

THE STORY OF THE PRESBYTERIANS

French saying: man not famous before 30, never. True or not, Presb. ch. founded by 26-yr.-old.

Last week: how Luther gave rough vigor, driving power to Ref. Took German to start; but took clear logic of Fr. make it intellectually resp. John Calvin, father of Presb., at 26 author of primer of Prot.

Contrast between Luther, Calvin. L: big, bluff peasant, laughed, joked into hearts of all. Calvin: frail reserved, scholar, diseased. But both had indomitable wills, quiet confidence God had chosen them, ordained them.

2 pictures: Worms, and Disputation at Lausanne. From that moment, Rome felt sharp edge of keen mind, quick to turn fallible father against her, as to buttress his position with infallible Word. Ref. had found intell. ch Calvin born in Picardy, 1509. Luther already 26. Studied priesthood, made such progress that at 18 reputed grtest authority in Europe on church fathers. Then father switched him to law. But H. Scripture had seized his mind, and in 1532,33 he experienced sudden conversion, details of which we know not save that central experienc was God spoke thru Scripture, God's will must be obeyed.

"Cyprian, discussing the subject now under review in 3rd epistle of 2nd book of Epistles says.. Tertu lian, refuting error of Marcian, says.. St. Aug. in 23rd epistle near end .. Aug. in one of his homilies on St. Johns. Eps., the 3th or 9th I'm not sure at this moment which, says..."

Now-persecution in France. Francis I in one of his burnin moods, touched off by Affair of Placards. Oct. 1534.

Frightened to think heretics had access, began nation-wide heresy-hunt. Many fled, among them Calvin, looking for quiet place to study. In Switz. published Institut 1536. From then on, a marked man. Still looking for quiet came to Geneva, intending to pass on. Stayed 27 years. Once again God prepared way, now he found the ma Remember with Luther: Prepared--aroused vs pope; means--printing; man--L. Once more: Prepared--sent fore-runner Means--democratic govt. Man--Calvin.

Farel's heart leaps at Calvin's arrival. Evangelist, not organizer. Ploads--but Calvin's heart with his books. Imprecation: "If you withdraw and refuse assistance when the urgency is so great and when God so clearly leads, God will curse your retirement, and the tranquillity of your studics." Calvin: by this imprec. so stricken with terror, he desisted from journey, and stayed to build up church in Geneva. Did 3 thumps: —

Calvin did 3 things for Geneva; all of which went far beyond its walls: gave church (Presb.) of Biblical simplicity with trained and tested ministry; gave homes an educated people who could give reason for their faith; and to whole city an heroic soul which enabled the little town to stand forth as citadel and City of Refuge for oppressor of Europe." Our B.School nothing new. Calvin so trained boys of Geneva thru Catechism that each said to be able to give reason for faith like doctor of Sorbonne. This was what he taught at Geneva: 1) In theology--back to God. In the church--back to the Bible. Rock-foundation of theology: sovereignty of God, a doctrine that has been dynamite down thru history. If God be sovereign, then a commoner with God can stand as equal before Kings and Popes: Luther before Charles V., Calvin before Francis I, Knox before Mary, Beggars of Holland before King Philip. God is sovereign. God alone is lord of the conscience, and for freedom of conscience and religion these Presb. turned kingdoms and Empires upside down.

Lutheranism became national, limited to Germany, Scandinavian Presb. was from beginning international. Look briefly at spread of explosive Presb. to France, Holland, Scots.

In France, the Presb. were called Huguenots. From Geneva, Calvin's brave students, filtered across border, defied death to bring gospel to native land. For 50 terrible years, Presb. ch. which they built up with own blood was church in catacombs. To fail to make rev. to crucifix, sympathize with martyr, even to own Geneva book, was ground for arrest, torture. But church grew, dark cellars creeping to devotions at midnight, in terror of gendarmes to ch. 1560, 3/4 nobles Prot. But against preachers and nobles--Catherine de Medici. She had her day: Aug. 24, 1572 Paris full of nobles--wedding of Henry of Navarre. Friday, attempt on Coligny. To save self, Catherine orders massacre on St. Bartholomews day. 70,000 killed. Great Catholic victory. Bells rang in Rome. Philip laughed. France remained Catholic, but paid the price--on guillotine, Fr. Rev. With Prot. leavening strength, corrupt Cath. gave way to bloody atheism. No Paul Rever to warn. Wish I could tell of Presb. church still in France, proud of heritage. Of thrilling story of Presb. in Holland, (Dutch Ref.) and heroic struggle vs. Philip II. But must hurry on to Scotland, for last 300 years chief center Scotland and John Knox. Lindsay, "He was a fearless, outspoken man, who could always be depended on for doing what no one else dared." Resisted French, captured, 19 months

2.

galley slave. England--refused bishopric. Bloody Mary cut short his career, but fearless, in charact. dauntless way, rebuked rejoicing crowds.

Came to Geneva, busy fruitful yrs with Calvin in what he called, "most perfect school of Xt since the days of the apostles." Then heard once more call of Scotland--Laird of Congregation (Earl of Argyle) banded together in 1st Scottish Covenants to work and pray for establishment of true religion. For leader, Knox.

He came and won. Established 1560. But then came greatest opponent, Mary of Scots. Fought for Scotland, these 2 strangely assorted antagonists, and for church. Issue was clear: France and popery, or England and Reform:-- Knox more than any other united Scotlnd and Eng. Mary, only a girl, widow of Kg. of France, beautiful, personality, captivating woman of age, and had been brot up in court where women wer taught to use charms to win men for political purposes. Purpose clear, trained to win Scotland for deadlists Romanism. All that stood between her and success, was dour, unlovely face of Knox. Commoner vs. queen--unequal--but God was with the commoner. Within month, queen set up mass, against law. Knox: "1 mass is more fearful to me than if 10,000 armed enemies were landed in any part of the Realm." 5 dramatic interviews, stern reformer, bewitching young queen--history making--"they exhibit the first clash of autocratic kingship and hitherto unknown power of people." "Is it right, that subjects should disobey sovereigns." "Certainly, did not Daniel and Apostles refuse to obey." Then tears--no man in Europe could stand before them, but no effect on Knox. Left, moved neither by beauty nor tears, "If there be not in hir a proud Mynd, a crafty Witt, and ane indurat Hairt against God and his Treuth, my judgement failleth me."

Morally and spiritually, unhappy queen no match for Ref. Of scandal that blackened, of war, and flight, tragic end, need not tell. With Mary went last hopes of Rome. Next struggle, 50 yrs. later, not with Rom, but England, and issue was Episcopacy.

Mary beheaded, but son became Kg. of England, and like his mother he made mistake of interfering with presb. church. Knox dead; thought easy to make Episcopalians out of Scots, thereby become head of Scots church. Andrew Melville: "no earthly king is lord or head of the church in Scotland; the king is only a member of the church." - 1. for four years.

Charles I sent bishop to Scotland to bring order; but the

poor man stool through his head. Scots rolled up
the stool with an army, which renewed the old Natl. Covt
to defend with lives their church and freedom of worship
Called Covenanters. On grave-stone in Grey-friars Kirk,
nobles, peasants 300 ministers signed covt. Then 40 yr.
struggle. Charles I defeated, beheaded. Persecution
more severe under Charles II. Presb. must submit to
bishops or be expelled. Soldiers poured in to enforce.
On dr ary sabbath, 400 ministers preached farewell, dis-
appeared into wintry hills. Hunted down like rats--
bloodhounds, tortured, mutilated. People preferred to
meet in hiding with persecuted pastors. Not spared
from cruelty. Women, young girls persecuted to death.
But always, in wild recesses, Covenanters secretly met,
still prayed, still worshipped, until 1688, James II
defeated at battle of Boyne, peace fell on Scotland.

Bloody story. Church born in troubled times, and grievous
were pangs of her birth. But in fires of these early
days God purified the church, and forged from it a strong
sharp instrument to do his will. How we grew, and waxed
strong, and crossed seas--another story. I have only
begun it--this story of Presb., but I can sum it up in
three points: Christ-centered believers, in a Bible-
centered church, for a God-centered world. The fires of
hell cannot prevail against such a church. Our fathers
died to make it so; let us live to keep it so.

Parson Caldwell

Here's the spot. Look around you. Above on the height
Lay the Hessians encamped. By that church on the right
Stood the gaunt Jersey farmers. And here ran a wall.
You may dig anywhere, and you'll turn up a ball.
Nothing more. Grasses spring, waters run, flowers blow
Pretty much as they did 93 years ago.

Nothing more did I say? Stay one moment; you've heard
Of Caldwell, the parson, who once preached the word,
Down at Springfield? What, no? Come, that's bad! Why
he had

All the Jerseys aflame. And they gave him the name
Of the "rebel high priest". He stuck in their gorge,
For he loved the Lord God, and he hated King George.

He had cause, you may say. When the Hessians that day
Marched up with Knyphausen, they stopped on the way
At the "Farms" where his wife, with a child in her arms,
Sat alone in the house. How it happened none knew
But God and that one of the hireling crew
Who fired the shot. Enough! there she lay,
And Caldwell, the chaplain, her husband, away.

Did he preach? did he pray? Think of him as you stand
By the old church to-day; think of him and that band
Of militant ploughboys. See the smoke and the heat
Of that reckless advance, of that straggling retreat!
Keep the ghost of that wife, foully slain, in your view,
And what could you, what should you, what would you do?

Why, just what he did. They were left in the lurch
For the want of more wadding. He ran to the church,
Broke the door, stripped the pews, and dashed out in
the road

With his arms full of hymnbooks, and threw down his load
At their feet. Then above all the shouting and shots
Rang his voice: 'Put Watts into 'em! Boys, give 'em Watts

And they did. That is all. Grasses spring, flowers blow
Pretty much as they did 93 years ago.
You may dig anywhere, and you'll turn up a ball,
But not always a hero like this; and that's all.

-- Bret Harte

The French have a saying that if a man is not famous before he is 30, he never will be. True or not, the Protest. ch. was faked by a 26. yr old boy.

Last week we saw how Luther, the German, gave up power and courage and doing power to the King. It took a year to start the Protestants, but tonight we shall see ~~that~~ it took the clever cold eye of a Frenchman to make Prot. intellectually resp. That man was John Calvin, the father of Presb., and at 26 the author of a book universally acknowledged ~~to be the primer of the whole Prot. Ref. ch.~~ It is called The Institutes. Prof Adler - "The best text book ever written".

What a contrast between Luther who started the Ref., and Calvin who more than any other made it permanent. ^{see p 14} I have a picture in my mind when I think of these 2 - Luther at the Diet of Worms, and Calvin at the Disputation of Lausanne. Luther standing alone ⁱⁿ ~~that~~ ^{these} dramatic ~~act~~ scene before Charles V, a poor monk and the mightiest monarch in Europe. Luther won Germany in that moment, not by argument, ^{not by persuasion} but by the sheer force & magnetism of his ^{personal} courage.

And Calvin, Calvin at Lausanne. In their remnant way, the Swiss cities would invite both Cth. & Prot. & present their dispute at great town meetings, and then after hearing both sides, the town would vote whether to remain Cth. or the Prot. Calvin came to the disputation ~~to~~ at Lausanne simply as a spectator - he did not feel sufficiently settled in Switz. yet to take an active part in the Ref. (see p. 5)

The First Presbyterian Church

BRIDGEPORT, CONNECTICUT

March 19, 1941.

Dear Friend:

If anyone asks you to take your part in some project to aid in the Program for National Defense, your response is a ready, immediate, "Yes—what can I do?"

Your Church now calls you to do your part to help her to do her full share in 1941 in the program to preserve the Christian way of living our forefathers wrought.

What is the place of the Church of Christ, our Church, in that program? It is agreed that true Democracy can survive only thru a universal acknowledgement of all men free and equal, because God is the Father of all, and Christ, the Elder Brother. The Church is the only institution that makes sure this one foundation of all Democracy.

As never before, your Church needs your financial support to carry on in this time of testing.

Our Church Support budget for 1941 is \$23,400. It is divided as follows:

That the Word may be unfolded, the sick visited, the sorrowing comforted, the Lord's records faithfully kept, and the youth given good counsel.....	\$9600.
That the House of God may be clean, warm, comfortable, insured, lighted, etc.....	5700.
That the Praises of the Lord may rise in song and music.....	1900.
That we may see an honest debt grow smaller and a fair interest paid.....	1700.
That the House may be preserved thru permanent repairs.....	2000.
That the loss from those who, largely thru thoughtlessness and neglect, fail to pay their pledges may be compensated for.....	2500.

Our Benevolence budget for 1941 is \$5150. This covers our Church's work in caring for Home and Foreign Missions, Education, Pension Relief, Summer Bible School, Community Charities, and help for the needy.

It is hoped that every contribution to our own Church Support will be accompanied by a gift to others.

To raise the budgets will call for a 20% increase over what has been given, as well as many new pledges. With more people gainfully employed in Bridgeport, the goal should be attained.

Christian Stewardship calls for the setting apart of one-tenth of income as "The Lord's portion". Of this portion, one-half may be given to your Church, the other half to one's private charities.

Make your pledge this year thru your Church for your God and your Country.

About one-hundred visitors will start out Sunday, March 23, after luncheon at the church, to talk with our people about their pledges. Receive them courteously. They are giving their effort freely for Christ and the Church.

Sincerely yours,

THE PLEDGE COMMITTEE,

MARTIN A. HOTHAM, *Chairman*

G. STEARNS BUSHNELL	JOHN W. SHIELDS
FRANKLIN V. COVILLE	STILES M. MIDDLEBROOK
WILLIAM ROBERTSON	AUSTIN LIGHTNER
	FRANK B. LUCAS

Luther, the German, gave more ^{vigor} and courage and drive ^{power} to the Reformation, but it took the clear, cold logic of a Frenchman to make Protestantism intellectually respectable. That man was John Calvin, the father of Presbyterianism.

The French have a saying that if a man is not famous before he is 30 he will never be. True or not, at 26 Calvin was a marked man, ~~the author of~~ ^{in that he wrote} a book ~~which is universal~~ ^{to be} the primer of Protestantism, a monument of itself, the greatest text-book ever written on Christian doctrine, 1000 pages. ~~The~~ ^{Calvin's} book is ~~the~~ Institutes of the Christian Religion, which first appeared in 1536, and which ever since, next to the Bible and because it stands upon the Bible has been the corner-stone of Presbyterian theology. It's introduction alone (and not the main body) is one of the masterpieces of literature, both in Latin and French.

What a contrast there is between ~~Calvin and Luther~~ Luther

who started the Reformation, and Calvin who more than any other made it

Insert - p. 1

permanent. No 2 instruments of God ~~in the same way~~. Luther was a big, bluff,

heartly peasant, who ate heavily, and he first heavily and sagged his way into the hearts of swiss. Calvin was a frail, nervous and aristocratic scholar, suffering from several diseases including stomach trouble and frightful headaches.

But both had unimpeachable records and unshakable consciences. And both lived in the quiet confidence that God had chosen them and ordained them for the tasks to which they were called.

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WILLIAM ROBERTSON

AUSTIN LIGHTNER

FRANK B. LUCAS

born in 1509 in Reims.

John Calvin, (Not his Latin name but his name was John Calvin) was

Luther was already 26, when he was born, ~~in 1517~~ (see now notes #1) ~~in the world of the Holy Roman Empire~~. He studied to be a priest, and made such progress that at 18 he had the reputation of being the best authority in Europe on the Church Fathers. (Miles, Not the man, p. 36) But his father suddenly decided that opportunities for wealth & advancement were greater in

the ~~world~~ ^{law} ~~profession~~, and transferred the youth to law school at the U. of Orleans, where students were equally notorious for skill at tennis, and skill in legal debates. (C. Hunt, p. 51)

~~But already~~, in his theological studies, which had begun to study the Bible both in Hebrew & Greek, and although his career at law school was exceptionally brilliant (the univ. gave him his doctor's degree for a class he left), the Holy Scriptures seized his mind irresistibly, and sometime ^{betw. 1532 and 1534} ~~in 1537 or '33~~, he experienced a "middle conversion", the details of which are known only except that "its central experience was that God spoke to him through the Scriptures, and God's will must be obeyed."

as if to test his new faith
But ~~soon~~ ^{the} ~~French~~ ^{French} ~~Reformation~~ broke out in France. The King, Francis I, who alternated between being Catholic because the pope heathen, and being then for being because the pope scholar for whom he had great respect, was involved in the wars, ~~ended~~ ^{ended} by the Affairs of the Placards in 1534 - the colleges of Paris ~~and~~ ^{and} the protesters ~~in~~ ⁱⁿ the ~~city~~ ^{city} ~~of~~ ^{of} Paris ~~and~~ ^{and} the ~~other~~ ^{other} ~~parts~~ ^{parts} ~~of~~ ^{of} France. It is ~~not~~ ^{not} ~~clear~~ ^{clear} ~~that~~ ^{that} ~~Calvin~~ ^{Calvin} ~~had~~ ^{had}

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at access to his ... initiated a ... heavy heart ...
important ... looked for a quiet place to study. In Switzerland ...
Calm ... the ... "Institute", ...

... the ... all the ... see #2
... stopped one night ...
... But he stayed for 27 years. ...
God had prepared the way ...

... the ... God prepared the way ...
He sent a pre-runner, a hot-tempered, red haired ...
... the Duke ...
... the city ...
... the means - ...
... which meant that the people ...

... And finally God raised him up a man ...
Farel's heart leaped within him when he heard that C. was in the city. He knew he
... a ...
... the ...
... So he hurried over to be ...

below

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~~Lord, and ~~pleaded with Calvin to stay and organize the ch.~~~~ ^{But} Calvin's real ~~work~~
all he wanted to do was to ~~publish~~ his books; ~~his studies at Leiden.~~ ~~He was to write~~

triumph in Geneva, I felt men by ^{Romanic + Ref.} by Fied, Itaker, + Suisse, was no
place for a scholar, ~~particularly one in delicate health.~~ At last ~~in~~ that his pleas ~~did~~ long
ear, and drew himself up and uttered an ^{imprecation} "If you withdraw and refuse assistance
when the urgency is so great and when God is clearly heard, he said 'God will
curse your retirement, and the tranquillity of your studies.'" And Calvin ^{says that}
"By this imprecation he was so shaken and ~~so~~ that he desisted from ~~his~~

journey and stayed ~~in Geneva~~ to build up the ch. in Geneva.

Calvin did three things for Geneva

~~He will be remembered as, he is for the fact ~~that~~~~

and was for Geneva the center of the Reformation, the very heart
of the movement for which Protestantism spread to the Holy Land /
and America, & was only to visit important centers. ~~Protestantism~~ ^{Lutheranism}
natural, limited in several respects to Geneva, and Scotland. ~~They were from~~
the beginning international. ~~Calvinism~~

Reformation spread the Sixty. for Geneva it was a point of departure.

on the one hand it was a point of departure for the
spread of protestantism, and then, after being both of the terms, would be
the same as the other Protestantism, in the sense that the protestant
movement of the Reformation was a movement of protestantism. It was
a movement of protestantism, and the protestant movement was a movement
of protestantism, and the protestant movement was a movement of protestantism.

Calvin did these things for Geneva, and I would want for beyond the walls
 give it a trial of tested ministry, its homes as educated people who could give
 the faith, and the whole city a home and school which enabled the little town to stand forth in the world.

The First Presbyterian Church

BRIDGEPORT, CONNECTICUT

Our Bible School here is well known. It is said that C. C. & Rogers, the oppressed Pastor of Geneva, "He so trained the boys of Geneva that his Catch-
 "that each was said to be able to give a reason for his faith like a doctor of the Sorbonne."
 March 19, 1941. (67-p 372)

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2 points

This was the Calvinist target at Geneva - 1) In theology -
 back to God 2) in the church - back to the Bible. The foundation of ^{Calvin's} ~~theology~~ ^{theology} is the sovereignty of God, and that doctrine has been dynamic in
 history. If God be sovereign, then no man with God can stand as
 equal before King & Popes: Calvin before Francis I, John Knox before Mary Queen
 of Scots, the Burghers of Holland before Spain, and Philip II. God is
 sovereign. God alone is Lord of the conscience, and for (us) ^{now} ~~us~~ ^{we} ~~we~~
 these Protestant ~~kingdoms~~ ^{kingdoms} & Empires ~~upside down~~ ^{upside down}. Let us look ^{now} ~~back~~ ^{back} at
 this explosive factor at work in France, Holland & Scotland. p.5

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victory. France was a Catholic. But Catholic France ^{which} ~~was~~ killed and degraded the Huguenots in a whole century more, paid a terrible price for her victory. She paid for it on the ^{Without the strength, heaven of the Prot. ch. cannot C. Th. have won so bloody a victory.} ~~clothes~~ in the French Revolution. France had no Paul Revere to warn her of ^{threatening} ~~any~~ danger because she had ^{thrown out} ~~kept~~ the Revers, French Huguenots, and hands like them, ^{to lead them} to seek religious liberty across the seas.

I wish I could tell you of the Presbyterians in Auld Scotland in France to this day, small but proud of its heritage. I wish I could tell you the thrilling story of the Presbyterians in Holland ^(The Dutch Ref.) and ~~their struggle against the Spanish despots~~ how William of Orange led them to victory vs. the Spaniards of cruel Philip II. But I must ^{bring on} ~~go on~~ to Scotland, ^{which} for the last 300 years the chief center of Presbyterianism in Europe.

I wish I could tell you of John Knox - ("Dinna ye ken your Bible.") Jarp Leisay. "He was a fearless, out-spoken man, who could always be depended on for doing what no one else dared." ^{when the French tried to conquer Scotland, and Cath. it, he fearlessly resisted them,} ~~He fearlessly resisted French aggression in Scotland,~~ and was taken prisoner for his pains, condemned to the gallies as a heretic, and sat chained for 19 months day and night in the big death of a galley-slave. Released at last he came to ^{Prot.} England, was named as a preacher, and twice refused an ^{episcopal Anglican} bishopric. Bloody Mary's accession to the throne closed his career in England, ^{but fearless as ever,} ~~but~~ before he left ^{England} in his characteristic deathless way, he stood in the streets of London as ~~she entered her capital in triumph~~ and rebuked the rejoicing of the crowd as ^{Mary} ~~she~~ entered her capital in triumph.

~~Directed as it was for England, Mary's bloody reign sent Knox to Geneva where his followers with Calvin ~~was~~ found a lasting blessing to Scotland. Geneva he said, the most perfect school of the day of the~~

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He left England for Geneva, ~~where in fellowship with Calvin he~~
~~determined the form of organization of the Scottish church~~ where he spent busy,
 fruitful years with Calvin in what he called "the most perfect school of Xt.
 since the days of the apostles," and then he heard once more the call of his native
 Scotland, where ^{a group of Scotch nobles} the Lords of the Congregation, ^{under the Earl of Argyll} as they were called, had been together
 in the first of the Scottish Covenants (1557) to work & pray for the establishment of
 the true religion, and for their leader, ^{the Lords of the Cong.} they turned to Knox. ^{Scotland's great need}
 ad hoc com. Scotland established the Ref. in 1560, but after Knox there

Knox, was taken away, but women to help & save it.

He came, and ~~after him came~~ the greatest opponent he faced in all
 his stormy career: Mary, Queen of Scots. They fought for Scotland, these 2 ^{staunch} ^{Mary allied with France} ~~staunch~~
 assented antagonists, and then fought for Church. The issue was clear - for ^{Knox for} ~~the~~ ^{the} ~~the~~
 popery, or for English & Reform. ^{Queen of Scotland, was the widow of the King of France,} ^{the most beautiful woman of her age,} ^{strikingly beautiful,} and with a
 personality even more fascinating than her beauty, and she had been bred up in
 a court where women were taught to use all such charms to win men for political ends,
 and she had been trained from childhood by ~~her~~ a deadly enemy of the Ref.
 her Uncle the Cardinal of Lorraine, to be his instrument ^{to win} ~~to win~~ back Scotland &
 England to the deadliest type of Romanism" (Lindsay, p. 309) ~~But~~ All that stood
 between this insidiously lovely & crafty creature and success was the down, unyielding
 face of ^{old} John Knox. A conclave against a queen - unequal struggle, ^{of far greater value than the rest} but God was
 with the commoner.

Mary called him in ^{5 dramatic personal scenes -} for audience after audience. "Is it right," she asked
 "that subjects should disobey sovereigns?" "Certainly," she he said, "did not Daniel and
 the Apostles refuse to obey?" (Barntan, p. 166)
 Within a month after her arrival Knox had died from the plague. St. Giles against the Queen's private masses -
 One mass to nine parishes & (two) ban of 10,000 armed men was levied in 1567, part of the Reformation (Lindsay, 33)

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Within a month after the Queen's arrival she set up private masses, against the law of the land, and Knox thundered from the pulpit of St. Giles that one mass "is more fearful to (me) than if 10,000 armed enemies were landed in any part of the Realm" (Lutich. p. 23). Mary called him in for 5 dramatic personal audiences, ~~the~~ stern reformer vs. beautiful queen - history making interviews became, as Le Moy (p. 313) points out, "they exhibited the first clash of autocratic kingship and the hitherto unknown power of the people" "Is it right," asked Mary, "that subjects should disobey sovereigns." "Certainly," said Knox, "did not Daniel and the Apostles refuse to obey." (Banister, p. 166). When argument was futile, she wept, and no man in Europe was reputed to be able to stand before her tears. But they reckoned without Knox. Said he as he left, ~~was~~ moved neither by her beauty or her tears. "If there be not in him a proud mynd, a crafty witt, and ane inward haire against God and his Treuth, my judgement fauleth me." (Knox, Hist. p. 654.)

Physically and spiritually the unhappy queen was no match for the Reformer. Of the scandal that ^{blackened her life} broke her power, of the brief civil war and her flight to England, and of her tragic end on the scaffold, ~~as~~ I need not tell. With her went the last hopes of Scottish Romanism. The next struggle ^{50 yrs. later} was not with Rome, but with England, so recently an ally, and the issue was of supremacy, or the system of gov. by bishop.

Charles I, ^{godson of Mary Queen of Scots, and} King of England, Ireland, Scotland, made the mistake of interfering with the Pres. Ch. of Scotland. He was a Scotsman, and he should have known better, but Knox was dead, and the Kg. thought it would be easy to make Scotland Episcopalian. No one could be controlled by the Kg. - and the people than the bishops, he thought. But the Bp. he sent up to Edinburgh had a stool thrown at his head when he tried to read from the Anglican Prayer Book in a Pres. Ch. The Scots followed up the

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stood with an angry army, called Covenanters, because they had renewed the old Natl. Cnt. & defied with them his their chch & their freedom of worship. They had allies in England, called the Puritans. The Scots won, and stayed in Scotland, the Puritans left & came to America & find what was denied them in England. For 40 years Kings & Bishops sought to stamp out the Covenanters. On a gravestone in Grey-Friars Kirk-yard in Edinburgh, nobles & gentlemen & parents - & 300 ministers signed the covenant, and copies were spread over Scotland. Then began a 40 year struggle - Covenanters vs. King & Bishops. Charles I was defeated & beheaded, but after the Protectorate, persecution broke out even more severely under Charles II. All Presb ministers must submit to the Bps, or be expelled from their charges. Soldiers poured into Scotland & enforced the edict. On a dreary Sabbath, nearly 400 ministers preached sad farewell sermons and ^{then} defying the edict disappeared into the wintry, sunny hills. They were hunted down like rats - ^{broken down into dark holes,} shot in cold blood, tortured & mutilated.

But still the people prepared & met in hiding with their persecuted preachers in the fields then hidden to the deformed bishops' men in the empty churches. This was not to be allowed, said the King, - I hit on the method of calling a roll of the parishioners names every Sabbath, and paying each observer 20 shillings, until very large debts were incurred by the faithful Covenanters. When these could not be paid, the poor offenders were stripped of food & clothing and household utensils, and if they tried to get home and wander in the snow - mired and mired, & if to in arms. Bloody was the revolt, and even bloodier the cruel repressions - none escaped from the lowest sheep leader to the most noble Marquis of Argyll who paid for his covenant with his life.

But ^{always} ~~still~~ in the dire recesses of the mts. the Covenanters ~~still~~ still secretly met together, still prayed, still worshipped, until in 1688, James II, cruellest monarch since

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the days of the Roman Empire, was defeated at the Battle of the Boyne
in Ireland, and under ^{the victorious} William ~~III~~ ^{of Orange} (Dutch Protestant) religious peace
fell upon weary Scotland.

This ^{has been} is a bloody story. Our church was born in troubled times,
and griefs were the pains of her birth. But in the fires of those
early days, God ~~first~~ purged the church and fayed for it a strong,
sharp instinct to do his will. How we grew, and waxed strong, ^{crossed the seas to} and ^{carried}
the gospel ~~and~~ the world - well, that is another story. I have only begun it
here, - ~~the story of the Presb. Church. Here it is - three phrases: Christ-centered~~
believers, in a Bible-centered church, for a God-centered world. Our fathers
died to make it so - let us live to keep it so.

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- That we may see an honest debt grow smaller and a fair interest paid..... 1700.
- That the House may be preserved thru permanent repairs..... 2000.
- That the loss from those who, largely thru thoughtlessness and neglect, fail to pay their pledges may be compensated for..... 2500.

Our Benevolence budget for 1941 is \$5150. This covers our Church's work in caring for Home and Foreign Missions, Education, Pension Relief, Summer Bible School, Community Charities, and help for the needy.

It is hoped that every contribution to our own Church Support will be accompanied by a gift to others. To raise the budgets will call for a 20% increase over what has been given, as well as many new pledges. With more people gainfully employed in Bridgeport, the goal should be attained.

Christian Stewardship calls for the setting apart of one-fourth of income as "The Lord's portion". Of this portion, one-half may be given to your Church, the other half to one's private charities.

Make your pledge this year thru your Church for your God and your Country.

About one-hundred visitors will start out Sunday, March 23, after luncheon at the church, to talk with our people about their pledges. Receive them courteously. They are giving their effort freely for Christ and the Church.

Sincerely yours,

THE PLEDGE COMMITTEE,

MARTIN A. HOTHAM, *Chairman*

G. STEARNS BUSHNELL,

JOHN W. SHIELDS

FRANKLIN V. GOVILLÉ

STILES M. MIDDLEBROOK

WILLIAM ROBERTSON

AUSTIN LIGHTNER

FRANK B. LUCAS

How many of you have been members of other churches?

Well, now you are Presbyterians. But do you know what that means? Why aren't you Roman Catholics - their church is older? Why aren't you Methodists or Baptists - their churches are larger in this country, at least. How much do you know about the Presbyterians, anyway? I'll tell you something about them now. And when I get through I hope you'll be proud you're a Presb. - proud of your Presb. heritage, but humble too, because that heritage demands that we be better Christians than we are.

It all began of course back in the New Testament, which tells us that the Church which Jesus founded was made up of congregations led by men who were ordained "presbyters", or elders. ^{And that, of course, is Presbyterian - which means gov. by elders.} But before you happily exclaim that that must mean that the Ch. of the apostles was Presbyterian, let me warn you that history shows no one prevailing form of church government in the primitive church. In some areas, particularly in Asia, the ch. was organized somewhat like the Episcopalians and Methodists of today, with Bishops. But elsewhere, as in Syria, it was purely democratic, like the Congregationalists and Baptists; while in Rome, ^{of all places,} it was Presbyterian. But in the years that followed the whole ch. became more and more autocratic, reflecting the imperialism of Rome - ministers and elders gave way to bishops and arch-bishops, and finally, in about 100 years, to a pope. That was the beginning of the Roman Catholic ch. and the end of the Presbyterians for almost 1300 years. And it took a religious earthquake to bring the Presbyterians back.

2

That earthquake is called the Reformation, and it was caused by ~~two~~ three men — a gentle, wicked Pope, who was almost ~~toppled~~ ^{shaken} from his throne; a big, brawny miner's son who did the shaking; and a little man with a ^{weak stomach & a} big brain who organized the earthquake and made it last. It all happened between 1517 and 1537. The Pope was Leo X. He really wasn't as bad as a good many of the other popes had been. He just wanted a good time. When he was elected, he said, "God has given us the papacy; therefore let us enjoy it" — and enjoy it he did, living and gambling so lavishly that although he was richer than all the kings and emperors of Europe, he was always in debt. The miner's son was Martin Luther — a good Catholic, but one who could stand that sort of thing just so long. One day the Pope went a little too far. He needed more money. So did one of his German bishops, Albert of Brandenburg, who already had 2 bishoprics, and now wanted to buy a third — they bought and sold them in those days. "All right," said the Pope — "12,000 for 12 apostles." "7,000 for 7 deadly sins" — they settled on 10,000. Albert didn't have 10,000, so Pope told him to whip up a sale of indulgences — Now indulgences were, in a way, tickets to heaven. A previous pope had dreamed them up as a good way to get money — ~~if a man~~ ~~committed a sin~~, for a certain amount of money the Pope would graciously shorten the time ~~in purgatory~~ a man would have to spend in the fires of purgatory as a result of his sins. A man could even, in some cases, buy off the consequences of a sin before he committed it.

It was a wonderful scheme — the people flocked to buy indulgences. But Albert & B. made one mistake — selling at obscure parish of a Saxon priest, & monk, in Wittenberg — Mart. Luther. Luther exploded at the greed and the deception & venality of the indulgence trade — and Germany exploded with him. And down in Italy the papacy rocked at the explosion.

But things have a way of settling down after explosions. Everything gets dusty again — unless there's someone around to build, to channel and use the explosive power. The greatest builder of the Reformation — the man who did even more than Luther to make something more than just a deep hole out of the explosion was the little man with the big brain — John Calvin. And it is Calvin who is the father of Presbyterianism — as Luther is of Lutheranism. [No Epic. don't brag about it, but their father was Henry VIII — we won't go into that]

John Calvin — priest (ch. history), lawyer — then a doctor. Read Bible — became unyielding. Francis I — alternating between burning Prot. (heretics) and delirium them (scholars) — in a burning mood (pamphlets in bedroom) — drove him out.

Geneva.

1. Three things — a) To elect a better ministry
- b) To honor an educated people.
- c) To the whole — an heroic soul.

The old he fided was an explosive, fighting old, that
 since his day has marked the world. Fight its way first into
 France, Holland and Scotland. And in each of these centres the
 struggle boiled down into a fight against a single, devilish antagonist.
 In France the antagonist was a woman - Catherine de Medici, Queen of France -
 wife of one King and mother of three more - a huge, bloated creature with the
 soul of a snake. In Scotland the struggle was against another Queen,
 Mary Queen of Scots, as beautiful a slip of a girl as Catherine was loathsome
 but with a heart as deadly. In Holland the old fight against Philip of
 Spain - husband of England's Bloody Mary.

This is how the fight went in the three countries - Catherine of France
 won; Mary Queen of Scots lost; and Philip fought to a draw.

- France - St. Bartholomew's Day, 1572 - one of biggest peace-time blood-baths of history.
- Holland - the Beggars vs. Margaret of Parma (Philip's sister regent). Won the Silent vs.
 Duke of Alva, cruellest conqueror who ever swaggered across Europe.
 Result - 1/2 Prot.; 1/2 Catholi.

Scotland

Knox and Mary -

Wife of John Welsh + James (husband 14 yrs. in exile)
 "Whose daughter are you?"
 "The daughter of John Knox"
 "Knox + Welsh! The devil never made such a match as that!"
 "Very like, your Majesty. We never asked his advice."
 "What children did your father leave?"
 "3, your Majesty."
 "Were they lads or lasses?"
 "Lasses, your Majesty."
 "The Lord be praised! Had they been lads, I could not have kept my seat
 upon my throne."

All this persecution sent many Presbyterians across the sea
to seek religious ~~worship~~ liberty. 4,000 out of just 20,000 in New
England were Presb. But still they had to fight.