

2<sup>nd</sup> May

### Memory Verse

**Trust in the Lord with all thine heart;**  
and lean not unto thine own understanding.

In all thy ways acknowledge him,  
and he shall direct thy paths.

Proverbs 3:5-6

Younger children can learn the words in **bold**. Ideas for memorizing today's verse are given in tomorrow's lesson.

### A story to read from history<sup>1</sup>

May 2<sup>nd</sup> 1559 was an important day in the life of John Knox (1514-1572) and in the history of Scotland. It was the day that John Knox returned from exile to lead the Reformation in his country. What was the Reformation? When something is “reformed” it is reshaped or made anew. What was being made anew in Scotland? It was what was *called* “the church”. The organisation that ran church services and administered baptism and the Lord's supper had become full of people who did not really believe the Bible. Those in charge put all sorts of other ideas and teachings alongside the Bible and told the people they must believe them. They said people should pray to saints long dead, or Bible characters such as Mary or Peter to help them. They said people must confess their sins not directly to God but to a priest. They said that the people should not read the Bible for themselves. They said that far away in Rome was the Pope who was the head of the church and everyone must do what he said. They mostly ran “the church” for their own power and worldly gain.



Those of you who remember what the church is really – everyone who truly trusts in Jesus Christ for their salvation from sin – will understand that this organisation, though it might be called “the church” was not the church at all. The church was those few people, here and there, one or two, who truly trusted in Jesus, *they* were the church. When *these* members of the church spoke out against the teachings and practices of “the church” they were cruelly persecuted. If you have done some of these lessons already you may have read about some of them such as Comenius,<sup>2</sup> the Mayflower Pilgrims,<sup>3</sup> William Tyndale,<sup>4</sup> Wycliffe's Lollards,<sup>5</sup> Jan Hus<sup>6</sup> and Martin Luther.<sup>7</sup>

Over the years there had been such people in Scotland too. Not only that but news of the Lollards in England came to Scotland when Scottish students who had studied at Oxford came home. News of the teachings of Jan Hus and of Martin Luther found their way to Scotland too. There were many people in Scotland who listened to these ideas. The leaders of “the church” in Scotland were not members of the church and they made it obvious too, for they were greedy, cruel and proud. Even the Bible-starved people could see that their behaviour was anything but Christian.

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1 Information from A. M. Renwick, *The Story of the Church* (London, 1958) and other sources.

2 See the lesson for 15<sup>th</sup> November.

3 See the lesson for 6<sup>th</sup> September.

4 See the lesson for 5<sup>th</sup> October.

5 See the lesson for 10<sup>th</sup> June.

6 See the lesson for 21<sup>st</sup> June.

7 See the lesson for 16<sup>th</sup> July.

Then there was the case of Patrick Hamilton. That shook the nation. Patrick Hamilton had studied on the continent of Europe. He heard of Luther's ideas and believed them. We are justified not by any works we can do but by faith in Jesus Christ. Patrick Hamilton grasped this truth. He preached these ideas openly when he returned to Scotland and was publicly burnt alive as a punishment. Then gentle George Wishart met a similar fate at the hands of “the church” and there was public revulsion. Everyone could see the horror of it, not just people who were members of that real invisible church of Christ.



A group of men forced their way into St Andrews Castle. (You can see St. Andrews in Scotland in the picture.) They killed the Cardinal, head of “the church” in Scotland. They had reasons, personal ones and ones to do with politics, not to do with the church or even really to do with reforming “the church”. Members of the real church do not go around killing their persecutors. They wait quietly knowing that God can speak, even to a persecutor<sup>8</sup> and change him completely.

Poor Scotland! In Edinburgh and in Leith were French armies. They were there because the Scots were almost ruled by the French. The Scots queen, Mary, was married to a French prince and lived in France. The French wanted Scotland as a base. The French rulers were strong supporters of “the church”. England is right next door to Scotland and in England the Reformation of “the church” seemed to be taking root. If the French could just hang on to “the church” in Scotland, what a good starting point for an attack on England it would be! The rulers of France wanted to smash the reformation of “the church” completely.

John Knox had been well educated in Scotland. He was captured by the French and forced to row as a slave in one of their galleys. We do not know how he got away but he next came to England where he met the English reformers Latimer, Ridley and Hooper. When persecuting Mary I became Queen of England, he went to Europe where he became a friend of John Calvin. Thus it was that he was trained up in the ideas of the Reformation.

On **May 2<sup>nd</sup>** 1559 he returned to his native Scotland where he preached up and down the land. Inspired by Knox the people destroyed the images and statues that they had been taught by “the church” to worship and the reformation of “the church” began in earnest in Scotland. England and Scotland became friends at this time (although it was an uneasy friendship) because Queen Elizabeth of England was persuaded to send a fleet to help the Scots against the French garrison at Leith.

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8 Like Saul of Tarsus in the Bible!

Knox and the Scots Parliament drew up new rules for “the Church”. They listed carefully what people should believe, how “the church” should be governed and what should be done with all the money belonging to “the church”. One of the things that Knox said should be done with the money was to help the poor and to provide education. This part of Knox's idea did not quite work out. The nobles in the Scottish Parliament wanted the money for themselves and so it was not used as Knox had suggested.

Then Queen Mary came back from France. Her French husband had died and she was no longer wanted there. Mary had grown up in France and reared in “the church” there. She was totally hostile to any reformation of “the church” she was also a frivolous and immoral woman. She and John Knox were soon at loggerheads and the people were on Knox's side.



Scotland was to suffer virtually a civil war, Mary to lose her throne and her baby son was to be crowned King of Scotland in 1567 in the cause of the reformation of “the church”. John Knox preached at the baby's coronation. Mary was imprisoned in the castle you see in the picture which is on an island in the middle of Loch Leven. “The church” in Scotland was reformed and it was hoped that the baby king could be brought up in such a way by godly tutors and governors that he would support that reformed

“church” and it would flourish.

Alas! It was a vain hope. For however much the young king was brought up to revere the reformed “church” he was never a member of the church. When he grew up he was eventually the king of Scotland and then England as well. The church was still those few people, here and there, one or two, who truly trusted in Jesus, *they* were the church. James grew up to be a persecutor of those who were members of the church.

## The Bible<sup>9</sup>

Twelve years later, on **May 2<sup>nd</sup>** 1611 the king's printer Robert Barker issued the first printed copies of a new translation of the Bible in London. We sometimes call this translation “The King James Version” after the very King James about whom we have just been reading. It is a beautiful translation, outstanding for its scholarship and accuracy and still used by many people all over the world today. How did it come about that a king who was not a member of the church, only of “the church”, did such a wonderful thing? If you have already done the lesson for 17<sup>th</sup> January you will know how it all happened. If not you will have to wait until next year – or take a sneak preview today!<sup>10</sup>

## Map Work and something to write

Maps are very useful tools. We can use them to find our way about but they can have many more uses, depending on exactly what information the map contains. Some maps show how high the ground is above sea level either by some sort of shading or by contour lines.<sup>11</sup> Some maps show what kind of agriculture and industry is common in different places. A population density map

9 Adapted from *The Story of God's Dealings with our Nation* Volume 2 which is available here: <https://www.creationresearchstore.com/s/search?q=The%20Story%20of%20Gods%20Dealings%20with%20our%20Nation> A version of this chapter also appears on *The Mothers' Companion Flashdrive* available here: <https://motherscompanion.weebly.com>.

10 Material for children about and based on this translation is available from <https://www.tsbibles.org/page/yslp>

11 See the lesson for 18<sup>th</sup> of June for information on contour lines.

shows how many people live in different areas. Maps can be of the sea as well as of the land. Maps of the sea are called charts. They can show the depth of the water, the position of buoys and prevailing currents. Some of the first detailed maps of Britain were made for a great survey of Britain, *Britannica*, by William Camden (1551-1623) who was born on 2<sup>nd</sup> May.



At first *Britannia* was published without maps and in Latin. However, in 1607 a sixth edition appeared which contained county maps of England and Wales, with each county engraved on a separate sheet like the one of Dorset in the picture above.<sup>12</sup> In 1610 an edition in English was published.

*Britannia* was a remarkable book. William Camden set out to make a topographical (i.e. showing the shape of the land) and historical survey of all of Great Britain and Ireland. He did not want to write a history book. Instead he wanted to describe what could be seen *now* and show how it related to the past. William Camden travelled many miles in quest of the information he needed. He visited East Anglia in 1578, Yorkshire and Lancashire in 1582, Devon in 1589, Wales in 1590, Salisbury, Wells and Oxford in 1596, and Carlisle and Hadrian's Wall in 1599 and he studied documents, monuments, remains and artefacts as well as the lie of the land wherever he went. To enable him to read the documents he was shown, he learned Welsh and Old English.

But William Camden could not go everywhere himself so he also used correspondents in various parts of the country. He had a network of people all over the country that he used to provide him with the information he wanted. He read as many accounts as he could written by earlier writers about various parts of the country. He also drew his own conclusions about the early history of Britain. Here is what he writes near the beginning of his book about how the land was formed in early times. Can you understand his language and spelling?

<sup>12</sup> <https://www.charmouthlocalhistorysociety.org.uk> Permission sought by email. 24/11/21

For between the... Fore-land of Kent and Calais in France... [the land] so advanceth it selfe, and the sea is so streited, that some thinke the land there was pierced thorow, and received the seas into it, which before-time had been excluded. For the maintenance of which conceit, they allege both Vergil in that verse of his, “And Britans people quite disjoin' d from all the world besides.” [and] Because Britaine, saith Servius Honoratus, was in times past joyned to the maine. ...

Certes, that the outward face and fashion of this globe of Earth hath been with the inundation of Noahs flood, as also by other causes, altered; that some mountaines thereby increased in heighth, many places, higher than other, settled low and became even plaines and valleys; that waterie washes were dried up, and drie grounds turned to be standing waters; yea, and that certein Ilands have been violently broken off from the firme land, carieth some likelihood of truth.

Look at the map of Dorset again. Everything on this map represents something that really existed although perhaps not in a very exact form or to scale. Can you spot the sea creature that the cartographer has put in the channel?



Imagine you are one of William Camden's correspondents. You receive a letter from him asking for information about the area in which you live. Write a reply telling him about the landscape in general and any remains from Roman times or earlier. He would also be interested to know of any monuments, interesting tombstones or old buildings in your area. Before you start writing go out for an explore. Take a notebook and jot down anything you think would interest him. Take down any inscriptions carefully so that you can reproduce them in your letter. Parish churchyards can be good places to start looking. Can you make a sketch map to go with your letter?