

September 27<sup>th</sup>

### Memory Verse

The gospel of Christ  
is the power of God

unto salvation  
to everyone that believeth. Romans 1:16

This memory verse can be divided up in different ways to help with learning. It may be too long for very tiny ones but perhaps they could begin to understand the meaning of “salvation”.

### Something to read from science history<sup>1</sup>

For George Stephenson, “Father of Railways”, who had never been to school, and who started working in the fields when he was eight years old, this day in 1825 was a great triumph. For it was on September 27<sup>th</sup>, 1825, that he drove the first passenger train on the world's first railway from Stockton to Darlington. It was so successful that he was given the job of building a railway between Liverpool and Manchester. Can you spot the engine in the picture?



Just before the official opening of this new line in 1830 one of its passengers was the actress, Fanny Kemble. She described her first train journey in the following words:

We were introduced to the little engine that was to drag us along the rails. This snorting little animal, which I rather felt inclined to pat, was then harnessed to our carriage, and, Mr Stephenson having taken me on the bench of the engine with him, we started at about 10 miles an hour. The steam-horse being ill-adapted to going up and down hill, the road was kept at a certain level, and appeared sometimes to sink below the surface of the earth, and sometimes to ride above it. Almost at starting it was cut through the solid rock, which formed a wall on either side of it, about sixty feet high. You can't imagine how strange it seemed to be journeying on thus, without any visible cause of progress other than the magical machine, with its flying white breath and rhythmical, unvarying pace. After proceeding through this rocky defile, we presently found ourselves raised upon embankments ten or twelve feet high; we then came to a moss, or swamp, of considerable extent, on which no human foot could tread without sinking, and yet to bore the road which bore us.

We had now come fifteen miles and stopped where the road traversed a wide deep valley. Stephenson made me alight and led me down to the bottom of this ravine, over which he had thrown a magnificent viaduct of nine arches, the middle one of which is seventy feet high, through which we saw the whole of this beautiful little valley. We then re-joined the rest of the party, and the engine having received its supply of water, the carriage was placed behind it, for it cannot turn, and was set off at its utmost speed, thirty-five miles an hour, swifter than a bird flies (they tried the experiment with a snipe). You cannot conceive what that sensation of cutting the air was; the motion is as smooth as possible, too. I could either have read or written.

<sup>1</sup> Adapted from Owen, Evan, *What Happened Today?* Book 3 available on the *Mothers' Companion* flashdrive <https://motherscompanion.weebly.com/>

### Map Work

Miss Kemble was very privileged to get a steam hauled ride. Normally the steam trains only pulled coal waggons. The passenger services were all horse-drawn until 1833. Use your atlas to find out where **Stockton-on-Tees** and **Darlington** are. How far apart are they? The first Stockton and Darlington line connected collieries near **Shildon** with Darlington and Stockton-on-Tees. Moving coal from the mines to ships that could carry it where it was needed was a lucrative business. The line was soon extended to a new port at **Middlesbrough**. This enabled coal to be carried away by sea. Look at your Atlas to find out what river flows into the sea near Middlesbrough.

Do you know the difference between a cutting, an embankment and a viaduct? Each has its own symbol on an ordinance survey map. Can you find out what the symbols are?

### Something to make

Get out whatever toy trains you have today. Can you make a viaduct for them? A cutting might be difficult but what about an embankment? Miss Kemble said that the “steam-horse” was “ill-adapted to going up and down hill”. She was quite right. This is why railways have viaducts, tunnels, cuttings and embankments. If you did the lessons for March 24<sup>th</sup> and July 3<sup>rd</sup> you will know all about this topic. If you did not do those lessons you might like to do the suggested experiments to do with *gradients* today.

### The friend of orphans: a story to read<sup>2</sup>

George Müller (1805-1898) was born on **27<sup>th</sup> September** in Prussia, (now part of Germany). As a young man he studied to become a minister, but he was not really a Christian and lived a sinful life, running up debts and even once ending up in prison for swindling. His life made him terribly unhappy. Then a friend took him to a Bible study meeting in a friend's house. George Müller had studied the Bible in the theological college but what he heard at the little meeting was completely new to him and it changed his life.

What he heard was the gospel. He heard that Jesus came to die for sinners. He heard that by trusting in him he could have forgiveness for his sins. George Müller realised he was not a Christian despite his theological training. He came to Jesus Christ for forgiveness and found peace in his heart.

It was not easy for George Müller. Perhaps his sinful past haunted him for we read that he “had much spiritual conflict.” He began a daily, regular habit of reading the Scriptures and of prayer. This made him more and more aware of the will of God. He wanted to be a missionary. He thought that his abilities with languages might make him useful in missionary work among the Jews. In order to train for this, he came to London to train for work with the London Jews Society.

Once in England George Müller met a number of Christians who helped him and became his friends. One was Henry Craik. Henry Craik was a friend and supporter of the pioneer missionary Anthony Norris Groves who had given up a good living as a dentist to go with his family to Persia to preach the Gospel.<sup>3</sup> In this warm and happy environment he began to see clearly that “blessing, especially in seeing more clearly that the Word of God is the believer's only standard and the Holy Spirit his only teacher.”

As George Müller thought about the London Jews Society he realised this was not the work he was called to. He became the minister of Ebenezer Chapel in Teignmouth and also visited and preached in many places in the neighbourhood. The same year (1830) Müller married the sister of Mr Groves. Mrs Müller, like her husband, wanted to seek the will of God and follow his word.

<sup>2</sup> Adapted from E. H. Broadbent, *The Pilgrim Church* (London, 1931) Direct quotes in the story are from this book.

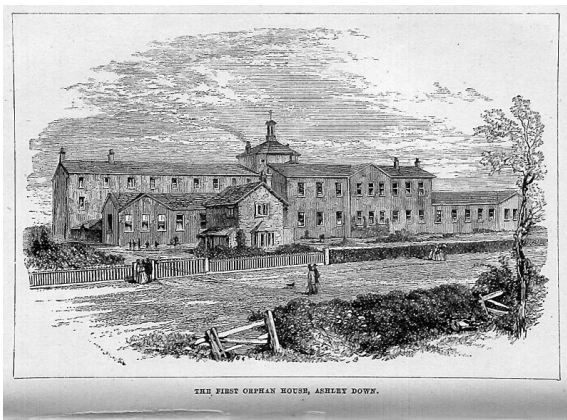
<sup>3</sup> You will find this exciting story re told for children in *Family Adventure* by W. T. Stunt which is available on the Mothers' Companion flashdrive <https://motherscompanion.weebly.com/>

The Müllers moved to Bristol. George Müller and Henry Craik pastored churches in the city. They started “The Scriptural Knowledge Institution for Home and Abroad” with the object of helping missionaries, spreading the Scriptures, and helping day and Sunday schools that gave Scripture teaching. They decided that this new institution would not appeal for funds. They would only employ true Christians; they would not borrow money and they would not take money from unbelievers. Such a strict and careful attitude, far from leaving the new institution short of money, was blessed by God. “Again and again they were without funds either for the various needs they were ministering to or for their own personal necessities, but always in answer to prayer supplies were sent at the right time, so that their own faith in God and communion with Him were exercised and strengthened, while others, too, were encouraged in the path of faith.”

It was in 1836 that George Müller began the work for which he is best remembered today. He opened his first Orphan House, renting a house for just a year in Wilson Street, Bristol, where he received 26 children. In listing his reasons for beginning this work he put “the spiritual welfare of fatherless and motherless children” above “their temporal welfare”.

George Müller had been impressed by the work of August Hermann Francke (1663 – 1727) in Germany. This Lutheran pastor had cared for many orphan children and seen the conversion of a great number of them. George Müller felt sure that a similar work in Bristol would be the best way of witnessing to the faithfulness of God in Britain. He was not disappointed.

The city of Bristol had many orphans. It was a very busy seaport and amongst other things, Cholera epidemics left children orphaned. Time and time again funds became so low that the end seemed near. But God always supplied George Müller's needs and the increasing number of orphans never lacked anything.



In time large purpose-built orphan houses were built. You can see the first one in the picture. The children were well cared for. George Müller ensured that the orphanage provided education to a very high standard. So high in fact that he was criticised about it. Some people thought that giving children from a poor background a good education would give them ideas above their station in life and make them discontented. The boys stayed in the home until they were 14 and the girls until they were 17. No child left the home without a job to go to. Many trained to be teachers. They were also given some new clothes and a little

money to start them off. Best of all, they each received a Bible of their own.

Many of those who were in George Müller's care became Christians and his total dependence on God for all his needs was an example to many. He carried on looking after the orphans until his death at the age of 93.

### Something to think about for older children

It is not proposed that the children of the poor be educated in an expensive manner, or even taught to write and to cypher.<sup>4</sup> Utopian schemes for the universal diffusion of general knowledge would soon realize the fable of the belly and the other members of the body,<sup>5</sup> and confound that distinction of ranks and classes of society, on which the general welfare hinges, and the happiness of the lower

<sup>4</sup> Do arithmetic.

<sup>5</sup> This refers to Aesop's fable in which the belly had all the food and the rest of the body rebelled and refused to work to get more. They soon relented as the whole body started to starve.

orders, no less than that of the higher, depends. Parents will always be found to educate, at their own expense, children enow<sup>6</sup> to fill the stations which require higher qualifications; and there is a risk of elevating by an indiscriminate education, the minds of those doomed to the drudgery of daily labour above their condition, and thereby rendering them discontented and unhappy in their lot. It may suffice to teach the generality, on an economical plan, to read their bible, and understand the doctrine of our holy religion' Andrew Bell, *An Experiment in Education*.

Do you understand what this passage means? What would George Müller have thought of it? What is the purpose of education?

Writers like Andrew Bell had probably been made nervous by observing people such as Samuel Bamford, about whom we learned in the lesson about Peterloo on August 16<sup>th</sup>, or even William Gadsby. Both these men were from the classes “doomed to the drudgery” yet were perfectly able to make a good case for reforms such as those sought at Peterloo or to organise Hampden Clubs to discuss methods of improving their conditions. It was not education that made people discontented but (in many cases) appalling conditions. Education might well give them the means to lobby for reforms, but this is not the same thing!

A counter example to Andrew Bell's remark is to be found among the Welsh slate quarrymen of the nineteenth and early 20<sup>th</sup> century in places such as Bethesda and Blaenau Ffestiniog. Provided with a rich Bible based Welsh language education through the Sunday School movement and the chapel libraries, they would gather in their *cabanau* below ground to discuss the latest sermons, theology and other topics without it making them the least bit “unhappy”. Nor did it make them less good at their job.

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