

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

we discovered any advantage of traditional knowledge, or interpretative authority, which was his portion rather than ours. The Empire which he saw in its decay has vanished. The tongue in which he discoursed is no longer articulate among men. "But the Word of the Lord endureth for ever." The future of England, and of the English Church, is wrapped up in its submissive treatment of that Eternal Word.

T. P. BOULTBEE.

---

## ART. II.—JESUS LANE SUNDAY SCHOOL.

**T**HE Jesus Lane Sunday School owes its name to the fact that for the first six or seven years of its existence it was held in a small building known as the Friends' Meeting House, situate in Jesus Lane, on the left-hand side as you approach Jesus College from Sidney Street. To what use this building was put from the year 1833, when the Jesus Lane Sunday School was moved into rooms in King Street, placed at the disposal of the Committee by the Governors of the Old Schools of Cambridge, until 1862, we know not; but in the latter year, this first home of the Gownsmen's Sunday School became the Sunday Schoolroom of the parish of the Holy Sepulchre, the Church of which was in those days largely attended by undergraduates, who valued the ministry first of the Rev. F. J. Jameson, so early called to his rest, and then of the Rev. T. T. Perowne, now Archdeacon of Norwich.

When the Jesus Lane Sunday School was first moved into King Street in the year 1833, it was only allowed to make use of the lower schoolroom; subsequently, through the influence of the Rev. W. Carus, the whole building was made available, the school having outgrown the accommodation provided.

The Jesus Lane Sunday School is now held in handsome buildings of its own situate in Paradise Street, a quiet street running parallel with, and at no great distance from, the north side of Parker's Piece, but still retains its early name. It was during the superintendency of Mr. Pelly, 1861-63, that efforts were first made to obtain for the school this home of its own.

When in 1865 Mr. Leeke accepted the office of superintendent, he was charged by the Committee to take immediate steps to carry out the building project. A Building Committee was formed, on which the present Bishop of Durham, who acted as chairman, the Rev. T. T. Perowne, the Rev. G. W. Weldon, then Vicar of Christ Church, and other influential members of the University, consented to serve, and in October, 1867, the school

moved into its new quarters. The building contains one large schoolroom, and a number of smaller classrooms, and every appliance that can be desired for conducting an efficient Sunday School; the cost was about £2,300. We may infer how completely by that time the school had gained the confidence of the University authorities, when we find that the opening meeting was presided over by the Vice-Chancellor, and was attended by other heads of colleges and by one of the Proctors.

The Vice-Chancellor in his address said he knew of nothing so likely to draw out the higher and better instincts of a body of undergraduates than to be engaged in imparting religious instruction to young children. On the following morning, All Saints' Day, 1867, a sermon in connexion with the opening services was preached in St. Michael's Church by Professor Lightfoot, from Matt. xviii. 14. "Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish."

Not every Sunday School has a history worth recording, but as most of our readers know, the Jesus Lane Sunday School has features peculiar to itself. It is entirely supported and managed by members of the University of Cambridge; until recent years by undergraduate members only, or at any rate by undergraduates with the aid of a few Bachelors of Arts, remaining for a term or two after taking their degree. But since the year 1865, the superintendent and one or two other officers have been resident Fellows, able therefore to give more time to the work, and doubtless to exercise a more powerful influence than their predecessors over the tone and management of the school.

The teachers in this Sunday School are all young men of good social position, most of them preparing for the sacred ministry, some few for other professions, coming to their work with all the freshness and ardour, and we must add also the inexperience, of youth, and resigning their classes to others after two or three years of active work. Such a Sunday School occupies a unique position in the Church of England, and must exercise a powerful influence, not only upon the 40 or 50 young men of each year engaged in the work, but also indirectly upon the University at large. In the case of most Sunday Schools we think chiefly of the good work done in behalf of the children, although, as is often pointed out, there is a reflex benefit to the teacher; in the case of the Jesus Lane Sunday School, while hoping and believing that at least equal good is effected, we think rather of the influence exercised by the school and its work upon those who pass through it as teachers, not as taught.

We propose now to give our readers a few particulars of the past history, and the present position of this school.

It was established late in the year 1826, or early in 1827, by

a few earnest spiritually-minded undergraduates, principally members of Queen's College. When some 20 years ago a short account of the school up to that date was published,<sup>1</sup> a sharp controversy arose upon the question, with whom did the idea of the school originate? Who took the first and most active steps in its foundation? Was it the Rev. W. Leeke, at that time Perpetual Curate of Holbrooke, Derby (the father of the Rev. Chancellor Leeke, Superintendent 1865-69)? Or was it the Rev. James Wright, then Perpetual Curate of Latchford, Cheshire? Or, in fact, was any one man entitled to be called the "Father of the School?"

Into the merits of this controversy we do not propose now to enter. Each has been called to his rest since the discussion arose, and so also has the Rev. J. W. Harden, Vicar of Con Dover, another of the first founders, who argued warmly and forcibly in favour of the claims of Mr. Wright.

Few documents would be more interesting to Jesus Lane Teachers than the account of the school for the first 12 years of its existence. That its early history was committed to writing is evident from a letter written by the Rev. W. Molson, June 22nd, 1864, in which he says:—

I was fourth superintendent, and received from Meller when I succeeded him, and handed over to Gowring when he succeeded me in 1832, the RECORDS of the school, carefully kept from the beginning, a quarto volume, about 9 inches square and 1½ inch thick. This volume must be in existence somewhere, no one would destroy it. Hose, Meller, and Gowring must all remember the book well.

Since 1838, minutes of the proceedings of the Committee have been written, and are carefully preserved. Truly grateful would the writer of this paper be for any earlier records, or to be allowed to read any letters which may have been preserved, giving details of the early work.

As far as we know only two of those who took an active part in the earliest days of the school now survive; Mr. Higgins of Turvey Abbey, Bedford, and the Rev. F. Hose of Dunstable. The latter was present at the Jubilee Celebration in 1877, and spoke at the breakfast with a hearty vigour, which seemed to show that, like the school he loved, his powers of body and mind, though he was nearly four score years of age, had suffered no decay during fifty years. The early founders of the school were all regular attendants upon the ministry of Mr. Simeon, and to the influence thus exercised by him at Cambridge, may be indirectly traced this, as well as so many other good works.

The school in early days received kindness and support from

---

<sup>1</sup> See "A History of the Jesus Lane Sunday School." By the Rev. C. A. Jones. Revised (1877) with additional chapters and new Appendix, by the Rev. B. Appleton. Thomas Dixon, Cambridge.

Professor Scholefield and Professor Farish. One of the earliest teachers, writing in 1859, said he well remembered an interview with the latter. "The kind good old man received us," he says, "with his wonted courtesy, and while he rejoiced in the thought of the men devising such a scheme, he demurred as to its practicability, and considered it very improbable that it would be long sustained when the originators of it were removed. He little thought, as indeed did any of us, whereunto the thing would grow, nor 'how great a plan with that day's incident began.'"

Like every other successful institution, the Jesus Lane Sunday School passed through many a struggle before it reached its present condition of assured prosperity.

"I have," says another teacher of that period, "hazy recollections of squabbles with Dr. Geldhart (then Incumbent of Barnwell) as to our visiting and poaching in his parish; of our being turned out of St. Peter's Church, and taking refuge in Little St. Mary's for the boys, and in St. Michael's for the girls:" the latter being at that time the Church of Professor Scholefield.

For many years the Jesus Lane Sunday School was a non-parochial school, drawing its children principally, but not exclusively, from the parish of St. Andrew the Less, better known as Barnwell; but when the new church of Barnwell (Christ Church) was consecrated, the Incumbent, Mr. Boodle, was asked to afford his superintendence, and an entry in the minutes of June, 1839, states that, at the beginning of the Long Vacation, "the school became one of the Sunday Schools of Barnwell." When the school was actually removed into the parish, in the autumn of 1867, it became necessary more accurately to define its position with regard to the Incumbent, and after much discussion, and many divisions, the following clauses were inserted in the trust deed of the new building:—

(1) The Incumbent of the Parish of St. Andrew the Less shall be *ex-officio* President of the school, and chairman of the general meetings of teachers.

(2) The President shall not interfere with the general management of the school, but if for grave reasons he shall be dissatisfied with the proceedings of the committee or superintendent, he shall have power to summon a Special general meeting of the teachers of the school, whose decision on the matter submitted to them shall be final, provided always that such meeting be held in full term time.

Since that date, the relations of the school with successive Incumbents have been most friendly, no "Special Meeting" has ever been summoned, but the Vicar has from time to time taken his place as chairman of the General Teachers' Meeting, and his advice has been sought upon all points of importance which have arisen; his connexion, however, with the school, necessarily

differs widely from that which generally holds between a clergyman and his Sunday School. It sometime happens that a lad will attend a class at Jesus Lane Sunday School who will *not* go elsewhere, but no children are now admitted from other parishes, "except under special circumstances, and by the wish of their clergy."

The school continues now, what it has been from the first, a *mixed* school; but arrangements are made for the transference of all girls to a Bible class, or to one of the parochial schools, within six months of their attaining the age of twelve years.

The subject is one over which many warm battles have been fought, and higher and lower limits of age urged, but the present rule, which seems to work well, has been quietly in operation for many years.

The Parochial difficulty having been thus happily solved, and the objections at one time entertained to the teaching of girls by undergraduates having been removed by the regulation just referred to, there remained the Vacation difficulty, and the difficulties caused by the too frequent change in the officers of the school. Both of these appear to be now completely surmounted.

How great at first sight the *Vacation* difficulty seems, may be gathered from the fact that it is no uncommon thing for a hundred teachers to be present one Sunday, and not more than ten the next Sunday.

In the "*Long*" Vacation, *substitutes* are easily found from amongst University men who are willing to take charge of a class for a few weeks, but who at first shrink from becoming regular teachers, though after this first experience they are often led to do so.

In the *June* Vacation the school is closed for two Sundays, while during the other vacations, arrangements have been made whereby all difficulties are surmounted, partly by means of a few extra Church services, partly by a system of block lessons, and principally by utilizing as teachers some of the elder boys, members of the Bible classes in connexion with the school, who are thus gradually trained to become, in many cases, teachers in the parochial schools of the town. Doubtless these young men appreciate the confidence thus reposed in them, and not improbably are all the more regular in their attendance at the Bible class, because they are thus periodically transferred from the ranks of the taught to those of the teachers. There are we know many Sunday Schools, especially in London, where at certain seasons of the year, difficulties arise through the absence of regular teachers: perhaps the Cambridge arrangement may prove suggestive in these cases.

Years ago the school suffered sadly from the short tenure of the superintendency and other important offices. This diffi-

culty, too, has lately been overcome; in fact, the large development of the work of the school which recent years has witnessed, has made it quite impossible that the office of superintendent could be held by one who had not more leisure than belongs generally to undergraduates. Between November 7, 1839, when the appointment of a superintendent is first entered on the minutes, and December 7, 1852, we find no less than fifteen superintendents; and between that date and June 5, 1865, twelve others. But between June 5, 1865, and Mr. Appleton's resignation, in the early part of this year, after more than eight years of service, there were only *three* superintendents. The two others were the Rev. E. T. Leeke (now Chancellor of Lincoln), and the Rev. A. E. Humphreys (now Vicar of St. Matthew's, Cambridge), each of whom held office for four years. These three were all Fellows and Assistant Tutors of Trinity College, and superintended the school until seven, six, and nine years respectively, after taking their B.A. degree.

We have spoken of the great development of the work of the school; this has been in the direction of the Choristers' Branch and the Bible classes, rather than in the actual number of children.

In 1864, when the history of the school was first published, the numbers were:—boys, 162; girls, 97; infants, 120. In 1877, the Jubilee year, these numbers were:—220, 130, 120. Since then there seems to have been an actual diminution, as in 1880 we find the numbers given as 218, 120, and 89. In October, 1881, 190, 108, 73. It is, of course, possible that these diminished numbers may be due to a more vigorous erasure of the names of children on the books, but not in actual attendance.

The number of classes in 1863 was:—boys, 17; girls, 11. In 1881, 26 and 18; so that the number of children in each class is much less than it was.

In 1863 there were 43 class-teachers; in 1881, 78. The Infant School had in 1863 two teachers; in 1881, five.

In the Bible Class Section there has been a marked extension of the work. In 1863 there were two Bible classes, one for boys, and one, conducted by a lady, for the girls who left in accordance with the rules. This latter class has been dropped, but there are no less than six flourishing classes for elder boys and young men, containing fifty members, and taught by eight teachers. The number was somewhat larger in 1877. The report of 1878 tells us that a decrease in that year was largely due to a draft from the Bible classes to become teachers in the parochial schools of the town.

"Every Easter," we are told, "in the ordinary course of things a new class is formed, mainly from the new confirmees;

and we have not found that the older classes dissolve at the same rate." This was written in 1877. It would seem, however, that since then the power of accretion and dropping off have nearly balanced each other.

Some, perhaps, may ask, are undergraduates, who are probably gaining their first experience as Sunday School teachers at Cambridge, qualified to undertake these Bible classes? Experience proves that by judicious selection, such may be found, and moreover, it is increasingly common for graduates to remain a year or two in residence to read for the theological or other tripos: the establishment of Ridley Hall, where candidates for Holy Orders can obtain such valuable help in their theological studies, will, we expect, still further increase their number.

The following passage shows that judicious efforts are made to solve that most difficult of problems—how to retain hold upon elder lads.<sup>1</sup>

Three or four years ago we formed the first six classes of boys below the Bible classes into a separate group under the name of the "First Division;" we adopted with them a somewhat more manly and confidential tone, and strove to make their connexion with the teachers a more personal matter, giving them at the same time some slight distinguishing privileges. A few very simple artifices have indicated the position in which we desire them to feel themselves; their classes are called by the teachers' names in lieu of numbers. Magazines are lent to them from one Sunday to the next; and latterly we have been able to place these classes in a room by themselves, with rather different hours of attendance from the rest—one of their teachers being sectional superintendent of them. Thus they are tolerably well marked off (and are fully conscious of it) from the Bible classes on the one hand, and from the lower part of the school on the other. I may add that we are well satisfied with the results obtained. The boys have stayed with us far more uniformly, and attended with greater regularity, and are marked by a higher tone and appreciativeness than before. The classes below the First Division are attached to us by the prospect of the rise in position; the First Division classes look forward to the Bible classes. Still more the somewhat closer connexion with the teachers, and the greater individual sympathy possible and natural with them is a valuable support against the peculiar temptations of that age, and an important aid to thoughts about Confirmation. Confirmation itself is usually the boundary line between the First Division and the Bible class.

The other extension of work which recent years has witnessed is the Choristers' Branch, which was established in the Mid-

---

<sup>1</sup> See a paper read at the Church of England Sunday School Institute Conference in 1874 by the Rev. A. E. Humphreys.

summer term of 1867, and now numbers over 100 boys, drawn from the choirs of every college, except King's, where they are provided with religious instruction in the College. Morning chapel in all the Colleges being over before twelve o'clock, classes are held for an hour at midday in the large hall of the Young Men's Christian Association, in Post Office Place.

While no portion of the work requires or receives more anxious thought and careful judgment, about no branch have the annual reports been more bright and hopeful. The young choristers, instead of running about the streets after morning chapel, are gaining definite religious instruction and real help in the temptations and difficulties of their life, and much spiritual good has been the result of this new venture. The Choristers' Branch has a *sectional* superintendent, and the memory of the second of these (W. Amherst Hayne, of Trinity College, who held the office till his death) is much cherished by those who knew him. He was a nephew of the South Indian missionary, the Rev. H. W. Fox, and of the Rev. G. T. Fox, of Durham, who perpetuated his memory by a donation of £4,000 to the Church Missionary Society. The Crosse University Scholarship and the Jeremic Septuagint Prize showed him to be a man of great promise; and his contemporaries speak of his earnest Christian zeal, and of the influence exercised by him over those around him. He was, while in residence, an active member of the Committee of the Cambridge University Prayer Union, and an earnest labourer in the cause of the Church Missionary Society. It ought to be mentioned that Mr. Maxwell, a member of King's College, was the originator of the Choristers' Branch. He had already held in his own room a small class for some of the choristers, and the success of this class led him to apply to the Committee of the Jesus Lane Sunday School to take up and organize the movement. He was himself the first superintending teacher, and afterwards became a medical missionary at Kashmir under the Church Missionary Society.

The work of Maxwell and of Hayne has caused us to refer to the Church Missionary Society. We believe that the Jesus Lane Sunday School has done a great deal to advance the interests of that Society in Cambridge.

In the year 1859 the Society published a list of Cambridge University men at work in the mission-fields under its auspices. One half were old Jesus Lane Sunday School teachers, and since that date many more have gone out under the same society to preach the Gospel to the heathen.

Archdeacon Pratt of Calcutta, Bishops Vidal and Cheetnam of Sierra Leone, Ragland, Robert Clark of the Punjaub, Roger Clark of Peshawur, Paley of Abbeokuta, Bishop Moule and F. F. Gough of China, Bishop Royston of the Mauritius,

Bishop Speechley of South India, Meadows, and Shackell, were all Jesus Lane Sunday School teachers. Many of these missionaries visited the school when on a visit home to this country; others wrote letters to the children, and so maintained in their old school an interest in the work of the society.

The missionary zeal of Jesus Lane teachers was greatly stimulated by Bishop Titcomb, whose compulsory resignation of the See of Rangoon in consequence of his fearful accident on the Karen Hills caused genuine regret, not only among his many personal friends, but also among the Jesus Lane Sunday School teachers of the years 1850-1860, who so well remember his kindly dealings with them, and his unrivalled monthly sermons to the children. "There are," he wrote in 1864, "missionaries now in China and India, in Africa and New Zealand, who gained their first experience in public speaking in the parish schoolroom of Barnwell."

We earnestly hope that this close connexion between the Church Missionary Society and the Jesus Lane Sunday School, hallowed by so many touching memories and holy deaths, may be long maintained to the advantage of both associations and the highest interests of the Church of England.

Many S. P. G. missionaries have also been connected with the school—*e.g.*, A. R. Hubbard of Caius, who was murdered at Delhi in the Indian Mutiny, and men so well known in connexion with their foreign work as Bishop Cotton of Calcutta, Mackenzie, the first missionary bishop to Central Africa, Bishop Suter of Nelson, and Bishop Sweatman of Toronto. The last named deserves more than a passing notice. No superintendent was ever more loved and respected by his own generation of teachers; none more painstaking and self-denying. He held office from 1856 to 1859, and it was doubtless due in no small degree to the experience gained at Cambridge in organization, and in dealing with men, that he owes the confidence reposed in him by the Canadian Church. Moreover, it was his love for boys, and his knowledge of their characters and needs, which led him, in conjunction with his friend Mr. Tabrum, to establish the Youths' Institute at Islington upon the model of which so many similarly useful institutions have since been founded.

Of this Youths' Institute at Islington, which has been called "a very centre of Christian life and culture," one of the fruits is the "Albert Institute," at Cambridge, held in the buildings belonging to the Jesus Lane Sunday School. Here on week-day evenings the lads and young men find a reading-room, supplied with newspapers and periodicals of a pure tone; indoor games, such as chess, draughts, and the like; a lending library, carefully selected; educational classes, lectures, and entertainments; while a hand-bell company, a glee society, a cricket

club, a rowing club, and similar institutions have here their headquarters. Those best able to judge speak most confidently of the good results obtained.

The question has often been asked whether Sunday School teaching does or does not interfere with a man's proper work while a student at the University. Each man must judge for himself: his first duty is to the studies of the place, and not even Sunday School teaching should be allowed to interfere with these. Doubtless there are young men of anxious temperament, or delicate health, who should make the Sunday a day of absolute rest. But most of those who have taken part in the work would say that the change of scene and occupation, and the interest felt in the welfare of others, have been a real help and refreshment to them.

Senior Classics like Dean Vaughan, Canon Westcott, Regius Professor of Divinity, and the present Head Masters of Westminster and Harrow, distinguished scholars like Canons Barry and Farrar, successful theological students who are now doing good work for the Church in training others for the sacred ministry, like Dr. Maclear and Canon Saumarez Smith, gained, probably, their first experience in teaching others in Jesus Lane Sunday School; and all found that the careful preparation of their Sunday lesson was not inconsistent with a subsequent brilliant degree.

Henry Goulburn, who was second Wrangler, Senior Classic, second Smith's Prizeman, and first Chancellor's Medallist (perhaps the most brilliant degree ever taken at Cambridge) was a Sunday School teacher, and when the new buildings were opened in 1867, the Master of St. Catherine's stated that he had found, after accurate investigation, that out of 243 Jesus Lane teachers, who in a certain period had graduated in honours, 102 were in the first class in one or other of the triposes; in other words, about five-twelfths, when the natural proportion would have been one in three. In the ten years, 1851-1861, of the very large proportion of teachers who had graduated in honours, there were a Senior Wrangler, a second Wrangler, a Senior Classic; and in one year the Maitland, the Burney, the Carus, the Scholefield, and the Le Bas prizes were carried off by Jesus Lane men.

We have not been able to make an analysis of the teachers of the last twenty years, but a rapid glance at the list shows that similar statements might be made, and that, as a general rule, Sunday School teaching rather helps forward than retards a man's academical work. May we not see in this a fulfilment of the promise "them that honour Me I will honour."

Though we have already named many who have been connected with the school in the past, many more well known names may be added. To mention only a few: in the first

fifteen years of the school's history, we have, besides those named above, Professor Birks, Archdeacon Cooper of Kendal, Bishop Cotterill of Edinburgh, the Rev. M. Gibbs, and Wm. Bruce of Bristol, Canon Conway, Conybeare, and Dean Howson, Spencer Thornton, who was superintendent from 1834 to 1836, Thomas Whytehead of New Zealand; later on, Professor Adams, Archdeacon Perowne, Archdeacon Dealtry of Madras, John Macgregor, "Rob Roy," E. J. Routh, Canon Long of Bishop Auckland, the Rev. F. E. Wigram, the hon. secretary of the Church Missionary Society; and to come to recent times, Canon Kirkpatrick, the new Hebrew Professor, J. E. Sandys, the Public Orator, George Warrington, and Professor Balfour, whose sad death upon the Swiss mountains, in July last, will be fresh in the memory of our readers. The list might be largely extended, for since its foundation over 1,250 teachers have passed through the school.

Few more interesting gatherings have ever been held than that at the Jubilee of the school. It brought together teachers of every period; it showed that during a half century of University life there never was a period of spiritual deadness; it showed a "continuity of zealous effort and deep interest" in the school, and that while at Cambridge, more rapidly than elsewhere, "one generation passes away and another cometh," one generation passes on to another the flame of Christian piety and zeal.

The reports which have been issued since that jubilee are before us: they show the same earnest loving spirit, and give much ground for hope as regards the future of the University in these days of constant and rapid change.

In the report for 1879 we have the following suggestive passage:—

Let me urge that influence over individual scholars can come in general from the teacher alone. He and he only can watch the progress of each child, and act or speak as is required at particular moments. The long absence of many of us from our classes tends to create the impression that we come into the school only from term to term as subordinate workers. But this cannot be so. The general directors of the school can only deal with scholars in the mass, or with individuals partially and occasionally; the teacher within his limited area must be, as far as the school is concerned, the one watchful helper of each child. He must be their first mover in all, the suggesting friend at the home, the ready encourager in all improvement, the constant intercessor for the weaknesses and temptations of the daily life of all his scholars. With him it lies to strive that one and all shall live lives of faithful service, and reach at length the "joy of the Lord."

The following passages from the last report issued in 1881 will give some indication of the deep debt which the

school owes to the last superintendent, the Rev. R. Appleton, who held office for eight and a half years, more than double the length of time of any of his predecessors :

Teachers have gained some advantage, I hope, from a weekly social gathering in my rooms, which has given opportunities for informal introductions and conversation. A plan of the same nature has been very successful with the first division of our boys, those at the critical age 13 to 15. In the winter months we have opened two class-rooms for them once a week, from 8 to 9.30. The first hour has been devoted to games, papers, &c., the last half-hour to a reading or lecture by one of the teachers. The periodic catechizing of sections of the school has been continued with good results as regards the scholars. We have not, however, been able to rouse the parents as a body to show interest by being present; teachers may with profit work for this.

A Bible class has been formed for young men who have left college choirs, and whom their vicars find it advisable to entrust to our care. The members have been few in number, but give encouragement by their interest and regular attendance. The Choristers' Branch has made solid progress in all ways under the new superintendent.

Our last discussion opened up the questions of our scholars' prayers and Bible reading. It is our great privilege and opportunity that we are able to assist the parents in inducing *habits* in our scholars while they are young and impressible. It was suggested that each teacher may form his class into a union to read over week by week the lesson of the next Sunday afternoon, or some other passages. We desire to see our scholars not alone "firmly rooted once for all in Him," but also "built up higher in Him day by day," and "growing ever stronger and stronger through their faith."

We have said nothing about the Children's and Mission Church of St. John, erected in 1873, at an expense of £1,200, in which the services for all the Sunday Schools of the parish have since been held, nor of the lending library by which 5,249 volumes were circulated last year; but it is time we should conclude.

We welcome the existence and continued prosperity of the Jesus Lane Sunday School, because it affords to young men a field of unobtrusive but useful labour for the glory of God and the cause of Christ; it tends to diminish the selfishness and self-indulgence inseparable from University life, and brings undergraduates into contact with people of a different class and different age from their own; it gives some happy and useful employment for the hours of the Lord's Day; it leads to the earnest and prayerful study of God's word, and to supplications for others at a throne of grace; it gives to our future clergy an interest in Sunday Schools, and an insight into their working.

The Jesus Lane Sunday School undoubtedly owed its origin to the Evangelical section of our Church, but is evidently not

now so exclusively attached to it as once it was ; it seems rather to reflect somewhat the prevailing idea among young men at Cambridge that it is not well that they should make a formal adherence to any school of thought. If, however, it is to continue to do good work it must be conducted in the spirit of its founders, and rest upon that strength which has hitherto sustained it, and given it such a remarkable development. It was founded in humble dependence upon the blessing of the Holy Spirit. "It was commenced," says one of the earliest teachers, "with much prayer:" "we knelt down and prayed together for a blessing on the work in which we were about to engage," writes another : in the same spirit it is, we are sure, still conducted.

There are dangers in popularity and prosperity against which the Committee of Management will do well to guard, and we cannot do better than conclude with the wise words of Bishop Titcomb who, as will be most readily admitted, both in Delahay Street and Salisbury Square, showed no narrow or exclusive spirit in his dealings with others.<sup>1</sup>

In a work like that of Sunday School teaching, unless all are agreed in fundamental principles, how is success possible? What uniformity of action, or what union of spirit can there ever be, if some teachers are undoing the work of others? It is worse than useless for the sake of too broad a charity to overlook essential distinctions, and to attempt impossible amalgamations. Let us hope, however, that such dangers are in this case imaginary. The teaching of this school has hitherto preserved the simplicity of evangelical teaching; and I trust it will long continue to do so.

C. ALFRED JONES.

---

### ART. III.—PRESENT ASPECT OF THE CONFLICT WITH ATHEISM.

THE championship of Christianity against unbelief appears to be passing into the hands of the Anglo-Saxon race. France has lately returned, on mature deliberation, to that complete banishment of God from the national life which she had adopted for a brief period only during the fiercest frenzy of her first revolution. In Italy the hatred of religion runs so high that it cannot spare from insult even the ashes of a dead Pope. Not much can be said in favour of Germany while Häckel is a chief authority in science and Strauss in theology. Russia is strug-

---

<sup>1</sup> See Introduction to the "History of the Jesus Lane Sunday School," published in 1864.