

**Dowieism
Past and Present and
Its Continued
Harmful
Influence
on
The Christadelphian Community**

**Never confuse the open-minded spirit of investigation
the study of the Word requires (Acts 17:11)
with *faithlessness* and that *spirit of rebellion*
against the Word of God
that works
in the 'children of disobedience' (Eph 2:2, 5:6).**

**November 10th, 2004
by Stephen Genusa
<http://www.genusa.com/truth/>**

Table of Contents

The Birth of the Christadelphians.....	4
What is Dowieism?	4
What Were Some Beliefs Held by the Dowieites?	7
Brother Robert Roberts Interviews George Dowie	8
Brother John Thomas: The Christadelphians vs. Dowieites.....	11
Brother Roberts: The Christadelphians vs. The Laodiceans (Dowieites)	11
Dowieites Published Clerical Literature, but Not Christadelphian	14
Dowieites Invited Clergymen to Speak	15
Benjamin Wilson, CGAF – the “American Dowieites”	17
Edward Turney and the Dowieites	18
Brother C.C. Walker: Christadelphians vs. The Dowieites	18
Why Some Claim George Dowie was a Brother	21
George Dowie’s “Rehabilitation”	21
G.M. Lees and George Dowie.....	22
“Brother” Dowie “Incidentally Expressed His Belief in a Personal Devil”	23
Andrew Wilson and George Dowie.....	25
The Dowieite Spirit Lives Today.....	25

“I had an opportunity, for the first time, of hearing a debate between the two parties in Edinburgh (Christadelphians and Dowieites—Ed.) The subject was ‘resurrection and judgment.’ Cameron and Laing were the principal speakers on their (the Dowieite) side of the house. I was most unfavourably impressed with what I heard. What you have said of that party is quite confirmed... Cameron particularly seemed to labour under a painful impression that he might commit himself. His hesitation and careful selection of words in framing a proposition brought this fact strongly out... I quitted the meeting with disgust. I think the best name for such a set would be that of Jesuits. I am certain you have not handled them one morsel too severely. They deserve all you have said of them and more.” (The Christadelphian, 1868, p. 206)

The Birth of the Christadelphians

After some years of involvement with the Campbellites, brother John Thomas proved Campbellism's doctrines to be unscriptural. He began debates with Alexander Campbell on fundamental Bible truths, most of which were published in America and in Britain in several Campbellite magazines. There were very few in these circles that did not know and respect brother Thomas as a student of the Word. Therefore it caused quite a stir in March of 1847 when brother Thomas essentially renounced Campbellism in his magazine, *The Herald of the Future Age*, when he published his "Confession and Abjuration". This severed most of his ties with the Campbellites, which had begun 15 years earlier when brother Thomas had arrived in America. The date of March 3, 1847 would therefore be considered the birth of the Christadelphian movement, though it would not be known by this name until 1865.

The "Confession and Abjuration" began a wave of fury in America that quickly spread across the Atlantic amongst Campbellite circles. The opposition that developed also created attention and, against his opposition's wishes, gave him a golden opportunity to proclaim the Truth in Britain and in other places. In May of 1848 Dr. Thomas, accompanied by his 12 year old daughter, left Richmond VA for Britain. Thus, says Dr. Thomas, "from an unexpected and unknown source, a door of utterance was opened to us in 'the Jerusalem of this Reformation' in Britain, even in Nottingham, ...the invitation came, and we accepted it, promising to deliver our first discourse at the Second Advent Meeting House July 30th, 1848."

The response to the plain and logical teachings of brother Thomas brought an unexpected and overwhelming response, which resulted in the publication of *Elpis Israel*. But soon the Doctor had to return to America, leaving the anxious Bible students to study the matter for themselves. For twelve years, the only means of instruction and encouragement for the brethren in Britain came from personal letters and from his magazine.

This situation caused the early and formative years of the Christadelphian community in Britain to be fraught with difficulties. There was no common basis of fellowship¹, no statement of faith to divide the truth from the prevailing and almost universal darkness, and no established eldership which could guide the developing community.

What is Dowieism?

One place the seed took root by the early efforts of Dr. Thomas was in the city of Edinburgh, Scotland. Its beginning seemed promising, due to the sound qualities and sincere love for the Truth of brother John Forman. Sadly, brother Forman died soon after the formation of the meeting there, which left the meeting in the

¹ Outside of "the Bible" alone... but it was left for every man to interpret it as he pleased and therefore "the Bible" was not the real basis of fellowship.

hands of George Dowie, James Cameron and William Laing. George Dowie soon recognized the unique opportunity before him, and became the self-appointed leader of the movement in Britain, calling it “the Baptized Believers”².

“The church of Edinburgh was formally established in March of 1853, at the home of George Dowie³, just one year before fourteen-year-old Robert Roberts was baptized in Aberdeen. Reverend William Glenn Moncrieff⁴ baptized some of the early members.” (*Through Perilous Times*, p. 56)



George Dowie

At this point in Christadelphian history in Britain, “the brotherhood” was a wash-pot of ideas. There was lack of eldership and *many* desired to keep various doctrines and associations from the churches they had left. This was encouraged by the leaders in Edinburgh, who felt Dr. Thomas required too much knowledge of the Scriptures for baptism. This confusion continued until brother Robert Roberts began to define the fellowship lines in 1859. When brother Roberts began this process, the first doctrine he challenged was the proposal that Israel had no part in the Divine plan, and the degree of knowledge required for baptism. This challenge became known as the Tudor heresy, named after William Tudor,

² According to G.M. Lees they were “loth to adopt a name” much less a Statement of Faith. Both a name and a SOF would necessarily exclude and their attitude was too broad (Matt 7:13) minded for that.

³ *The Christadelphian*, 1873, p. 477; 1957, p. 253

⁴ The “Reverend” Glen Moncrieff would continue to “nourish” the church at Edinburgh *till his death in 1891*.

who promoted the false ideas⁵. The second doctrine challenged appears to have been that of the devil⁶, as well as the interpretation of prophecy⁷. This brought brother Roberts and George Dowie into conflict, for “the Baptised Believers” were an amalgamation, a *liberal Christian sect* who held some principles of the truth, while at the same time holding other doctrines that were completely subversive of Biblical truth⁸ – *and in fellowship with at least one clergyman*. Mr. Dowie published a magazine entitled *The Messenger of the Churches* which advocated his false doctrines as he attempted to enlarge his power and influence over the community he had captured. It was becoming clear to genuine believers that a movement subversive of the first principles of truth was established in Edinburgh, with the intent of drawing away brethren, while keeping brother Thomas away.

The breach with Edinburgh began in 1864 and concluded in 1866 after a series of interviews were held between brother Robert Roberts, George Dowie and his associates. Brother Roberts and other *genuine believers* disassociated the Dowieites from the brotherhood. At the same time, in America the name “Christadelphian” had been taken. Brethren in Britain adopted it leaving the Dowieites behind.

Many think that this was *the end* of the Dowieites and their influence, but there were those who were not happy with the division with Dowie and would work to “rehabilitate” George Dowie in the pages of Christadelphian history and to keep his ideas in circulation. Dowie’s false teachings and attitudes have resurfaced in many different manifestations throughout the years.

Brother Robert Roberts described the Dowieites thus:

“THESE *quasi* friends of the truth have had a meeting in Edinburgh, at which representatives from several parts of Scotland were present. The proceedings at the meeting have been reported and published in the magazine of the body, *The Messenger of the Churches*, and copies of the number containing the report have been gratuitously circulated in parts where the magazine is not taken, with the object, in plain words, of re-establishing the influence of Dowieism. This movement on their part is our reason for taking notice of their meeting, which otherwise would be of no consequence.

The speeches at the meeting, and the tone of the report, are very plausible, and highly calculated to deceive the unwary. They ignore the facts which cause Christadelphians to stand apart from Dowieite

⁵ William Tudor repudiated “The Hope of Israel”. Recent experience has revealed that this same heresy is now alive and well in some “Christadelphian” ecclesias in England.

⁶ Christendom’s devil, not physical human nature.

⁷ George Dowie interpreted the book of Revelation literally and saw its application as Futuristic. Perhaps this partially explains the sympathy that George Dowie has received since the 1950’s in the pages of *The Christadelphian* magazine – whereas in the late 1800’s the Dowieites were called ‘Jesuits’ in *The Christadelphian*.

⁸ Some of the doctrines they held are listed on the next page.

fellowship; and indulge in honeyed generalities which have a heavenly lustre about their exterior, but which (wittingly or not,) are the mere covers of Dowieite faithlessness and ignorance. They would heal slightly the hurt of the daughter of the people, saying peace, peace, when there is no peace. They would build, like their ancient counterparts, the false prophets of Israel, the wall with untempered mortar; but their refuge of lies will not stand. Their smooth things will turn to gall before the testimony of truth; their sleek maxims and dreamy generalities, which consistently carried out, would land them in the bosom of the Old Mother at Rome⁹, will disappear before the simple application of principles which they themselves profess.

Fellowship has its basis in the truth. Morality makes man an agreeable neighbour; but it does not make him a Christadelphian. He becomes a Christadelphian, or brother of Christ, when he believes the gospel and is baptised. In this position, his righteousness must truly exceed the righteousness of the Scribes and Pharisees, for “the unrighteous shall not inherit the kingdom of God;” and we are not to fellowship a man who walks disorderly, even if he believe the truth. But his Christadelphian position arises not from his righteousness, but from his connection with Christ, through the truth believed and obeyed, and his position only continues so long as he “holds fast the beginning of his confidence.” If he let the truth go, his position perishes, even if he continue amiable, correct in behaviour, and religious in sentiment. On the other hand, it is also true that even if he continue in the truth, and walk after the flesh, he will die.” (*The Christadelphian*, 1868, pp. 250-252)

What Were Some Beliefs Held by the Dowieites?

Because the group was large, and “non-judgmental” (!) they held very little in common. *They resisted any attempt to define their beliefs in a Statement of Faith*¹⁰ since that would serve to exclude members from the church. But from their writings and from the interviews it can be established that some Dowieites held:

1. **Above all else, a liberal spirit that condemned no one or no thing**¹¹
2. **They made fellowship a very loose practice.**¹²
3. Inherent immortality of the soul

⁹ This is an interesting comment in light of William Norrie’s (a member of the Edinburgh church) admission about where the Edinburgh church landed: “Eight years later [1894], (with two dozen dissenters) the Gospel of the Kingdom was discarded as pre baptismal faith, and the communion made ‘free to all baptized persons holding the common faith of Christendom!’” - William Norrie, pg. 244

¹⁰ This attitude is exhibited today by some claiming to be Christadelphian.

¹¹ Typical of liberal hypocrisy, they openly condemned certain Christadelphians and those who stood against the doctrine and practices of the Edinburgh church. But that was because Christadelphians spoke against the clergy and Christendom – and therefore against those whom the Dowieites were in fellowship with such a “Rev.” William Moncrieff.

¹² This attitude is exhibited today by some claiming to be Christadelphian.

4. The supernatural devil of Christianity
5. The Kingdom of God exists now
6. Natural Israel would not be restored
7. Present possession of the Holy Spirit
8. Praying for the dead
9. Pre-existence of Christ
10. A Futuristic / literal interpretation of the Apocalypse.

Item #3, the inherent immortality of the soul, was held by Dowie himself though the idea was later dropped by his group as “conditional immortality” became increasingly popular. In *The Christadelphian* of 1879 it was recorded that “there are many now who are advocating ‘conditional immortality’ from the pulpit, the press and platform”. By 1885 Dowieism settled upon this: that “brethren” should be able to believe *anything* they want to outside of the inherent immortality of the soul and the coming kingdom. This group became known as the “conditional immortality mission”, and included in its fellowship apostate churches which were lead by Doctors of Divinity, as well as The Church of God of Abrahamic Faith, the group started by Benjamin Wilson.

Brother Robert Roberts Interviews George Dowie

In 1866, brother Roberts held an interview with George Dowie which was published as a supplement in *The Christadelphian* late that same year. It was clear from the recounting of the meeting that Mr. Dowie was evasive and used “elastic language” so as to allow for his and his cohorts’ false ideas. The following year brother Roberts wrote:

“II.—That the race of man is absolutely mortal by nature, and, in consequence of sin, under the sentence of death; and that God in his great love, has appointed that those *alone* who believe in the Christ, the Son of the living God, shall live for ever. Psalm 146:3, 4; Rom. 6:23; John 3:16; 20:31.

“This is one of the ‘things’ represented to be ‘most surely believed’ among the Dowieites, and one of the ‘declarations,’ as we learn from the last paragraph, that is ‘embraced in the gospel,’ and, therefore, we may presume, one of the things necessary to be ‘most surely believed;’ although it has to be observed, that throughout the whole document, of which this forms a part, there is a careful abstinence from any expression that would commit them to the proposition that anything in particular is necessary for belief. This is one of the worst features of the case. Supposing the ‘statement’ were comprehensive and accurate enough to embrace the whole truth, the absence of this one element (viz., the conviction and the contention that such truth is the power of God unto salvation, and as such must be maintained in its purity as against all ‘fables’) would be a defect fatal to its validity as a basis of fellowship; for if any professing the truth are not prepared to go this length and to ‘contend earnestly’ for the uncorrupted faith as *the seed*

of eternal life, they are unfaithful to the truth they profess. Nay, more; they are traitors to it. They would it in its tenderest part—they rob it of its principal glory—they deny its chief testimony of itself, viz., that without it a man cannot be saved. They insult it by saying in effect, ‘Yes, these things are true, but they are of no particular consequence; a man may be saved without them.’ It is here where Dowieism is most hateful. It makes a profession of the truth, but covertly gives it the lie. It kisses it with the mouth, and with the hand stabs it to death. In words it protests friendship and agreement, but in actual working it makes greater havoc than the Adversary, Methodism, walking up to the truth, with all the terrors of an omnipotent Devil, and an extinguishless and eternal hell, and invoking the maledictions of heaven upon so vile and infidel a system, hurts it not, and discourages it not. On the contrary, it invigorates, purifies, and gives valour and triumph to it, for the NEW MAN rises in his might, and with his invincible sword with two edges, hews the enemy to pieces, stamps out his infernal fires, and annihilates the monster that waits in his train—whereby the truth gains friends and renown. But Dowieism comes sneaking over the ramparts, utters the password, which it has filched from an unwary sentinel, and passing current in the camp, whispers sedition and disaffection, divides the counsels, distracts the purposes, and weakens the hands of those who are fighting for the king, by insinuating that it is a pity to make such a fuss against the good people in Satan’s dominion; ‘they are nice people: wouldn’t it be better to stop this bloody onslaught upon them: cease this relentless firing; undo the gates; stop the war; be friendly; you can keep your guns mounted of course, and fly your own flag; we prefer the Christadelphian flag ourselves; but then other people have their flags, and they speak fairly of our captain; let us be at peace with them; we daren’t say that they are entirely in the wrong; perhaps we have mistaken orders in setting out on this expedition against them.’ And so the spirit of valiant testimony for the truth of God against the superstitions and impositions of the time, is frittered away, and nothing left but a weak, uncertain impression that certain things may be right or may be wrong, and that nothing can be positively known.

“Dowieism says it ‘most surely believes’ that man is absolutely mortal,’ and that this is ‘embraced in the gospel.’ If this is a genuine profession, of course it ‘most surely believes’ that the immortality of the soul is a lie, and upsets a part of the gospel. If so, why does it ‘hesitate to accept the conclusion’ that a man must reject the immortality of the soul before he can receive the truth? (See James Cameron’s speech, *Ambassador* for Dec., 1866, p. 269.) And why does it lay down a ‘kind of postulate’ with the object of discountenancing all condemnation of the immortality of the soul in the proclamations of the truth? (G. Dowie on page 265 ditto.) If this statement of faith means what it says, why did its framers refuse to append a declaration to the effect that it was necessary to reject the immortality of the soul before the truth of the

matter could be received? (When the 'statement' was submitted to the Dowieites for adoption, W. Norrie proposed the addition of a clause affirming that it involved a repudiation of the doctrine of natural immortality, AND THEY REFUSED TO ADD SUCH A DECLARATION, *although the very object of the statement being drawn up, was to rebut the accusations in circulation as to the unfaithfulness of the Dowieites on this point.*)" (*The Christadelphian*, 1867, pages 5-6)

Responses to the interview appeared the same year, 1867, which included these comments:

"Little did I think that the editor of the *Messenger of the Churches* stood in such a terrible condition, in relation to the great first principles of the truth. Does the Ruler of all the earth, in the coming age, want men whose position, with regard to the truth of the gospel, is so flexible as to admit doctrines directly antagonistic to the emphatic word, whose resolutions are so loose and wavering, that they are settled on no point? I say, does the great King want such men to form his cabinet, and to place in responsible situations? Nay, verily; those who are to be kings and priests, must be firm; they must be bold in defence of the Word of Truth, and not be afraid of shewing their colours." (*The Christadelphian*, 1867, p. 45-46)

"The report of a discussion among the professors of the truth, meeting at Union Hall, 98, South Bridge, Edinburgh, published as a *Supplement* to the Dec. *Ambassador*, so clearly indicates their anomalous position in relation to the truth, that we cannot define their condition in fewer words than that there appears little or no truth in them. Happily for many who have and might be beguiled by their sophistry, they are now, to a certain extent, divested of the garb of deceit; hence-forth to appear in their true colours; and from these disclosures we consider that silence on the part of *our or any* ecclesia might be construed into a fraternal feeling of sympathy, for and by the self-exposed and would-be professors of the gospel; and in the event of any of them appearing in our midst, we desire it to be clearly understood that we disclaim all connection with them, and any who recognize them as brethren in the Christ." (*The Christadelphian*, 1867, p. 46)

"EDINBURGH.—Brother Hayes, visiting at Edinburgh, writes June 13, as follows:—'A week since, I had an opportunity, for the first time, of hearing a debate between the two parties in Edinburgh (Christadelphians and Dowieites—ED.) The subject was 'resurrection and judgment.' Cameron and Laing were the principal speakers on their (the Dowieite) side of the house. I was most unfavourably impressed with what I heard. What you have said of that party is quite confirmed. Being asked my opinion, I have expressed it strongly, in very plain terms. . . . Cameron particularly seemed to labour under a painful impression that he might commit himself. His hesitation and careful

selection of words in framing a proposition brought this fact strongly out. Another of the party refused to answer at all. I do not think such people are worth arguing with. **I quitted the meeting with disgust. I think the best name for such a set would be that of Jesuits. I am certain you have not handled them one morsel too severely. They deserve all you have said of them and more.**" (*The Christadelphian*, 1868, p. 206)

Brother John Thomas: The Christadelphians vs. Dowieites

"The characteristic of a true Christadelphian is "*the obedience of faith*" and a "walk worthy of God;" in other words, he *first* understands the things of the Kingdom of God, and Name of Jesus Christ; *secondly*, he believes what he understands, and loves what he believes above every other thing; *thirdly*, his "faith working by love" causes him to be immersed into the Divine Name; *fourthly*, he walks in the truth, and is careful to do nothing to its injury: and *fifthly*, he will not fellowship those who do not so believe and do. This is the Christadelphian theory and practice which separates us from Dowieites with you, and Benjamites and "brethren in the West" over here. Personally, I might gain by a less rigid and exclusive order of things: but then, the truth would suffer; therefore I repudiate it. This is the barrier between us and certain in the West who may have obeyed the gospel; they fellowship those who have not; and for us to fellowship them, would be to let in Storrites, Jacobites, Millerites, Adventists, Campbellites, and such like, who, coming in like a flood with their traditions and fanaticisms, would swamp the truth, and in a very short time destroy the labours and conflicts of years. I have been endeavouring to get back to apostolic distinctiveness, and to carry back as many with me as possible, and I will not stand by inertly and see knaves, hypocrites, and brethren, too "charitable" for the good fight of faith, making void this endeavour. I lift up my voice against it, and though it may be little heeded, there is a satisfaction in doing the best we can. (*The Christadelphian*, p 1866, p. 33)

Brother Roberts: The Christadelphians vs. The Laodiceans (Dowieites)

Brother Roberts wrote

"There are two meetings in Edinburgh, both professing allegiance to the things concerning the kingdom of God and the name of Jesus Christ; but yet differing in many important respects. One is faithful to these "things" in their doctrinal elaboration, and the other is not. One is zealous for the truth in preference to all other mental hobbies or occupations; the other is not, but dilutes the truth with a great deal of respectable carnalism. The one (which we shall call the Christadelphian meeting) hungers and thirsts after the promises and righteousness of

God; the other (which may be termed the Laodicean) does not, but considers itself well off in its artistic and social acquirements....”

<p>“The Laodicean believes in the infernal monster of pagan orthodoxy,—the God-thwarting and man-damning devil of historic Old Mother renown, and actually goes beyond the Old Mother in locating this Supreme Impersonation of Evil in the very presence of the Deity, whence it is the mission of the sacrificial Jesus to expel him;</p>	<p>the Christadelphian does not.</p>
<p>The Laodicean, in some of its members, has some doubts whether human nature is entirely and essentially ephemeral, and whether there is not such a thing as an indwelling ghost that survives the dissolution of the body;</p>	<p>the Christadelphian has no such doubts.</p>
<p>The Laodicean preaches for gospel that “the kingdom of heaven is at hand,” in the sense that God is ready to manifest it when the moral situation among men is ripe for it;</p>	<p>the Christadelphian does not, but proclaims the “things” concerning the kingdom (to be established at the expiry of the “set time” of Gentile domination,) <i>as found in the scriptures of the prophets</i> (Acts 28:23 ; 26:22 ; 24:14 ; 17:2 ; 10:43 ; 3:21–24 ; Rom. 1:2 ; 16:26 ; 1 Peter 1:10–12 ; 2 Peter 1:19 ; 3:2 ; 2 Tim. 3:15) from which Paul expounded the gospel to be preached to the Gentiles.</p>
<p>The Laodicean teaches the burning up and crystallization of the globe at the end of the millennium;</p>	<p>the Christadelphian believes the earth will endure for ever as the inheritance of Jesus and the saints.</p>
<p>The Laodicean teaches that the servants of Christ will not be judged, but will instantly spring into incorruptible being at his coming;</p>	<p>the Christadelphians, on the other hand, believe that all the professed saints will appear before Christ in their natural bodies when he comes to receive <i>in body</i> according to what they have done, whether good or bad.</p>
<p>The Laodicean believes in the coming descent of a gigantic material structure of precious stones as the inheritance of the saints; while the Christadelphian recognises in the “Holy City New Jerusalem coming down from God out of heaven” the apocalyptic symbol of the saints in their corporate manifestation.</p>	
<p>The Laodicean reads the book of Revelations literally, reducing it to absurdity; while the Christadelphian accepts it as a signification (an indication by sign) of events contemplated in the</p>	

purpose of God towards the nations of the earth.	
The Laodiceans deny the year significance of the day-periods of Daniel, and wrest the visions of Daniel from their application to the historic events of the past, and construct fanciful theories out of them which reduce the whole affair to contemptible proportions and insignificance;	the Christadelphian does not this, but accepts those visions as the disclosures of the divine purpose for the enlightenment and encouragement of the wise of all time.
The Laodiceans mix with human politics and advocate identity with the world in moral and social relations;	while the Christadelphians repudiate the citizenship of the present, acknowledging no citizenship but that which is incipiently located in the heavens in the person of the Christ, and which will be fully manifested at his coming in his kingdom.
These differences may not hold good in every individual constituent of the two meetings; but as regards the leading men,—the spirits from which the communities respectively take their colour, they actually and actively do exist.	The Christadelphian is the section whom these and other spiritual incompatibilities drove into secession some years ago—represented by such men as bros. Ellis, Tait, Steel, and Smith;
the Laodicean is the peace-loving and music-cultivating philharmonics left behind under the virtual leadership of G. Dowie. The latter in some respects has an advantage over the former. There is more of what may be strictly called “talent” among the Laodiceans, and a higher development of the social relations under the influence of G. Dowie of whom it must be admitted that his personal qualities are in the highest degree endearing to the merely affectional nature; but the respective standing of the two parties, as gauged by the word is unmistakable.” (We might add to this list the allowance of the doctrines: Praying for the dead, holy spirit gifts and Israel’s exaltation.)	<i>(The Christadelphian, 1866, pp 24-25)</i>

It has been claimed that in 1873 brother Robert Roberts made “a plea for the Dowites in Scotland to unite with the Christadelphians.” This claim was based on the testimony of GM Lees and an article from *The Fraternal Visitor*¹³. Contrast the above testimony of brother Robert’s with the claim of a member of the Edinburgh church.

¹³ This was the magazine of the Suffolk Street fellowship. As the pages of *The Christadelphian* documents, they welcomed basically everyone that had been disfellowshipped from the Christadelphians for doctrinal error (Dowieism, Andrewism, Partial Inspirationism &c)

Dowieites Published Clerical Literature, but Not Christadelphian

The Edinburgh church published the literature of “Reverend” William Glen Moncrieff. A year after starting this practice it was suggested that some of the writings of brother Thomas’ *Herald of the Kingdom and Age to Come* be published in tract form. This suggestion was never approved because of the Dowieite spirit¹⁴. It was suggested that to republish anything was an infringement on brother Thomas’ works. Brother Roberts recounts that meeting,

“...I rose and said I scarcely dared to speak, but it seemed to me the objection to the publication of good tracts from Dr. Thomas's works was one that should be left to him, and that I did not believe he would raise it, as we could not suppose but that he would only rejoice at anything that would extend the knowledge of the truth.”
(*My Days and My Ways*, p. 24)

Use of *The Herald* was further discouraged under the claim “we are not to be a follower of men”¹⁵. Yet *clerical* literature (the worst of men) and their own literature, including George Dowie’s magazine were freely published *for men to follow*. Notice the names below: W. Moncrieff, George Storrs, Wilson

140 *Messenger of the Churches.*

Publications.

The following may be had from W. Laing, 9 Elm Row, Edinburgh, at the reduced prices mentioned:—

<i>Dialogues on Future Punishment</i> , by W. G. Moncrieff,	2d.
<i>Spirit</i> , do.	4d.
<i>Are the Wicked Immortal?</i> by George Storrs,	3d.

The three pamphlets can be posted together for 2d.

Also may be had, by order of John Wilson, 43 Northgate, Halifax:—

The Emphatic Diaglott of the New Testament, to be completed in twenty-seven numbers;—16s. exclusive of postage (ten numbers are issued).

The Sacred Melodist, the new American hymn book, 1s. 8d., in sheets.

And the publications of the Christian Publication Company, Geneva, Ill., as under:—

<i>Light-Sowing</i> ,—Conversations on Bible Subjects,	6d.
<i>Letter to a Friend on the Covenants of Promise</i> ,	5d.
<i>Debate on the Seventh-day Sabbath Question</i> ,	1s.
<i>The Fall and Rise of Zion</i> : a poem,	3d.
<i>The Saints' Inheritance</i> , considered in its relations to man,	5d.
<i>Rays of Light</i> : six small tracts; per 100,	1s. 3d.
<i>The Pocket Preacher</i> : discourses on Bible topics; per doz.,	1s. 3d.
<i>The Gospel Banner</i> and Millennial Advocate, published monthly; a year,	2s. 1d.

(Four copies of the “Banner” can be sent in one cover for 1d. Postage, in all cases additional, on arrival).

— “I have a number of odd months of the “Banner,” which I will sell at one penny each. The volumes have been broken by postal irregularities. In this way they may be useable as tracts.”—J. Wilson.

Publications List from 1860

¹⁴ Here again, another Dowieite attitude which is present to this day.

¹⁵ Ditto

Dowieites Invited Clergymen to Speak

It is a matter of record that it was *common practice* for the Dowieites to have Christian *clergymen* speak to their congregation. This is documented in both the Dowieite magazines as well as in William Norrie's book. The Edinburgh church followed the Athenian principle of throwing every viewpoint upon the table and then allowing each individual to sort through the rubbish to find "what the Bible says to them personally". It was a liberal spirit, the spirit of unbelief, a spirit which gives a multitude of lies to God, and not an attitude of those zealous for Truth, or godliness.

It is of some interest to note that the title Reverend was at first taken from off their names when published such as in the following ad with a tract by Moncrieff:

140 *Messenger of the Churches.*

Publications.

The following may be had from W. Laing, 9 Elm Row, Edinburgh, at the reduced prices mentioned:—

<i>Dialogues on Future Punishment</i> , by W. G. Moncrieff,	2d.
<i>Spirit</i> , do.	4d.
<i>Are the Wicked Immortal?</i> by George Storrs,	3d.

The three pamphlets can be posted together for 2d.

Later, their minds were so blinded, or perhaps their consciences were so seared, they left their "Reverend" titles on. This is from *The Messenger*, 1888:

234

IMPORTANT RELIGIOUS CONVENTION.

MANY of our readers will be glad to know that a three days' Convention is announced to be held in the Free Assembly Hall, Edinburgh, in October, "concerning the Personal and Pre-Millennial Coming of our Lord and Savior Jesus Christ."

The following are the proposed arrangements:—

MONDAY—

October 8, 8 P.M.—Prayer Meeting for Guidance and Blessing.
Chairman—Rev. ROBT. MACDONALD, D.D.

TUESDAY—

October 9, 10 A.M.—Prayer Meeting until 10.45.
" 11 " —The Second Coming of Christ—Personal and Pre-Millennial.
Chairman—H. E. MALCOLM, Esq.
Speakers—Rev. Canon FAUSSET, D.D., Rev. J. ELDER CUMMING, D.D.

October 9, 3 P.M.—Hints for the interpreting the Prophecies of the Second Advent, gathered from the fulfilment of those concerning the First Advent.

Chairman—JAMES MUDIE, Esq.

Speakers—Rev. AND. A. BONAR, D.D., FINLAY GIBSON, Esq.

October 9, 7.30 P.M.—The Second Coming of Christ in its relation to the Jews.
Chairman—Prof. ALEX. SIMPSON, M.D.
Speakers—Rev. JAMES SMITH (Dufftown), Rev. JNO. WILKINSON (Mildmay).

WEDNESDAY—

October 10, 10 A.M.—Prayer Meeting until 10.45.
October 10, 11 A.M.—The Doctrine of the Second Advent an integral part of Scripture Revelation.

Chairman—Col. GERALD A. AGNEW.

Speakers—Rev. J. ELDER CUMMING, D.D., Rev. H. SINCLAIR PATERSON, M.D.
October 10, 3 P.M.—The Testimony of Christ and His Apostles concerning His Second Coming.

Chairman—Major-Gen. HOGGAN, C.B.

THE MESSENGER.

FEBRUARY, 1888.

THE SON OF MAN'S COMING.*

"Watch, therefore; for ye know neither the day nor the hour when the Son of Man cometh."—Matthew, xxiv., 42.

ON one principle of interpretation we shall all be able to agree. It is this: that in all cases the context and subject of discourse are to be allowed decisive force in determining in any passage of Scripture what any word or phrase may mean. The question ever is, not what may, or might, or could, this word or phrase be understood to mean, but what, in the light of the context, *does* this word or phrase mean in this particular place? The principle needs to be borne in mind in approaching these words of our Lord. The question is not whether the phrase "the coming of the Son of Man" may conceivably be applied to death, or the destruction of Jerusalem, or any spiritual or providential intervention of the Lord, but how does the context require us to understand this phrase in this particular connection?

Grant, if you like, that there are many different "comings" of the Son of Man; we want to know what is that particular "coming" of which the Lord speaks in this place, and for which He commands His disciples to watch. Till we know that we cannot obey Him.

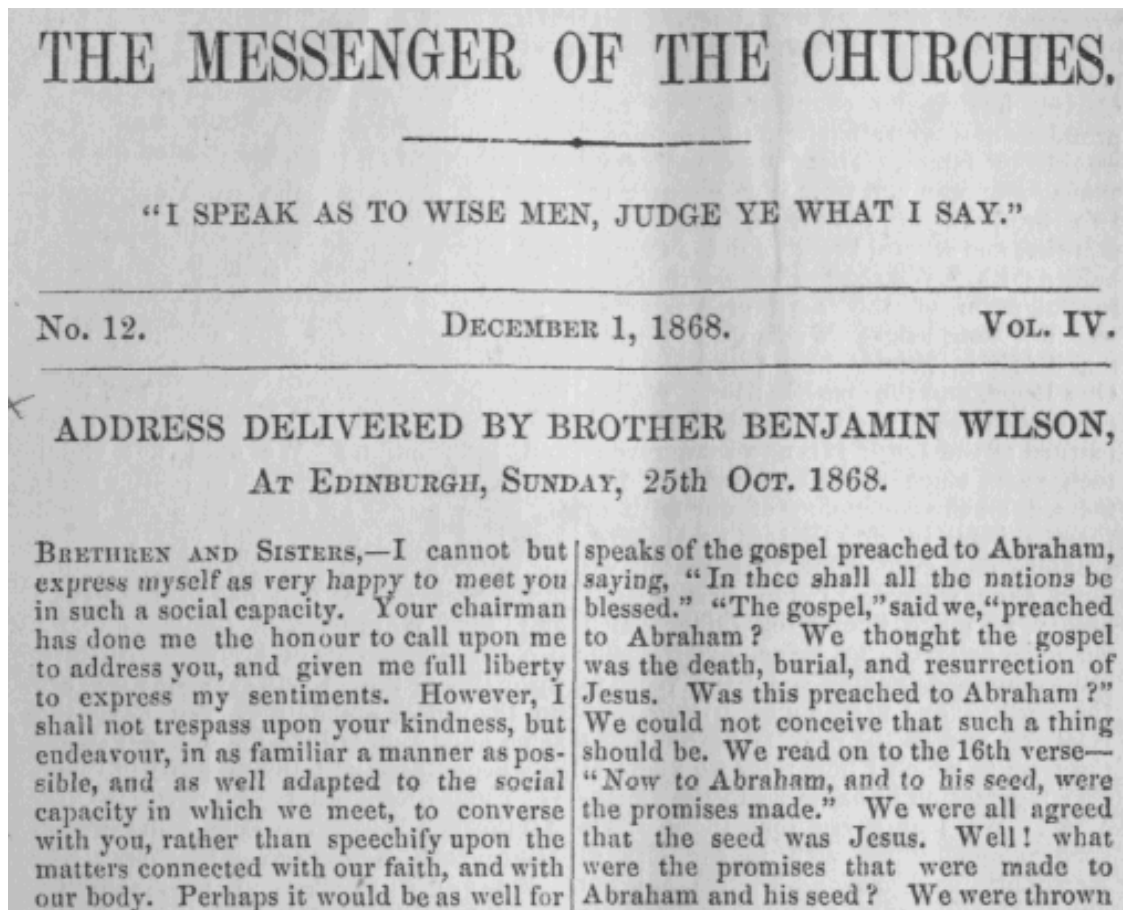
Evidently it must be that coming of which the disciples had asked Him, saying, "Master, what shall be the sign of Thy coming, and of the end of the age?" The text is a part of the answer to this question, and the "coming" in the answer must be the coming referred to in the question. This settles it, you must see, once for all, that the words cannot have the slightest reference to death. They are often so applied; but without the smallest warrant from the context. For when the disciples asked the Master, "What shall be the sign of Thy coming," did they mean to ask what were the signs of a man's dying? The question answers itself. I repeat it then; that to apply this text to death, as is often done, is to use it

** Sermon preached by Dr. Kellogg in St. James' Square Presbyterian Church, Toronto.*

**The Messenger, February 1888 with
a sermon by Dr. Kellogg
in St. James' Square Presbyterian Church, Toronto.**

Benjamin Wilson, CGAF – the “American Dowieites”

Strains developed between Benjamin Wilson and brother John Thomas culminating in a division between the two in the 1860's. Brother Thomas' expositions against immortal emergence, particularly *Anastasis* which was directed against immortal emergence, inflamed Benjamin Wilson and his fellow religionists. Wilson's group drew closer to the Dowieites having a common enemy in brother Roberts and the Christadelphians. Benjamin Wilson traveled to the Edinburgh church in 1868 and gave at least one address there.



“I cannot but express myself as very happy to meet you in such a social capacity... to converse with you, rather than speechify upon the matters connected with OUR FAITH, AND WITH OUR BODY.”

There was continued cooperation in publishing literature which advocated their (various) views. Wilson's group was sometimes (charitably) referred to as “brethren in the West”, Benjamites, the Wilson party, and *American Dowieites*.

“CHICAGO (Ill.)—Brother W. A. Harris, writing December 6th, says ‘Since my last letter to you, we have had three additions, in the persons of J. A. REESE, formerly Methodist; and A. J. DAVIS, who belonged to the Wilson party, or, as you call them, American Dowieites.’ (*The Christadelphian*, 1870, page 31)

Edward Turney and the Dowieites

Edward Turney, who had fought against Dowieism, temporarily turned to the bosom of the Dowieites immediately after the Renunciationist (clean flesh) controversy arose. Later, Turney realized his latter mistake and left the Dowieites. Once again they had a common enemy in brother Roberts.

“Edward Turney proclaimed his renunciation to the four winds by printed pamphlet, when as yet his brethren in fellowship thought him true and faithful. This was the first intimation of it they had. Fire was scattered in the brotherhood, war against the truth declared, and then an ostentatious proposal for private meeting! And now we have the sequel — another renunciation. Edward Turney renounced the fellowship of the Dowieites years ago, and now he renounces his renunciation, and asks them, with open arms, to come to his bosom; not, we would warn them, for the love of them, but for hatred of others against whom he can use them. They will find the bosom cold when the heat of present hate subsides. The spectacle may open the eyes of some who are being misled to their destruction. As our correspondent remarks, the “free life” absurdity “never formed a cause of division between the truth and Dowieism; and why its acceptance by some professing the truth should lead these back to Dowieism, is not by any means clear.” In this proposal of marriage with Dowieism, Renunciationism is inconsistent with itself. It began by declaring that the reception of its doctrine was essential to salvation; its coquetry with Dowieism seems a declaration that nothing is essential except the historic faith of the old Campbellites with which Dowieism began. One of the more acute of the Dowieites laid his finger on this inconsistency, in asking Edward Turney how his relation to them would be affected by his re-immersion on turning Renunciationist. The interrogator was told the question would be answered privately. It is an apostolic declaration that ‘He that biddeth a rejector of the truth God-speed is a partaker of his evil deeds.’ Fellowship is saying “God-speed”—receiving into the house. The Renunciationists in fellowshipping the Dowieites make themselves responsible for all their looseness and error, and give the friends of the truth a reason for avoiding them, in addition to their own renunciation of one of the first principles of the oracles of God.” (*The Christadelphian*, 1874, pp 386-387)

Brother C.C. Walker: Christadelphians vs. The Dowieites

I have received a few copies of an 8 pp. pamphlet called ‘The Young Christadelphians’ Amity Movement.’

‘Amity’ is friendship. Is there no amity among old Christadelphians? See the case of Rehoboam (1 Kings 12). The young men’s counsel only produced division, as the Lord had determined and proclaimed.

From p. 2 of the pamphlet it appears that you want recognition in fellowship between the divided camps of Christadelphians.

During more than fifty years past I have had to do with many divisions.

So far back as 1866 the late brother R. Roberts was compelled to separate from the 'Dowieites,' who tolerated in fellowship those who held the doctrine of the immortality of the soul, an immortal fireproof Devil, and other 'strong delusions.' Dr. Thomas, being approached at the time by an 'amity' movement entreating him to help stop division, replied that he would do all in his power to help it forward; and the threatened division between Dr. Thomas and brother Roberts was only avoided when the latter firmly and uncompromisingly 'avoided' the heresies and the tolerationists who were the cause of the 'division and offence contrary to the doctrine which they had learned' of the truth (Rom. 16 : 17, 18).

Then, in 1873, came the Renunciationist controversy on the Sacrifice of Christ, introduced by the late brother Edward Turney and others; the result being more division, and more making manifest of the approved and the others (1 Cor. 11 : 18, 19).

Then, in 1884–5, came the Inspiration Controversy, introduced by the late ex-clergymen, brethren Ashcroft and Chamberlain and others, and resulting in more division, and with similar results.

Then, in 1894, came the Resurrectional Responsibility controversy, introduced by the late brother J. J. Andrew and others, with similar results.

Then, in 1902, came the Clean Flesh heresy, introduced by the late brother John Bell of Sydney and others, with similar results.

Now, what would you have had the two parties do in all these heresies? Recognise each other in fellowship? Impossible! 'Can two walk together except they be agreed?' (Amos 3 : 3). Note that this is God's own rebuke of the 'Children of Israel . . . *the whole family.*'

You preach unity, and declare that there should be no division at all, because, as you say, it is 'fundamentally wrong' (p. 4).

In this you are confused, and contradict our Lord himself: 'Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division' (Lu. 12 : 51).

You say (p. 5), 'division is, as before, evil, and must be exposed as such. It is a system which must be destroyed. It is the duty of all to help to destroy it.'

Excuse me, but this is *nonsense*. 'Division' is the very antithesis of 'system.' There are two religious systems: 'The Truth' and 'Lies' (Rom. 1 : 25; 2 Thess. 2 : 10–12), and you can no more stop division when these come together, than you can stop effervescence when a solution of an acid comes into a solution of an alkali.

It was so with the Lord himself in Israel. 'There was division among the people *because of him*' (John 7 : 43). See also chs. 9 : 16; 10 : 19 . How could it be otherwise?

It is true that Paul *beseeches* the Corinthians '*that ye all speak the same thing*, and that there be no divisions (1 Cor. 1 : 10; 11 : 18 , 19; 12 : 25). But you know what 'some' in Corinth said about the Resurrection (ch. 15); and all these passages must be read together, and harmonized with the apostle's doctrine and practice throughout the New Testament.

'Say ye not, A confederacy to all them to whom this people shall say, A confederacy' (Isa. 8 : 11–20).

'If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds' (2 John 10–11).

Both prophet and apostle were thus alike intolerant of wrong doctrine and practice; and this is the right divine precedent. Our Lord himself commends Ephesus for intolerance of evil and evil-doers (Rev. 2 : 2, 3, 6); and rebukes Pergamos for tolerating the doctrine of Balaam and of the Nicolaitanes (verses 14, 15); and Thyatira likewise for 'suffering' the Jezebel seductions (verse 20). But he commends 'the rest in Thyatira' who would have none of it. As to Sardis; there were but 'a few names' there 'worthy' to 'walk in white' with the Lord (Rev. 3 : 4); while 'lukewarm' Laodicea was in danger of utter ejection (verse 16).

On p. 5 you set down 'Something of those Involved,' and point out that the Suffolk Street section 'comprises 61 ecclesias in England, and many others abroad.' You say that these ecclesias are organised on exactly the same lines as those of the other section, which is not exactly true. And you ask, 'Is their 50 years progressive work in the truth to be ignored?'

If numbers were to decide, I might point out that the Central ecclesia section comprises over 200 ecclesias in England and many others abroad; but

'Numbers are no proof that you
Will in the ark be found;'

and salvation is not an ecclesial, but an individual matter. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven' (Matt. 7 : 21). 'Strait is the gate, and narrow is the way which leadeth unto life, and few there be which find it' (verse 14). 'Many are called, but few chosen' (Matt. 20 : 16; 22 : 14). No one wishes to 'ignore' anyone's 'progressive work,' but the Lord is the Judge of this, not man; and the time is 'the time of the dead,' not now.

It is quite true (p. 5) that there are 'evils of division; but who are the sinners in the case? The majority above referred to? No, but the introducers and espousers of the heresies before alluded to. We are exhorted to 'mark' and 'avoid' these. Surely, you do not want to exhort us to do otherwise.

The present position, though not ideal, is quite tolerable. Those who are not prepared to 'mark' and 'avoid' heresies and heretics, can find society with the tolerationists; but if they try to bring about 'amity' (friendship amounting to recognition in fellowship) between the 'avoiders' and the 'avoided,' they will only precipitate more 'division.'

The thing has been tried over and over again, always with this inevitable result.

If you do not believe this, brother Clementson, file this unpleasant letter, and when your 'Young Christadelphians' have become as old as the writer thereof (which I hope they never will in this mortal estate) they will doubtless have discovered for themselves by sad experience the truth of the things therein written.

'Amity' (friendship—Fr. *amitié*). 'Ye are my friends if ye do whatsoever I command you' (John 15 : 4).

The foregoing is submitted in all 'amity' by

Your brother in the Lord,
CHAS. C. WALKER.

(*The Christadelphian*, 1938, pp 324-326)

Why Some Claim George Dowie was a Brother

William Norrie, brother in law of Robert Roberts, was a member of the Edinburgh church. At the end of his life he wrote “The Early History of the Gospel of the Kingdom in Britain” (1904).

Some have claimed that George Dowie was a brother, a Christadelphian. But George Dowie never made that claim himself. Even if he had, his doctrinal beliefs were proof he was not a Christadelphian. The Dowieites despised the name “Christadelphian”. This myth was started by none other than William Norrie, a member of the Edinburgh church. In his book he wrote,

“One of the earliest churches to be formed in Britain after the visit of Dr. Thomas...was that in Edinburgh, which...**was regarded in some sense as the mother church of the new religious denomination**, and a center from which the newly recovered gospel radiated all over the country. **That it no longer merits this distinction must be confessed with great sorrow...**” (vol 1, p. 9)

But the reality was that this church was not founded upon the Gospel. Some were originally baptized by a “Reverend” Clergyman. They still held many ideas of the apostasy, and published literature of Christendom rather than Christadelphian literature. Not only was “the mother church” at Edinburgh founded upon leaven, but it wholly returned to the apostasy according to its own chronicler, William Norrie:

“These last two cases show how **at a very early period, ‘a little leaven’ was introduced into the Edinburgh Church**. The leavening process went on for years till ultimately the whole mass became so permeated, that in 1894 it was agreed to receive persons whose pre-baptismal knowledge did not include the things of the kingdom and the name – only two persons dissenting. **Eight years later, (with two dozen dissenters) the Gospel of the Kingdom was discarded as pre baptismal faith, and the communion made ‘free to all baptized persons holding the common faith of Christendom!’** How are the mighty fallen.” - William Norrie, pg. 244

George Dowie’s “Rehabilitation”

From the 1880’s through the present day, an effort has been made to “rehabilitate” George Dowie and the remains of his movement – but not by Christadelphians until the 1950’s. *The Fraternal Visitor magazine*, along with other errorists actively engaged in an effort to portray the Edinburgh church as a legitimate part of the Christadelphian community. A few examples follow.

G.M. Lees and George Dowie

G.M. Lees was "baptized" in 1885 at the *Edinburgh* church. By the mid 1880's the Edinburgh movement had become known as the "conditional immortality mission". *The Messenger for 1888*, only three years after G.M. Lees' baptism, shows the close association with the apostasy.

235

CONDITIONAL IMMORTALITY CONFERENCE.

THE Eleventh Annual Conference of the Conditional Immortality Mission was held this year in Lincoln, by the kind invitation of Monks Road Baptist Church there. Considerable interest attached to this gathering from the fact of Lincoln having been the birthplace of the Association (now called a "Mission"); and the first Conference was held there in 1878. Several speakers at the recent meetings, which extended from Sunday to Thursday, 2nd to 6th September, 1888, referred to the first gathering at which they had been present, and brief extracts from a report of the proceedings in September, 1878, which appeared in a subsequent number of the *Rainbow* (January, 1879), were listened to with much interest.

The Messenger, 1888

G.M. Lees wrote for *The Fraternal Visitor* magazine (the organ of the partial inspirationists, British Andrewites, and other doctrinal errorists). Here is an excerpt from one of his articles.

2

" THE FRATERNAL VISITOR."

George Dowie and the Early Pioneers.

CONSIDERING that remarks made by Bro. Chas. C. Walker in connection with the "Amity Movement" in the *Christadelphian* of July, 1938, page 325, concerning Bro. George Dowie and the early pioneers, were unjust and untrue (as are similar occasional remarks), I applied to one of the main successors of these early pioneers, Bro. G. O. Norrie, of Glasgow, for information concerning George Dowie and the early days. In applying thus I have been richly rewarded. Bro. G. O. Norrie kindly sent me three large volumes, of whose existence I had not known, each of nearly 400 pages. These are entitled, "The Early History of the Gospel of the Kingdom of God in Britain."

Mind you, he was richly rewarded in that he found material that supported his anti-Roberts, pro-George Dowie *upbringing* in the Edinburgh church, and was delighted to share this with the Suffolk Street community he was associated with.

G.M. Lees also co-wrote a book called "The Story of the Truth". There we read,

In persons, the premier place, as effective and lasting pioneer, must in honesty, be given to George Dowie of Edinburgh, 1824-1895, a man of sympathy, tact and action, a pioneer from the year 1849. In his house on Sunday, March 27th, 1853, was held the first Memorial Service of those holding the views of Dr. Thomas. This was attended by 24 members. From this date similar and regular meetings have been held in Edinburgh.

At first the meeting was loth to adopt a name, but eventually the name, "Baptised Believers in the Gospel of the Kingdom of God", was adopted. Meetings were held in the Tailors' Hall, Potter Row, and later in the Union Hall, South Bridge.

Effective and lasting? Perhaps he missed page 244 of William Norrie's book,

"The leavening process went on for years till ultimately the whole mass became so permeated, that in 1894 it was agreed to receive persons whose pre-baptismal knowledge did not include the things of the kingdom and the name"

Also, notice the claim that the church founded in 1853 consisted of those "holding the views of Dr. Thomas". That claim has already been shown to be completely untrue else "Dr. Thomas" would have embraced the Edinburgh church and the Edinburgh church would have embraced him. Brother Thomas' magazine *The Herald of the Kingdom and Age to Come* also showed the two groups to be in conflict with rebukes being sent to one another.

"Brother" Dowie "Incidentally Expressed His Belief in a Personal Devil"

Christmas Evans wrote a number of history articles for *The Christadelphian Magazine*. One of his primary references was the book written by William Norrie, *The Early History of the Gospel of the Kingdom of God in Britain*. In 1959 Christmas Evans wrote:

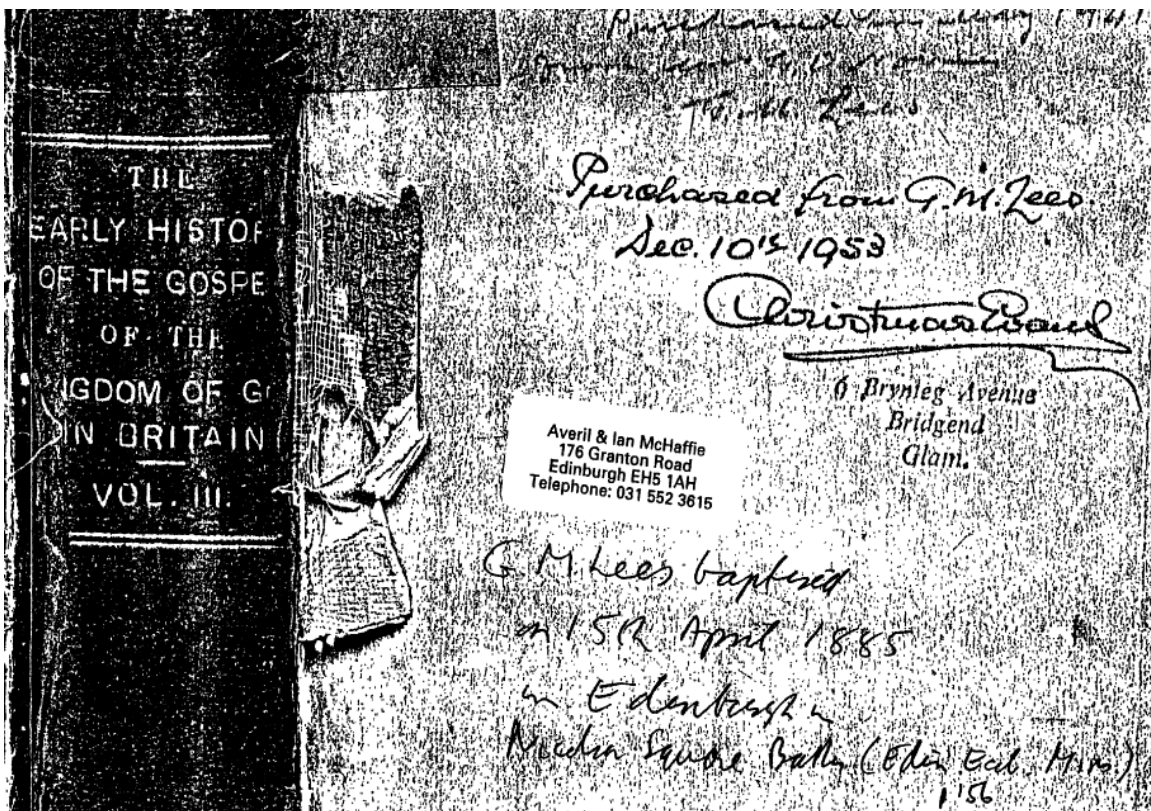
"It would appear that Scotland was at first the home of the Truth in Great Britain, seeing that it sounded out more from there than from any other part of the British Isles. This may be largely due to the energies of such men as brethren George Dowie, John Forman, James and Richard Cameron..." (*The Christadelphian*, 1959, p. 30)

This is an incredible claim for anyone who has read *Christadelphian* accounts of the labors of early brethren – and the conflict that occurred with the Dowieites. *What is remarkable is that the truth survived in spite of the energies of such men as George Dowie and James Cameron.*

In January 1960 Christmas Evans began covering the break between *The Christadelphians* and the Dowieites. It should be noted that George Dowie was not considered a brother *by Christadelphians* once he was exposed as an imposter. However, Mr. Dowie by the 1960's was "rehabilitated." He is repeatedly referred to as "brother" George Dowie. This is particularly disturbing considering *The Christadelphian* shows that both brother Roberts and C.C. Walker warned the brotherhood that George Dowie believed "the doctrine of the immortality of the soul" and "an immortal fireproof Devil". A search of *The Christadelphian* magazine through Libronix shows not a single reference to George Dowie as "brother" *until* the 1950's and from then forwards it has been used freely.

In an article published in 1963 Christmas Evans wrote,

"I have not got a copy of bro. Dowie's reply, but I understand he acquiesced in the entire statement, and said that it virtually expressed what was held by the brethren at Surgeon Square. Bro. Roberts felt assured, but something happened which disturbed him exceedingly. In the *Messenger to the Churches* for April, 1864, there appeared an article by bro. George Dowie entitled "The Point of View of the Visions of the Apocalypse" in which among other things, he incidentally expressed his belief in a personal Devil. An attempt was made to show that the Apocalypse should to a large extent be understood literally and not figuratively. (*The Christadelphian*, 1963, p. 164)



Purchased from G.M. Lees Dec 10th 1953 Christmas Evans

Libronix Links:

[The Split](#)

[Reimmersion on Leaving Dowieism](#)

[“brother” Dowie “*incidentally* expressed his belief in a personal Devil”](#)

[The Dowie – Wilson link acknowledged](#)

Andrew Wilson and George Dowie

Similar treatment is afforded George Dowie in Andrew Wilson’s Book “The History of the Christadelphians”.

1. Dowie is referred to as a brother (eg. page 130).
2. The *self*-named Edinburgh church is rehabilitated into “the Edinburgh ecclesia”
3. The anti-Roberts book of William Norrie serves as one of his primary sources, and Wilson’s comments show that he usually believes the enemies of brethren Thomas and Roberts rather than their own testimony.
4. It is clear that Wilson sympathizes with errorists who were separated from, rather than with the Christadelphians who were trying to uphold the purity of the Truth.

The Dowieite Spirit Lives Today

It is a fact that the spirit of liberalism as advocated by Dowie and his co-religionists is alive and well in the Christadelphian community.

1. Christadelphian history has been thus far “owned” — revised and published — primarily by those sympathetic to Dowieism, William Norrie, G.M. Lees, Benjamin Wilson et al.
2. Look at the list of doctrines Dowieites taught and compare it with doctrinal problems in the “Christadelphian” community today. The parallels are amazing. I have highlighted only the ones I am aware of.
 - a. **Above all else, a liberal spirit that condemned no one or no thing (with the usual caveat)**
 - b. **They made fellowship a very loose practice.**
 - c. Inherent immortality of the soul
 - d. **The supernatural devil of Christianity**
 - e. The Kingdom of God exists now
 - f. **Natural Israel would not be restored**
 - g. **Present possession of the Holy Spirit**
 - h. Praying for the dead
 - i. Pre-existence of Christ
 - j. **A Futuristic / literal interpretation of the Apocalypse.**
3. Calls are periodically made to “simplify” or reduce the Statement of Faith so that it is not so exclusive. It is said the language is “Victorian” and too difficult to understand though even children of recent years have understood it.
4. *The Christadelphian* magazines’ policy is the same as that of George Dowie’s.
 - a. It refuses to take the same course of action as brother Robert Roberts in calling for the brotherhood to disfellowship those who

- give countenance to apostates such as the Endeavour group. Though it has been directly told of various apostate ideas, including claims of present possession of the Holy Spirit and the repudiation of the Hope of Israel, Birmingham refuses “to get involved in such matters”.
- b. It is reluctant to do one of the very things it was established to do: republish the works of the genuine early Christadelphians.
 - c. It has given countenance and open praise to advocates of the Jesuit doctrines of Preterism and Futurism.
 - d. It has given countenance to individuals who were openly astray, or topics that any informed Bible student would not question including evolution, that the serpent of Genesis was not literal, Preterism, futurism, no sin in the flesh, present possession of the holy spirit &c.
5. Attempts are made to bring “unity”¹⁶ between Central including the Unamended, Church of God of Abrahamic Faith and others – never simply on the basis of the BASF accepted without reservation but on “bridging documents” or joint statements of faith – which is a *contradiction in terms*¹⁷. It is one thing if a party needs an elaboration of a particular clause – another thing to present two divergent Statements of *Faith* as equally valid.
 6. It is seen in the behavior of magazines and “Bible Missions” who never warn the flock that wolves are at work in the community. They have handled errorists *exactly like* the Catholic Church handles alcoholic/pedophilic priests. Persons are quietly dismissed or shuffled out of an organization, leaving the errorists to devour sheep at their will.
 7. There are those “Christadelphians” who have or who currently break bread with Church of God of Abrahamic Faith. One CGAF member recently told me “The CGAF had a Shepherd's Retreat, as it is called, of Brothers. There were several Christadelphian Brothers there. Such as Norm Fadelle and Norm Zilmer. The number of persons in the CGAF are not near as large as Christadelphians. This was held at Roll, Indiana where we also have another Retreat sponsored by the Roll and Perryville groups. The CGAF has an annual Gathering in the summer as well. Next year will be our 30th one. Many Christadelphians have been speakers at them too. Such as George Booker, Kyle Tucker, Harry Whittaker.”

It is undeniable that the influence of the “mother church” at Edinburgh still adversely influences the Christadelphian community – it is actively working to carry the community back to “The Mother Church” of Rome. The spirit of George Dowie is alive and well and awaiting its consumption by the fiery indignation of the Lord.

“All roads lead to Edinburgh”
All roads lead to Suffolk Street
“All roads lead to Rome”

¹⁶ Never on a single exclusive doctrinal basis so the “unity” is really “union.”

¹⁷ unless perhaps a person has a multiple personality disorder

We are told
that "division is fundamentally wrong",
that "division is evil"
and that
"we must get rid of divisions".

How then is it that *the very first act of God's power*
in developing a new creation was to
"divide the light from the darkness" (Genesis 1:4)?

Again, the Scriptures tell us,
God is calling *out* of the gentiles "a people for His Name" (Acts 15:14).
This *is God's division*. And so also, Christ plainly stated that
he came to bring division within a man's own household
(Matthew 10:34-36; Luke 12:52-54).

The Scriptures plainly teach that the division
God is creating
is between flesh and spirit;
truth and lies;
sound doctrine and error;
obedience and disobedience.

The Truth's imposter, reasoned out by the thinkings of the flesh,
would get rid of all divisions under the pretense "that divisions are always the
work of the flesh"
whereas the truth is that
they are the only way God can accomplish His purpose with His creation.

Those who hinder this work by preaching a *false* unity (Isa 8:11-20)
should preach the sound doctrine that brings men to *God's unity*
(Rom 15:4-6; 1Co 1:10).

The Suffolk Street leaven, taken from the cup of Dowieism,
is now actively preparing
the unenlightened and disobedient majority
to be spewed from God's mouth
(Rev 3:16; Matt 20:16; Matt 7:13; Matt 22:14)

When men have learned the Truth,
and are willing to obey it in the tribulations it will bring,
only then will they learn the *blessedness* of God's work
in *dividing* light from darkness.

"Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy;
neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and *let him be*
your fear, and *let him be* your dread. And he shall be for a sanctuary; but for a stone of
stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare
to the inhabitants of Jerusalem... And many among them shall stumble, and fall, and be
broken, and be snared, and be taken. Bind up the testimony, seal the law among my
disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and
I will look for him. Behold, I and the children whom the LORD hath given me *are* for signs
and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. And
when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards
that peep, and that mutter: should not a people seek unto their God? for the living to the
dead? To the law and to the testimony: if they speak not according to this word, *it is*
because *there is* no light in them." (Isaiah 8:12-20)

But these speak evil of those things
which they know not:
but what they know naturally, as brute beasts,
in those things they corrupt themselves.
Woe unto them!
for they have gone in the way of Cain,
and ran greedily after the error of Balaam for reward,
and perished in the gainsaying of Core.
These are spots in your feasts of charity,
when they feast with you,
feeding themselves without fear:
clouds *they are* without water,
carried about of winds;
trees whose fruit withereth,
without fruit,
twice dead,
plucked up by the roots;
Raging waves of the sea,
foaming out their own shame;
wandering stars,
to whom is reserved
the blackness of darkness for ever.
And Enoch also, the seventh from Adam,
prophesied of these, saying,
Behold, the Lord cometh
with ten thousands of his saints,
To execute judgment upon all,
and to convince all that are ungodly among them
of all their ungodly deeds
which they have ungodly committed
and of all their hard *speeches*
which ungodly sinners have spoken against him.
These are murmurers,
complainers,
walking after their own lusts;
and their mouth speaketh great swelling *words*,
having men's persons in admiration
because of advantage.
Jude 1:10-16

