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Women's Leadership Training School

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WOMEN'S LEADERSHIP TRAINING SCHOOL

IN Canada women have always given wholehearted volunteer service in the Church Schools, and in every department of church life. In recent years women have been entering the full-time service of the Church, not only in overseas missions but here at home. A few have become pastors; many more have become pastors' assistants, and directors of Christian Education, and leaders of our Mission Churches. The matter of adequate preparation for such service has occupied the attention of Church leaders increasingly. All the larger denominations in Canada now have training schools for women, on the college level. We are proud that our Baptist School is part of the Divinity School of McMaster University, and has all the advantages of that association. It is in this respect that our School is "a unique experiment," as Dr. R. F. Aldwinckle mentioned in his article in the January issue of *The Fraternal*.

Whatever place of service in the Church a young woman may fill after graduation it is important that she be equipped with some understanding of:—

The history of the Christian Church;
The great Christian Doctrines, and trends in the interpretation of these;
Background and particular emphases of our denomination;
Growth of the Missionary Enterprise, and its challenge to-day;
Particular missionary responsibilities of Canadian Baptists;
The Objectives of all teaching in the Church, and of Christian Education as the servant of Evangelism;
The Bible—its central Gospel for all people, its great truths and treasures;
Trends in educational method, and their application to the vast enterprise of education in the Church.

It is important, too, that she have background study in English, public speaking, psychology, and world problems. It is important that she have actual experience in leadership in the Church. Is it not fitting that the full-time worker in the Church should have the best possible preparation for the service of Christ? Commitment to Christ, love for people, practical training, enriching study—all are needed.

With this in mind, the Faculty of the Divinity School at McMaster is developing the curriculum of the Women's Leadership Training School.

In the first year, students have courses in Biblical Literature, Christian History, Baptist Polity, Pastoral Work, Christian Education, English and Speech.

In the second year, courses are provided in Old Testament and New Testament Interpretation, basic Theology, Missions,

Christian Education, Psychology, Geography, Home Nursing, Crafts.

Students may enter with High School Graduation Diploma, preferably the equivalent of Senior Matriculation. For students planning to serve under the Foreign Mission Board, the B.A. degree is required except for nurses and others entering specialised fields. Those who have B.A. degrees and have taken the Courses in Biblical Literature during their undergraduate years may complete the work for the Certificate of the Women's Leadership Training School in one year.

Let us look at the Christian Education units of the curriculum. They are planned to give students a knowledge of the history of Christian Education; an understanding of objectives; some skill in methods; some understanding of organisation and administration problems, and of the need for leadership training in our Churches. It is the great responsibility and privilege of all leaders in our Churches to make Christ live for people of all ages and conditions. For this challenge leaders must understand growing children, boys and girls, young people; and must have the best tools available. We want our students who are going out to be leaders of leaders, to know the developments of recent years in programmes and methods, the materials prepared by our denomination for all age groups, the mid-week programmes recommended. We stress the importance of Church-centred mid-week programmes to supplement the work of the Sunday Session. We stress the importance of Worship as central in Christian Education. We seek to show the importance of relating Worship, Study and Action in our Churches; of linking the efforts of home and Church; of lifting up all experience into the light of the teachings of Jesus.

What of the practical work? Each year every student is assigned to a particular piece of field-work—as leader of a church school class or mid-week group in a Church or Mission in Hamilton. A few seniors have preaching appointments, and some do hospital visitation. All have opportunities to visit social agencies in the community. This year one of our seniors is helping with the Christian Fellowship work among New Canadians in the city of Toronto. The Director of the School supervises all the field work and in individual Conferences seeks to help students evaluate and make more effective the work they are doing.

Most of the students receive valuable experience during the summer months, in Home Mission areas, visiting homes, directing Church Vacation Schools, helping with camps.

The students who come to us are all so different in personality and particular abilities; but all have deep Christian conviction and enthusiasm for service. All must be approved by the Women's Admissions Committee of the Baptist Federation of Canada. The members of the Faculty of the Divinity School feel that it is important to know each student individually as a person, and to

help her develop real emotional maturity, clear aim, growing understanding of the challenge of Christian service to-day. There are places of need for these young women to fill in India, Bolivia, and here in Canada. Their preparation must be the best possible.

Those who become supervisors of Missions and Directors of Christian Education in larger churches will be prepared to plan leadership courses to help lay workers toward more effective work in the Church. Not every Church has enough leaders. Not every leader has the opportunity of training. As leadership education—including recruiting, training, guiding leaders—becomes a more vital and regular part of Church life we can indeed widen the Christian sphere. And women have a significant part to play!

LOIS TUPPER.

THE SABBATH

(Genesis ii, 3)

THE history of Sabbath observance, and for practical purposes that includes observance of the Lord's Day, is highly obscure. It is utterly impossible to settle disputes on the subject by quoting Scripture texts with an air of finality. Few other themes make a similar claim upon open-mindedness, humility, and tolerance.

Rabbinical theology in the time of Christ was accustomed to declare that God created Adam on the afternoon of the sixth day in order that he might begin life with Sabbath observance. It also assumed the Sabbath to be scrupulously observed in heaven itself—except by those angels responsible for the supervision of natural phenomena. But it is quite clear from the study of ancient sources that the institution of a sacred seventh day was not originally fostered by any theory of divine precedent, or by any story of Creation, Biblical or otherwise. The older Hebrew account of Creation (Genesis ii) contains no allusion to the Sabbath or to the seven-day week. Not until the Hebrews became a mature and thoughtful people with a well developed theology did they trace the origin of the world, the Sabbath, and the seven-day week to a common source as in Genesis i. The earliest documentary allusion to the Sabbath in Scripture occurs at Exodus xx, 8, where an original terse injunction to "sanctify the Sabbath" has been supplemented by a later explanatory note citing God's Own example in justification of the demand.

The Hebrew verb *shabhath* means merely "to cease," "to desist"; hence any institution designated by the cognate noun must have involved cessation from labour and business; yet, in its original form the Decalogue specified no action from which to desist and gave no reason for doing so. There is then no basis in etymology for an original notion of rest in the sense