

GREEK CHURCH BAPTISM

A Millstone About the R. P. Church's Neck.

Rev. J. M. Foster, Boston.

The Reformed Presbyterian Synod, at its last meeting in Olathe, Kansas, May 18, 1922, decided by a majority vote to continue the policy of recognizing the baptism of converts from the Greek Orthodox Church as an ordinance of God. That system has been weighed in the balance and found wanting. It is the degenerate plant of a strange vine, and must be rooted up. It will be overwhelmed in the deluge of God's wrath, and either our church must separate from it or be sunk by this millstone about her neck. At this meeting we surrendered our stations in Cilicia to the Irish Synod, and limited our forces to Latakia. Is that not evidence of God's displeasure? We rightly refuse to recognize the baptism of converts from Rome Papal. But to accept the baptism of the Greek Church brands us with colossal ignorance or stupidity or perversity. Both need Gospel missionaries to preach salvation by the Blood of Christ to their perishing members. Both are synagogues of Satan. Both are Satan possessed and inspired. Both are marked for destruction. "Come out of her, my people, that ye be not partakers of her sins, and that you receive not of her plagues." (Rev. 18:4.)

Dr. A. P. Stanley, Professor of Ecclesiastical History in the University of Oxford, England, who published a "History of the Eastern Church" in 1862; and Dr. Walter F. Adeney, Principal of Lancashire College, Manchester, England, in his book of 630 pages, "The Greek and Eastern Churches," published in 1908, unite in pronouncing the Greek Church, in corruption of doctrine and worship, in the degradation and destruction of the people, and the reversion of church and state to satanized orders, as deadly a upas, bearing fruit as poisonous, as the Church of Rome. William Fetter, a Russian convert, who studied in Spurgeon's College, London; who was banished from Russia by the Czar in 1916, who returned, after training 27 students in Philadelphia, to Moscow, November, 1920, with these workers, said: "The Rome Papal is the scarlet colored beast, upon which is seated an harlot as rider, with a golden cup in her hand, full of the wine of her fornication with which she makes the nations drunk, the Greek Eastern churches are the serpents of Laocoon, crushing the life out of the Eastern nations." In the World Conference of Christian Missions held in Edinburgh in 1910, out of deference to the British Episcopal Bishops, the missionaries of the Roman Catholic and Greek Eastern Church countries were refused the privilege of sitting as Commissioners, because both Greek and Roman Catholic churches were true churches of Christ, and the English prelates held that it was discreditable and sinful to send missionaries to countries where the Gospel was already planted by Greek and Roman priests. According to that verdict, the Greek and Latin churches stand or fall together. And our church is playing the role of "Mr. Facing both ways" in holding the Greek and refusing the Latin. And furthermore, in recognizing the Greek Church as a true church of Christ and its baptism as an ordinance of God, we convict ourselves of dishonor and perversity in sending missionaries to save the people that church claims to have led to Christ.

The Report.

In Synod the majority report, signed by Rev. J. S. Stewart and Prof. R. C. Wylie, was adopted. It assumed that the Greek Orthodox Church is a true church of Christ. It was an apology for that corrupt, apostate system. Its plea was based on grounds of expediency, comity, and the choice of the converts, and did not deal with the merits of the case. It was fearfully and

wonderfully made. "And when I saw her, I wondered with a great wonder." (Rev. 17:6. R. V.) It was giving aid and comfort to this enemy of all righteousness, this child of the devil, full of all subtlety and all mischief, that ceases not to pervert the right ways of the Lord." (Acts 13:10.)

The dead hand of the original bishop of Antioch is used to transfer the episcopate, the bishop's clasp that withered, mummified member, as the channel of official power. The brazen serpent served a great purpose when Moses set it up in the camp of Israel in the wilderness. And it was kept as a memorial. But when it became a fetish Hezekiah broke it in pieces. It is Nehushtan, he said; it is nothing, emptiness. This Greek baptism is our Nehushtan linking us to the dead hand. "Shouldst thou help the ungodly and love them that hate the Lord?" (2 Chron. 19:2.)

The following is the

Minority Report.

The reasons presented in the Majority Report are:—

1. The broad line of cleavage between Moslems and the Greek Church. The facts do not sustain this contention. Bolshevism is the product of the Greek system, and that is the Red Terror. Great Britain is leading the League of Nations in restoring Constantinople and part of Thrace to the Turks, as a means of appeasing the Mohammedan world, the unrest of which threatens the integrity of the British Empire. The Greek Orthodox Church, Mohammedanism and Bolshevism are one nest of scorpions, equally dangerous and alarming to the nations.

2. The desire of Greek converts to have their baptism validated. But Latin converts have the same wish and we refuse them because the system is corrupt. The same acid test should be applied to Greek.

3. Denominational comity. But the witnessing church accepts God's word as the only rule of faith and manners. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves are not wise." (2 Cor. 10:12.)

4. Our practice from the beginning. The Savior said: "Every plant, which my heavenly Father hath not planted, shall be rooted out." (Matth. 15:13.) Judaism has been planted for nineteen centuries in Christian soil, but it will be uprooted. Greek and Roman Catholicism have been striking root downward and bearing poisonous fruit for 1260 years; but they must be uprooted. Slavery was rooted in this land for 250 years, but it was torn up in the Civil War. And this link between the Covenanter Church and the apostate system of corrupt Christianity must be sundered.

5. To avoid discord. But this is not a matter of sentiment, but of duty. The founders of our mission, Brothers Dodds and Beaty, favored recognition of Greek baptism. But Dr. David Matheny, Dr. J. Boggs Dodds, and Dr. Jas. Martin of Antioch, strenuously opposed it. This settles nothing. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.)

6. The movement for co-ordinating Protestant Missions in the Near East. This is twofold. First, the Conferences held in the three years past in Lebanon, and Beyrout, and Jerusalem, presided over by the English bishop of Jerusalem, the declared object being the Union of Missions, and the "Union of Mission Churches." Second, the movement originating in the American Presbyterian Mission of Beyrout, Lebanon, etc., and fostered by the Presbyterian Mission Board in New York, is laboring to put down the different denominations among Protestant missions in Syria, and gather all their people into a new organization, with no stated basis a all by way of Confession of faith. Both these the Covenanter Church must refuse to sanction. They are as objectionable as the Federation of Churches in America. Dr. James Martin cries out against this union of Missions. "True Christian Mission work in Syria is just now threatened with destruction, and it would seem as though the very elect were being deceived by the fair speeches of those whose cry is 'Union! Union! Let us have all-embracing Union! Let us Missionaries present a united front to the heathen! Let not the varied de-

nominations of our Home Lands be represented in the Mission fields!', but whose cry is associated with the entire disregard of sound doctrine, or of testimony against error, though testimony against Rome itself." The Anglican bishop of Jerusalem, Bishop McInnes, is pro-Roman. The name of this order is, "The Anglican and Eastern Association for promoting Intercommunion between the Anglican and Eastern Orthodox Churches." Dedicated to the Most Holy Trinity in the name of the Blessed Virgin Mary and St. Athanasius. The Report speaks of "High Mass," or "the Holy Sacrifice," the Virgin Mary as "the Mother of God," and their purpose to unite Greek and Anglican churches with Rome under the Pontiff. With that kind of an Association we can have no fellowship.

7. The Greek Church accepts the first seven Oecumenical Councils. But the Latin Church does this and we reject their baptism.

8. The Greek Church does not mutilate the Scriptures by higher criticism. But again the Latin Church is the same.

9. The Greek Church does not recognize the Pope. But they have Patriarchs which are just as despotic in trading with the bodies and souls of men.

Now let us turn to the real issue before us.

This question has been before the Synod many times. Rev. Henry Eason, a missionary, presented the matter in 1881, urging that synod recognize the baptism of both Greek and Latin churches. At that meeting it was decided to refuse the Latin, but accept the Greek. Rev. J. Boggs Dodds brought the question to the Synod at Walton, 1898. That Synod decided to recognize the baptism of the Eastern or Greek Sects as valid. At Mansfield, O., 1899, memorials from Kansas and Ohio Presbyteries asked for a deliverance from Synod on the validity of the baptism of the Greek Orthodox Church. That Synod simply reaffirmed the action of the previous year at Walton; and that decision makes no reference to the Greek Orthodox Church, but deals exclusively with the Eastern Greek Sects.

It may be possibly inferred that Synod places the ban upon the Latin Church, because it is anti-Christ, and by implication upon the Greek Orthodox Church, because it was one with the Latin Church until as late as the Council of Florence, 1437; while the Eastern or Greek Sects are alone recognized. But "it is not so nominated in the bond" of Synod's deliverances. And even if this discrimination were meant, it could not stand the "acid test" of history, for the Eastern Greek Sects are the daughters of the Latin and Greek Orthodox Churches.

The question is: Can the witnessing church be in alliance with the Mother of Harlots? The Act of Synod in 1898 gives "the crowning act of impiety by the Cardinals in Rome 1870, declaring the Pope infallible" as the reason for deleting Rome Papal. But that is ex-post facto. Dr. McLeod, in his Lectures on Prophecy in 1830, pronounces Rome the Mother of Harlots. Dr. Cunningham, in his "Key to Revelation," long before, made the same declaration. Luther, Calvin, and Knox, 400 years ago, said the same thing. Huss, Jenome, Wycliffe, said the same a century earlier, and this was 1414, before the final separation of the Greek and Latin Churches.

Our Synod is not alone in this matter. The Scotch and Irish Churches are watching us with deep interest, because their mission in Syria is in close proximity with ours and they look to us to take the lead. It is not putting it too strong to say, they accept the Greek Church baptism, though they doubt its validity and would prefer not to do so, because our Synod has determined to do so. Let me quote from a letter written by Rev. Dr. James Martin, December 6, 1921: "I am in fullest sympathy and agreement with your proposed action respecting Greek Church baptism. My present views on the subject I have held for, I think, 40 years, at least, of the 50 years I have been in the mission; that is, from the date when I had had time to learn, in Syria, the precise character of the Greek Church. Rev. J. Boggs Dodds adopted here the same view; but not only so, he actually baptized persons received by him from the Greek Church (or intimated his purpose to do so). He and I had agreeable conversations on the question; I told

him I was in full agreement with him on the principle; but that the custom in the R. P. Mission at Latakia having, all through the years, been to receive Greek Church people without baptizing them, I was not prepared to reverse and change a custom so long in use without instructions or leave from our Home Churches." After reciting the action proposed in our Synod by Rev. J. Boggs Dodds in 1898 and '99, he continues: "After the lapse of a few years, and the occurrence of some changes in the personnel of the Missionary staff out here, it came about that all the missionaries were of one mind and in agreement with us, and would have welcomed a decision from the American Synod of another kind, namely, instructing that Greek Church people joining us should be baptized.

Then I was home in Ireland on a furlough (I think 1908), and I addressed my Presbytery on the whole subject. I was supported by a Rev. Mr. Allen from America, who was then in Ireland (namely, the Mr. Allen who gave illustrated lectures on the Tabernacle). A leading minister of the Presbytery rose and moved that the Presbytery authorize me to baptize, thenceforth, persons coming into our church from the Greek Church. I interposed, however, with the observation that it might be best for me to wait a little in the hope that all the different R. P. Synods might arrive at agreement on the matter, as it would be very awkward in Syria, when interchange of members took place (as by certificate) between different R. P. missions, if a differing practice held in those different missions. So, the motion was withdrawn.

"Again I presented the subject to my Presbytery about a year ago; and I was instructed to prepare and send to Presbytery a formal 'statement' on it. This, I am sorry to say, I have not yet found leisure to do, amidst the multitudinous affairs which, after my return here, have claimed my attention." He continues: "I often think of the state of Russia. The little news, horrible in the extreme, that reaches us from that country, suggests miseries well nigh without parallel. But I am asking,—Who have, for these several centuries, been the teachers of Russia? The answer, of course, is,—The Greek Church priests. The standards of the Greek Church have been translated into our language and I have them, in two volumes, here on my table. I have been, now, glancing over them, and my marked passages of them. They are full of anathemas against the truth and the witnesses for it; they include, an Article forbidding the common people reading the Scriptures; Anathemas against Calvinists; against iconoclasts, against Presbyterianism, "that insanity of Calvin"; against opponents of Mariolatry, and saint worship; against denial of transubstantiation; against saying the sacraments are only two, etc., etc. I am in the habit of regarding the Greek Church and the Church of Rome as one. They were a unit, as you remark, till 1054 or thereabout. And, as you say, 'Both devour and destroy, and neither has place in Christ's house.' I especially note your words—'And, to recognize their baptism is to accord to them a validity which they do not possess, and weakens the claims of the missionaries to their divine commission to preach to them the way of life.' I emphasize that latter clause, owing to my experience in the Foreign Mission fields. For, it seems to me, that this recognizing the Greek Church baptism has been, actually, followed by a great weakening of testimony against the Greek Church, as an idolater and Great Anti-Christ.

"I therefore earnestly hope, and also pray, that your motion in the Synod on the subject may be entirely successful. And in prosecuting the same matter, as already repeatedly brought before my Presbytery, I shall feel much encouraged and strengthened by your action."

Now let us take up the dry threads of the facts. The Greek and Latin churches were one from the days of the Apostle Paul, their founder, all through the first 300 years, the period of persecution and purity. Then her symbol was: "A woman clothed with the Sun, the moon under her feet, and a crown of twelve stars on her head." After the triumph of the church, when Constantine came to the purple, Paganism went down and Christianity ascended the throne of the Caesars, the apostasy of both the East-

ern and Western churches began. Both were associated in the first seven of the oecumenical Councils; Jerusalem, 52, on Christians free from Mosaic law; Nice, condemning Arianism in 325; the Constantinople, 381, the Filioque; the Ephesus, 431, condemning Nestorianism; the Chalcedon, 451, condemning Eutyshean and Monophysite heresies; the second Constantinople, 553, which condemned Origen; the third Constantinople 681, condemning the monophelite heresy; the second Nice, 787, establishing worship of images. This caused a widening of the rift that began when Constantine removed the capital to Constantinople. To offset this, Charlemagne called a Council at Lyons in 800, but it accomplished nothing. The die was cast. The West would have image worship, the East would have no statuary, but only pictures. Henceforth the East worshipped pictures, the West graven images. Jealousy between Byzantium and Rome; the Pope in the West dominating the governments of Europe; the Greek Emperors in the East lording it over the Church. But the break was not completed until the Council of Ferrara (better known, from the place of its close, as that of Florence), 1437. (Archimandrite J. Alexophoulos.) Since 1453, when Constantinople fell before the Ottoman Power, they have had no ecclesiastical relations. But they are equally corrupt. The Pagan priests, altars, incense, confessionals, vestal virgins and holy days were taken over by the Latin Church, so that "she became baptized heathenism." The same was done by the Greek Church with Judaism, Mohammedanism, and Pagan superstition. The Latin Church has its Pope; the Greek Church its Patriarchs. The Latin Church prays to the Virgin Mary and the saints; so does the Greek. The Latin Church has seven sacraments; so has the Greek. The Latin Church enforces celibacy on the clergy; the Greek Church enforces it upon bishops, archbishops, and "priests after ordination." The Latin priests claim power to forgive sins; so do the Greek priests. The fruit of Romanism is ignorance, superstition, squalor and anarchy. The fruit of Greek catholicism is Bolshevism in Russia, chronic rebellion in the Balkans, and the murder and assassination in Constantinople and the Near East. Rev. James Martin, for 50 years the R. P. missionary in Antioch, writes December 6, 1921: "I hold that there is no difference worth mentioning in the case between the Greek Church and the Church of Rome. The Greek Church in Syria burnt, in different places, Bibles and Testaments circulated by the Protestant missionaries; just as the Roman Catholic clergy when they can. Each and both deny that the Holy Scriptures are the alone Rule of Faith and practice. Each and both have priestcraft, transubstantiation, and the Mass. Each and both have for their theology the semipelagianism which the Jesuits teach. Each and both have, in their standards, the express doctrine, "Mary is the only hope of sinners." Both have the Confessional, and those doctrines of devils, forbidding to marry, and commanding to abstain from meats, and Pardons, etc. The Greek Church curses Calvin and Luther, etc." The late Rev. Dr. H. H. Jessup, American Missionary to Beyrout, Syria, in his booklet, "The Greek Church and Protestant Missions," page 22, writes: "The Greek Church stands condemned from its own authorized symbols as polytheistic, idolatrous, and unscriptural. It deserves all the tremendous denunciations hurled by Huss and Luther, Wickliffe and Knox, against the abominations of Rome."

There can be no question that Roman and Greek church baptism stand or fall together. If we refuse the one, we should refuse the other. To recognize the Greek baptism weakens our testimony against both. To recognize Greek baptism is to accord to them a validity which they do not possess, and weakens the claims of the missionaries to their divine commission to preach to them the way of life. If the Greek Church is a true church of Christ, and has a Gospel that will save, then we have no right to spend the Church's time and money and energy and precious lives in carrying the Gospel to them. But if the Greek Church be a part of the Antichrist, which it verily is, then its baptism is not an ordinance of God, but a decree of Satan, and we sin against God in recognizing it as a divine institution. In the interests of the purity of our church, in the interests of the converts from

the Greek faith, and as a testimony against that Eastern system of iniquity, we should hereafter refuse to recognize the baptism of the Greek church as valid.

There are today 250,000,000 Roman Catholics, in most of the countries of the world. There are 120,000,000 Greek Orthodox Church members, including the churches of Constantinople, Alexandria, Antioch, Jerusalem, Cyprus, Russia, Greece, Serbia, Rumania and Georgia. The Russian Church alone has 85,000,000. When the East separated from the Roman See, there were dissenters in each of these branches of the Greek Church who remained loyal to the Pope. They are called Uniates. They number 6,000,000. They to this day occupy the position toward the Roman Hierarchy that the Eastern Greek Church held up to the middle of the fifteenth century.

In addition to these, there are the separate Eastern Greek Sects. Dr. Stanley enumerates five: the Chaldean Christian, the Armenian, the Church of Syria, the Egyptian or Coptic Church, the Church of Georgia, and we may add, the Abyssinian Church. But all the evils prevail in these separate Sects that obtain in the Greek Orthodox, in the Uniates and the Roman. They are all part and parcel of the Antichrist. They are appointed unto destruction, their end is to be burned.

Therefore we submit the following action:

RESOLVED: That Synod henceforth cease recognizing Greek Church baptism.

This we urge for the following reasons:

1. Because baptism can have no meaning as performed by an official of this Antichrist system for a member of that system. No power of a church court can change into an ordinance of God what is simply an order of the Synagogue of Satan. Even Herbert Spencer said: "No human alchemy can get golden conduct out of leaden instincts." "Who can bring a clean thing out of an unclean?" is the challenge of God's holy word.

2. Because the ordinance is profaned as administered by them. They baptize bells, houses, wagons, watermelons, horses, oxen, mules, cats, dogs, along with men, women and children. They have heathen bacchanalian feasts; with scenes of vice, of which it is a shame to speak, associated with the rite of baptism. Will the witnessing church offer this to God presumptuously as a sacrifice well pleasing to Him? The blood of souls stains these garments spotted with the flesh. "Of their drink offerings of blood, I will no offering make. Yea, neither I their very names up in my lips will take." "They sacrifice to devils, not to God."

3. Because the interests of the convents from the Greek Church require them to be rebaptized. Their separation from this Antichrist must be complete and entire. The Bride of Christ can have no fellowship with the mother of harlots. The Bridegroom will not suffer the mother of harlots to be installed in His house on a par with His Bride, the Church.

4. Because the Holy Ghost will not tolerate compromise with evil. On this ground we refuse to recognize the baptism of the Roman Church, of the Mormon Polygamy hierarchy, of the Unitarians, of Swedenborgians, and of Free Masons. By the same token we should refuse the Greek Church baptism. Holiness becometh God's house. The unclean shall not pass that way. The fine linen, clean and white, adorns every citizen of Zion. "God delights in truth within the hidden man." "The daughter of the King all glorious is within. And with embroideries of gold her garments wrought have been."

Reasons of Dissent

The following reasons of dissent from Synod's action in recognizing Greek Church baptism as an ordinance of God, were read:

1. Because it is a corrupt and apostate system from which its members must be saved.
2. Because our church is witness to God's wrath under which this system of iniquity will soon perish.
3. Because the Scriptures command us to come out from among them, to separate and to touch not the unclean thing.

4. Because our church's refusal to recognize the baptism of the Roman Church makes our acceptance of the Greek Church baptism absurd and unscriptural. In the name of uprightness and honor and truth, we should accept both or reject both. Either both are churches of Christ or both are synagogues of Satan.

We solemnly affirm that neither are the former.

(Signed)

J. M. FOSTER,
J. R. LATIMER,
J. M. JOHNSTON,
F. E. ALLEN,
J. W. SWOPE,
J. T. MITCHELL,
H. G. FOSTER,
J. C. SLATER,
JOHN C. DODDS,
OWEN F. THOMPSON,
T. M. SLATER,
D. D. MEARNES.

The answer to these, presented by Prof. R. C. Wylie for the Committee, was a spacious defense of this Antichrist, pointing out what good features it possessed, and denying that it belonged to the class headed by the Roman Catholic system, and was after all a very good church, with some objectionable features. The indignant feeling that moved in some souls cried out—"that answer ought to be answered!" But God will answer in His own good time and way, "by fearful works in righteousness." The future will vindicate the Dissenters.

We appear under a threefold disadvantage:—

1. We oppose an old custom, to which the Church has become habituated. Slavery was such a custom in America, and getting rid of it was like tearing a tree up by the roots: it rent this land. Our Church will suffer that in getting rid of Greek Church baptism.

2. The attitude of the Church has undergone a dangerous reversion. "Vice is a monster of such hideous mien that to be hated needs but to be seen. But seen too oft, familiar with its face, you first endure, then pity, then embrace." Our Church not only endures and pities the Greek Catholic Church, but embraces. In 1776, our fathers fought for democracy, free speech, free press, and every man equal in life, liberty, and property. But now men are in prison in our land for carrying a banner with a passage from the U. S. Constitution emblazoned upon it. Rockefeller and Standard Oil were execrated when Lloyd's "Wealth Against Commonwealth" was published. But now Rockefeller is lauded for his donations of the loof, stained with human blood, to Universities and Research work. Radicals in Europe were led by political despotism into the War. They have been disillusioned and are becoming Socialists. Radicals in America have not been disillusioned. They are not Socialists. The White Terror has created a capitalist imperial despotism here. America will not have European political despotism. But America is using the financial despotism of its wealth as the lever with which to compel Europe to do its will. The day of this reversion will be short. Our Church sends missionaries to the Greek Church countries, because they have not a gospel that will save, and the people are going swiftly to hell. And now, strange to say, we recognize the Greek Church baptism as an ordinance of God, while we pronounce it an order of "the synagogue of Satan." The days of this reversion are numbered.

3. The incredulity that obsesses the church, as to where this leads. In the celebrated debates between Lincoln and Douglas in Illinois, in 1858, Lincoln said: "A house divided against itself cannot stand. This land cannot continue half slave, half free. It must become all slave or all free. I do not believe it will become all slave. I do believe it will be all free."

Our Church recognizes Greek Church baptism as a divinely appointed

institution. If that is true, the Greek Church sacramental feast is an ordinance of God and we should acknowledge that also. If their baptism be an ordinance of God, then their ordination of priests is an ordinance of God, and converted Greek Church priests should be recognized as regular ordained ministers of the gospel without further ceremony. There is no stopping that toboggan slide until you reach the depths of Satan into which they have descended. So Lincoln's slogan is the philosophy of social life, in both church and state. Our Church must become either all Greek Catholic or all Reformed Presbyterian.

Carlisle speaks of a fable concerning the people who lived on the Dead Sea. They made light of religion and mocked at the restraints of God's word. Later it was discovered that they became monkeys and could only chatter and grin. The Eastern Greek Church verifies that myth. They have ceased to be a true church and are degenerate. They are not of the true Vine. They are degenerate plants of a strange vine. "Their grapes are gall, their clusters are bitter, their wine is the poison of dragons and the cruel venom of asps." They have ceased to be Christians. They are perverts, as are the Roman Catholics. They should be rejected. Their end is to be burned. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is: and I will give it Him." (Ezek. 21:27.) The sceptre of Judah was in the hands of the Chaldean Empire and that was overturned: then with Medo-Persia and that was overturned, and then with the Greek Empire, and that was overturned, and last with Rome Pagan, and in the midst of its career the Messiah came. He overturned Rome Pagan. He is now overturning Rome Papal, and He will overturn the beast out of the bottomless pit (Rev. 17:8), which is the coalition of all nations controlled by Satan and the spirits of devils (Rev. 16:14), headed up under a superman, which is the Pope of Rome. Then cometh the end. The Greek Orthodox Church perishes in this cataclysm. The Reformed Presbyterian Church is among the things that cannot be shaken—that remain.