

REV. S. SHELDON.

Underlying the first criticism of the "first group" in Dr. Harper's article, there seems to be a distinction made between Christian work, paid for out of church funds, and *other work*, done by Christians not so paid. Is not such a distinction entirely foreign to *Christ's* idea? For example, does not Christ expect the *Christian* physician, who does not "find the means of his subsistence" in church funds, to be just as truly a "medical missionary" as the physician who does? And more, is not this distinction responsible for much of the indifference shown by professing Christians encouraging those who are not paid from church funds not to consider themselves "Christian workers," and, consequently, not to feel responsible for the progress of Christ's cause? If Christ makes no such distinction, then why should denominational funds be used to provide training for the special classes mentioned by Dr. Harper, viz., medical missionaries, Bible teachers, church musicians, and administrators, any more than they should be used to train *all* Christians for their various duties in life?

No one will question the wisdom of a denomination's providing such necessary training for Christian workers as cannot be otherwise obtained and hence the need of theological schools with classes open to all persons "properly recommended;" but that the theological curriculum "should be broadened sufficiently to include" special training for Christian workers who can get conveniently, elsewhere, an excellent training, either in medicine, or music, or science, or pedagogics, is, in the present state of denominational funds, entirely beyond serious consideration.

In regard to the question of whether the curriculum needs to be changed in order to meet the present demands upon *pastors*, it is doubtless true that certain changes could be made to advantage.

1. Students should receive instruction in homiletics before being permitted to do much preaching, otherwise, they are likely to confirm themselves in bad habits of preparation and delivery of sermons, as Dr. Harper points out.

2. Such provision should be made for instruction in the