospel relation founded upon true Christian principles, one faith must govern all the members, this faith requires a confirmation to the character of a Christian set forth by the examples of Jesus Christ, and that jurisdiction which St James declares to be from above, "First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits; without partiality, and without hypocrisy." James 1st. 1st.

This faith does not imply a system of dogmatic theology to be believed, but a pure, simple, heavenly life to be lived, thus obtaining and keeping a living perception of those principles of revealed and eternal truth upon which the Church of Christ is founded. A continuous revelation in the

testimony of the Gospel, through living mediators, of the will of God to man and the work of God for man —

By this revelation God is known as a Heavenly Father and Father. By it is revealed the fact of the sinful state, or loss of man, and his estrangement from God by sin; — restoration to union with God by the Gospel of Christ continually manifested in living witnesses, and faithful obedience thereto. Regeneration and a new spiritual birth necessary to enable man to enter into the Kingdom of God; Repurification, from a soul death, the fruit of sin, to a soul life, the fruit of righteousness.

The interests of all the members of the true Church of Christ, must all centre in building up the Kingdom of God; their plans or pursuits must be regulated by one leading influence, and tend to one general end and 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 Church without a head, or leading ^{influence} ~~factor~~, cannot support its existence, much less maintain the life and power of the Gospel.

A primary object with Believers in the Gospel of Christ, both in the first and second manifestation thereof, has been to gather into one united body, or society for the mutual benefits, 1st, of spiritual protection; 2^d. Opportunities of religious worship; 3^d the facility of a Gospel travel in the work of redemption from a lost nature of the flesh, and its selfishness.

And having resolved to give their whole lives and fortunes to God, they brought their property together, and united it in one consecrated interest, ^{to him} for the mutual benefit of the covenantal Institution, and to aid the household of faith.

Property thus consecrated has been

entrusted to managers, appointed by the ^{Ministry} Elders, in union with the members of the Church, or family of Christ, who were considered capable, faithful and trustworthy.

A Gospel Government, in things spiritual and temporal was then established upon its proper foundation.

It is proper here to remark that the foundation of the real estate of the Society in all its several branches, was constituted primarily of property dedicated by those who possessed the same when they embraced the faith, and most of the balance now possessed is the earnings of the consecrated labours of Believers since they embraced the Gospel Testimony, to which is added donations and gifts of converts to the faith.

It was the special object and desire of all these contributors to the consecrated fund, as expressed in their last wills

and testaments, and by their signatures to former covenants, that the property so accumulated and 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 will, and defeating the pious intentions of the consecrators.

While the constitution and organization of society in the church of Christ is a work requiring great wisdom, and the inspiration and guidance of the revealed will of God manifest in the ever writing spirit of Christ, yet it is subject to such modifications and changes as the circumstances and needs of the day and dispensation in which believers live may dictate.

The Government of ^{God through} Christ, in his church, is a Divine Government, and all who

justly expect to be benefitted by it, must necessarily expect to come within the bounds of its protection, acknowledge its authority, & approve and 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 manner, in all ages of the world, have always originated from the people adapting them; But, when Infinite Wisdom hath seen fit to establish a spiritual or religious government for the benefit of her chosen people, it hath invariably originated from Divine Appointment, and its continuance has been signally blessed and protected, by an overruling Providence

Its foundations being established in God, could not be changed to ^{suit} accommodate the caprices of men. This is

clear from the records of scripture. In the dispensation of the Jewish law, God appointed Moses, and established him as the Leader of the tribes of Israel, and by divine revelation, Moses appointed Joshua to succeed him. In the first Christian dispensation Jesus confirmed the divinity of this institution, by his declaration to his chosen Apostles. "We have not chosen me, but I have chosen you, and ordained you" "As my Father hath sent me, so send I you" &

Thus Jesus Christ appointed a visible head and lord to the Primitive Christian Church, and the Apostles appointed their successors, by the gift and wisdom of God, and ordained Elders in every church, †

And while the government was kept and acknowledged on this foundation, its purity was preserved, but when, through the influence of human wisdom, the rulers of

×× Jno. XV, 16th and XX, 21, &c.

† See Mat XVII, 18 & 19th Acts XXIV, 23rd

the Church came to be elected by vote, then were produced those unhappy divisions, by which the true union of the Church was broken, its order destroyed, "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 and principles of the Gospel, for the restoration and establishment of the true nature and 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 and approbation of the Church.

This approbation is ascertained by the Ministry, in consultation with individual

covenant members of the institution;
 also by consulting the Church and society
 in a collective capacity, when the man-
 ifestations of approval are signified by
 verbal expression, or by raising
 the hand,

When the appointment is thus confirmed
 and established, the first visible authority, to-
 gether with the necessary powers of govern-
 ment, is confided to them, hence, to their
 authority all final appeals must be
 submitted for decision.

As regulation and good order are the
 strength and support of every institution,
 so they are essentially necessary in all the
 concerns of this society; hence arises the
 necessity of Elders, Deacons and Trustees,
 to conduct the various concerns of the
 Church, or family which fall under
 their respective jurisdictions.

It is the province of the Elders, in union
 with the Ministry, to take the immediate

enough to have
 the in Covenant
 article

in
 Covenant
 also

also in the covenant

and government
burden of the spiritual administration of
their respective families, and departments,

The Deacons and Deaconesses are entrusted
with the Stewardship of the families to which
they belong; their business, in union with the
Elders, is to superintend the domestic concerns
of their several departments. The x x x
Trustees are the constitutional repositories
of the temporal property which forms the united
and consolidated interest of the Church, or
family in which they preside, and the of-
ficial Agents for the transaction of temporal
business with those without; and as the
primary governing power is vested in the
Ministry, and supported by the general union
of the society, it is, therefore, very important that
the Elders, Deacons and Trustees, in all their
transactions should maintain a proper un-
ion with the Ministry, and with each other,

✓ The present general order of the Church
was first established at New Lebanon in
the year 1792, under the ministration of

all thy in the church
why report in here?

Some of our all thy more better & better

Joseph Meacham and Lucy Wright, who were considered the founders, and spiritual leaders of Church Order, in this day of Christ's Second Appearing. Under their ministration Ministers and Elders were appointed to whom were entrusted the more immediate charge and protection of Believers in the different Societies. Trustees were also appointed to select the temporal concerns of Believers who were then collecting into families, and gathering into the order of the Gospel. In this appointment David Meacham and Jonathon Walker were the first in temporal trust in the Church at New Lebanon, and took the charge of superintending and regulating the consecrated interest and property of the Church, and by their labors and union its temporal affairs were brought into order.

As a preliminary to the establishment of Gospel Order in the Church at New Lebanon, the members thereof entered into

at first verbal

I would omit all the more history of the church as irrelevant & not germane to the subject of illustrating the principles on which society is founded.

✓ One

a solemn covenant with each other to stand as a united community, and keep the way of God in Church relation, for the mutual support and protection of each other in their Christian travel, both in things spiritual and temporal. (In this covenant they freely gave themselves and services, together with all their temporal interests, to the service of God, for the support & benefit of each other, and for such other pious and charitable uses as the Gospel might require.)

As the light of the Gospel increased in the Church, and the necessity for further improvements opened to view, it was found expedient to renew this Covenant in order to amend its written form. (Though we consider the law of Christ planted in our souls more binding upon us than written laws, creeds or covenants; because, on our obedience to this law, depend all our hopes of happiness here and hereafter,) yet while

The
 our temporal property remains under the influence of human laws, written instruments may serve to protect it against all unjust and unlawful claims from those without, and against any infringement from the lawless invaders of our just and equitable rights and privileges,

The written Covenant, however, is but a transcript of the internal principles and law of Christ which govern and protect this society.

It is worthy of remark that the first covenant into which the members of the Church unanimously entered, was verbal, yet it was made in good faith, and being considered by them as a sacred contract, which was religiously binding upon them it was sacredly kept. In the year 1793, 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 1844, it was again renewed; with further amendments, and its written form considerably improved. In 1830 it was renewed again, with improvements.

It is now more than 42 years, since the last covenant was first executed; Experiences in the various workings of society organizations and duties, discovered the necessity of some further amendments and improvements in our Covenant, to adapt it to the existing needs of the present day, both socially, and legally considered; and to give all concerned a more clear and explicit view of its nature and principles.

But, in all its amendments and 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 renewed, and its written form improved, as in the following articles.

14.

18.

19.

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 Town of New Lebanon, ^{ship} 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 and declare the following articles of agreement, as a summary of the principles, rules and 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 and social compact before all men, and in all cases of question and law relating to the possession and improvement of our united and consecrated interests, property and estate.

we are variously associated, with regard to the local situation of our respective communities, yet we are known and distinguished as a peculiar people, and consider and acknowledge ourselves members of one general community, professing one faith, and subject to one united parental and ministerial administration, which has been regularly supported, from the first foundation pillars of the institution, and which continues to operate for the support, protection and strength of every part of said community,

Section 2nd

Their Order and Office

We further acknowledge and 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 first established Ministry at New Lebanon, 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, ^{above} that the said primary administration, ^{of parental authority,} has been, and is ^{to be} perpetuated as follows, namely, That the first ^{of each sex} in the order of the Ministry, possess^{es} 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 and authorize such regulations and appointments devolves upon the surviving members of the Ministry, in counsel with the Elders of the Church, ^{and} others, as the nature of the case, in their judgment may require.

Such appointments being officially communicated to all concerned, and receiving the general approbation of the Church, are confirmed and supported in the society. *

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

Section I.th

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 and approbation of the primary ministerial authority at New Lebanon aforesaid, to which they are responsible.

{ See Addendum
of Elder Harvey -

Section 3th,

Powers and Duties of the Ministry.

The Ministry ^{having been} appointed and established as aforesaid, and vested with the primary authority of the Church and 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

2nd.

as may be found necessary for the govern-
ment and 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 au-
thority, in connection with the Elders as
aforesaid, and in counsel with Covenant
members as circumstances may require,
to nominate and appoint to office Minis-
ters, Elders, Deacons and Trustees; and to
assign offices of care and trust to such Breth-
ren and Sisters as they the said Ministry &
Elders in counsel with Covenant members
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 and appoint-
ments being made, and officially commu-
nicated to those concerned, and receiving the
general approbation of the Church, or of the
families concerned, shall thenceforth be

confirmed and supported until altered or revoked by the Ministry and Elders aforesaid. The general approbation as aforesaid may be expressed verbally to the Ministry and Elders in private counsel, or manifested by uplifted hands in meeting assembled, or both.

Section C.th

Provision in case of defection in the order of the Ministry

In case any individual or individuals of the order of the Ministry, should become false to their sacred trust, and, in the spirit of apostasy, should exercise an evil administration, and refuse to comply with the duties and requirements of this covenant, or Constitution, such false and apostate official or officials, shall forfeit their ministerial position, and the confidence of Society.

Of such apostasy and maladministration the remaining faithful members

Made by awarding to
 the judgment
 of the Society

of their Ministry, together with the Elders and Trustees shall be the constitutional judges; and ^{in such case} these authorities, in counsel with covenant members of the Church may depose such offending Officers or Officers from the order of the Ministry, and appoint a successor or successors to the same in the manner heretofore set forth in this Covenant,

Article III.

Institution of the Church.

Section 1st

The Object and Design of Church relation.

We further acknowledge and declare that the great object, purpose and 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 and happiness of each other as Brethren & Sisters in the Gospel, and for such other pious and charitable purposes as the Gospel requires.

Section 2nd

Who are not admissable into Church relation

As the unity stability and purity of the Church essentially depend on the character and qualification 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 copartner in trade; no person under any legal involvement or obligation of service

Legal Council
on this

p. p. 34, 36
38, 39.

See, ⁱⁿ Brief Illustration
Sect. 19—

See, Article III
Sec. 1st

See, Article VII

Is a hold in
usufruct only
a legal title?

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 and happiness of each other as Brethren & Sisters in the Gospel, and for such other pious and charitable purposes as the Gospel requires.

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x x x, No minor; no insane persons; no profane person; nor any person who lives in the violation of the known and acknowledged principles of moral conduct, willfully, shall be deemed qualified for admission into the covenant relation and communion of the Church.

Section 3rd.

Preparation for admission into Church relation

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, and 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, and to become so far of one heart, and of one mind, that they are willing to sacrifice all other relations for this scarce 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, and they feel themselves sufficiently prepared to make a deliberate and final choice, to devote themselves, with all they possess, wholly to the service of God, without reserve, and ^{as made known by his visible} it shall be deemed, by the Leading Authorities of the Church, after proper examination and 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 confer in 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 into 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 and explicit understanding of the object and design of the Church Covenant, and of the obligations it enjoins upon the members. For this purpose, he or she, shall, in the presence of two of the ~~xx~~ Trustees of the Church, read, or hear the same distinctly read,

erase

so as to be able freely to acknowledge his or her full approbation and 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 thereupon be entitled to all the benefits and privileges hereunto appertaining, and the signature or signatures thus added shall be certified by the said L^d & Trustees, together with the date thereof. *

Section 5th.

Concerning Youth and Children

Youth and Children, being minors, cannot be received as members of the Church, proposing 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 desire or consent of such person or persons

* All persons claiming a membership with this church or any family of Gospel Relations must also demand to be admitted to signs & seal of full conversion shall sign a certificate of conversion as provided

as have a lawful right to or 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.

Article III.

Of the Eldership

Section I.

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 families, whose business it is to take the lead in their several departments, and, in union with the Ministry to take the care and government of the concerns of the Church, and of the different families established in, and pertaining to the society.

their number and order, ^{if practicable} should correspond with that of the Ministry.

They should be persons of good understanding, of approved faithfulness and integrity, and gifted in spiritual administration.

They must be selected and appointed by the Ministry, who, ~~in counsel with some~~ ^{with some} ~~most members,~~ are to judge of their qualifications. The appointment should be confirmed by the general approval of the covenant members of the Church, or family in which they are to preside, and this approval may be ^{man}ifested by verbal testimony, ^{ed} in ~~private~~ counsel with the Ministry, or ⁱⁿ meeting ~~of the~~ by raising the ~~hand~~ hand; and such signal testimony shall be considered conclusive.

approved

Section 2.

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 and reprove, as occasion may require; to lead the worship; to be examples to the members of obedience to the principles ~~and~~ and orders of the Gospel, and 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, and responsible for all their transactions, both in their individual and official capacity,

It shall also be their duty to keep, or cause to be kept, a book or books of record, in which shall be recorded a true and

correct copy of this Covenant, also all appointments, removals, and changes in office of Ministry, Elders, Deacons and Trustees; all admissions, removals, departures and decease of members, together with all other matters and transactions of a public nature, which are necessary to be recorded for the benefit of the Church or family, and for the preservation and security of the documents, papers & written instruments pertaining to the united interest and concern^{ing} of the church or family committed to their charge.

And the said Records shall be inspected annually, or from time to time by the Ministry & Elders as often as they may deem it necessary, who shall be the official auditors of the same; And the signature of one or more of said Auditors, with the date of inspection and approval, shall be deemed sufficient authority for the

correctness and validity of the facts and
matters so recorded.

Article IV.

Of The Trustees,

Section 1st,

Appointment Qualification and Powers of the Trustees.

It has been found necessary for the es-
tablishment and maintenance of order,
in the society in its various branches, that
Agents or Trustees of the temporalities of
the Church should be appointed, and au-
thorized to transact the commercial and
financial business thereof, and to hold, in
trust, the legal securities of the estate of the
same. ^{This agency for Trusteeship should comprise both sexes;} They shall be known by the title
of Trustees. They should be recommended
by their honesty and integrity, their fidel-
ity in trust, and their capacity for the

transaction of business. They must also be covenant members of the Church, or family in which they are to preside, Of their qualifications the Ministry & Elders must be the Judges, There should if consistent, be two, or more of these officials in each Church, or Society.

And being appointed by the Ministry and confirmed by the covenant members, they are invested with power to take the general charge and oversight of all the property estate and interest, dedicated, devoted, consecrated and given up, for the benefit of the Church, to hold in trust, ^{conditional & legal} the fee of all lands belonging to the Church; also all gifts, grants and donations which have been or may hereafter be dedicated, devoted, consecrated and given up, as aforesaid; and the said property, estate, interest, gifts, grants and donations, shall constitute the united and consecrated interest of the Church, and shall be held

in trust, by the said x x acting Trustees in their official capacity, and by their successors in said office and trust forever. —

As the temporal interest of the Church, or ^{or Community} ~~United Society of Believers~~ is one consecrated whole, to be possessed and enjoyed by all the Covenant members ^{thereof} without regard to sex; therefore no division of the property can be made to form an independent, separate and distinct interest, as the exclusive property of either males or females. See p. 70.

Section 2. Duties of the Trustees.

It is, and shall be, the duty of the said x x Trustees to improve, use, and 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 defense in law, for the protection and security of

the consecrated and united interest, rights and privileges of the church and society, jointly and severally, as an associated community, so far as circumstances, and the nature of the case may require. Provided, nevertheless, ^{the transactions of} that all the said
 x x Trustees in the use, management, protection, defense, and disposal of the aforesaid interest, shall be for the benefit & privilege, and in behalf of the church or society, as aforesaid, and not for any private interest, object, or purpose whatever,

It being expressly understood, that all the consecrated property of the Church, whether personal, real, or mixed, is received by the Trustees in trust, for the uses and purposes expressed in, and subjected to the rules, regulations and conditions as prescribed by this Covenant and Constitution, or any amendments thereto which shall hereafter be adopted by the Church, in conformity with

the primitive faith and acknowledged principles of the Society; and, that all legal heirs and private claims of the said Trustees, of every nature and description, shall be forever barred and excluded; said Trustees having signed and sealed this Covenant or constitution, in common with other members. *

Section 3rd,

Trustees to give information and be responsible to
Ministry and Elders.

1st

It shall be the duty of the Trustees to give information to the Ministry and Elders of the Church, or family in which they reside, of the general state of the temporal concerns thereof, committed to their charge;

2 also to report to the said authority all losses sustained in the united interests thereof which shall come under their cognizance.

*

The object of this last article is to do away with the necessity of the Trustees signing a declaration of Trust. See Sec. 5th

Sec. 5th

Legal authority to be consulted on this.

3 §. And no disposal of any of the real estate of the church, ^{or society} shall be made nor shall any contract, ^{for} any such sale be considered valid, without the consent, and approbation of the Ministry, Elders, and Covenant, members generally—

4 * * Trustees are, and shall at all times be held responsible ^{to the Ministry & Elders} in all their official transactions.

5 §. And all gifts, grants, and donations made by the Trustees (except the small items of charity dispensed to ~~the poor~~, or the poor,) should have the approval of the leading authorities of the Church, or family in which they reside; and donations of considerable amount, should have the united consent of (all) the covenant members thereof generally.

6 §. No sale nor purchase of real estate shall be made by the Trustees without the general approbation of (all) the covenant members of the Church

family, or society with whose interests the said Agents are entrusted.

8 ~~8~~

And no Trustee or business Agent or Agents, nor any member of society, acting in any capacity in behalf of the church or society aforesaid, or any family thereof, is authorized to borrow money of any person or persons, nor of any institution or corporation or business company of any kind whatever, outside the bounds of the house

9 = hold of faith; nor to give a note for value

10 = received; nor to mortgage any of the estate

real or personal belonging to the church or society aforesaid, or any family thereof; involving the church ^{or family for which they serve} except by the

written consent of the Ministers and

Elders, and the Lawful members

in general, constituting said church,

society, or family at the date of such

11 = event. Neither shall the Readers or Law

ful Members of society ever consent to

such involvement, except in very

extreme cases of disaster, as by fire, flood,
 or some unforeseen and unavoidable
 calamity. In mercantile operations in-
 volving barter, or exchange of goods, Trustees
 12. and business Agents shall act on the principle
 of keeping the balance of credits in their
 favour.

13. ~~And~~ And any indebtedness involving the Church
 Society or family aforesaid, made by any
 Trustee or Trustees, Agent or Agents, or any
 member of the United Society aforesaid,
 in contravention of the foregoing stipula-
 tions, or coming to the knowledge of the
 Leading Authorities and Covenant Mem-
 bers of said Church, Society or family, shall
 be immediately protested by the same, &
 shall be considered a breach of trust, of sufficient
 magnitude to depose said Agent from office
 and trust, if, in the estimation of Elders
 and Elders, the best good of Society de-
 mands it, ^{or to} ~~and~~ separate said Trustee or

11/17.

Agent, from communion with the Church
or Society, according to the discretion of
the leading authorities thereof,

14 And the Trustee, Agent or Member
making the contract involving said in-
debtedness, shall, if possible, retract his
misdoings with the party, or parties con-
cerned, and publicly exonerate the
United Society from all obligations in
account of such business transaction, and
shall alone be held responsible for the can-
celling thereof.

Legal authorities to be consulted relative
to the legality of the repudiation of such
indebtedness by the Society, under the stip-
ulations aforesaid.

Section 4th,
Books of Account, and Records to be kept,
and Reports to be 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 and 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 & with persons in outside society; and of all other matters that concern the united and consecrated interests of the Church, or family as aforesaid. These books of account shall be so kept as to enable the said Trustees, or their successors in Office & Trust, properly to settle all business transactions performed by them, or their agents in business, and to render a faithful & full report of their Stewardship, in all their business transactions, to their Ministry and Elders.

2 The trustees shall also be responsible for the proper preservation of all the Bonds, Notes, and other necessary papers that belong to the united and consecrated interest committed to their trust, together with the necessary record of all the business transactions that concern the same.

3 They shall also make a written report annually, to the Ministry, and to the Elders of the Church, or family for which they serve, embracing a full and correct statement of the general condition of the finances thereof, as follows,

4 1st. The amount of money in hand,

5th 2^d. The amount in Bonds, Mortgages, Notes, and securities of every kind, and where

6th = and with whom deposits are made. 3rd The sum of the annual incomes & expenses.

7th = 4. The number of farm stock, and the amount of yearly produce of all kinds, both on home and out farms, (if such are possessed by the Church or family,

- 8 ~~th~~ The general supply of provisions and groceries on hand at the date of said report,
- 9 ~~th~~ A summary account of the kinds of sale business carried on by the Church or family, and of the amount, or value of stocks invested therein, as near as may be consistently approximated,
- 10 ~~th~~ The products of the dairy &c.
- 11 ~~th~~ In annual report of the ^{amount of the} current years financial income and expenses, together with the reports of farm stocks, & products, the products of the dairy, &c, &c, shall be made open to all the concordant members of the Church or family

Section 3rd

Declaration of Trusts

Should these articles be omitted, in consideration of the address to Article 2nd? Legal advice consulted here

I would omit this.

A thing well told over, is better than twice told &.

Stanger

54.
Shall this section be inserted, or not?

Section I would not insert this. ~~It~~
Proper Authorities for the Arrangement of
Business.

For the arrangement of very important
and enterprising, involving a large amount
of expense, or an uncertain adventure in
business, ^{of considerable magnitude} justice and propriety requires a
Committee of all the concerned Members
(including both sexes,) of the Church, or
family for which the Committee is to act.
For instance, The ^{erection of expensive build-}
ings, of any kind

Or,
A general change of industrial pursuits
for the family; such as the introduction
or abandonment
of an important branch of sale business;
Or the abandonment of an important
branch of business; and substituting some
other in its place. — Relations to
important Adventures. Instances the
construction of an artesian well; The erec-
tion of an expensive factory for making

For the Arrangement of General
 Business, A Committee should be com-
 posed of the Ministry, (if they chuse, and
 it is consistent for them to attend,) The
 Official members and burden bearers of
 the family —

This Committee should meet usually, or
afternoon, if necessary, for the

purpose of making ^{needful} arrangements for the season. The programme of business arranged by said Committee, should, in all cases, be submitted to writing, in the form of Resolutions, at the date of the arrangement of the same,

Section C.

Vacancies in the Trusteeship, in certain cases,
now supplied

We further covenant and Agree, that in case it should at any time happen that the Office of Trustees should become wholly vacant, by the death or defection of all the Trustees, in whom may be vested the fee of the lands or real estate belong-
-ing

to said church or society, or family, then, and in that case, a successor or successors shall be appointed by the Ministry and Elders; ^{being} counsel with other members, as recognized heretofore in this covenant, according to the rules and regulations prescribed by the same. And the said appointment, being duly recorded in the book of records, provided for in this covenant, shall be deemed and is hereby declared to vest in such successor or successors, all the rights, interests or authority of his, her, or their predecessors, in respect to all such lands, property or estate belonging to the Church or society as aforesaid.

36.
Article V.

Of Family Deacons and Deaconesses.

Section 1st

Their Qualifications and Appointment.

The Office of family Deacons and Deaconesses x x is especially 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; and of sufficient capacity in business. Of these qualifications the Ministry and Elders by whom they are chosen, and 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 2.

Their duties and Obligations

The Deacons and 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 which is arranged by the Business Committee, to maintain good order, in business pursuits; to watch over, counsel and direct the members in their various occupations as occasion may require; to make application to the x x Trustees for whatever supplies are needed in the several departments of the family; to maintain union, harmony and a good understanding with the said Trustees, and 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, and does not extend to any im-

ciate or direct correspondence with those without the bounds of the Church, or family in which they reside, They have no immediate concern with trade and commerce; therefore it is not their business to buy and sell, nor in any way to dispose of the property under their care, except with the counsel and approbation of the Trustees.

Article VII.

Privileges and Obligations of Members.

Section 1st,

Benefits and Privileges of Members in Church Relation

The united interests of the Church having been formed and established by the free will offerings and pious donations of the members respectively, from the commencement of the institution, for the objects and purposes already stated, it cannot be considered either as a

joint tenancy, or a tenancy in common, but as a consecrated whole, ^{to God} designed for, and devoted to the uses and purposes of the Gospel forever, agreeably to the established principles of the Church. Therefore it shall be held, possessed and enjoyed by the Church, (or family,) in their united capacity as a sacred or Covenant right; that is to say, all, and every member thereof, while standing in Gospel union, and maintaining the principles of this Covenant, shall enjoy equal rights, benefits and privileges, in the use of all things pertaining to the Church (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 and benefit of the institution.

Section 2.

Proviso

It is nevertheless provided, stipulated and agreed, that the benefits, privileges and 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 and discipline of the constituted authority of the Church; or who shall willfully depart from the principles and practices of those religious and moral obligations which have been established in the Church, agreeably to the primitive faith and distinguished principles of this institution; of which refusal or noncompliance the Ministry and Elders acknowledge in this Covenant shall be the proper and constitutional judges,

Section 3rd, Expulsion of Refractory Members,

Insubordinate or refractory Members, may be expelled from the Church, family, or Society of which they are a member, by the Ministry, Elders and Trustees thereof, for repeated and persistent violations of this ~~and~~ compact, and general Gospel principles.

But, the expulsion ^{should} must not be prosecuted until stated, in meeting of Covenant members assembled, together with cause, for the same, [and the expulsion shall have received general approbation of Covenant Members who are in union with the Ministry and Elders who remain true to the principles of the Gospel of Christ's Second Appearing.]

Expulsion or withdrawal is a bar to legal claim, for service or substance, But Trustees, may make presents, or donations, ^{in counsel with Ministry & Elders} to such persons, according to merit and attendant circumstances.

3
Section 4th.
Obligations of Members.

As subordination and obedience ^{are} is the life and soul of every well regulated Community, so our strength and protection, our happiness and prosperity, in our capacity of Church Members, ~~that is, members in covenant relation, or in Gospel communion,~~ must depend on our faithful obedience to the principles of the Gospel, and the rules and Orders established in the Church consonant therewith, and to the instruction counsel and 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 and appointed for the time being, to that office and calling by the Ministry, ^{who shall receive the general} ~~in union with the Church,~~ ^{approval of} ~~or family as aforesaid,~~ Also that we will,

as faithful Brethren and Sisters in Christ conform and subject ourselves to the known and established faith and principles of our Community, and to the counsels and direction of the Elders who shall act conformably thereunto. Also to all the orders, rules & regulations which are or may be given and established in the Church, according to the principles and by the authority aforesaid,

Section 4.

Duties of the Members.

The faithful improvement of our time and talents in doing good, is a duty which God requires of man as a rational, social and accountable being, and this duty is indispensable in the members of the Church of Christ. Therefore it is, and shall be required of all, and every member of this institution unitedly and individually, to occupy and improve their time and talents to support and maintain the interests of this

Society, to promote the objects of this Covenant, and discharge their duty to God and each other, according to their several abilities and callings, as members in union with one common head; so that the various gifts and talents of all may be improved for the mutual benefit of each other, and ~~the improvement and building up of God's Kingdom on earth~~ ^{the improvement and building up of God's Kingdom on earth} —

Section 6.

Concerning Wages and Removals.

As we esteem the mutual possession and 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 and agree, in conformity to an established and well known principle of the Church, that no person whose ^{services} ~~services~~, under its care and protection, can be employed for wages of any

kind, on his or her individual account; and that no ground is, or 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 and Elders of the Church or family in which they ^{may have} resided, shall be entitled to all the benefits and privileges of the order in which they shall then be placed, so long as they shall conform to the rules

and regulations of the same.

Article VIII.

Dedication and Release.

Section 1st,

Dedication and consecration of person, property & service.

According to the faith of the Gospel which we have received, and 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 and give up ourselves and services, together with all our temporal interest, to the service of God, and the support and benefit of ^{the} Church of this Community, and ~~in any family of which we may become~~ ~~members~~, and to such other pious and charitable purposes as the Gospel may require, to be under the care and direction of

67.

such Elders, Deacons and Trustees as are or may be appointed and established in the Church by the Ministry and Elders thereof, and confirmed by the general approbation of the members ^{of the church} ~~as aforesaid~~,

Section 2nd.

Dedication and Release of private claim,

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 the pious and benevolent purposes of the Gospel. Therefore we do, solemnly and conscientiously, unitedly and individually, for ourselves our heirs and assigns, release and quit claim to the ^{community of} Trustees of the Church, or family ^{in which} we ^{are members} ~~reside~~, for the uses and purposes aforesaid, All our private personal

right, title, interest, claim and demand of, in and to the estate, interest, property and appurtenances so consecrated, devoted and given up. And we do hereby jointly and severally, promise and declare, in the presence of God and 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, & 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 or demand whatever against the said X X Trustees, nor against the Church or Society, nor any family or member thereof, on account of any property or services, given, rendered, devoted

69.

is 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 and affixed our seals, commencing on this the
day of _____ In the year of our
Lord _____

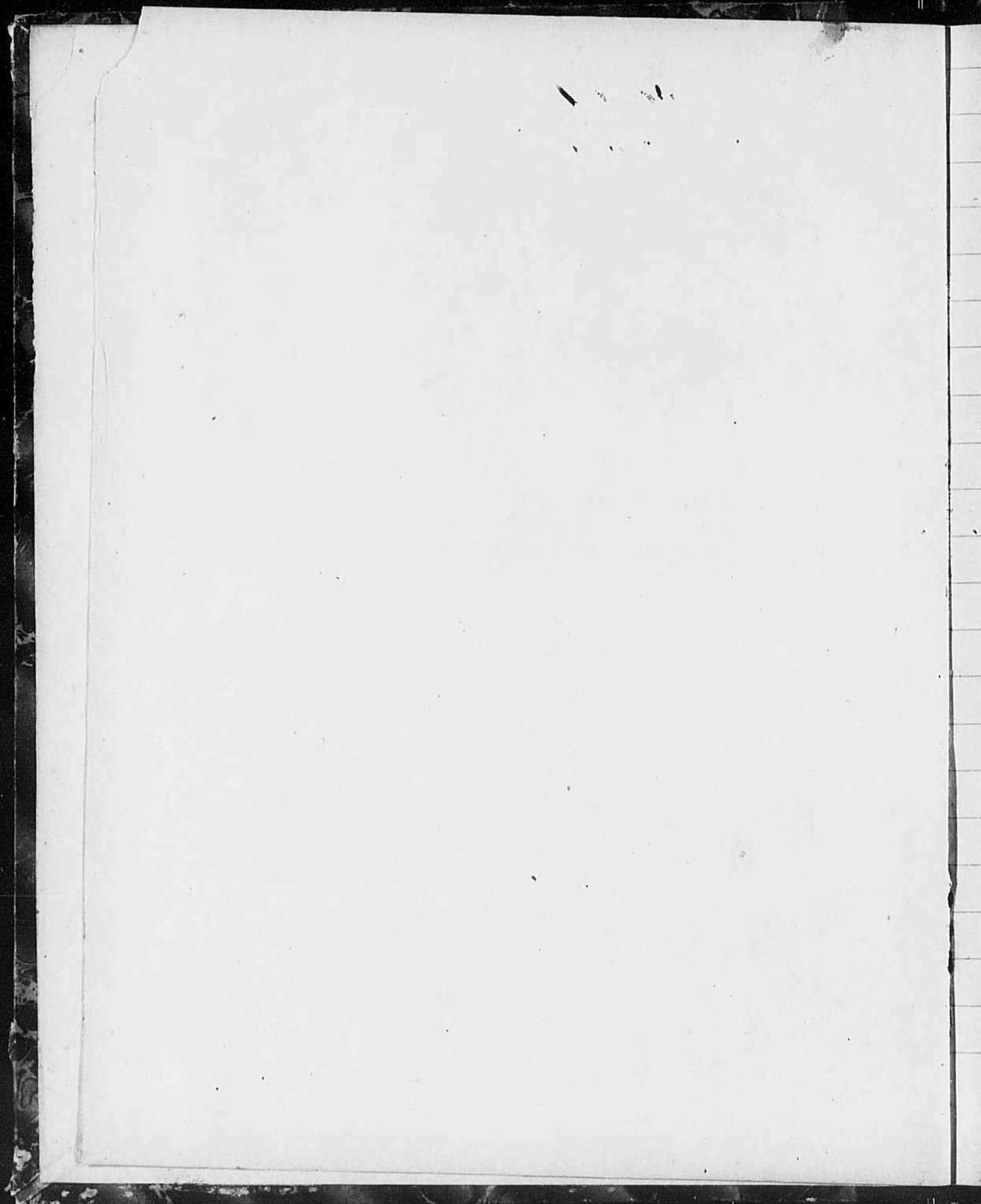
See p. 41. ^{70.} This clause to be added.

On the occasion of the appointment of a new Trustee to office, the Ministry should write, sign, and record a certificate of the appointment of such Trustee, and said certificate & signatures should be recorded in the book of records, required, by this Covenant to be carefully kept.

141.







Covenantal Questions

- 1st. Is the Covenant term "Covenant right" in Article VII, Sect. 1st, a Civil right, or a religious right, or is it both? both.
2. Is the Covenantal Consecration a "Civil Consecration," or a religious consecration, Or is it both? Religious
3. Is not the Covenantal consecration as really to the support of the consecratees as to the "Service of God" and "religious and charitable purposes? certainly - without title
4. Is it judicious, or is it not, to characterize, even in a general sense, what the "one faith" is which the Covenant says should govern all the members? somewhat after the manner of pages 3rd & 4th ^{will} you have done it.
5. Would, or would not, the closing clause of Section 2, Article IV, together with the fact that Trustees are required to be covenant members, render a declaration of trust, made by the Trustees unnecessary? certainly.

[B]

6. Can clauses 6 & 7, of Article 3rd Section IV, be legally enforced? And if it can, is it advisable, and a strength to the Covenant, or is it not?

7. By our present form of Covenant, can the Society maintain possession of their real estate legally, in defiance of a contract for sale made by its Trustees, without the knowledge and consent of the Ministry and Elders of the Society, since the Covenant declares such sale should be invalid? Most surely they can.

8. How extensively should a Covenant be published in order to sustain a claim of the Covenanters against the nefarious contract for sale by a trespassing Trustee, who had trespassed the bounds of the Covenant? Admitting the Society to be able to hold by the Covenant stipulation providing it were sufficiently patent, consequence

9. Is our Covenant a "civil", or a "religious" Contract? If religious, is the breach of it a proper subject for litigation?

ans. a civil contract for a religious body -

10. Is the object of the Covenant for protection of Believers in their "religious" or in their "civil" or "Secular" rights;? Or both, both.
11. The Covenant stipulates, that, by the general approbation of the Covenant members, the nomination and appointment of a person to official position in society becomes confirmed and established. Might such nomination and appointment then be considered confirmed and established without such approbation? no form of approbation given acquiescence may be considered approbation & is legal. if not affirmed generally, would find expression
12. If approbation of Covenant Members is necessary to the confirmation and establishment of an appointment, should, or should not the Covenant stipulate in what manner such approbation should be expressed? it should
13. Is the divine injunction expressed in the Covenant relative to official appointment to be understood as extending beyond the first in the Ministerial Order? Only to the first ministerial Order & thro them to all other orders.

See Over

14. In case the Trustees contract for the sale of real estate, according to the provisions of our present Covenant, which requires the consent of the Ministry and Elders to such contract, & in the absence of which it declares such contract to be invalid, is it not requisite that the Trustees should be possessed of the written consent of the Ministry and Elders to such contract, in order to legally sustain themselves before the Society in making the same?

15. If the Covenant should require the consent of the covenant members generally, in order to sell a part or all of the real estate of a society, would a contract made by the Trustees for the sale of such estate be valid, without the written signature of the covenant members generally?

16. If the lands were deeded to the society instead of the Trustees, would not the signature of every member be requisite in order to convey ~~and~~ a

E

deed to such real estate to another party. If so would not the society have to be incorporated in order to be known in law Or may the members of a society act as individuals, or Individual Trustees.

17. Can a ~~Free~~ Member be a Trustee of his own property? If not how can a ~~Common~~ member be a Trustee as he is no more nor less than any other member.

18. Can any person defend in law property for which he has no legal title.