

the colonial system, which absolutely boycotts them. Recently Judge R. C. Pitman wrote in the *Forum* that the modern neglect of the Bible 'in our common and in higher education is discreditable,' and went on to ask, 'considered merely as literature,' what is there equal to 'immortal passages of Scripture?' This is not the highest point of view of the matter, but is one which may appeal most strongly to the enemies of the Bible. They will do well to consider whether they can afford, from merely the material view of the literary value of the book, to suppress the Bible.—*Church Bells*.

#### A PRECIOUS HERITAGE.

Bishop Leonard chronicles the interesting fact that four ministers of other religious bodies (Presbyterian, Congregational, Methodist and Moravian) have been received as postulants in Ohio during the past month. Three of the four are now candidates for orders, and the application of the fourth, it is understood, will soon be presented to the Standing Committee. Bishop Leonard's appeal for more labourers seems likely to be answered. Were it not for accessions of this kind the increase of the Church's clerical force would be by no means commensurate with the growth and extension of her work. It is said that one-fourth at least of the Church's clergy are trained for her in the educational institutions of other religious bodies. The frequency of such applications for Orders in the Church is certainly significant in its bearings upon the Bishop's fourth proposition for the restoration of Christian unity, namely, the recognition of the historic Episcopate. That which these religious bodies in

their councils solemnly declare to have no substantial claim, a large number of their best educated and most thoughtful ministers are every year acceding to, under the painful but persistent leading of conscience. Surely the Church's manifest duty is to guard loyally her Apostolic heritage, the value of which, in its bearing upon ministerial authority, is being so significantly recognized by those who knock at her door from without.

But now and then certain of the Church's own clergy seem to be less conscientiously moved in this matter than are the applicants from outside her fold who crave the commission of her orders. Some years ago two students in the Union Seminary, who were candidates respectively for the Congregational and Presbyterian ministry, came to doubt the validity of the orders offered them, and sought the advice of the rector of one of our leading New York parishes. To their astonishment the counsel he gave them was, "Stay where you are; you can do just as much good." One of them, supposing this to be the general current of conviction among Episcopalians, concluded that the Church could offer no solution of his difficulty and entered the Presbyterian ministry, in which he died. The other repressed his doubts a while and became a Congregational minister; but four years later he yielded to the conviction which he could no longer resist, applied for orders in the Church, and is now one of the most loyal and devoted of her clergy. It may well be wondered whether the reverend doctor who gave the advice, "Stay where you are; you can do just as much good," had ever read the Preface to