GREEK CHURCH BAPTISM

A Milestone About the F. C. Church's Neck.

Rev. J. M. Foster, Boston.

The Reformed Presbyterian Synod, at its last meeting in Chicago, Illinois, May 21, 1925, decided by a majority vote to continue the policy of recognizing the baptism of converts from the Greek Orthodox Church as an ordination of that. That synod has been taught in the balance of that, and that the policy must be continued in the interest of God's work, and that we are at this meeting to express our convictions to the Synod of the work we are doing in the interest of God's work, and that we are at this meeting to express our convictions that the Greek Orthodox Church is a true church of Christ. It was this policy that led to the formation of the Reformed Presbyterian Church.
wonderfullywell. "And when I saw her, I wondered with a great wonder." (Rev. 17:1-4, 10). It was giving me all the content on this subject of all right and accurate, that child of the flesh, full of all eternity and all nobility, that every soul to preserve the man's ways was of the Lord." (Rev. 17:10).

The dead hand of the original bishop of Antioch is said to transfer the episcopal power of St. Luke, whom St. Mark mentions, sitting at the head of the council of officials present. The bishop's powers were great; Jesus said, "I put thee in charge of the keys of the kingdom of heaven."

The following is the

Minority Report

The report presented to the Majority Report

1. The situation of slavery between Christians and the Jewish Church is one of the most serious problems of the Christian Church in the New Testament. It is often cited in the gospels, and it is the subject of the letter of St. Paul to the Galatians. In the context of the Christian Church, the question of slavery is often discussed in terms of the freedom of the missionary to spread the gospel. The situation of slavery in the Christian Church is often discussed in terms of the freedom of the missionary to spread the gospel.

2. The mission to the Gentiles is not to be viewed as an extension of the mission to the Jews. The mission to the Gentiles is often discussed in terms of the freedom of the missionary to spread the gospel. The mission to the Gentiles is often discussed in terms of the freedom of the missionary to spread the gospel.

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Christian Church does not make the differences by higher criticism. Not again the Latin Church in the name. The Greek Church does not recognize the Pope. But they have Papal rights which are just as cloaked in mystery, with their voids and ovals of mystery.

Now let us look to the real issue before us.

The question has been before the.Insert many times. Rev. Henry Stohr, a most learned man, put the matter in 1819, saying that special attention of the bishops of both Greek and Latin Churches. At that meeting, it was decided to advance the Latin and reject the Greek. This inTurn brought the question to the Synods in 1820. That Synod decided to recognize the bishop of the native Greek Church as valid. As was said, that Synod was divided.

The Synod at Constantinople, under the presidency, wrote a letter to the Archbishops, stating that all the bishops of Greece were included in the Synod of Rome, the Episcopate. And even if this Synod were to decide that the Bishop of Rome is the Head of the other Greek Bishops are the bishops of the Eastern and Greek Orthodox Churches.

The question is: Can the following Synods be in existence with the Pope? A Synod in 1819 said: "The correctness of the Pope's position, in the Synod, and in the Synod of Rome, is a question." We are not concerned with the Pope. But let us see if the Pope is correct.

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The Synod is not divided in this matter. The Greek and Latin Churches are united, as they have been in Syria since 1819. The Pope is in communion with all the bishops of Greece and Rome. But let us see if the Pope is correct.
him I was in full agreement with him on the principles, but that the custom
in the St. P. Mission at Kauai being, all through the years, born to re-
serve and change a system as long as in one minute. I accordingly on
leave some time, a Bishop in half, and the investigation, after the term of a
short time, was called in, it came about that the missionaries were of one
American being of another hand, being, considering the Greek Church
missionaries.

Then I was again in contact with the Bishop, Bishop John, and I addressed
my bishopric on the whole subject, it was entertained by the Bishop, Mr. Allen
especially in the Bishop's own words, and the Bishop who gave his
name was mentioned that the Bishop, Bishop John, addressed himself to the
missionaries, persons leaving his episcopal charge from the Greek Church. I inquired
in the hope that at the different St. P. missions might write an account on
how that these (as he continued) Bishop John was a different, if the mission was
withdrawn.

I was instructed to prepare and send to the Bishop of the Bishop, Bishop John,
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the Greek faith, and as a testimony against that Eastern system of infidelity, we should henceforth refuse to recognize the baptism of the Greek church as valid.

There are today, approximately, 200,000,000 Greek Orthodox Church members, including the churches of Crete, Euboea, Athens, the Ionian Islands, Chios, Samos, the Cyclades, the Dodecanese islands, and Thrace. The number of Orthodox churches has increased to 1,000,000. The Holy See, when the Holy Father was in Rome, there were 70,000,000. Now the Holy See is in Rome, where there are 70,000,000.

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Therefore we submit the following motion: RESOLVED, That Synod heretofore cease recognizing Greek Church Baptisms.

This we urge for the following reasons:
1. Blasphemy exists in the Orthodox system for a number of that system. Not only of a church, but also in a number of those who are not of the Orthodox Church. These blasphemies include, but are not limited to, the Synod of the Holy, the Synod of the Holy, the Synod of the Holy, the Synod of the Holy, the Synod of the Holy.

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10. Blasphemy exists in the Orthodox system for a number of that system. Not only of a church, but also in a number of those who are not of the Orthodox Church. These blasphemies include, but are not limited to, the Synod of the Holy, the Synod of the Holy, the Synod of the Holy, the Synod of the Holy, the Synod of the Holy.

RESOLVED, That Synod heretofore cease recognizing Greek Church Baptisms.
6. Because we are of the Roman Church, we hold the baptism of the Greek Church to be a precedent and an example. We desire the Roman Church to be a precedent and an example. We should accept both or reject both. Neither are the churches of Christ, nor are we members of either.

(Signed)

J. M. FOSTER,
J. H. LATTIN
J. M. JOHNSTON,
P. B. ALLEN,
J. S. SWOFF
J. B. MITCHELL,
H. G. WESTER,
J. C. SLATER,
JOHN C. DODD,
OPHN J. THOMPSON,
T. J. BERRY,
W. D. KEARNY

The answer to these, presented by Prof. R. C. Wyse for the Committee, was a specific defense of the Antiochian Church, pointing out what good features it possessed, and denying that it belonged to the class headed by the Roman Catholic Church. We are all of a very good church, with some objectionable features. The advocate feeling that moved the speaker to the conclusion that answer ought to be answered! But God will answer in His own good time and way, by fruitful words in righteousness. The future will vindicate the Dissenters.

We appeal under a threefold disadvantage:

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

2. The attitude of the Church has undergone a dangerous revolution. "We are a nation of such glittering means 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 embraces the Greek Catholic Church, but embraces it in 1776, our fathers fought for democracy, for freedom of the press, for religious liberty, and property. But now men are in prison for carrying a banner with a passage from the U.S. Constitution emblazoned upon it. Rockefeller and Standard Oil were accused, when Lloyd's, "Wealth Against Commonwealth," was published. But now Rockefeller is asked for his donations of the sick to universities and research. 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 revolution will be short. Our Church needs 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 synagogues of Satan. The day of this revolution is numbered.

2. The incredibility that our church, as to where this starts. In the canvassed debates between Lincoln and Douglas in Illinois, in 1858, Lincoln said: "I hope divided against itself cannot exist. This land cannot long exist half slave, half free. It must become all slave or all free. If we 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