

heaven percolates. The new collegiate creations of the last twenty years are a living monument of the zeal of one generation. Although its establishment dates a little before the date we have selected, Durham University deserves first notice. Diocesan colleges, as at Wells, Chichester, Cuddesdon, Lichfield, are a class of institutions previously unknown, and the missionary abbey of England, restored as its missionary college, should not be forgotten.* S. Peter's, Radley, and its model, S. Columba's, in Ireland, and Trinity College, Perthshire, are whole-hearted endeavours to create new Church-like and public schools upon the old models reformed; and of a larger scope than either, Mr. Woodard's vast scheme of public schools, to embrace within the Church system, and under one administration, all classes of society in all quarters of the kingdom, has made a splendid commencement in its 'upper middle' class college of S. John at Hurstpierpoint and its gentle college of S. Nicolas at Lancing; while a third college, for the 'lower-middle' class, is already on foot at Shoreham; again, in another part of the same county of Sussex, and under cognate influence, collegiate education for girls is being attempted at St. Michael's House, Bognor. S. Andrew's College, at Bradfield, is a worthy rival to Radley, and S. Michael's College, Tenbury, cannot be unnoticed. The Clergy Orphan School has, with its removal to Canterbury, assumed a collegiate character. Such institutions as the new Medical Benevolent College own, we believe, their connexion with the Church. Training colleges for school-masters and mistresses—S. Mark's, Whitelands, Culham, Fishponds, &c. &c.—are gradually diffusing a healthy influence felt over the land; while the extension of parochial schools, in which Prayer-book religion forms the staple of teaching, is of course commensurate with that of churches and clergymen zealous in the Church cause. That cause, in a word, has struck deep into the educational system of the higher and of the lower classes. Its weak point still is the possession of the middle ground. The education of that growingly important class, those engaged in or dependent on retail commerce, and the cognate professions of mercantile clerks, and so forth, is still for the most part conducted in wretched private 'commercial schools,' where either no religion, or the most unsatisfactory kind of popular Protestantism is taught. All thinking men of right views acknowledge the deficiency, but no one, except Mr. Woodard, has yet had the courage to attempt a remedy on a large scale.—*Christian Remembrancer*.

NEW ENGLISH CHURCH IN PARIS.

Mr. Gurney's church in Paris was founded, and is now attempted to be upheld, not merely to afford the opportunity and accommodation for public worship to rich people who won't pay for it for themselves, but upon three broad and general principles which may claim the support and consideration of all Churchmen and Christians, be they resident where they may:—First, it was founded for the better and fuller representation of the principles and practice of the Anglican Church upon the Continent; secondly, for the more effectual visiting and relief of the English sick and poor in Paris; and thirdly, for the religious instruction of the young. The daily services and numerous evening and familiar lectures—at which all the sittings are free; the large Sunday-school classes; the considerable sum of £150 per annum (large in proportion to the congregation and revenues of the church) proposed by the estimates to be devoted to the poor as a necessary element in the existence of the Church—are all proofs of the motives upon which the undertaking has been embarked in, and of the way in which it is in-

* St. Augustine Missionary College, Canterbury.