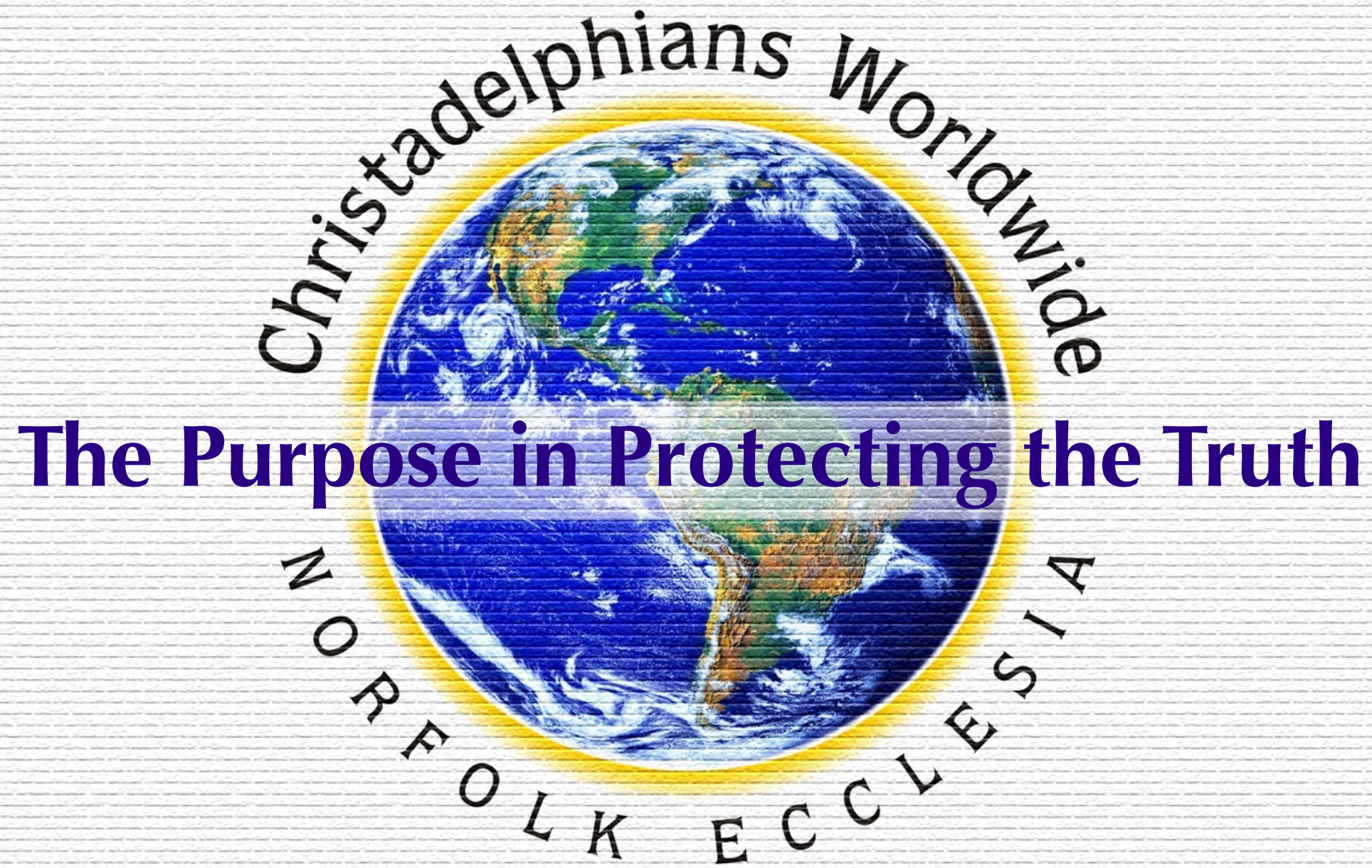


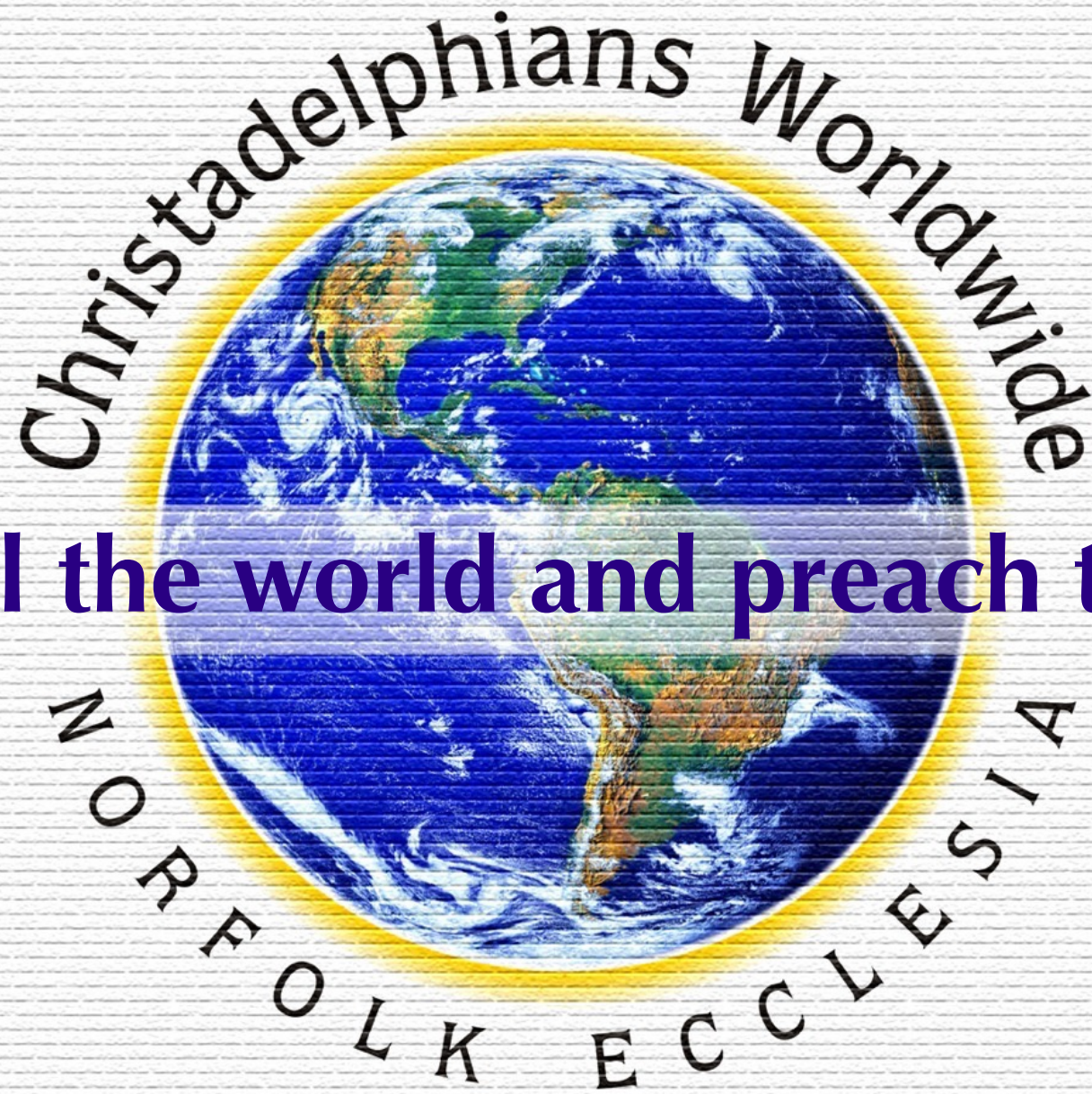


Profiles of Truth

Stewardship & Protection



The Purpose in Protecting the Truth



“Go into all the world and preach the Gospel.”

Mat 5:14-16

Ye are the light of the world.

A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel,

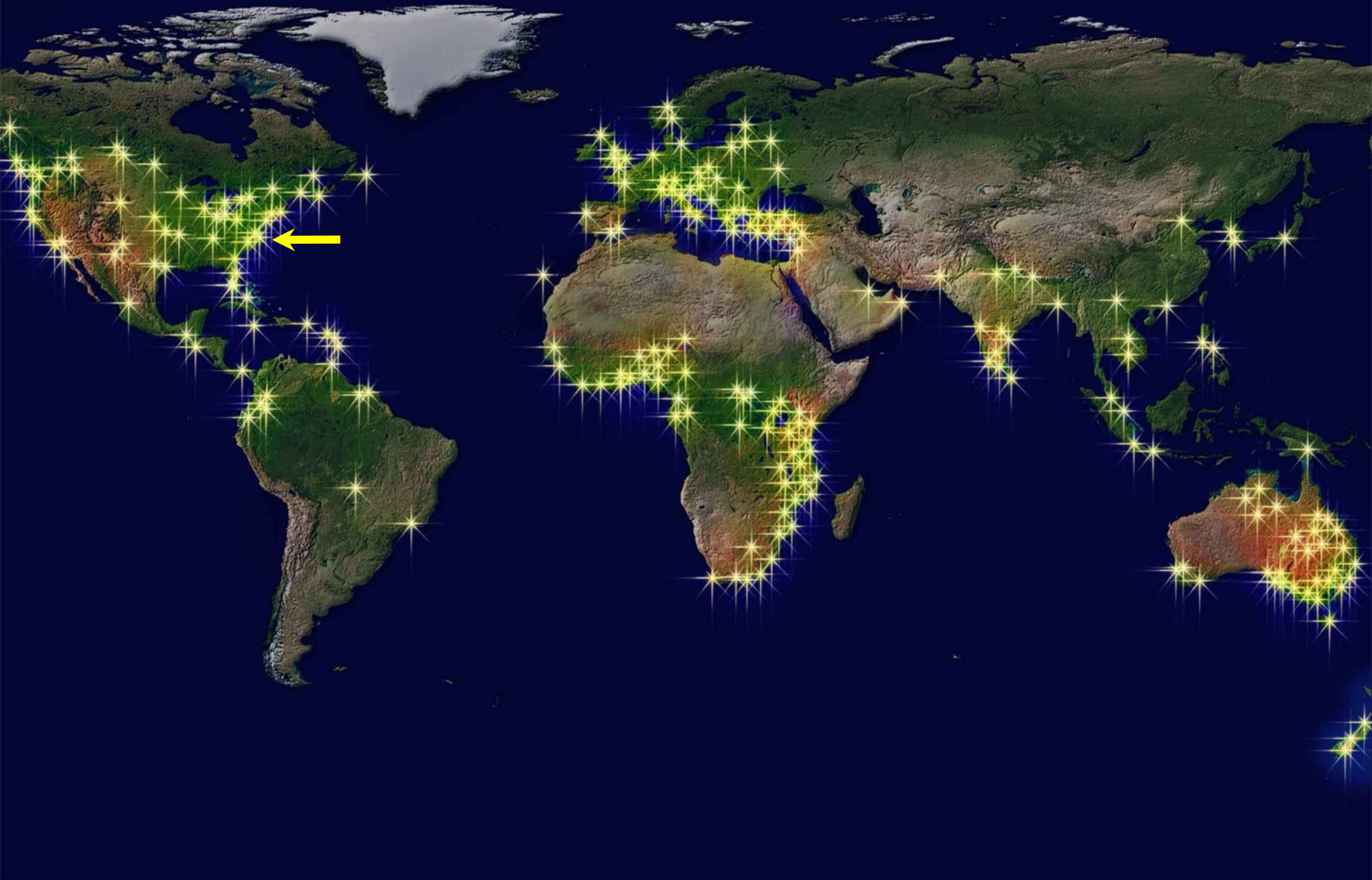
but on a candlestick; and it gives light

unto all that are in the house. Let your light so shine

before men, that they may see your good works,

and glorify your Father which is in heaven.

Central Christadelphians Worldwide





1950s - 1990s

What made 70,000 Christadelphians come together?

- 
- **1953: Berean ~ Central, UK & US**
 - **1957: Suffolk Street ~ Central, UK**
 - **1958: Shield ~ Central, AU**
 - **1991: Unamended ~ Central, West Coast**
 - **1996: Dawn ~ Central, US, UK**
 - **1999: Unamended ~ Central, VA**

**After understanding
that they *shared* one Faith and one spirit,
they put unity first.**

Why?

They recognized that
division betrays the Gospel message.



One Body

John 17:20-23

PURPOSE:

“That **the world might know
that thou has sent me.”**

Two fellowships don't make one body.

Christadelphians in North America, 1960s

Does this look like one body?



3500

**Central
Fellowship**

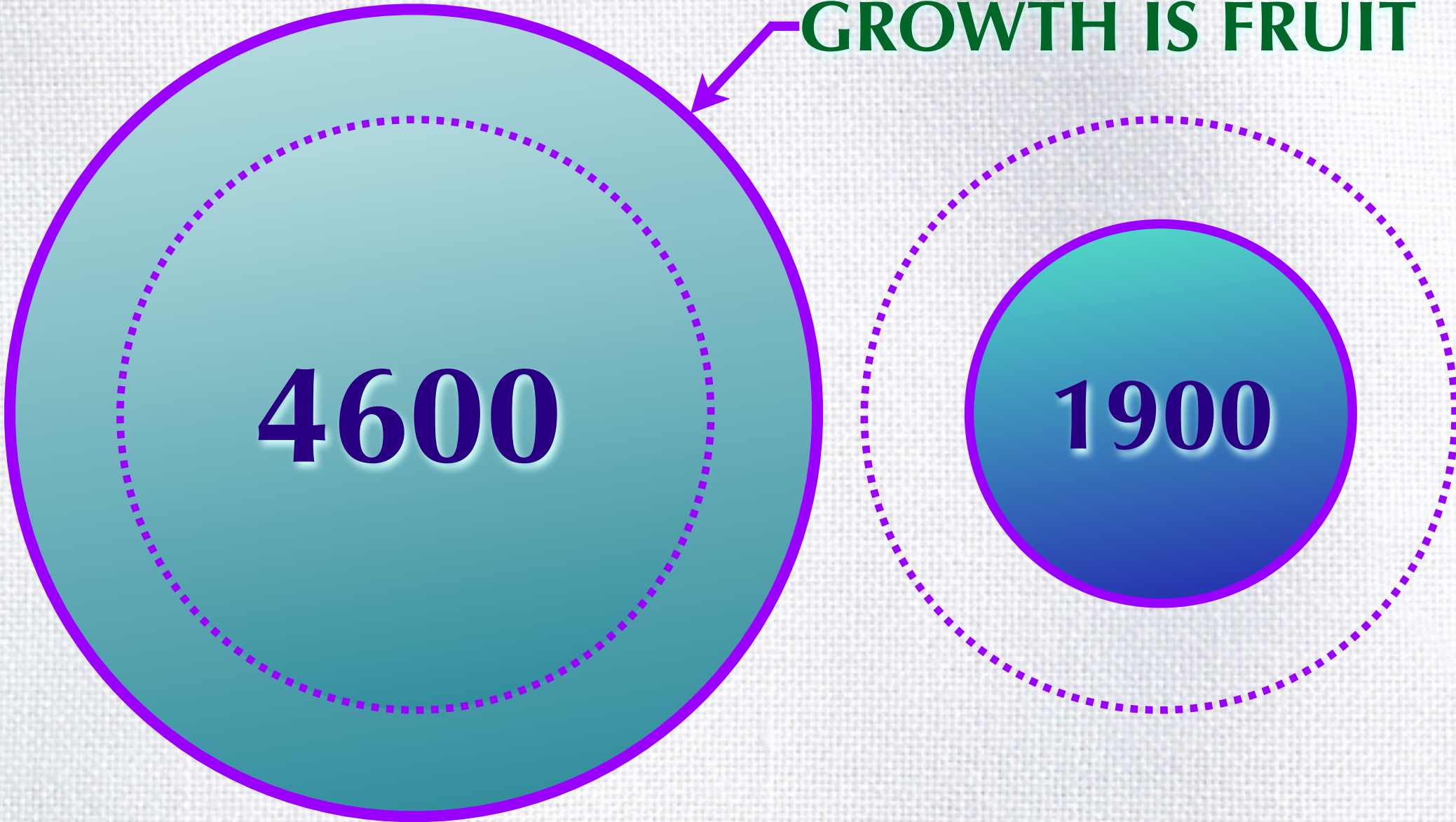


3500

**Advocate
Fellowship**

Christadelphians in North America Today

GROWTH IS FRUIT



The diagram consists of two concentric circles. The left circle is larger and contains the number 4600. The right circle is smaller and contains the number 1900. A purple arrow points from the text 'GROWTH IS FRUIT' to the outer edge of the larger circle. Both circles have a solid purple outer border and a dotted purple inner border.

4600

**Central
Fellowship**

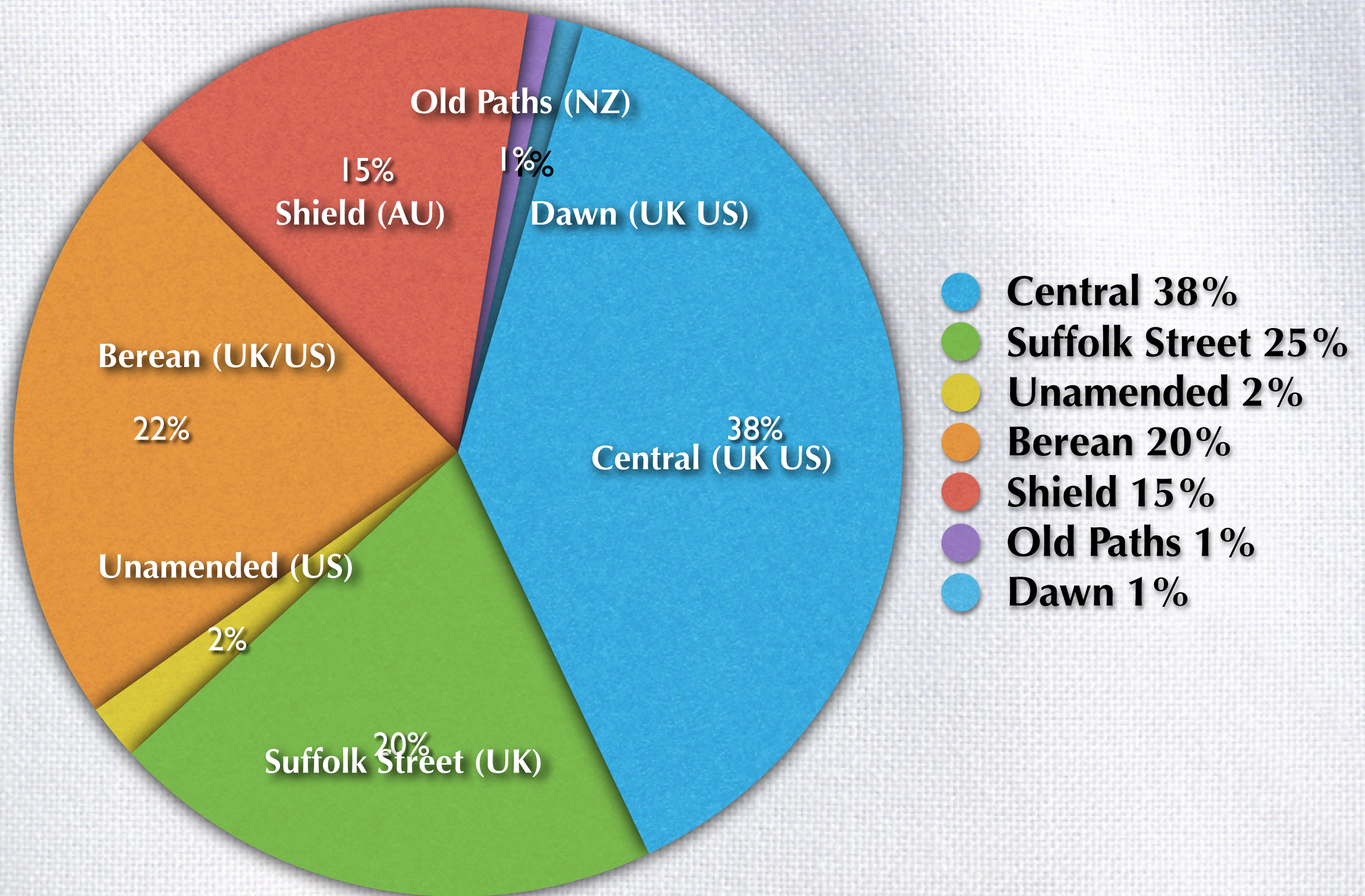
1900

**Advocate
Fellowship**

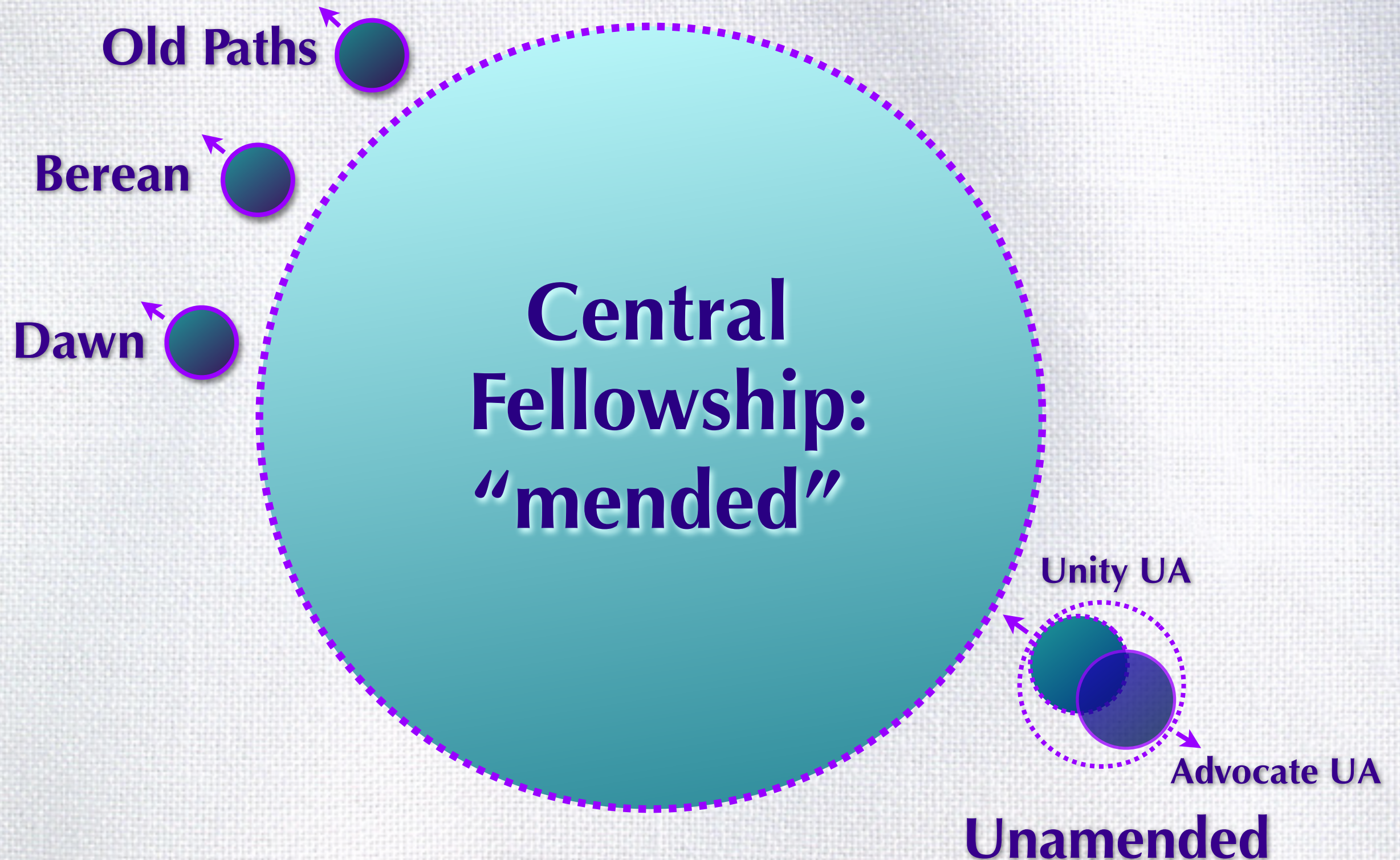


Composition of Christadelphians Worldwide

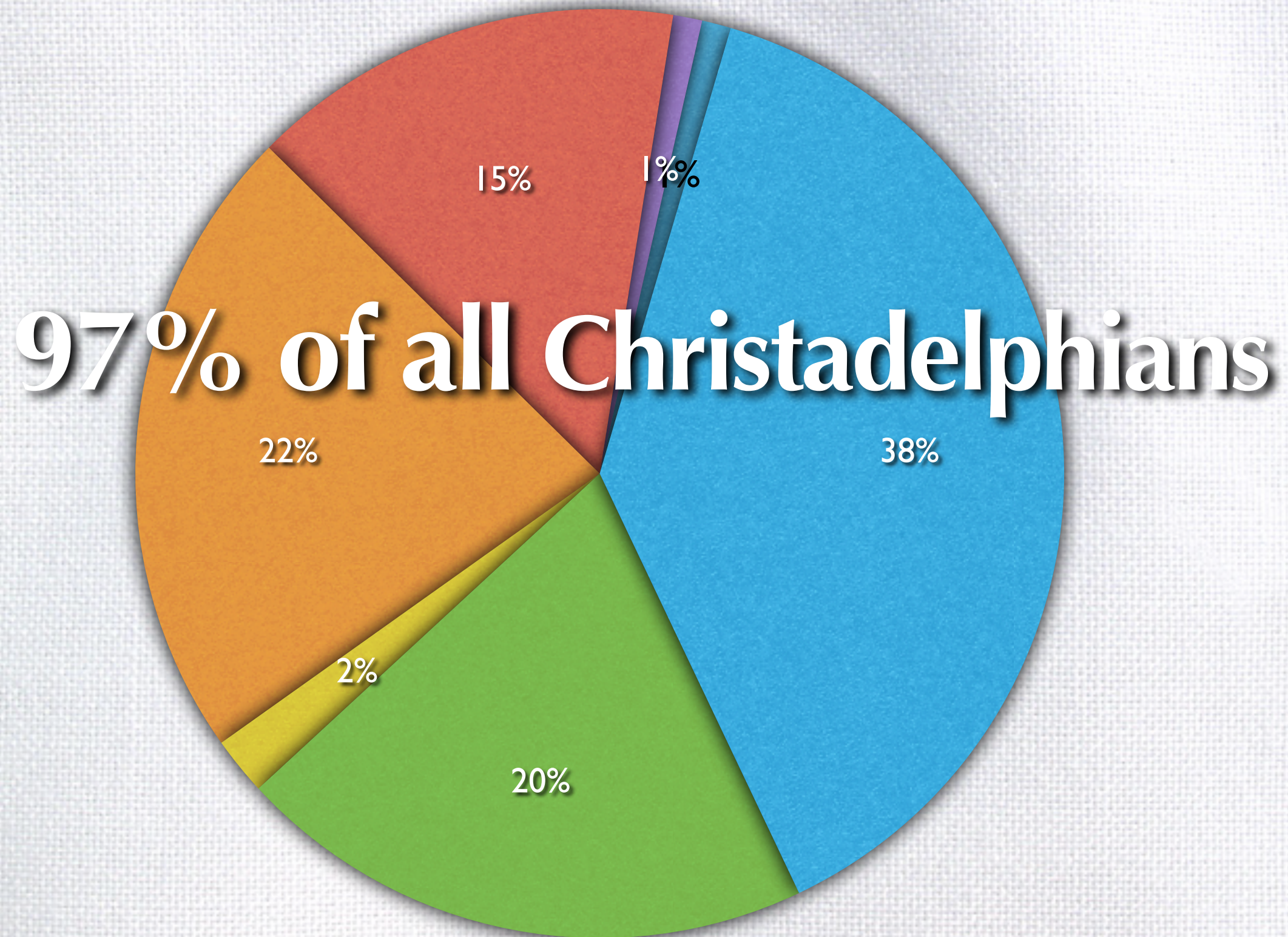
CENTRAL FELLOWSHIP COMPOSITION WORLDWIDE



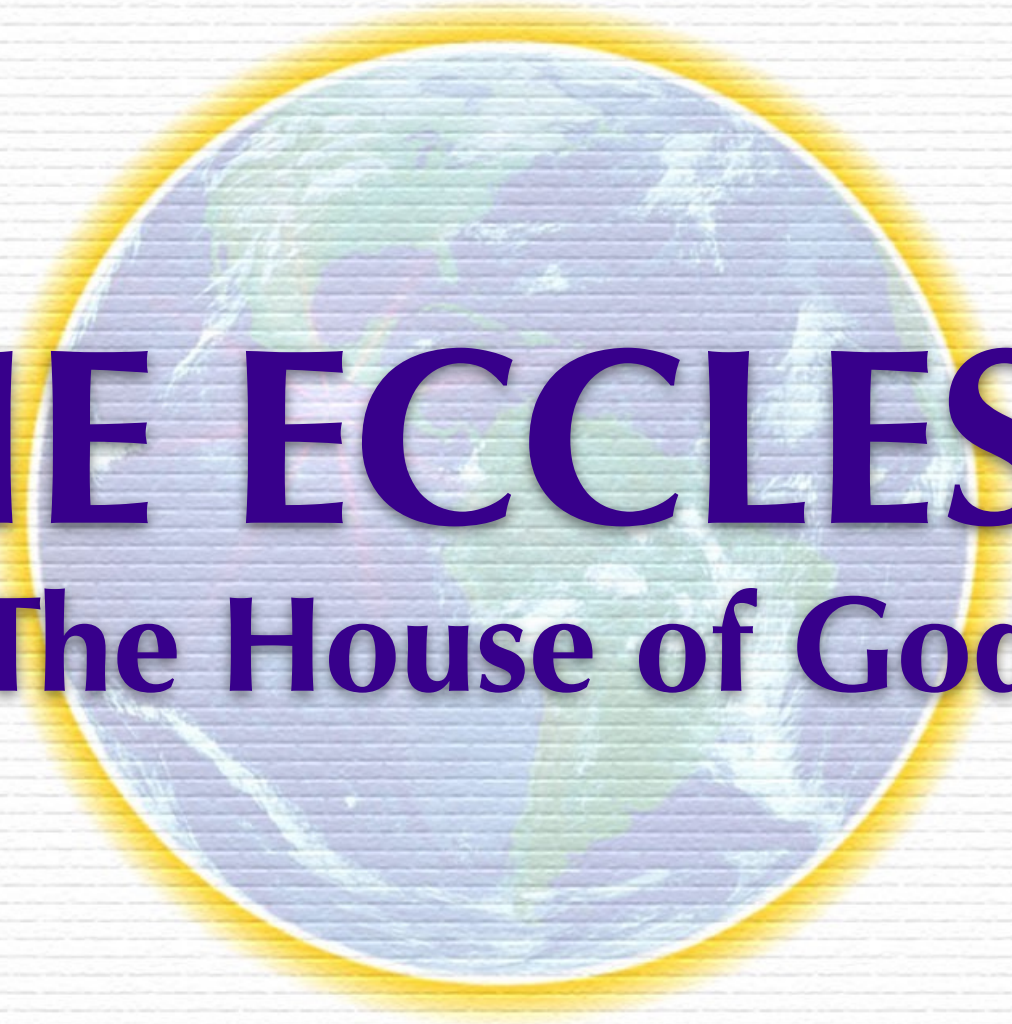
All Christadelphians Worldwide Today



CENTRAL FELLOWSHIP WORLDWIDE



**One Body makes a testimony
about Christ to the world.
To the extent that there is division,
the testimony is weakened.**



THE ECCLESIA

The House of God

One House: Many Venues

John 14:2

ONE BODY MEANS ONE GOSPEL

One Gospel from apostolic preaching is clearest
with one Statement of Faith - BASF for a century by *mutual consent*.

One House - Many Rooms

[illegible]

STATEMENT OF FAITH:

An Interecclesial Touchstone

What editors of The Christadelphian have said about
THE
Statement of Faith

1903

C.C. Walker

“There are several [ecclesias] in England who have different but equivalent Statements. There is no reason why this should not be so; neither is there any reason why an ecclesia should not adopt the ‘Birmingham Statement’ if it sees fit. ...What is wanted to secure unity is uniform faith and obedience, and this is only to be developed by the word of God and patient continuance in well doing. ...No ecclesia has the authority to issue a document to be called ‘**THE Statement Faith.**’” (1903)

1 9 5 5

John Carter

“Some would insist on all the ecclesias using the same statement. There may be good arguments for this, but they are not conclusive. For one thing, we cannot maintain ecclesial autonomy and at the same time demand the adoption of a particular Statement. In any case, who has the right to demand it? Again and again in The Christadelphian it has been pointed out that “**THE Christadelphian Statement**” does not exist; there is no universal statement. ...We feel there is a danger of exalting a Statement of Faith above the Gospel itself: it is the Truth that makes free, and only when Statements are recognized as defining that Truth are they being rightly used.” (1955)

1 9 7 1

Alfred Nichols

“We agree that the doctrines to be believed and taught by us without reservations are the First Principles of the One Faith as revealed in the Scriptures. Of these the two principal Statements in use amongst us, with positive and negative clauses, and Commandments of Christ, give a true definition in the light of our agreed understanding set out below. Statements other than the Birmingham Amended Statement have always been regarded as acceptable amongst ecclesias in the Central Fellowship, provided that they uphold the same Bible Teaching.
(1971)

1 9 9 5

Harry Tennant

“It is recognized that as a basis of fellowship there can be only one faith. For historical reasons the Statement of Faith of the Birmingham Ecclesias was regarded as the touchstone of inter-ecclesial fellowship. ...Since the Statement of Faith has always been the basis of fellowship, the Birmingham Amended Statement of Faith became the definition of the inter-ecclesial basis, and has been so regarded in all previous reunion negotiations. Nevertheless, the historical position has always been maintained and the sensitivities of ecclesias or groups towards their own Statements respected, by prefacing the reunion documents covering the specific issues formerly in dispute with a Statement of General Beliefs with the following words, or their equivalent, immediately after the declaration that the Birmingham Amended Statement of Faith is a ‘true definition’ of the One Faith: ‘It is agreed, however, that ecclesias in both fellowships may continue to use such statements as are current among them supplementing them where necessary with the Clauses herein set out.’”

IN RECENT EFFORTS

Realities of “Fellowship”

Letters Rejecting Reconciliation

Letters

Since 2000

December 22, 2014

Greetings in the name of the Lord!

The brothers and sisters of the Mississippi Unamended Ecclesia are sending greetings to all ecclesias. Our ecclesia is receiving visitors from various areas and we meet with them when we have opportunity. There is a new ecclesia beginning to make its mark on our ecclesia. Age is beginning to make its mark on our ecclesia.

Our basis of fellowship in Mississippi has been the same as in the past. We are beginning to see more generations, beginning in South Mississippi. As members of Christ's Ecclesia, we are sought to respect and honor the traditions of these years. The current trend has stimulated our ecclesia to seek to be even more convinced of the truth.

In closing we wish to add that anything that is any way offensive to faith, individually, or the Holy Spirit, is the stimulus for this letter.

Our prayers for all in the Mississippi Unamended Ecclesia.

Brother Ronnie A. Smith

Brother Thomas B. Smith

Brother Thomas B. Smith

Dear Jean Giordano:

Your letter stating your position and the fact that Norfolk careful consideration of Scripture is in hand.

First you will note that I have refrained from addressing same fundamental truths must be held in common. It is Fellowship along the Lagan and the Laganstall fellow agreement. And in my opinion all believe and teach as discovered by Dr Thomas and other pioneer brothers.

Servants of Christ (Christians) in the true sense of the word, there is a schism or a division among those who call the Lord's name and become known as Christians.

I agree that in the past all Christians were of the ONE, Y difference was in the name of the brethren who are the Unamended Christians.

You asked for sound biblical reasons to reconcile the would take volunteers. There is the real possibility that one must be wrong consider this:

Ephesians states that there is only ONE of us. Eph 4:4 There is one body, and one Spirit, etc. Eph 4:5 One Lord, one faith, one baptism. Eph 4:6 One God and Father of all, who is above all.

Re-read the expositions of Dr John Thomas, Rob Road Elgin Israel especially pp 128, through 132. Adamic Catechism by Thomas Williams, for expounded by A D Strickler once considered very The Blood of the Covenant By JJ Andrew (if you Christians Avery (original edition before edited with and re-edited, changing or deleting his original Law of houses Robert Roberts).

Mary Atended writings while professing to rely on own interpretations, works such as The Blood of the Central Hierarchy, J.J Andrews only "sin" doctrine. Making knowledge instead of baptism.

Amos 3:3 asks "Can two walk together except they be agreed?" Paul in addressing the Galatians said: Gal 3:1 O foolish Galatians, who both bewitch and evidently reformed, crucified among you?

I would amend that to "O foolish Unamended

A union or re-union if based on the correct Unamended Fellowship teach and believe in

February 22, 2008

Members of the Good Hope Ecclesia of Arkansas.

This letter is to reaffirm the position stated in the Ecclesia of Arkansas regarding use of the Arkansas Bible School. The Arkansas Bible School believes the following sound nor are they compatible with the following School Constitution:

Williamsburg Christadelphian Fourfold Brethren of Bread with members of the Brethren of Bread with members of the Holding political office Christadelphians seeking or holding office.

From the above it is evident that the Arkansas Bible School is not in agreement with the following School Constitution:

On behalf of the Arkansas Bible School, we are sending you this letter to inform you of the following:

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On behalf of the Arkansas Bible School, we are sending you this letter to inform you of the following:

Arkansas Bible School
c/o Robb
1000 B
Little Rock

Arkansas Bible School

To our Brothers and Sisters of the Unamended Christadelphian Brotherhood.

We, the Brothers and Sisters of the Del Rio Unamended Christadelphian Ecclesia, would first like to extend our most heartfelt fraternal greetings to all of our Brothers and Sisters of like precious faith.

We in Del Rio feel that it has become necessary to make it known to all of our Brothers and Sisters where we stand on certain issues which have sadly come to plague the Brotherhood in the past few years, and which have become issues of fellowship.

We have therefore enclosed with this letter the official statement of fellowship for Del Rio Unamended Christadelphian Ecclesia. It is our hope that this statement will be read to or made available to send to all Brothers and Sisters of the Ecclesia in which this letter has been sent. It is our hope not to offend anyone with this statement, but to simply inform our Brethren of where we stand on these issues.

We welcome any and all questions about and replies to this letter and statement from anyone who wishes to do so, as we would also wish to be informed of the standing of our fellow Brethren on such issues.

We sincerely thank you for your time, and, again, we extend our most heartfelt greetings.

In the truest Love and Hope in the One Faith,

The Brethren of the Del Rio, TX Unamended Christadelphian Ecclesia:

Brother Charles Kelley
Sister Yvonne Kelley
Brother Steven Kelley Sr.
Brother Steven Kelley Jr.
Sister Mary Lou Richardson
Brother Ruth Richardson
Sister Philip Richardson
Sister Jean Hoover
Acting Secretary: Brother Graydon Richardson
Address: PO Box 291, Del Rio, TX 78841

excerpt

Letter from Arkansas UA Bible School Committee
to another UA Ecclesia

No fellowship in Arkansas for UA Ecclesia:

“The Arkansas Bible School believes the following organizations or activities **are not scripturally sound**, nor are they compatible with the fellowship policies outlined by the Arkansas Bible School Constitution:

- Williamsburg Christadelphian Foundation
- Operation Onesimus
- Breaking bread with members of CGAF
- Breaking bread with members of Central or Amended Christadelphian Body
- Breaking bread with Bre. who are divorced and remarried”

excerpts

Letter from UA Brother - to Jean Giordano after
Norfolk's Reconciliation

No fellowship for Jean Giordano:

Dear Jean Giordano,

Aug 9, 2000

“Your letter stating the fact that Norfolk has joined ‘Christadelphians Worldwide’ is in hand. First, you will note that I have refrained from addressing you as Sister. I believe that in order to address one as Brother or Sister that the same fundamental truths must be held in common. It is my sincere opinion that Amended fellowships...believe and teach another gospel other than the one taught by Christ and the Apostles, and as received by Dr. Thomas and other pioneer brethren.”

No fellowship for Jean Giordano: *cont'd.*

"Servants of Christ (Christadelphians in the true sense of the word) must also be watchmen, and as such it is their duty to sound a warning when they perceive that there is a schism or error threatening the Body of Christ. It is a tragedy that when the split occurred that those who left the body" [Robert Roberts??] "(and became known as the Amended) didn't take an entirely different name, this would have saved much confusion."

No fellowship for Jean Giordano: *cont'd.*

You asked for sound Biblical Reasons to reconsider the Amended position. To go into every fundamental difference in doctrines would take volumes. There is the real possibility that neither the Amended or the Unamended have the whole truth, but it is certain that one [of them] must be wrong. Consider this: ...Many Amended writings, while professing to rigidly conform to Dr. Thomas, quote only the portions of his works that support their own interpretations. Works, such as The Blood of the Covenant, by JJ Andrew, is regarded as heresy, and profane, and is proscribed by the Central Hierarchy."

No fellowship for Jean Giordano: *cont'd.*

“Since the Amended and Unamended fellowships teach and believe entirely different fundamental doctrines based on the following, a true reunion is impossible:

- Nature and Sacrifice of Christ
- Nature of Man
- Adamic Condemnation
- The Purpose of Baptism
- Personal Sin
- Resurrectional Responsibility”

No fellowship for Jean Giordano: *cont'd.*

"I do not agree that Christadelphians are either amended or Unamended by circumstance. We are commanded to study the Word, so we may be able to rightly divide the word of truth. I do not agree that we do not have a choice in what we believe. We can at any time change our beliefs based on the study of scripture. I was raised Catholic. When I learned the truth, I changed."

No fellowship for Jean Giordano: *cont'd.*

“Actually, those who once professed to be Unamended and have been convinced that they must now become Amended and be of the Central Fellowship for salvation have made the right choice. They are now in with the group that they are in agreement with. All that we ask is that they leave the rest of us Unamended alone. However I would strongly advise any that were once Unamended and have defected to the Amended to be swiftly re-examined and be re-immersed. The doctrines that they were baptized into as Unamended was on an entirely different set of beliefs than they now profess to believe, which would make their baptism invalid.”

excerpts

Letters to UA Ecclesia After Joining UA08 Effort

Basis of Fellowship for Del Rio: (NO BASF)

"The Del Rio Unamended Christadelphian Ecclesia, as members of the Body of Christ, believes that...in order to have true fellowship at the Lord's table, those partaking of the bread and wine must...share the doctrines and walks taught by God, Jesus, and the writers of the Holy Scriptures. If we knowingly partake of the bread and wine with anyone not sharing these doctrines...we become partakers of their evil deeds. Therefore our fellowship with Christ and God would cease."

Basis of Fellowship for Del Rio: (NO BASF)

"The Del Rio Christadelphian Ecclesia breaks bread exclusively on the Birmingham Unamended Statement of Faith, including the Doctrines to Be Rejected and the Commandments of Christ. Due to the unrest in the Brotherhood...we have felt the need to add the following items to those with whom we are not in fellowship. ...

III. Any Brother or Sister who is in any way involved with or knowingly and willingly fellowships the UA08, Williamsburg Christadelphian Foundation, CGAF, or any other organization affiliated with such."

Notification from Mississippi UA: (NO BASF)

"There are currently four members in our ecclesia. Our basis of fellowship in Mississippi has not changed since the beginning of our ecclesia, which...reaches back at least 6 generations. ...Our fellowship is based exclusively on the BUSF and therefore we accept the...standards...as taught from the early days of the TRUTH. With this in mind, we accept the Arkansas Unamended Bible School's recent statement about fellowship. ...We intend this letter to confirm beyond doubt, that our Hope is based exclusively on the BUSF."

point

This disposition poses no threat of inclusion.



One God

and Father of us all, who is above all,
through all, and in you all.

The Bride's Prayer

Father, the hour came when you glorified your Son, and your Son also glorified you: You gave him power over all flesh, **that He should give eternal life to as many as you have given Him.** And this is life eternal, that we might know you the only true God, and Jesus Christ, whom you have sent.

He glorified you on the earth: He finished the work which you gave him to do. And you, O Father, glorified Him with your own self with the glory which He had with you before the world.

We have manifested your name to the world; we are yours,
and you gave us to Him, and we have kept your word. Now
we know that everything that you have given Christ is from
you; for He gave us the words which you gave Him, and **we**
have received them and know in truth that Christ came from
you; and we have believed that you did send Christ.

He prayed for us;
He didn't pray for the world, but for us who you gave Him,
for we are yours; all His are yours,
and yours are His, and He is glorified in us.

He gave us your word; and the world has hated us because we are not of the world, even as He was not of the world. He didn't pray that you should take us out of the world, but that you would keep us from its evil. We are not of the world, even as He was not of the world.

Sanctify us in the truth; your word is truth.

As you sent Him into the world, so He has sent us into the world. And for our sake He consecrated Himself, that we also may be consecrated in truth.

He didn't pray for His disciples only, but also for we who believe in Him through their word, **that we may all be one; even as you, Father, were in Him, and He in you, that we also may be in you, so that the world may believe that you have sent Christ.** The glory which you gave Him, He has given to us, that we may be one even as you are one; Him in us and you in Him, that we may become perfectly one, **so that the world may know that you sent Him and have loved us even as you loved Him.**

And now He is no more in the world, but we are in the world, and He has gone to you. Holy Father, **keep us in your name, which you gave him, that we may be one, even as He and You are one.**

While He was with us, He kept his disciples in your name, which you had given Him; He guarded them, so that none of them would be lost, except the son of perdition, that the scripture might be fulfilled. But then He ascended to you; and these things He spoke in the world, that we may have His joy fulfilled in ourselves.

Father, He desired that we also, whom you have given Him, may be with Him where He is, to behold His glory which you had given Him in your love for Him before the foundation of the world. O righteous Father,
**the world has not known you, but we have known you;
and we know that you sent Christ.**

He made known to us your name, and we will make it known, that the love with which you have loved Christ may be in us, and He in us.
