

June 20<sup>th</sup>

### Memory verse

**While the earth remaineth,  
seedtime and harvest,  
and cold and heat,  
and summer and winter,  
and day and night**

**shall not cease.** Genesis 8:22

This is a good memory verse for this mid-summer time of year. More information in tomorrow's lesson.



The Lord made Mountains to climb, not just to look at, and up there one understands why – seeing the vista that most folks never see, with the sense of fatness that most never feel.

Jim Elliot (1937-1956) missionary martyr.<sup>1</sup>

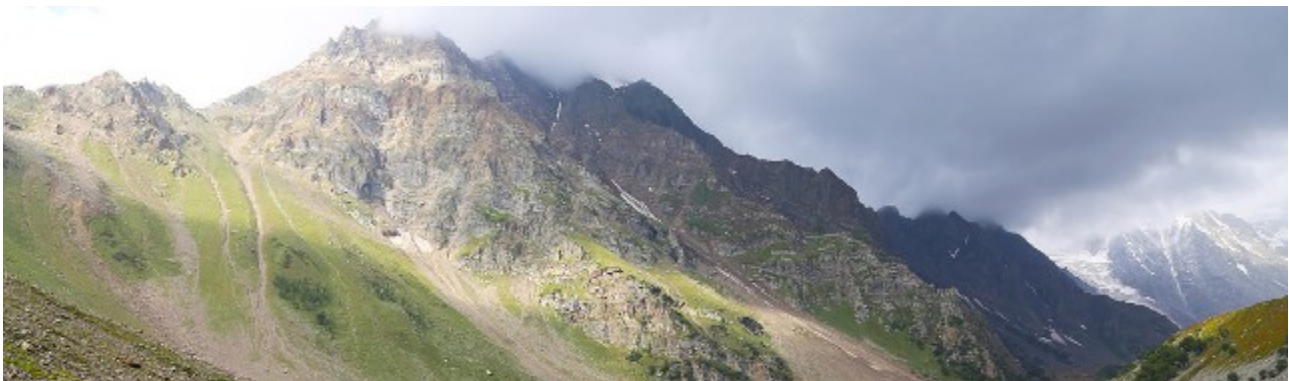
### A climbing story<sup>2</sup>

Albert Frederick Mummery (1855-1895) was a master climber, a mountaineering pioneer who not only climbed for the excitement of it but also out of a deep love of nature and the outdoors. He met his death in a daring attempt to conquer **Nanga Parbat** in **Pakistan**, the ninth highest mountain in the world which is a very difficult high peak in the western Himalayas.

On **20<sup>th</sup> June** 1895 Mummery left England for Bombay (**Mumbai**) to try to climb Nanga Parbat. When he reached the foot of the mountain, he realised that the southern face was too precipitous and too dangerous. The best way to the summit appeared to be by way of the northern slopes, using one or other of the great ribs of

rock that ran down from the peak. From the base camp below the Diamari Glacier it could be seen that a rib of rock followed the course of the glacier, ending in a large snow field just below the summit. There was always the danger of an avalanche, but the rib stood well out from the glacier and looked fairly safe.

In the middle of August, Mummery set off with a Gurkha companion on his first attempt, carrying just two small tents and some food in rucksacks on their backs. Making their way slowly up the rib,



<sup>1</sup> Elisabeth Elliot, *Shadow of the Almighty* (1958) p. 219

<sup>2</sup> Adapted from Owen, Evan, *What Happened Today?* Book 2 available on the *Mothers' Companion* flashdrive <https://motherscompanion.weebly.com/>

the two men found that it was much more difficult than they had expected. Often they were perched on a razor edge of rock with avalanches roaring down the gullies on either side. On the third day they had almost reached the snowfield when the Gurkha fell ill. He had been climbing the whole day on an empty stomach. So the attempt had to be abandoned and Mummery helped the sick man back down the ridge to their base camp.

A few days later, Mummery set off again, this time with two Gurkha companions. The mountain was covered with mist, there was occasional thunder and storms of rain. When the weather cleared, Mummery's friends at the base camp scanned the slopes for signs of the climbers. They could see nothing.

A search was organised but no trace was found of the three men. It is probable that they were caught by one of the avalanches that swept continually down the mountain and overwhelmed.

Mummery was a pioneer in Himalayan climbing and in a lightweight approach to the climber's task. It would be many years before the highest peak in the Himalayas was finally conquered. What is the name of that peak? Use your encyclopedias to find out who first reached its summit and when.

### Some experiments to do<sup>3</sup>

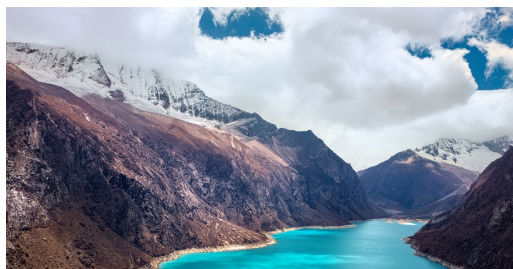
In today's optional resources files are some experiments with ice that you can do that will help you learn about glaciers and avalanches.

### Go climbing!



Mummery pioneered the use of lightweight tents made of silk. Modern materials mean that climbing equipment has improved even more, as have climbing techniques. That is not to say that accidents do not happen now, of course. The best way to make sure that you climb safely is to learn in a practice environment. If you would like to learn some basic climbing techniques, indoor climbing walls can be excellent places to learn. It is not free, of course, although the cost is usually comparable to swimming instruction. And if you are a Christian you may be surprised to

know that a gift for climbing could be very useful in the Lord's service – see below!



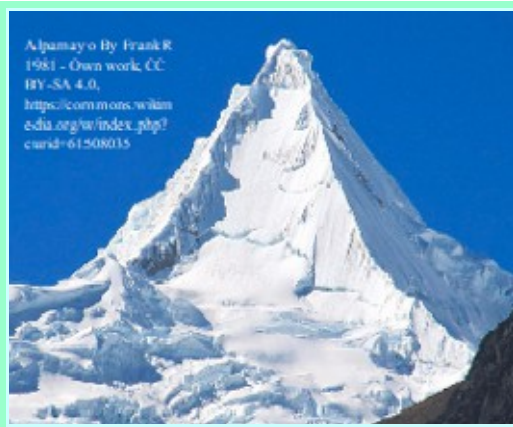
### Something to pray about

In some parts of the world people can only be reached if the missionaries are mountaineers! There are places in Africa, Nepal, Peru, Indonesia and other parts of the world where there are isolated pockets of people living in places only climbers can go. If they are to hear the gospel, expert climbers who are willing and able to work in the mission

field are needed. Below is an example of what missionary climbers can do:

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<sup>3</sup> Taken from Volume 6 of the *Mothers' Companion* flashdrive available from <https://motherscompanion.weebly.com/>



A few years ago, a team of missionaries from Climbing For Christ made this walk [in the northern reaches of the Cordillera Blanca pictured on the previous page]... We started in the town of Hualcayan. The second and third day[s] of the walk were very hard, but it was worth it because we arrived at a small and forgotten population of about four families in the Alpamayo [see left] ravine. In this town we found an indigenous woman of approximately 60 years, who believed in God but did not know Jesus. During her life she never heard anyone talk about Jesus, not even any missionary before we passed through because access is quite difficult to get there. Then

we spoke to the woman about Jesus, and she received in her heart Jesus as her Lord and Saviour. God glorified Himself in the life of that woman!...<sup>4</sup>

Do you pray for missionaries in you family or private prayer times? We can pray that mountaineer-missionaries will be found to reach such people. If you get an opportunity to try some climbing instruction at an indoor wall I'm sure you will enjoy it. Maybe you will too will be a mountaineer-missionary one day!

### Something to read from history<sup>5</sup>



Queen Victoria (1819-1901) came to the throne as a girl of eighteen on **June 20<sup>th</sup>** 1837. She was to prove a pleasant contrast to her uncles who had ruled before her. Her high moral standards were an example to the nation and she quickly gained the affection and respect of her people. As a result, the standing of the monarchy itself rose from the position into which it had sunk after the grossly immoral behaviour of George IV and William IV. Victoria had a strong sense of duty to her subjects, working hard and conscientiously for their good as she saw it. Whenever she herself

directly encountered hardship among her people she took steps to alleviate it.

The Queen had been trained for the responsibilities she was to face from her childhood. However, when she ascended the throne she was still young and inexperienced. She was able to rely on the excellent help and advice provided for her by her Prime Minister Lord Melbourne, an experienced Whig politician, now in his second Premiership.

<sup>4</sup> Quoted from <https://climbingforchrist.org/> by kind permission.

<sup>5</sup> 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>.



The Queen married Prince Albert in 1840. It was a happy marriage and Albert was a great source of help and advice to the Queen. They had nine children and their family life seems to have been cheerful. Albert was fond of children and took time to play with his young family and devise all kinds of amusements for them. Albert was as moral and upright in his standards as Victoria and the whole family was an example to the nation. Albert was also a friend of Lord Shaftesbury and took a close interest in the work of the great evangelical social reformer. At first English people found it hard to accept Albert because he was a foreigner and spoke with a German accent. As time went on, his hard work and good example won their affection. His early death in 1861 struck Victoria such a blow that it seemed as if she would never recover. It was only slowly and after some years that she was able to take up her public duties again.

The French Revolution<sup>6</sup> had convulsed France and overthrown its royal family. Why was there no revolution in England? The increased prosperity that was beginning to be enjoyed was no doubt one reason. Although there was undoubtedly still much misery, much of it was concentrated by this time among the last remaining workers in industries which were dying out due to the rise of mechanised factory production. There was little that could be done for the stocking makers of Nottinghamshire or the hand loom weavers of Lancashire, but elsewhere things were improving. The work of the Evangelical social reformers led in particular by Lord Shaftesbury, was removing the worst of the cruelties inflicted on women and children as a result of the industrial revolution.

The respect and love for the monarchy that Queen Victoria's behaviour had promoted was another reason that England did not suffer a revolution. The Reform Bill of 1832 was another factor. It made Parliament more representative and allowed many more people a vote. Most significant of all, however, was the revival of gospel religion that took place from 1795 to 1835. The Bible had been central in family life in Britain since the Puritan era. The revivals emphasised faith in the Bible, and belief in its divine inspiration and infallibility were widespread. By the time that Victoria ascended the throne, biblical values and standards were spreading through society in such a way that there were continuous improvements in social, economic and political life. The biblical teaching that "Righteousness exalteth a nation" was being worked out. There was a huge contrast between life in Britain as it was in 1848 and life as it had been a hundred years earlier during the "coarse and brutal age"<sup>7</sup> in which Whitefield, Wesley and others began their work.

Queen Victoria reigned longer than any previous monarch. Greatly loved by her subjects, she had made numerous public appearances after 1880<sup>8</sup> and was always greeted with tremendous warmth and enthusiasm. The fiftieth year of her reign was marked by a Golden Jubilee celebration in which the nation joined with enthusiasm and gratitude to God for the long reign of a good queen. Another celebration took place ten years later at her Diamond Jubilee. Although increasingly frail, she kept working to the last, visiting wounded soldiers from the Boer War and genuinely grieving for the slain and bereaved. The grief of the nation at her death was very genuine and there was a real sense that an era in British history had closed. The decline which had already begun in the latter part of her reign had continued and "... the fabric of British prosperity and power was already very brittle."<sup>9</sup> The real value of wages was declining, housing and dietary standards were also declining and there was a steady rise in unemployment. The new wealth was less widespread, more concentrated in a few hands and much more dependent on factors abroad which could not be controlled. When Queen Victoria died, Britain was facing a much less prosperous era and one in which the benefits of Biblical Christianity to society were to be gradually eaten away.

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6 See the Lesson for 14<sup>th</sup> July.

7 Brett, S. R., *From George III to George VI* (London, 1959), p. 60.

8 After the death of Prince Albert in 1861 the Queen refused to appear in public for many years.

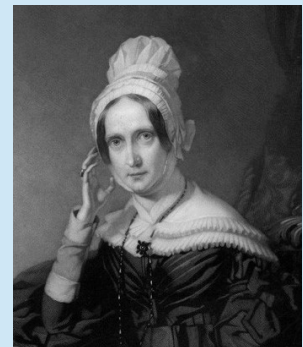
9 McElwee, W., *History of England* (London, 1960) p.164.

But what about the picture of the queen at the beginning of this story? It shows an interesting incident which is now thought not to have taken place – at least not in exactly the way it is shown by the artist, Thomas Jones Barker, here. An anecdote was going round in the 1850s that the Queen had answered a question from a diplomatic delegation about Britain's greatness by presenting him with a Bible saying “This is the Secret of England's Greatness.” It is this anecdote which inspired the painting.

The setting is the Audience Chamber of Windsor Castle. The dignified African in the picture is thought to be Ali bin Nasr, governor of Mombasa who had attended the queen's coronation in 1838 and visited Britain again in 1842. Beside the queen we see Prince Albert. Lord Palmerston and Earl Russell stand on the right and there is a lady-in-waiting, the Duchess of Wellington on the left. However, if there was no actual meeting between Queen Victoria and an African prince in which a Bible was presented there certainly was such a meeting in the Audience Chamber of Windsor Castle with her predecessor very shortly before she succeeded to the throne and with that predecessor's consort, the godly Queen Adelaide. However, the Bible in this case was a present *to* not *from* the sovereign! This is what happened:

In March 1837, not long before the death of King William IV and the accession of Victoria, an embassy from the queen of (most of) Madagascar<sup>10</sup> visited England, in company with some missionaries from the London Missionary Society who had been working on that huge island off the African coast.

On Tuesday, the 7th of March, they had an audience with his majesty at Windsor. The Rev. Mr. Freeman [of the London Missionary Society] accompanied them at his majesty's express desire, and had the honour of presenting the king with a copy of the holy Scriptures in the Malagasy language, which had been translated by the Missionaries, and printed at the Mission press in Madagascar. His majesty received the copy of the Bible in a manner that could not fail to impress the embassy with a deep sense of the high regard entertained by the British sovereign for this volume of divine revelation, and the satisfactory result of Missionary effort, its existence in the Malagasy language, afforded. During the interview, his majesty graciously introduced the embassy to the queen [pictured on the right], who addressed them with great courtesy and kindness. Afterwards, while passing through the apartments of the Castle, they had the honour of again meeting her majesty, who condescendingly entered into conversation with the embassy; and having learned that, although many had been instructed by the Missionaries, yet, in consequence of an edict of the queen of Madagascar, no native could [i.e. no native was allowed to] profess Christianity, her majesty, addressing herself to the members of the embassy, said, “Tell the queen of Madagascar from me, that she can do nothing so beneficial for her country as to receive the Christian religion.”<sup>11</sup>



I wonder if this slightly earlier incident had anything to do with the picture? Certainly Lord Palmerston had had an interview with the Malagasy Embassy and he is in the painting. The picture was hugely popular and many people bought mezzotint copies to hang in their homes. Whatever the facts are about the origin of the painting, its mere existence tells us something about the Bible and its place in Victorian society – and in the Royal family too. Look at it again. Who is giving the Bible to whom? *Could* it be a present to the Queen not from her??

10 This is the wicked queen Ranavalona I of Madagascar about whom we learned in the Lesson for 26<sup>th</sup> February (still to come).

11 William Ellis, *History of Madagascar* (London, 1838) Vol. 2 pp. 524-525.