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THE RULES
AND
STATEMENT
OF THE
FIRST PRINCIPLES
OF
SCRIPTURE TRUTH,

CONSTITUTING THE BELIEF AND BASIS
OF FELLOWSHIP OF

The North London Ecclesia
OF
CHRISTADELPHIANS,
MEETING AT

WELLINGTON HALL, WELLINGTON STREET,
UPPER STREET, ISLINGTON, LONDON, N.

PUBLISHED BY
THE NORTH LONDON ECCLESIA.

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WEEKLY MEETINGS.

Every Sunday Morning at 11 o'clock, the brethren and sisters meet together in the Wellington Hall, Wellington Street, Upper Street, Islington, N., to break bread in remembrance of Christ, according to his commandments.

The order of service is as follows :—Singing ; Reading (according to the *Bible Companion*) ; an interval for announcements respecting the health and welfare of brethren and sisters ; Prayer ; Singing ; Exhortation ; Dispensation of Bread and Wine, after Thanks for each ; Singing ; Free-will Offerings ; an interval for general announcements by the Secretary ; Address ; Singing ; Prayer.

On Sunday Evenings, at 7 o'clock, in the Wellington Hall, discourses are given upon the Kingdom of God and the things concerning the name of Jesus Christ, for the purpose of enlightening those who are strangers to the Covenants of Promise.

Every Thursday Evening, at 8 o'clock, a Meeting is held in the small Wellington Hall, for the reading and exposition of the Scriptures.

Baptism to take place by arrangement. Order : a brief address and prayer are given before the candidate enters the water, followed by an anthem when practicable.

Tea Meetings.—On Whit-Monday and the third Monday in October, for Brethren and Sisters only ; and on Easter-Monday and the first week-day after Christmas

RULES

OF THE

North London Christadelphian Ecclesia.

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CONSTITUTION.

1. That this Ecclesia meet on the basis of the One Faith as defined in the statement of First Principles appended hereto.

Fellowship.

2. (a) That all brethren and sisters in fellowship with this Ecclesia, and residing within the Metropolitan Boroughs (not being Members of any other Ecclesia), shall (subject to clause b) be considered members of this Ecclesia; and any residing beyond such limits shall be considered members only on application to the Presiding Brethren, who shall consider such application, and grant or refuse the same as they may deem advisable, according to the special circumstances of each case.

Brethren removing to or from London.

(b) That any brethren or sisters from other parts removing to, or visiting London, and who have been immersed into, and continue to hold, the One Faith held by this Ecclesia, shall be entitled to fellowship either upon a letter of commendation from some Ecclesia or brother

holding the One Faith, or upon the same being ascertained by any of the Presiding Brethren or the Secretary (see Rule 9) personally ; but no such brother or sister shall be considered a member of the Ecclesia until after one month's residence in London ; and the application to the Presiding Brethren to be dealt with as indicated in clause *a*.

(c) That the term "member" has reference only to voting, and that none but members shall be entitled to vote at meetings of the Ecclesia.

Departure from the Truth.

3. That any brother departing from any element of the one faith held by the Ecclesia (1 Cor. i. 10 ; 1 John iv. 1-3 ; 2 John 9-11), or guilty of conduct for which the Scriptures command withdrawal (Matt. xviii. 15-17 ; 1 Cor. v. 11 ; Rom. xvi. 17 ; 2 Thess. iii. 6, 14) shall, on proof of the same to the Ecclesia, be withdrawn from ; and that in any such case of withdrawal, the same shall have effect until the brother repent and apply for a renewal of fellowship, when such application shall be considered on its merits.

Absence from the table.

4. That any member of the Ecclesia neglecting to attend the meetings for the Breaking of Bread, shall be visited by one or more of the Presiding Brethren, and if he fails to give any satisfactory reason for his absence, and does not resume attendance within three months after such visit, his case shall be reported to a business meeting of the Ecclesia, which may withdraw from fellowship with him ; but such absentee must previously have notice of the intention to bring forward his case at such meeting.

Fellowship and Error.

5. That no brother or sister break bread with any community with which this Ecclesia is not in fellowship, and that any infraction of this rule, after one or more of the Presiding Brethren have pointed out to the individual so acting that it is opposed to the principles of the New

Testament, and failed to obtain its discontinuance, shall be reported to the Ecclesia at as early a date as possible, with a view to withdrawal from such brother or sister.

Accusations.

6. That no accusation be received by a meeting of the Ecclesia, unless the Scriptural procedure, (Matt. xviii. 15-17) shall first have been taken by those bringing the accusation and the brother accused shall have had notice that the accusation would be brought against him at such meeting. Any meeting required by any brother or sister for such a purpose, shall, when such Scriptural procedure has been carried out, be called as a matter of course.

Removal from Office.

7. That any brother holding any office in the Ecclesia may be removed at any time by the vote of a business meeting of the Ecclesia; and that withdrawal from any brother in pursuance of Rule 3 shall have the effect of cancelling any appointment such brother may hold, without a special vote removing him; and the appointment, shall in that case be treated as vacant, and steps taken to fill it accordingly.

8. That no brother shall be removed from any office or from membership, or excluded from fellowship, without an opportunity of defence against the charge brought against him, unless owing to his place of abode being unknown, or some other reason, it is impossible to give him such opportunity.

DUTIES OF PRESIDING BRETHERN AND SECRETARY.

9. That the Meetings of the Ecclesia be presided over by four brethren, (or such other number as may be decided upon at any annual meeting, and that to be eligible for the position of Presiding Brethren, they must be in harmony with the principles inculcated in 1 Tim. iii. and Titus i.) who shall do duty in rotation, week by week. That in addition to their so presiding, it shall be their

duty, in conjunction with the Secretary, and three Examining Brethren, (or such other number as may be decided upon at the annual meeting), to consider applications for immersion ; and to ascertain, by personal interview, the fitness of the applicant ; and that two or more of their number shall be present at such interview. It shall also be the duty of the Presiding Brethren and Secretary to consider applications for fellowship and membership (see Rule 2 *b*), and to arrange for the conduct of Ecclesial meetings.

Application for Immersion.

10. Any brother receiving an application for immersion is expected to report the same to one of the Examining Brethren in order to arrange the necessary preliminary interview with the applicant (see Rule 9) ; the result of such interview, if satisfactory, to be stated on the following Sunday Morning, after which, in the absence of objection, immersion to take place at a time then announced. The part of this rule, respecting announcement, is not to apply to cases of persons residing at a distance who come to London for the purpose of being immersed.

Printed Matter.

11. That all printed matter to be offered for sale, or circulated at the places of meeting, shall first have the approval of the Presiding Brethren and Committee, subject to alteration by the Ecclesia, at the usual business meetings.

SERVING BRETHERN.

Committee.

12. That the business of the Ecclesia be conducted by a Committee, consisting of six brethren, together with the Secretary, Assistant Secretary, Treasurer, and Registrar. That no "presiding brother" shall be elected on the Committee. That the duty of the Committee shall be to decide all matters connected with the working of the Ecclesia, except those assigned to the Presiding Brethren, or such as require the consideration of the whole Ecclesia ; and that at meetings of the Committee four shall be a quorum.

13. That the Meetings of the Committee be open to brethren and sisters, who may make suggestions, or give advice, but shall not have the right to vote at such meetings, except in the case of the presiding brethren (see Rule 14).

FUNDS.

14. That all funds and property belonging to the Ecclesia shall legally vest in the Committee and Presiding Brethren for the time being, as trustees for the general body, to whose general direction they shall be subject as to the disposal thereof; and that the Presiding Brethren shall on this account have power to attend Committee Meetings, and vote thereat.

Registration.

15. That the duty of the Registrar shall be to keep a record of the names, addresses, dates of immersion, attendance at the Sunday Morning Meeting, &c., of Members in fellowship. He shall also present a report at each annual meeting of the additions, losses, &c., during the preceding year.

BUSINESS MEETINGS.

16. That a General Meeting of the Ecclesia shall be held every quarter, on the first Sunday in January, April, July, and October—to receive the Treasurer's accounts, and the minutes of the proceedings of the Committee for the preceding quarter, and to transact any other business that may arise; and such meeting shall have power to vary or alter any matter the Committee may have resolved upon during the previous quarter, so far as it may affect the future.

Annual.

17. That the quarterly meeting held in July be also an annual meeting for the election of Serving Brethren, and that all who have occupied any office during the previous twelve months shall then resign, but shall be eligible for re-election.

Election of Serving Brethren.

18. That no one shall be elected to any office without being first proposed and seconded in writing upon a sheet which shall be exposed in the Hall on the two preceding Sundays, and the one on which such elections are made ; and that when more than the requisite number for any office are nominated the election shall take place by ballot, but no election shall be valid unless voted for by one third of the number present at the meeting.

Filling up vacancies..

19. That should a vacancy occur amongst the Presiding Brethren or Committee before the annual meeting, it shall remain open until the next quarterly meeting, and be filled up then ; and that in case of any other office becoming vacant, the same shall be filled by a brother appointed by the Committee until the next quarterly meeting, when such appointment shall be confirmed, or another made in its place.

Special Meetings, &c.

20. That the Committee shall have power to convene a special Meeting of the Ecclesia at any time it may seem desirable to do so, and notice of such meeting shall be given at all meetings of the brethren during the previous seven days.

21. That no business shall be transacted at any but business meetings.

22. That at all business meetings of the Ecclesia it shall require one-third of the members of the Ecclesia to form a quorum. In calculating a quorum, those who are sick, or who have been absent from the breaking of bread for twelve previous Sundays, or residing outside the Metropolitan district are omitted.

23. That at meetings of the Ecclesia or the Committee, any matter shall be decided by a majority of votes.

24. That none but brethren and sisters shall be allowed to be present at business meetings of the Ecclesia.

VISITING THE SICK AND POOR.

25. Any brother knowing a case of sickness or want is expected to mention the same to the Committee; who will, if they deem it advisable, render assistance out of the poor-fund, or report the case to the Ecclesia.

Visitors and their duties.

26 (a) That for the better attention to absent sick and poor brethren and sisters, and for the increase of fraternal intercourse, the Metropolis be divided into eight districts, or so many as may be arranged by the Presiding Brethren, from time to time; and in each district a brother or sister, or brother and sister, be chosen by the brethren and sisters residing therein, to act as visitor or visitors; whose duty it shall be to visit or communicate with brethren and sisters who may be absent from the meeting for breaking of bread for three weeks in succession; or who may be irregular in their attendance at those meetings, unless a sufficient cause be known; and whose duty it shall also be to attend to cases of sickness and want occurring in their district; and, when advisable, report the same to the Ecclesia at the Sunday Morning Meeting, or to the Committee.

(b) Any brother or sister knowing a case of sickness or want, is expected to report it to the visitor or visitors of the district in which the case occurs.

(c) The election of visitors to take place annually, viz.: within one month after the annual meeting in July.

(d) That the appointment of visitors is not intended to supersede the duty of every brother and sister to obey the Scriptural precepts contained in the following passages:— viz., Isaiah lviii. 6, 7; Matthew xxv. 35, 36, 40; Romans

xii. 13 ; 1 Cor. vii. 25, 26 ; James i. 27 ; ii. 15, 16 ; and 1 John iii. 17, 18—but rather to assist them in discharging such duty by supplying them with the necessary information.

27. That none of the foregoing Rules be altered, rescinded, or added to except by the vote of a business meeting of the Ecclesia ; and fourteen days' previous written notice of intention to propose such alteration must be given to the Secretary, and the same shall be read at each intervening week-night meeting of the brethren.

28. That in all the foregoing Rules the term "brother" shall, where applicable, be considered as also meaning "sister."

STATEMENT

OF THE

FIRST PRINCIPLES OF SCRIPTURE TRUTH.

1. That there is one God, the Creator of all things, the fountain of all life, who dwells in Heaven, in unapproachable light, who is self-existent, immortal, eternal, omnipotent, omniscient, omnipresent, immutable, and supreme above all, by whose power all things exist, and from whom cometh every good and perfect gift, both temporal and spiritual.

Deut. vi. 4; Mark xii. 29; Ps. cxlvi. 6, xxxvi. 9; 1 Kings viii. 39; Isa. xliii. 10; 1 Tim. vi. 15-16, i. 17; Hebrew iv. 13; Ps. cxxxix. 7, 12; Jas. i. 17.

2. That the Spirit of God, also called the Holy Spirit, is the power of the Deity flowing forth from Him, and existing everywhere, and by which He accomplishes all His will; that by this power He created and sustains all things; that by it He spake through the Prophets and Apostles, and manifested Himself in a Son; and that by it His servants have worked miracles. That its bestowal is not necessary to enable anyone to believe the truth; that it has not been given in the present generation as in the Apostolic age, the only way in which it is now possessed being by a belief of the words of the Spirit, which are the truth.

Ps. cxxxix. 2-12; Job xxvi. 13; Neh. ix. 30; 2 Pet. i. 21; 1 Pet. i. 11, 12; Luke i. 35; Acts ii. 22; Heb. ii. 4; Eph. iv. 4.

3. That man is a mortal creature made of the dust of the ground, and, in consequence of Adam's sin, under sentence of death ; that when death occurs he ceases to exist, and while in the death-state is devoid of all thought, consciousness, and life.

Gen. ii. 7, iii. 19 ; Ps. ciii. 14 ; 1 Cor. xv. 47-49 ; Rom. v. 12 ; Ps. cxlvi. 4, cxv. 17.

4. That immortality, or eternal life, is a gift offered conditionally by God, through his Son Jesus Christ, to all who manifest the faith and obedience required by him.

Rom. ii. 7, vi. 23 ; Tit. i. 2 ; 1 John v. 11-12 ; John, iii. 16 ; Rev. xxii. 14.

5. That Resurrection affects those only who are responsible to God by a knowledge of His revealed will ; that all these, whether just or unjust, faithful or unfaithful, will be raised from the dead at the Second Appearing of Jesus Christ, and will, with the living, appear in a corruptible nature, before the judgment-seat of Christ, to give an account of themselves, and to receive in body according to that which they have done, whether it be good or bad.

Acts xxiv. 15 ; Rom. v. 13 ; Isa. xxvi. 13-14 ; Rev. xi. 18 ; 2 Tim. iv. 1 ; Rom. xiv. 10-12 ; 2 Cor. v. 10.

6. That the unjust will, after judgment, suffer many or few stripes, according to their deserts, and finally be subjected to extinction of being, from which there will be no release. This is the second death.

Rom. ii. 9 ; Matt. xiii. 42 ; Gal. vi. 8 ; John xv. 6 ; Matt. xxv. 30, 41 ; Rev. xxi, 8.

7. That the just will, after judgment, be immortalised by a change into spirit-nature, and made kings and priests, to reign with Jesus Christ over the mortal inhabitants of the earth for one thousand years ; and that after that period they will inherit the earth for ever. These will be the first-fruits unto God and the Lamb.

Matt. xxv. 34-46 ; Luke xix. 17 ; 1 Cor. xv. 51-54 ; Phil. iii. 21 ; Rev. v. 10 ; Matt. v. 5 ; Ps. xxxvii. 34 ; Rev. xiv. 4.

8. That the Kingdom of God will be established at the second appearing of Jesus Christ, and will, in the first instance, consist of the restored Kingdom of Israel, but will ultimately comprise all nations of the earth ; that its rulers, Jesus Christ and the saints, will be immortal, but its subjects mortal ; that its capital will be Jerusalem, and its laws Divine ; that it will have for its object the blessing of all families of the earth, physically, socially, politically, and spiritually, and will be the means of establishing universal peace and righteousness ; that it will ultimate in the accession to the ranks of the glorified of a vast multitude, who will form the great harvest of redemption ; that at the end of the thousand years mortal beings will cease to exist on the earth, sin and death will be finally abolished, and the Kingdom will be delivered up to God the Father that He may be all in all ; that the glad tidings of this Kingdom constitute the Gospel which was preached to Abraham, to the Children of Israel in the wilderness, and by the Prophets ; and which was also preached by Jesus Christ during his Ministry, and by his Apostles both before and after the Crucifixion.

2 Tim. iv. 1 ; Matt. xxv. 31-34 ; Luke xxii. 29-30 ; Rev. xi. 15 ; Dan. vii. 14, 27 ; Jer. iii. 17 ; Isa. ii. 2-4 ; Gen. xii. 3 ; Isa. lxx. 20-23 ; Isa. li. 3 ; Zeph. iii. 9 ; Zech. xiv. 16 ; Hab. ii. 14 ; 1 Cor. xv. 24-28 ; Gal. iii. 8 ; Heb. iv. 2 ; Rom. i. 1-2 ; Luke iv. 43, viii. 1, ix. 2 ; Acts xxviii. 23.

9. That Jesus was a mortal man made of a woman, made in all things like unto his brethren, but begotten by God, through the power of the Holy Spirit, in consequence of which he was called the Son of God ; that being the seed of the woman, the seed of Abraham, and "the fruit of David's loins," or Son of man, he inherited the consequences of Adam's sin, including sentence of death ; that he was the arm of the Lord put forth for the salvation of men, and therefore was called Emanuel, or God with us ; that he was anointed with Spirit at his baptism, and sent forth as a prophet to work miracles, and to preach to the Jewish nation ; that he was tempted in all points like as we are, and yet committed no sin ; that at the end of his

ministry he was put to death on the cross, whereby sin was condemned in his flesh ; that, in consequence of his perfect obedience to his Father, he was raised from the dead, whereby a way was opened from the grave for all who avail themselves of his covering name in the appointed way ; that after being immortalised he ascended to heaven, where he now sits at the Father's right hand to intercede as a High Priest for those who believe and obey the truth ; that he will remain there until the time for his enemies to be made his footstool, when he will return to the earth to raise the dead, judge the living and resurrected saints, punish the nations of the earth, restore the Jews to their own land, and establish his Kingdom over the whole earth.

Heb. ii, 9 ; Gal. iv. 4 ; Heb. ii. 14-17 ; Luke i. 35 ; Gen. iii. 15 ; Gal. iii. 16 ; Acts ii. 30 ; John v. 27 ; Isa. liii. 1 ; Matt. i. 23, iii. 16 ; Acts x. 38 ; Heb. iv. 15 ; Phil. ii, 8-9 ; Rom. viii. 3 ; Heb. i. 9 ; Ps. xvi. 8-11 ; Acts iv. 2, 12 ; i. 9 ; Ps. cx. 1 ; Heb. x. 21 ; Acts iii. 21 ; 1 Thess. iv. 16 ; 2 Tim. iv. 1 ; Rev. xi. 18 ; Isa. xxvi. 9 ; Rev. xiv. 14-20 ; Isa. xlix. 6 ; Luke i. 68-75 ; Zech. xiv. 9.

10. That the term "Devil," which means a slanderer, or false accuser, signifies that which has the power of death, namely, sin in its various forms of manifestation in human nature, and is used interchangeably with the terms Serpent, the seed of the Serpent, the old Dragon, Satan, &c. ; that Jesus Christ was manifested to destroy the Devil and all his works ; that at his first appearing he destroyed its power over himself ; that at his second appearing he will destroy its power over those approved at his judgment-seat ; and that at the end of the thousand years he will destroy it in relation to the whole human race, after which it will no more exist upon the earth. That there is no such being as a superhuman personal Devil or Satan.

Heb. ii. 14 ; Rom. vi. 23. ; Gen. iii. 15 ; Rev. xx. 2 ; 1 Jno. iii. 8 ; 2 Tim. i. 10 ; 1 Cor. xv. 54-56 ; 1 Cor. xv. 25-26.

11. That the term "Satan" simply means an adversary, and is applied in Scripture to both good and bad adversaries, but most frequently to human beings, individually and collectively, who are at enmity with God.

Matt. xvi. 23 ; 1 Thess. ii. 18 ; 1 Tim. i. 20 ; Rev. ii. 12, 13, xx. 2.

12. That, as the seed of the woman, Jesus Christ was bruised in the heel by the seed of the serpent at his death; but, having been healed of the wound by resurrection, he has led captivity captive, and obtained the keys of death and the grave, so that death hath no more dominion over him; that at his second appearing he will bind the Serpent-powers for one thousand years, at the end of which time they will be loosed for a little season, and will then be mortally bruised and completely destroyed by him.

Gen. iii. 15 ; Isa. liii. 5 ; Ps. xxx. 2-3 ; Eph. iv. 8 ; Rev. i. 18 ; Rom. vi. 9 ; Rev. xx. 2, 7-9.

13. That the land of Canaan having been promised to Abraham and his seed, the Christ, but never having been inherited by them, Abraham must be raised from the dead and Jesus Christ must return from heaven before the promise can be fulfilled; that all who are the seed of Abraham by faith, will, as "jointheirs with Christ," share the same inheritance, and that this land will constitute the territory of the restored Kingdom of Israel in the age to come.

Gen. xiii. 14-17 ; Heb. xi. 13 ; Gal. iii. 29 ; Rom. viii. 17 ; Luke xiii. 28 ; Ezek. xxxvii, 21-25.

14. That through being born of the virgin Mary, who was of the house and lineage of David, Jesus Christ is the seed of David; that he will, on his return to the earth, sit on the throne of David, and that he will also be the chief king and priest of all the earth.

Luke iii. 23, 31 ; 2 Sam. vii. 12-16 ; Luke i. 32 ; Rev. xix. 16. Zech. vi. 13 ; xiv. 9.

15. That the covenants of promise consist of the covenant God made with Abraham concerning the land of

Canaan, and the Covenant made with David concerning his throne ; which covenants were confirmed, ratified, or purged, by the death of Jesus Christ, and will be brought into force by him at his second appearing.

Eph. ii. 12 ; Matt. xxvi. 28 ; Rom. xv. 8.

16. That the law of Moses, having been abolished by the death of Jesus Christ, none of its injunctions are binding except those re-enacted by Jesus Christ and the Apostles ; and that the observance of the first day of the week as the Sabbath, as popularly enjoined, is therefore unscriptural.

Eph. ii. 15 ; Col. ii. 14.

17. That Baptism consists of immersion in water, and is therefore a symbolic burial into the death of Jesus Christ, into whose name it is the means of introducing a believer of the things concerning the Kingdom of God and the name of Jesus Christ ; that it is the appointed means in the present dispensation, *in connection with the shed blood of Jesus Christ*, of washing away all previous sins ; and that it is essential to salvation.

Acts viii. 38 ; Rom. vi. 4, 5 ; Gal. iii. 27 ; Acts ii. 38 ; 1 Pet. iii. 21 ; John iii. 5.

18. That the breaking of bread and drinking of wine, in accordance with Divine appointment and Apostolic practice, are intended to commemorate the death of Jesus Christ, until he returns ; and that the command to do this should be observed every first day of the week by the members of his Body.

Luke xxii. 15-20 ; 1 Cor. xi. 23-26 ; Acts xx. 7.

19. That the Bible is of Divine Authorship and consequently infallible (i.e., free from error). 2 Tim. iii. 16 ; 1 Pet. i. 10-12 ; 2 Pet. i., 20, 21 ; Acts xx., 32 ; Rom. xv. 4 ; 1 Cor. x., 11 ; Heb. i., 1.

ERRORS.

20. That all Doctrines contrary to, or inconsistent with, the foregoing definition of the truth should be rejected. The following are the principal ones :

The natural immortality of man.

The conscious or unconscious existence of the dead.

The reward of either righteous or wicked at death.

The eternal torment of the wicked.

A superhuman Devil or Devils.

That the inheritance of the righteous is to be in the skies.

Resurrection or salvation of heathen, infants, idiots, &c.

Non-resurrection of the unjust.

The non-necessity of judgment for believers.

The immortalization of the righteous before appearing at the judgment-seat of Christ.

Salvation by morality or sincerity without the true faith.

Salvation by a correct belief without a correct practice.

The Kingdom of God synonymous with the Church on earth in the present dispensation.

Post-millennial advent of Jesus Christ, and the establishment of a millennium without the personal presence of Christ on earth.

Immersion unnecessary for salvation.

Immersion without an intelligent belief of the things concerning the Kingdom of God and the name of Jesus Christ.

That the death, burial, and resurrection of Jesus Christ are the only elements of the Apostolic Gospel.

The impossibility of exercising faith without the gift of the Spirit.

Absolute and unconditional predestination.

The non-existence of sin in the flesh.

The personality of the Holy Spirit.

The eternal sonship or the pre-existence of the Son of God.

The possession by Jesus of a life or nature different from his mother Mary's.

That Joseph was the father of Jesus.

That Jesus Christ, in the days of his flesh, was in the same position as Adam before the Fall.

The union of two natures—flesh and spirit—in the person of the child Jesus.

That the promises to Abraham were fulfilled by the Jews living on the land of Canaan.

The burning up of the earth.

That any parts of the Bible are of fallible authorship.

Rules of Library.

1. The Presiding Brethren and Committee of the Ecclesia for the time being shall control the affairs connected with the Library, such as the buying of books, the disposal of the Library funds, &c., and a Librarian shall also be appointed, whose duty it shall be to take charge of the books, to keep a record of books in circulation, with the names of members using them, to receive and forward books to the Presiding Brethren and Committee for approval. An Assistant Librarian shall also be appointed.

2. Any books that may be given to the library shall be submitted to the committee and Presiding Brethren, and no such books shall be placed in the library unless approved by the committee and Presiding Brethren.

3. None but brethren and sisters shall be members of the library, but if an enquirer wish to borrow *a publication bearing directly on the Truth*, he may (when the number of books not in circulation admits of it) do so through a member, who may for that purpose obtain such book in the ordinary way, and such member shall be responsible for the due return of the same. Loans to enquirers shall be restricted to such books as the Librarian shall determine upon.

4. The conditions of membership shall be fellowship in the North London Christadelphian Ecclesia, and compliance with the rules of the library.

5. No member shall be allowed to have more than one book out at a time for his own personal use ; but he may have one book for himself and another for an enquirer (according to rule 3).

6. The time allowed to any member for the use of a book shall be four weeks, and if at the end of that time any other member require such book, the former shall return the same ; but if the book be not then in request, the former may retain it for another month, on renewing his loan by notification to the librarian, and at the end of the second month the rule shall again apply, and so on *ad infinitum*.

7. Any member shall be liable to make good any loss or damage occurring to a book while in circulation in his name, whether for his own use or for an enquirer.

8. A book shall be kept for any member to insert his name in as bespeaking any book he may wish to read, which may be in use at the time he desires it : and he shall be entitled to the loan of such book at the expiration of the time for which it may be in circulation (see Rule 6).

9. A book shall be kept, in which members may enter the names of books they may wish to recommend to be bought for the library, and the committee shall take all such recommendations into consideration in due course.
