

# The Royal Cross

"For His Sake." Magnanimitèr Crucem Sustine.

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No. 1

## The Rev. Dr. Edward A. Bradley

WHILE watching the Naval Parade Saturday, August 20, 1898, Dr. Bradley, our beloved and honored friend, and husband of our esteemed President, died suddenly from apoplexy.

Dr. Bradley's death is a great loss to the Order, of which he has ever been the wise and faithful counsellor. His ministrations have been most faithful and loving. Everywhere throughout the Order he was known, and his affectionate nature, his cordial manner, his noble personality, and his marked ability will ever be remembered by the members.

No one ever heard Dr. Bradley make an address at a convention or other meeting of the Daughters of the King without realizing what an inestimable blessing and privilege she had received. He always appealed to us to realize the privileges and responsibilities of our calling, and always assured us that faithfulness should be the one word whose value should be felt above every other. No words can do Dr. Bradley full justice, but his memory is our treasure and his example ought to be our inspiration.

## The Convention

THE Convention is to be held November 2d, 3d and 4th, 1898; it was impossible to have it earlier. Preparations in New Haven are going on smoothly. Already, replies have been received to the circulars sent out, and it is hoped that there will be a large attendance of women from all parts of the United States.

## To All Members of the Order

OUR Sixth Annual Convention stands before us. What are we going to make of it? Before answering, consider first, the usefulness of this event, and second, how that usefulness is obtained or what it depends on. (1) It is the Order's only time of meeting, and of united action for the year. It is our only opportunity for consultation as to any mistakes made in the past and as to better work for the future. It is a time for united prayer and reconsecration to the work before us. At such a time a divine and womanly influence will be brought to bear on every delegate and on the whole Order. Through the delegates and the Order this influence should be felt throughout the Church in the United States. Of what kind and of what strength shall this influence be? (2) The answer depends on your attitude and on that of every other Daughter of the King. The success of the convention depends on the presence, active participation, prayer and co-operation generally of the members.

1. Your presence—can you not give it for the sake of others, of yourself, of the cause? Others depend on you, if you think you do not depend on them. The busier you are, the harder it is to get to New Haven, the more valuable will be your presence. Try hard, then, to give it.

2. Your active participation. We want it. If you cannot make suggestions, then ask questions, converse freely with the members about the work. Help them to throw life into the meetings.

3. Your prayers. Let us have them before, during and after the convention. This is a divine work, and depends on divine help. Unite with us to get that help.

4. Co-operation in other ways. If you cannot possibly go to the convention yourself, contribute your money to

send some one else as a substitute. See that she gets off without mistake. One delegate from every Chapter ought to reach New Haven.

This is the programme, so far as it has been completed, to which the attention of all members is asked.

## The Provisional Programme

Wednesday, November 2.

### QUIET HOURS.

- 2.15 P.M. 1ST ADDRESS.  
3 P.M. 2D "  
4 P.M. 3D "  
5 P.M. PRAYER AND BENEDICTION.

Thursday, November 3.

- 10 A.M. St. Paul's Church.  
OPENING SERVICE.  
LITANY.  
HOLY COMMUNION (for all).  
RT. REV. CHAUNCEY B. BREWSTER, D.D.  
Bishop Coadjutor of Connecticut, will preside.
- 11.45 A.M. ORGANIZATION.  
PRAYER by the Members.  
ADDRESS by the President.  
COMMITTEES appointed.  
ADDRESS OF WELCOME.  
REPORT OF COMMITTEE ON CREDENTIALS.  
ROLL CALL.
- 1.30 P.M. LUNCHEON.  
3 P.M. REPORTS OF THE COUNCIL.  
SECTIONAL REPORTS.  
STATED SPEAKERS: The Daughterhood Idea.  
"True Womanhood."  
"How to Attain It."
- 8 P.M. PUBLIC MEETING.  
ADDRESSES:  
"The Truth and the Way."  
"Personal Religion."  
"The Perfecting of Human Life."

Friday, November 4.

- 8 A.M. HOLY COMMUNION.  
9 A.M. MORNING PRAYER, WITH AN ADDRESS BY THE  
RT. REV. LEIGHTON COLEMAN, D.D., LL.D.,  
Bishop of Delaware.
- 10.15 A.M. CONFERENCE, in Parish House.  
"The Self-Denial Week, and How to Keep It."  
RT. REV. FREDERICK R. GRAVES, D.D., Bishop  
of Shanghai, will make an address on "A  
Daughter of the King as Missionary in  
China."
- 11 A.M. QUESTION BOX.  
12 M. MID DAY PRAYER.  
BUSINESS AND ELECTION OF COUNCIL MEMBERS.
- 1.30 P.M. LUNCHEON.  
FRIDAY AFTERNOON.

It is suggested that this be left without engagement, to afford delegates an opportunity for returning home on an early train.

AN address by Mrs. E. A. Bradley, of New York, President of the Order, to the Daughters of the King, of Virginia, at their "Local Assembly," held in Winchester, May 20th, at the time of the Church Council :

"I am glad to meet with the 'Daughters of the King' in the Diocese of Virginia, and to encourage you in the prosecution of your sacred work. You must not be discouraged by the fact that you are as yet but few in number. You can remember the feebleness of the Church itself at the beginning. There was at first only the one Chapter of the twelve Apostles, and later but the one Chapter of the one hundred and twenty members meeting in the upper room. The encouragement the Church felt came from the consciousness that it was the Body of Christ, and that its responsibility was to carry forward the work He had begun. Each woman in that little company believed in the Church and its divine mission. You are nine Chapters in Virginia, and that is certainly encouraging progress considering the shortness of time since your organization. The number nine is very significant and throws our thoughts at once back to the eternal foundation on which the Church is built. It is three times three, the number of the Trinity taken three times as if the words were sounded in our ears from the Mount of God, 'There is none other name given among men whereby ye may be saved.' The power of an organization is the spirit that is in it. The Church in America had hardly a chance to live at the beginning.

"The few Churchpeople who came with the Colonists were kept down by the popular idea that they were Royalists who could never have any sympathy with the new Republic. The denominations had free course and were glorified by the new freedom in religion. The handful here in Virginia would have been washed away in this tide of Republican dissent, totally discouraged and undone, had they not had the spirit of the Apostles and the evangelistic fervor of the Reformers energizing their organization. This is the ground of your encouragement as well. The Spirit of God is in our Order, because it came into existence to deepen the consciousness of the Churchwomen's obligation to Christ as members of His Body. His life is in us if we realize that Church membership means that we are parts of Christ's other Self. Discouragement is an impossibility with this conception of our relations and obligations. Our work as Daughters of the King at once becomes indeed sacred work. To be fully encouraged we must put this sacred work, the real work first, and consider *that* the object for which our Order exists. We may help our rector in any good work he may deem needful for the parish and in other organizations, but, as Daughters of the King, we must consider praying for the extension of the Church, bringing children to baptism, bringing people to the church and to the rector for preparation for baptism, confirmation, and Holy Communion as our first, our greatest, and our constant obligation.

"*This* is our sacred work, this is keeping our vows as Daughters, this is being true to our baptismal promises taken upon ourselves in confirmation, this is being true Churchwomen, true to Christ in this true Church, this is the deepening of the spiritual life of the women of our Church. The scandal of the Church is the worldliness of its members. The weakness of the Church is the lack of spiritually-minded members willing to pray daily for its extension; and willing to go out and compel those without the fold to come in. The forty-fifth Psalm suggests this encouraging thought for the Daughters of the King. It is a prophecy of the relation of Christ to all the nations of the earth. The analogy of the Psalm is drawn from the customs of the court and household of the Jewish king. The great King, greater than Solomon, is represented as marching forth in solemn procession, attended by king's daughters, children of the kings of the earth, the foreign princesses. Next to the King comes the Queen and her children, the Daughters of the King Himself. The King, representing Christ, is full of grace and di-

cause of truth and righteousness; the Queen is the symbol of the Church, often called the Bride of Christ. Upon the Sons and Daughters of the King rest the grave responsibilities of enlarging His Kingdom. Of all the courtly train of princesses, among them the daughters of the King of Tyre and other honorable women, '*The Daughter of the King*' is singled out and exhorted above all others. She is called upon to attend especially to the King's words; to *see* His meaning, to bend down her ear to catch His paternal directions. She is to forget her early friends and form new relations and fellowships with the companions of the King. She is to submit herself to the King's will and to be so devoted to Him and His work that His affections shall be fixed upon her; and that she shall become beautiful to Him for her humility and faithfulness. Her beauty is to be within, her character all glorious, and her outward life an outward embroidery of truth's golden threads upon the tissue and texture of her daily yesture."

THE following are the addresses given at the Sixth Annual Local Conference of the Daughters of the King in the State of Connecticut held in Trinity Church, Portland, Conn., May 4, 1898.

### Magnanimiter Crucem Sustine

BY THE REV. SAMUEL HART, D.D.

HE said in substance :

I wish that I might venture to ask you to think of your motto and to understand it without translating it. For as all school-boys and school-girls know, the transferring of Latin words into English, instead of really translating them or understanding them in the original, is a grievous snare. "*Magnanimiter Crucem Sustine.*" It does not mean "Magnanimously sustain the cross," for that gives an air of condescension to the declaration of what we are determined and pledged to do, as if the cross needed our support and we were undertaking a task rather beneath our dignity. No! "*Magnanimiter*" means "with a great soul," "great souledly" if one may coin the word; it tells of bravery and firm resolution, of an inspiration from without which lifts us up out of ourselves and gives us a courage that else we should not have had. And this courage, this possession of a great soul, we need to give us strength of purpose, that we may have noble designs and hopes and resolutions; we need it for action, that we may carry out courageously in deed that upon which we have courageously determined, and may bravely contend against temptation and imperfection and sin; we need it for endurance, that we may not be easily discouraged, but may carry out our wish to the end with the same spirit with which we have resolved upon it and begun it. So also the third word of the motto, "*sustine,*" bids us to "hold up" the cross. This may fairly suggest to us that the cross is our standard, the banner under which we are pledged to fight as Christ's soldiers unto our life's end; but I think that it rather bids us, at least in its simple meaning, to "bear up" the cross with patience. But patience is a misunderstood word, or rather a word which is understood on but one of the two sides of its meaning. The true significance of patience, as a careful study of the word in the New Testament will show us, while it includes the virtue that submits and humbles itself under the mighty hand of God, includes also and lays chief stress on the virtue that stands up against the wrong in ourselves and the wrong outside of ourselves. There is an active side as well as a passive side, to patience; and it is more important for us to think of and to cultivate the active side, first, because it is active, and then because in a way it implies and secures the other. I remember hearing an over-

and the duty of patience when she was told that in Greek its name implied "remaining underneath"; I wanted to tell her that it would be much better to say that it meant "persistently bearing up"; and I beg of you to remember how necessary it is to think of this if we would rightly hold up the cross. So we see that the bravery taught by the first word of your noble motto leads to the thought of patience, and that the patience inculcated by the last word carries the inspiration of bravery. And this is no strange thing; for, as Mrs. Ewing has taught us to put it, "The courage that dares and the courage that bears"—or we may just as truly say, "The patience that bears and the patience that dares"—"are really one and the same." They are both truly manly and truly womanly, needful for the inspiration of any real work and for the development of any true character.

And then as to the word, the blessed word, that stands between these two, "*cruce[m]*," "the cross," the Easter-tide may help us to remember that it is not really a symbol of defeat and of death. It tells of death indeed, but of the death that led to new life, a life for both the Lord and His people which could not have been otherwise attained; it tells of the semblance of defeat, but of a defeat which was the greatest of all victories. The brave patience, the patient bravery of the Lord gained life and victory by the cross; we, holding up that cross with greatness of soul, shall also find it in both life and victory.

### The Rule of Service.

BY REV. GEO. H. BUCK.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

St. John xv. 8.

JESUS makes use of a beautiful figure in the fifteenth chapter of St. John's Gospel. It is the vine-tree. He expected from the disciples not only fruit, but much fruit; and not only abundant in quantity, but good in quality—fruit that should remain. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." We see, then, that the disciple of Jesus Christ must, in his labors, bear abundant fruit, be rich in good works, and that his work must be enduring. To satisfy these requirements two virtues are necessary and needful; first, the disciple must be diligent, to secure quantity in doing the Master's work, and second, he must be patient, that quality may be secured.

The promoter of this work is the Lord Jesus Christ Himself. The words on your badge, "For His Sake," tell you this. You are to do all things "For His Sake," as your personal Friend and Saviour. The personal work of Christ on your soul and the personal call of Christ to your soul are both to be realized in your duties as Daughters of the King. His image is to be stamped upon your heart and character, that your influence may become great in the world. Bear this incident in mind, and it may help you in your life. There lived in London a sculptor. His home was in an attic room. The sculptor, an old man, has about finished a statue. The clay is still soft, and the night is cold. The old man lays down to rest in his cramped and lonely quarters. During the night he awakens, and, realizing the coldness of the air in the room, and remembering his statue and the effect the cold weather will have upon it, rises from his bed and takes the coverings off his couch and folds them gently around the statue. In the morning his friends find the sculptor dead, but the image is saved. It is to be so in your spiritual life. The image of Christ is to be so impressed upon your heart and life, that, no matter what may happen to your body, the spiritual image will be saved. Again, you

of the King. "For God's glory and honor." "Herein is my Father glorified," said Jesus. You are to serve God with sincere loyalty, with unselfishness, with love and cordial devotion. You are to keep self-glory far away, and in every duty you perform as Daughters of the King bear in mind the words of the Psalmist, "Not unto us, O Lord, not unto us, but unto thy name, give the praise." Again, you are to look forward to the result. "Herein is my Father glorified; that ye bear much fruit." That is, you are to be rich in personal work as Daughters of the King. Now, there are two kinds of personal work; there is the conscious or visible work, and there is the unconscious or invisible work.

The conscious work is that which you knowingly perform in your parish duties, both in your practical work and in your spiritual labors for the extension of the Church of Jesus Christ. The unconscious work, and it is this which tells in the long run, is the silent influence, unknown to one's self, which you exert upon the souls coming in contact with you in your daily walk; and remember always, that we are responsible for the unconscious influence just so far as that influence flows directly from our conduct and character. It is the shadow influence we are to keep before us. In the Book of "The Acts of the Holy Apostles," we read that the "sick were brought forth into the streets and laid on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Shadow influence was what the people desired, for they felt that simply the shadow of God's servant would be enough to cure the ills of life. It is somewhat the same with you! As Daughters of the King, the shadow of a holy influence which you can cast about you will be the means, I am sure, by the help of the Holy Spirit, of building up Christ's spiritual Kingdom in this world.

Let this truth be impressed upon your hearts as you go forth to duty's call. Some of us have read the legend called the "Holy Shadow." It is the story of the man of God who desired to be of some use to his fellow men. He simply went about his daily work diffusing good as he journeyed along the road of life. The angels loved him, and they asked God to give him the power to perform miracles. God said He would grant their request, if the old saint himself desired the power, the man refused to receive the power, for he only wished, as he expressed it, to be of service in a way unconscious to himself, and that self glorification might not become part of his life. The angels were perplexed; they knew not what to do, when suddenly the thought came to them that they would ask God to give the old saint the power of blessing nature and people as he passed along the highways and byways of life. And so it was, for, as the old man walked along, his shadow would fall upon the flowers by the wayside and cause them to bloom; it would fall upon little children and make them happy; it would fall upon men and women and they would become holy and good. Wherever the shadow fell, there blessing and happiness were sure to be seen and felt. It was unconscious influence exerting a power in the world, and it lies within your power to do the same. As Daughters of the King, you ought to live so unconscious of self that the world about you will become better, because you then exert a blessed influence for holiness and godliness. The world will judge by results; the personal life and the personal work will tell, and if you do your work well the souls around you will see that God did not send our Blessed Lord into the world in vain.

If you fail, people will say God planted a vine which has not flourished, and the vine produced branches which have borne no fruit; or, in simple terms, Christ selected agents which have done nothing for the upbuilding of His Kingdom. As Daughters of the King, then, you are to show to the world the fruits of a consecrated life in your homes and in the Church, and that you possess eternal spiritual vitality, because you belong to Jesus Christ, your Lord and

ADDRESS OF THE REV. R. H. GESNER.

I am glad that the subject assigned to me, "The Daughters' Vow," gives an opportunity to speak of two things which cannot in reality be separated—prayer and work. They belong together. We are accustomed to hear one or the other of these subjects discussed separately, but in the last analysis they are inseparable. They are parts of a whole. In nature we see the outward and the inward working always in unison. In man we see the material and the spiritual, not always working in harmony, but existing side by side. "The Philosopher of Palestine," as one has called the writer of the Book of Ecclesiasticus, says: "All things are double, one against the other; and he hath made nothing imperfect. One thing establisheth the good of another." So it is of work and prayer. They are inseparable, indispensable Christian entities.

It is impossible to do Christ's will without both praying and working. If you pray aright you cannot help working. If you work in the right spirit you cannot help praying. Prayer that finds no outlet in work is no real prayer, and work done without prayer cannot be really Christian work. You remember the story of the laborer who was seen cracking cobbles on the road on bended knees. Asked why he assumed that posture, he replied, "It is easier to strike a hard blow while I am on my knees." The hardest, most direct blows for Christ are struck from a bended knee.

But it is no play to pray. It is often hard to pray. If prayer had been an easy matter, the Apostles would not have said to Christ, "Lord, teach us to pray." And we have need always to ask God to teach us how to pray. So hard is the struggle that we are constrained to say with wrestling Jacob, "I will not let thee go except thou bless me." Many a time we will cry with good Bishop Andrews, "My dryness, my dryness, woe unto me!"

When you cannot pray you can go out and work. You may not be able to pray at a particular moment, because God has some work for you to do then and there. Remember the motto of the Benedictine monks, "*Orare est laborare*"—to labor is to pray; when you are working for Christ your heart and spirit are enlisted on His behalf. You must be really praying. Work is prayer in action. It is the spirit of prayer in practice. Go out, then, and visit that sick woman, that sorrowing one, that invalid, that needy person. Then there will come a spiritual uplift to your soul. You will go home nearer to Christ than ever because you have ministered to His little ones "In His Name."

You may recall that monkish legend, a very familiar but pertinent illustration of the unity of prayer and service. The monk in the midst of a spiritual fervor, so rapt in prayer that he sees his Lord in a vision, is roused by the ringing of the bell that tells him it is his turn to wait on the sick and needy who throng the monastery gate. To go is to break the spell, to stay is to disobey. There is a struggle—but he goes. When the duty is done he returns to pray, sorrowing that he has missed a vision of His Lord, when lo! a radiant Form appears and a voice ever welcome sounds in his ears, "If thou hadst not gone, thou hadst not found Me here."

So in the doing of good works we are brought nearer to Christ. It was a response to the real intuitive needs of the heart, to the essence of our Christian faith that constrained this Order and the Brotherhood to put prayer and service together as their watchwords. The Order will prosper as you realize the integrity of both, as you discharge both with more perfectness, and so "*Magnanimiter Crucem Sustine.*"

### English News

THE Archbishop of Canterbury has accepted the position of Patron of the Order in England, and the Bishop of Lon-

### The Work that We Should Do

Read by Miss Katherine B. Caswall at the Local Assembly of the Dioceses of Ohio and Southern Ohio.

THE name and object of our Order show very plainly what our work should be.

The name stands for an organization existing to effect a wider and more thorough spreading of the doctrines and principles of the Church among young women.

It seeks to produce a change in the opinions, feelings and principles of young women and to revolutionize their spiritual condition, so that, instead of spending their time in frivolity and pleasure seeking, they shall occupy themselves more fully in the worship of God and in the service of His Church.

Daughters of the King, we are to be filled with the mind that was in Christ, and adorned with the Holy Spirit, while the whole of our outward conduct should be pure and holy, ornamented with the work of love and faith, and bringing forth the fruits of the Spirit. Thus beneath, behind and pervading the aim of our Order is a force against which no obstacle can prevail—the force of that divine love which was breathed at Bethlehem and Calvary, and which our Heavenly King commissions us, His daughters, to communicate to other human hearts day by day.

The work which we are organized to perform would not, I am satisfied, have any chance for success were it not for the fact that we, as daughters of a Heavenly King, are gaining a large number of young women, who, through the love of Christ and His Church ruling in their hearts, are prepared to look upon the vows and duties prescribed by our Order as the highest of privileges, even if no other inducement is offered but the opportunity of self-sacrifice and devotion.

There are but two short rules laid down for the direction of our Order's work—the Rule of Prayer and the Rule of Service—otherwise we are free to use the means easiest and most convenient to ourselves.

Our King has His purpose for each of His Daughters. He has arranged our circumstances, environments and talents, and yet we are to work out our own salvation.

So, with our work as Daughters, the outline is given in the two rules of the Order, but we are to bring the work to perfection through our own individual efforts.

In seeking to spread Christ's Kingdom among our sisters, the aim of the two rules is the familiarizing our minds and hearts with God's utterances, and by prayer to learn the means of approach to God for *ourselves*, so that we may adopt them for use in seeking to have others come to Him. We are to be absolutely real and natural in our spreading the Kingdom among our sisters, and whenever a Daughter acts on this principle, she calls out what is noblest and best in those among whom she is laboring. She helps to make her sisters like Daughters of a King, because, with loving eyes, she looks upon them as princesses.

The Rules of Prayer and Service seek to have every Daughter glorify the King by consecration of her every-day affairs, praying for His blessing and guidance, that she may do that which is right for Him, for her neighbors, for herself; also to enable her to glorify Him by the exercise of the virtues of fidelity, gentleness and obedience.

In the strengthening of the parish life our Order seeks to find employment for those who are anxious about religion; for those whose religion has grown cold.

Daughters of the King should be found in the Sunday-school, visiting and relieving the poor, the sick, the infirm, looking after charitable institutions, helping in the guild, friendly and temperance work.

It aims to have as many and varied branches of Christian effort as needful in every parish, not only on account of their *direct benefit*, but also because of their *indirect usefulness* in supplying lines of healthy work for earnest Christian people.

It aims to meet the need of being busy in doing of duty