

January 17

Memory Verse:

and they shall beat their swords into plowshares,
and their spears into pruninghooks:
nation shall not lift up a sword against nation,
neither shall they learn war any more. Micah 4:3b
More information about this verse in tomorrow's lesson.

Something to read from history¹

King James I became king of England in 1603 on the death of Queen Elizabeth I. He was already King of Scotland where he was James VI. Almost as soon as he arrived in England from Scotland, James had been presented with a petition signed by a thousand ministers of the Church of England asking him to make the church more Biblical in character. These ministers are usually called "Puritans" because they wanted to make the church more pure. James had no sympathy with their views but he ordered a conference to take place at Hampton Court which he himself would chair. Of course, the Puritan ministers were not the only ones at the conference. Ministers of the High Church or Arminian Party were also present. Who were they? They were ministers who took their name from a Dutch theologian, Arminius. Arminius's followers in England were opposed to the Puritans. The Arminians in the Church of England wanted elaborate ceremony in the church services but the Puritans wanted simple services with an emphasis on preaching the gospel. English people in general viewed the Arminians as too close to Roman Catholicism and what they called "popery" for comfort. James became angry at the suggestions of the Puritans at the conference and refused to grant their demands. "I will make them conform, or I will harry them out of the land", he said. Those who favoured the Presbyterian system of church government must have been shocked to hear James announce: "Scots Presbytery agrees with monarchy as well as God and the devil." When he was in Scotland James had declared that Scotland's Presbyterian church was "the sincerest Kirk² in the world".

After the conference, 300 Puritan ministers were thrown out of the Church of England. Worship outside the Church of England (Nonconformist or Separatist worship) was illegal. If they wanted to continue to preach, these ministers had to face persecution. Some people who could no longer worship in the Church of England fled abroad, to Holland at first and then later to the New World.

But something good came out of the Hampton Court Conference. On **January 17**, 1604, the motion was carried "...that a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes..." This was the only lasting benefit that James I conferred on the English people. He agreed to this and a commission of learned scholars was set up. Their translation, which owed much to William Tyndale's work, appeared in 1611. It is usually known as the Authorised Version. The beauty of its language, its dignity and accuracy meant that it found a place in the hearts and minds of English people, Puritan or otherwise. It became the most widely read of all books in English and its style and vocabulary helped to shape the character of the English language itself. Its instantly recognisable turn of phrase became a common reference point for all English speaking people.³

1 Adapted from *The Story of God's Dealings With Our Nation* Volume 2 available from <https://www.creationresearchstore.com/s/search?q=The%20Story%20of%20Gods%20Dealings%20with%20our%20Nation>

2 Church

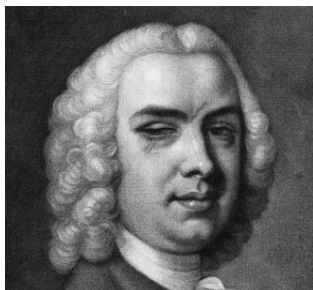
3 <https://www.tbsbibles.org/page/HowTheHolyBibleCameToBe> is a very easy to read article, broken down into simple

Something to find in your Bible:

Here are some common phrases that have passed into our language from the Authorised Version of the Bible. Can you find where they come from? You can use a concordance to help you. The answers are on the last page.

1. A broken heart
2. A cross to bear
3. A drop in the bucket
4. A fly in the ointment
5. A labour of love
6. A law unto themselves
7. A leopard cannot change its spots
8. A sign of the times
9. A thorn in the flesh
10. A two-edged sword
11. A voice crying in the wilderness
12. A wolf in sheep's clothing
13. All things to all men
14. Am I my brother's keeper?
15. An eye for an eye, a tooth for a tooth
16. As white as snow
17. At one's wit's end

Something to listen to



On **17th January** 1712 a remarkable composer was born. His name was John Stanley and his most famous composition is his trumpet voluntary – which is actually a piece of organ music!⁴ John Stanley became almost totally blind at the age of two through a tragic accident but this did not stop him having an outstanding career as an organist. The picture on the left shows him when he was a grown up man and you can still see that his eyes have been damaged.

Since he could not see to read music Stanley developed a remarkable musical memory.⁵ He could play any long and complicated piece of music after having heard it played only once! Only intense and tireless practice could have produced such a memory and the young Stanley must have been very determined. He became a church organist at the age of nine and was the youngest person ever to get a B.mus degree from Oxford; he was just 17.



Stanley's sister-in-law, who lived with John Stanley and his wife, was a great help to the composer. She became his amanuensis, writing down his musical compositions for him at his dictation. Stanley was eventually appointed organist to the great, round, medieval Temple Church in London's Inns of Court, which you can see on the right. Stanley quickly became the first choice of organist to play at

steps, which covers the whole history of Bible translation and much more.

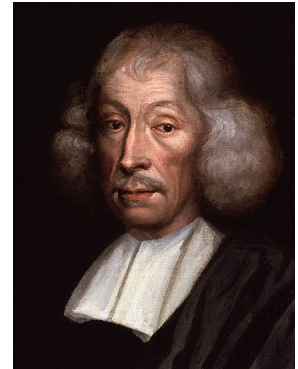
4 You can hear it here: <https://www.youtube.com/watch?v=9bS2r3GVwCc> Stanley's organ would have been much smaller and had no foot pedals.

5 If you want to find out how good your own musical memory is, you can test it here: <http://concerto4tests.gold-msi.org/?wid=19&tid=26>

charity events and at the launch of any newly built church organs. Admired by Handel, he followed in Handel's footsteps by becoming a Governor of the Foundling Hospital. The Foundling Hospital was a London orphanage. After Handel's death he directed the annual performances of Handel's *Messiah*, which Handel himself had originally conducted, to raise money for the Hospital. Among his many compositions, his three volumes of organ voluntaries have remained popular. These each usually begin with a slow introduction which is followed by a movement featuring one of the organs solo stops or a fugue. Try to listen to one.⁶ Stanley's career is a remarkable example of difficulties overcome by hard work.

A science activity based on the discoveries of John Ray

The work of classifying and recording what we see around us in the natural world is foundational in science. We looked at the work of Linnaeus in devising a method of classifying plants and animals in the lesson for 10th January. Linnaeus built on the work of a much earlier biologist, John Ray (1627-1705) who died on 17th January. Ray himself was inspired by the work of Francis Bacon (1561-1626) and he wrote that he was grateful to God that he had been born in an era when, thanks to Bacon, it was established that science combined experiment *and* logic rather than relying on logic alone as the ancient Greeks had done. His first book (1660) was a catalogue of the plants found around Cambridge. Ray was a fellow of Cambridge University though his origins were humble: his father was a village blacksmith. In 1662 a personal disaster befell him that shows his thoughtful nature.



We have already looked at what happened in England as a result of the 1662 The Act of Uniformity. On 4th of January we read about the farewell sermons preached by the Puritan ministers who were about to be thrown out of the Church of England because they could not in good conscience swear their assent to everything in the Anglican Prayer book. In the lesson for 19th May we will look at an account of an old church record book of what happened to these Puritan ministers and their congregations. Those who would not swear the oath were forbidden to become teachers or school masters. It was forbidden to collect money to help support them. In losing their jobs they faced poverty and hardship. Many, when they could not preach in the Church of England any longer, continued to preach elsewhere illegally, supporting themselves by hard manual labour. But it was not only Puritans who were affected by the Act of Uniformity⁷ and it was not only ministers who were affected by the Act. Fellows of Oxford and Cambridge also had to swear their assent to everything in the Act in order to keep their fellowship. Not only that, but the Act required a formal rejection of the *Solemn League and Covenant for Reformation and Defence of Religion*, a document that was originally an agreement between the Scottish Covenantors and the English Parliament.

This is where it affected John Ray. He was quite happy with the Church of England as it then was under Charles II and remained a member of it all his life. He did not agree with the Solemn League and Covenant either. However, he was concerned. Many a man had sworn to abide by the Covenant. Ray thought that to force them to break that oath by swearing the oath required by the Act of Uniformity would be to try to force them to sin by breaking their oath. He himself therefore refused to swear the oath required by the Act and so lost his Cambridge fellowship.

John Ray had a widowed mother to support and he was now without a living. However, his friend, Francis Willughby, whom he had helped to learn mathematics, came to his aid. Willughby was well

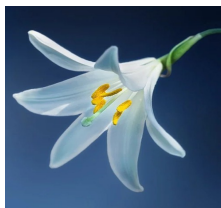
⁶ You can hear one here: <https://www.youtube.com/watch?v=JztsguZEXPC>

⁷ As far as I can ascertain it was technically the associated Corporation Act (1661) that contained the clause regarding the Covenant and applied to Fellows of Oxford and Cambridge. However, these Acts and two others are usually lumped together under the title "The Clarendon Code" and they were designed to force nonconformists out of the church and out of public life and to forbid them the right to worship freely.

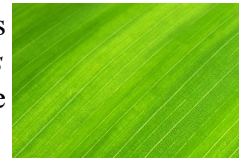
off and proposed that he and John Ray should do joint research. He (Willughby) would finance the undertaking. This was a turning point in Ray's life and together the two men travelled over Britain, and Europe. They collected biological specimens and made observations with the aim of classifying them. Willughby concentrated on animals and Ray on plants. In 1670 Ray published his *Catalogus plantarum Angliae, et insularum adjacentium*...which contains "...a long section on the medicinal use of plants, which denounces astrology, alchemy, and witchcraft, and is ruthless in its demands for evidence."⁸ This is definitely an advance on Culpeper's approach which we learned about in the lesson for 18th October. Even when Willughby died, Ray was able to carry on his work. Willughby had made provision for him in his will.

It was Ray who first defined what is meant by a *species* of plant or animal and it was his definition that Linnaeus later used to build his classification system. Ray classified plants according to whether they had two seed leaves or only one. All botanists ever since have followed this division into *monocotyledons* or *dicotyledons*.

Ray was also interested in fossils, He understood that they were the petrified remains of extinct creatures; something not generally understood in his day. He also wrote books on theological matters. Although no Puritan, he was adamant in his belief that the design evident in creation points to an infinitely wise creator. His *The Wisdom of God Manifested in the Works of the Creation* became a classic textbook on the subject.



What is meant by *monocotyledons* or *dicotyledons*? A plant which is classified as a *monocotyledon* has only one cotyledon. A cotyledon is the part of the seed that will grow into the leaves. *Monocotyledons* have other features in common too. Their flowers all have petals/parts that are in multiples of three. The leaves of *monocotyledons* have veins that run up and down the leaf in parallel. The stems of *monocotyledons* are not usually woody.



Dicotyledons have two cotyledons. Their flowers have parts that come in multiples of five or four. The leaves have veins that are not parallel but scattered or netted over the leaf. Their stems are often woody.



Can you distinguish between *monocotyledons* and *dicotyledons*? It is not a good time of year to go looking for flowers or even leaves in the garden but you may be able to find some leaves (dead ones that are still on the ground from the autumn will do). A good place to spot seeds and divide them into *monocotyledons* or *dicotyledons* is your mother's store cupboard. Look at beans such as haricot, bortolotti, butter beans or black-eye. Do they fall into two halves? What about grains such as brown rice? Even tinned baked beans or frozen peas, if you examine them carefully, will reveal their secret. Or what about apple pips, coffee beans or various types of nut such as hazel, almond or Brazil?

⁸ *McGraw-Hill Encyclopedia of World Biography*, 9:118, McGraw-Hill, New York, USA, 1973. Quoted in <https://creation.com/john-ray-founder-of-biology-and-devout-christian>.

Answers:

1. Psalms 34:18
2. Luke 14:27
3. Isaiah 40:15
4. Ecclesiastes 10:1
5. Hebrews 6:10
6. Romans 2:14
7. Jeremiah 13:23
8. Matthew 16:3
9. 2 Corinthians 12:7
10. Proverbs 5:4
11. John 1:23
12. Matthew 7:15
13. 1 Corinthians 9:22
14. Genesis 4:9
15. Deuteronomy 19:21
16. Isaiah 1:18
17. Psalm 107:27