

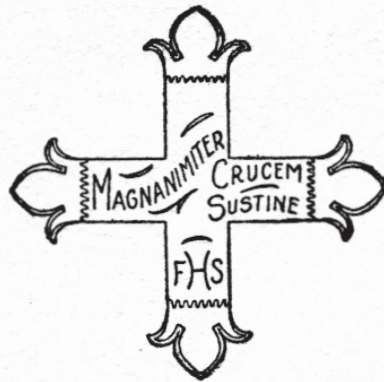
Prayer and Service:

An Explanation of the Work of
The Daughters of The King



Ada Loaring-Clark

National President, 1934 - 1936
The Order of the Daughters of the King®



The Order of
The Daughters of
The King

Prayer - Service



AN EXPLANATION OF THE WORK
OF THE ORDER

From the 1940 Edition:

We are indebted to our late president, Mrs. Ada Loaring-Clark, for a comprehensive article on the work of the Daughters of the King, which appeared in the June, 1936, issue of "The Spirit of Missions." We are publishing this article, with a few adaptations, in pamphlet form for the use of the Order, and we wish hereby to express our deep appreciation of this valuable addition to our literature.

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Forward



The author of this reprinted pamphlet, Ada Loaring-Clark, was president of The Order of the Daughters of the King from 1934-1936, while the Order was celebrating its 50th birthday. She grew up in England, trained as a soloist, and she married William J. Clark around 1892. After William left for the United States to seek Holy Orders, Ada joined him in St. Louis, followed by their three sons and their nanny, Lucy. (Their daughter was born in St. Louis.) When her husband became rector of St. Paul's, Chattanooga, Ada started a chapter of Daughters of the King at St. Paul's, organized Chattanooga's Federation of Missionary Societies, and represented the Tennessee Women's Auxiliary at the Triennials of 1913, 1916, and 1919. During WW I, she directed the work of the Red Cross in Chattanooga, her husband took a leave of absence to manage Red Cross hospitals in England, and organized a Helen Keller society to serve the blind. Her two oldest sons volunteered with Canadian troops; Harry returned but Charles was killed in France in 1915.

In 1919 Ada Loaring-Clark was appointed to the Department of Missions and Church Extension as an associate member of the National Council to the Presiding Bishop—the first woman to serve on the Council. She also served two terms on the National Executive Board of the Women's Auxiliary. She then became publisher of the *Royal Cross*, and held office on the DOK National Council from 1925 until her death on Christmas Day, 1936, with half a year remaining in her term. By then her husband was rector of St. James, Knoxville, and her youngest son, Alfred, was rector of St. John's, Memphis. Her husband took over Ada's role as *Royal Cross* editor until a new Council was elected in 1937.

Ada wrote for several periodicals; in addition to *The Royal Cross*, she wrote for *The Spirit of Missions*, published *The Church Herald* in Braille, and was a contributing editor to *The Living Church*. Although "Prayer and Service" was originally written for *The Spirit of Missions*, it was later published by the Order as a brochure. We have reprinted the 1940 version of "Prayer and Service" in honor of our 125th anniversary and our 7th President.

Grace Sears
May 2012

Prayer – Service

An Explanation of the Work of the Order

As long ago as 1885 a small group of earnest women assembled Sunday by Sunday in a Bible class led by Mrs. Margaret J. Franklin at the Church of the Holy Sepulchre (now the Church of the Resurrection) in New York City. It was the senior Bible class of the church and was called the Daughters of the King. These young women realized that the fundamentals of their religious life, prayer and service, must be stable, unchanging as the laws of God. Eagerly they strove to develop within themselves and others a very real sense of the value of prayer and to give such service for the benefit of others as their rector desired. With the consent of their rector they decided to make prayer and service the twofold object of an association to be known as The Order of the Daughters of the King®.

The Rule of Prayer was to be carefully observed as they realized that in the Christian life nothing can be substituted for this daily recourse to the Source of Life and Strength. There may be different methods used in applying the Rule of Service but there can be no deviation in applying the Rule of Prayer. They knew that they could always be sure of success in prayer if it were offered in penitence and faith.

The Rule of Service pledged each Daughter to make a conscientious effort by word or deed to bring other women into personal relationship with our Lord and Saviour, Jesus Christ. This service, they decided, would not be formal; but would be given with whole-hearted devotion and a consecrated spirit “For His Sake.” There soon came to these young women a deeper realization of the power of prayer. Any work or deed done with the sincere purpose of bringing a soul nearer the Christ, or the Church nearer to that soul, is an “earnest effort.” They felt they had a duty close at hand, that near each one of them were women who should be brought to Christ. It was natural, therefore, that they should adopt for their work the practice of the Brotherhood of St. Andrew in its work among men and boys, that every member should make an earnest effort each week to bring at least one woman within the hearing of the Gospel of Jesus Christ.

The Rule of Service was simple and practical. It meant the consecration of a Daughter’s common sense, common sympathy, and common influence to the enlargement of Christ’s Kingdom. It is, after all, nothing but the application of the baptismal vow to be “Christ’s faithful soldier and servant” in the extension of His Kingdom. It can be seen readily that this general Christian obligation is reasonably fulfilled by Churchwomen who are conscientiously putting forth an earnest effort to bring, through the Church, some other woman nearer to the Source of Spiritual Life and Strength. This effort may be made in the Church, in the home, on the street, in the house of a friend or the dwelling of a stranger, everywhere watching for the opportunity of doing something for others.

It was not long before a watchword and a motto were adopted. Other Bible classes asked to affiliate with the Order and this affiliation led to the adoption of a constitution. It was not expected that the Order would in any way supersede any other organization. It was organized solely as a religious order. Magnanimiter Crucem Sustine, "With lofty mind uphold the Cross," became its watchword and "For His Sake" its motto. The first meeting of the Order was held on Easter Even, April 4, 1885, and by 1889 several other groups, now called chapters, were affiliated and national organization was accomplished which has now extended all over the United States and to Canada. It has ever shown steady and quiet growth.

The Order of the Daughters of the King® is unique among women's organizations in that it is the only one which stresses solely the two phases of religious life—prayer and service. There is nothing to prevent a Daughter from being an active member of any other organization and giving herself wholeheartedly in its service. Bible and study classes sponsored by the Daughters of the King are always open to all who maybe interested in attending them. Conforming to the first rule of the Order—Prayer—each Daughter pledges herself to pray daily for the spread of Christ's Kingdom, especially among women; for God's blessing upon the Order and for the spiritual growth of her parish. The annual national Day of Prayer is observed on November the first, All Saints' Day. Prayer groups, retreats and "Quiet Days" form a large part of chapter programs and cooperation is given in promoting all meetings of this character, whether instituted by other groups or their own.

One of the important phases of the Order's endeavor today is the spread of Christ's kingdom among young women and girls through the Junior division. With other young people's groups the Junior Division may specialize as an intensive training ground in leadership for the devotional life of the parish. It may also cooperate with the programs of all young peoples' groups. The Juniors receive training in Churchmanship, reality in religion, evangelism, personal service, and leadership, all tending to result in keeping alert the Church life of the women of the future. A loyalty which is expressed in cooperation with other Church groups and such service as youth can give is built up through recreation and fellowship, study, prayer and worship. Three or more girls can form a Chapter with the consent of the Bishop or rector.

Bible study is the keystone of each chapter, both junior and senior, and it is zealously pursued by the entire membership of the Order. Daughters of the King are to be found at summer schools and conferences both as instructors and pupils, deeply interested in courses on personal religion and kindred subjects, thus strengthening themselves in the development of a spiritual efficiency that will manifest itself in a more active service in their own parish.

In rural communities and with the isolated, the Order has found an enlarged opportunity to establish Bishop's chapters. These chapters are increasing and their membership includes those who are not able, through distance, to affiliate with parochial chapters.

Where there is neither a parish nor a Bishop's Chapter, individual members are placed temporarily under the leadership of the national office until affiliation with a chapter is possible. The establishment of chapters in institutions has been found to be of great value.

One of the most interesting services rendered by the Order is in providing for the salaries of a missionary and her women helpers in China. This is undertaken through the Self Denial Offering for the Lily Funsten Ward Memorial Fund, a voluntary offering given during the Epiphany season. Miss Ward was the first Daughter of the King to go to China as a missionary. Another purely voluntary offering is given at Whitsuntide—a thank offering for the coming of the Holy Spirit; it is called the Master's Fund. This fund makes provision for the education of young women in our Church Training schools as deaconesses or other Church workers. The person selected as a scholarship holder must be approved by members of a committee. She must conform with certain educational standards as specified by the schools. In this and other ways the Order cooperates with the general work of the Church. Recently an Endowment Fund has been inaugurated. Gifts to this are made as memorials to loved ones who have been promoted to a higher life. Daughters give as they are able and all offerings are voluntary.

The members of the Order never make money for the Order's objectives. As individuals they would naturally join with other members of the Church in any work done for the benefit of the parish or mission. The Order is governed by a national council of Fifteen representative women who live in various parts of the country. They are elected by the delegates present at the triennial convention. This council is empowered to elect its own officers and appoint an Executive who is in charge of the national office (150 Fifth Ave., New York City) and helps with the extension work of the Order.

The reports of the eight Provinces show the activities of the Daughters have been many and varied: calling on candidates for baptism and confirmation; visiting new families and the sick; altar work; providing cars to take Daughters to distant meetings, and the aged and infirm to Church services; reorganizing abandoned missions; assisting hospital clinics; doing notable work in Church extension by mail; organizing Junior Chapters; assisting at healing and other missions; giving service as volunteers in parish offices.

The Order is extending both in its influence and numbers quite rapidly and is looking to the future with gladness in Christian endeavor with the hope that the members of the Order may make their Christian discipleship of increasing value to the Church and to Society.

Requirements for Membership

Senior members must be communicants of the Church and serve a three-month probation before being admitted to the Order. The registration fee is one dollar and the annual dues are one dollar.

Junior members must be baptized girls from ten to twenty years of age. In special instances, and at the discretion of the rector, the age limit may be changed. Older girls may remain with the junior chapter until all are of the age to be admitted as seniors, when they should form a senior chapter. Confirmed juniors may be admitted as seniors at the discretion of the rector. The junior registration fee is fifty cents, and the annual dues are twenty-five cents.

Seniors or juniors registering after August the first are not required to pay dues until November of the following year.

Further information may be secured from the national office, Room 305, 150 Fifth Avenue, New York City, and from the Senior and Junior Handbooks.

From the 1940 Edition

