

When possible have a map showing the field presented, and costumes, curios and photographs from the country or group—this part may be made the responsibility of the younger women. If any local woman has visited the field, have her introduce the topic or the speaker. If a missionary is present, the preliminaries should have prepared a sympathetic hearing of her message. If the programme is to be provided locally, there should be general participation—but not by asking members “to read something.”

Do not be afraid of questions and discussion. If no one knows an answer, appoint a member to search for such.

Present missions intelligently, in terms of the present day situation among the people, the justification of a mission programme for them, the service being given, the results attained.

Above all, present the mission field in a closing prayer. Preparation must be in prayer; the last impression should be of a mission field being won by prayer.

—From “The Glad Tidings”

MISSION STUDY

From an article by Emily C. Clatworthy, in “The Living Message.”

“Study” an Unpopular Word

The term “Mission Study” has always sounded narrow and lifeless to me, in no way expressive of its deep significance. In the busy life of the average adult member, “study” plays very little part and the oft-heard complaint is that of insufficient leisure for reading of even a topical or recreational character. If this is true of women in the cities, it is even more so in the case of those in sparsely settled communities where long, arduous days in a new country leave little opportunity, and frequently little desire, for the mental stimulus of reading, to say nothing of studying. When such women give of their precious leisure hours to attend W.A. meetings, of the labours of their hands in the Dorcas work, of their means for the support of Missionaries overseas and in their own country, that is a tangible offering of time, labour and alms that they can appreciate.

Martha and Mary

There were practical-minded, busy housewives in Our Lord's day, and by His warm friendship and visits to her home, Christ showed His appreciation of Martha's diligence and service for others. But He knew that in her eagerness to be up and doing, in her very devotion to duty as her unenlightened eyes saw it, she was missing the opportunity of deeper, spiritual communion with Himself, that secret, inner life that would give significance to her activity, power and joy in the carrying out of her projects. In those sweet communions with her Divine Guest, Mary learned much of the meaning and import of life, and very probably of His plan for the in-gathering of the nations and the redeeming of mankind. Poor Martha, troubled with everyday affairs, knew nothing of this, nor experienced the unspeakable joy of co-operation with the Divine Will.

The “Mary” of the W. A.

I like to think of the Literature Department as the “Mary” of the W.A. One cannot imagine that Our Lord would encourage Mary in neglecting her share in the daily duties of the home and her natural human relationships, so we think of her as having a finer perspective of values than Martha had,—she put first things first. One can imagine how many of Mary's perplexities were solved, and her burdens lightened, in those rare moments with her Lord. In just such a way I like to think of the Literature Department as the W.A. withdrawing from the routine of business to sit quietly for awhile at the feet of Christ, listening to His words of love for them and all mankind, and His miraculous need of each of them in His world-wide work of redemption. Mary had the privilege of communing with her Lord in His flesh on His all too rare visits, but her sisters of today have received the gift of the Holy Spirit, Who calls to their hearts in many voices,—the Holy Bible, the ministrations of the Church, the Divine in man, the voice of nature, the innocent eyes of a child.

On such an attitude as Mary's let us approach our “study” this coming season. Let us realize that the giving of time, labour and