

The stories of the first 3 heroines are based upon the traditions, histories and customs depicted in the Old Testament, and lend themselves to a greater scope for speculation and embellishment than do the more modern New Testament versions of Martha and Electa. The actual history of any New Testament character is apt to be void of material suitable for dramatic treatment. In the story of Martha frippery and tinsel would be out of place, so the original tersely given Bible history, unembellished save by sacred song and story should be used to portray that great and trustful faith and hope in immortal life that blends so completely in Martha's character. (Read from the following outline.)

Mary and Martha were sisters who dwelt with their brother Lazarus. The 3 lived together in great harmony and were favored above all citizens of Bethany by being warm friends of Christ, who made their dwelling his abiding place on his frequent visits to that village.

On one occasion when Christ was absent from Bethany, Lazarus was taken suddenly and violently ill. The afflicted sisters dispatched a messenger to Christ with their wishes expressed in these words - "Lord, behold! he whom thou lovest is sick." But Christ, though apparently negligent to their call, knew better than they what was best for them. He was but trying their faith, and their dead brother sleeping in the gloomy sepulchre was but a part of the trial.

At the end of the 4th day Martha heard the message - "The Master is coming". She ran eagerly to meet him, and on her knees, with hands upraised in supplication, gently rebuked the tardiness that cost her brother's life. Looking into his face, she saw the gentle smile there which always spoke of hope and mercy, and was constrained to add "But I know that even now, whatsoever thou wilt ask of God, God will give it thee".

(This is the end of this story, but in the pamphlet it continues as a Memorial to those members who have passed away during the year.)

We will leave Martha while the hour is rosy with hope and joy and dwell for a few moments in fond remembrance of our sisters and brothers who have passed from the sight of mortal eyes.



## MEMORIAL SERVICE

(All officers retire to the ante-room, with the exception of the WM, WP, Assoc. Cond., and Warder. The WP will call the chapter to order and explain the object of the service. He will then pass the gavel to the WM who will direct the Assoc. Cond. to invite the officers to enter the chapter room. The Marshall will lead and conduct the officers to their stations. The WM calls up the members who remain standing while the officers take their stations. A quartette or chorus will sing an appropriate selection, after which the WM will seat the chapter.

WM: Sisters and Brothers: We meet here tonight for a purpose that has the solemnity and tenderness of burial rites without their sadness. We stand not around an open grave, but among those whom our beloved order has decorated with love and esteem. It is fitting that we pause for a few moments and offer loving tribute to our dear departed members.

The Sec'y will read the names of those who have passed away during the year.

Sec'y reads names.

WM: Sisters Cond., Assoc. Cond. and Chaplain, you will drape the Altar.

(These officers will rise together and simultaneously approach the Altar, the Conductresses from the South and North respectively, and the Chaplain from the West. Follow the usual procedure for draping the altar, then all return to their stations. Then the Star points, having been provided with flowers of their respective colors, will rise, and commencing with Adah, will each in turn repeat their respective lines as given below, then advance to the altar, deposit their flowers near the Bible, bow and resume their stations, but stand until all have finished, when they resume their seats.)

Adah: Sisters and brothers, these flowers not only remind us of the mountains of "Gilead among which was the romantic home in Mizpah" of Jephthah's daughter, but they also give a glorified ideal of a future home; for nothing dies, not even life, which gives up one form only to assume another.

Put thou thy trust in God.  
Fix on His word thy steadfast gaze,  
In duty's path go on;  
So shall thy work be done.  
(Deposits flowers.)



Ruth: Sisters and brothers, these ~~gray~~yellow or golden flowers are "Symbolic of the ripened grain in the field of Boaz, in which Ruth was an humble gleaner." They also remind us that we must do the work that lies nearest at hand, trusting that some of the good seed that we scatter through life's journey may take root and spring up into deeds that shall reach through all eternity.

There is a land mine eye hath seen  
In visions of enraptured thought,  
So bright, that all which spreads between  
Is with its radiant glories fraught.

(Deposits flowers.)

Esther: Sisters and Brothers. From time immemorial white has been regarded as "an emblem of purity". And so these white flowers teach us that an active and sympathetic contact with our sisters and brothers in their joys and sorrows is in obedience to the Divine will. Troubles and misfortunes have to be encountered, but these have to be encountered cheerfully because it is the will of God.

Its skies are not like earthly skies,  
With varying hue of shade and light;  
It hath no need of sun to rise  
To dissipate the gloom of night.

(Deposits flowers.)

Martha: Green is the most widely diffused of all the tints which adorn the material world and is the symbol of memory and eternity. The evergreen also reminds us that the holy word of God does not mislead. Let us not worry about what we do not understand but rejoice because "May flowers are brought to us through April clouds and showers".

A land upon whose blissful shore  
There sweeps no desolating wind;  
There those who meet shall part no more,  
And those long parted meet again.

(Deposits flowers.)

Electa: Red, one of the primary colors, is the one by which fervency and love has ever been represented. This fervent color also teaches us to love our sisters and brothers, but we cannot do so by mere formalities, but by kindly acts of charity, integrity and forgiveness, which are the proper discoveries of grace within.

There sweeps no desolating wind  
Across that calm, serene abode;  
The wanderer there a home may find  
Within the Paradise of God.

(Deposits flowers.)



WP will repeat the 23d Psalm with the members alternating.

WP: The Lord is my shepherd; I shall not want.

Members: He maketh me to lie down in green pastures; He leadeth me beside the still waters.

WP: He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.

Members: Yez, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff they comfort me.

WP: Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

Members: Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

(Vocal solo here.)

WM: Let us pray

Chaplain: (At altar) Father in Heaven, to Thee we turn who art more than all else beside. Our times are in thine hands. Thou has set the sun and stars in the sky. Thou hast made one brighter than the morning and fairer than the day. May its light lead and guide us into the harmonies of law and grace, that we may become responsive to every touch of nature, every whisper of truth, every appeal of humanity. So fit us to serve Thee in the spirit of Him, whose star in the east has taught us to do Thy will on earth as it is done in heaven. Amen.

(Vocal selection.)