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Lutheran Deaconess Association

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The Lutheran Deaconess

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Vol. I

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No. 3



Our Deaconess Nurses and Pupils at Beaver Dam, Wis.

From left to right: Misses Wegner, Meyer, Hruska, Breitenfeld, Harms, Raetke,
Superintendent Ina Kempff, Clara Wiebke, R. N.

OUR LUTHERAN DEACONESS HOSPITAL AT BEAVER DAM, WIS.

The manner in which the Lutheran Deaconess Hospital at Beaver Dam, Wis., became the property of the Lutheran Deaconess Association is singular indeed. The citizens of Beaver Dam felt the need of a hospital in their midst, as the city has a population of approximately nine thousand. A hospital had been established in the city some time previous in a dwelling acquired for the purpose, but for various reasons it failed to meet with the approval of the people of the community and therefore was discontinued. The hospital nearest to the city now was St. Mary's Hospital at Columbus, Wis., a distance of twelve miles; and for a year and six months the majority of Beaver Dam's patients were taken to that place. But those concerned soon tired of this, and a strong longing developed for a home hospital. It was under these circumstances that the idea was born to invite a sisterhood or a hospital organi-

zation to make proposals regarding the maintenance and operation of a public hospital in the city, provided the citizens would raise enough money to cover the initial cost of such an institution.

A Catholic sisterhood which had been consulted was not able to act in the matter immediately. The proposition was then submitted to the local Lutheran pastor, with the result that he at once communicated with the Lutheran Deaconess Association at Fort Wayne, Ind., for the services of a deaconess, who was to act as superintendent.

Disheartening, indeed, was the answer that came back: "We have no deaconess available at this time for such a position." But the good people at Beaver Dam were ready to compromise, if only the assurance could be given them that eventually the hospital would be placed under the supervision of trained deaconesses.

Gratifying was the telegram sent to Beaver

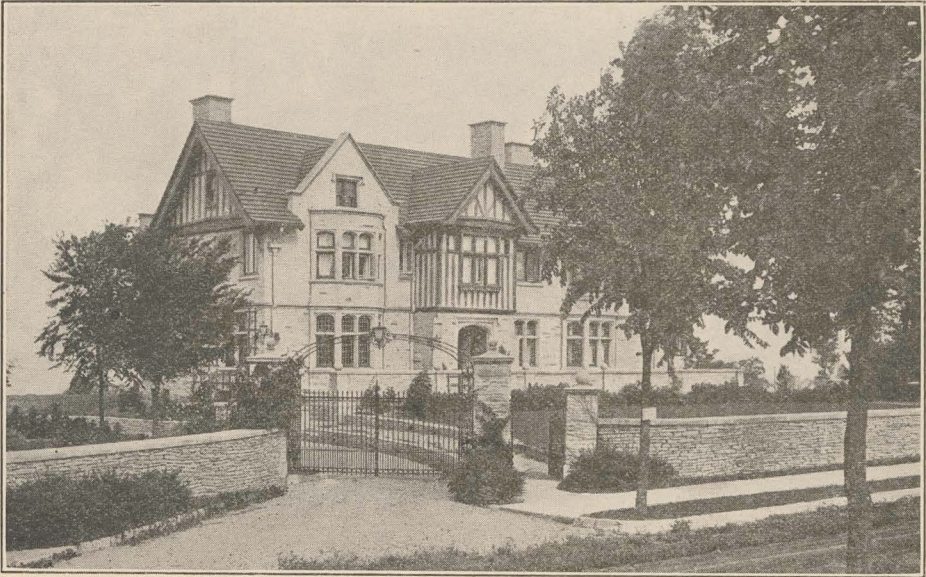
Dam by the directors of the Lutheran Deaconess Association at Fort Wayne after thorough deliberation: "We will take over and conduct hospital as proposed. May the Lord crown your efforts with good success!"

With this promise given, plans were immediately formed at Beaver Dam to raise the necessary funds. The Merchants' and Manufacturers' Association was the body that took this task in hand, with the result that after a few weeks of strenuous and systematic work the \$50,000 necessary to put over the proposition was raised by 26,000 subscribers.

\$30,000 was expended by the trustees of the fund for the purchase of a majestic and roomy residence in the west end of the city, ideally located for hospital purposes. \$20,000 was set

highest part of the grounds, overlooking the lake, and visible from afar, the castle-like structure rises gigantically. Grouped at proper intervals on the grounds are various trees, shrubs, and flower-beds, beautifully arranged by a renowned landscape gardener. The large lawn, which has been terraced and is well kept, gives a very soothing and restful effect to the eye of the beholder. The site is surrounded by a massive stone enclosure, and an arched portal, overrun with prolific vines, serves as entrance.

The state architect who was called in to inspect the building reported to the State Board of Health on the structure as follows: "The building is a large private house, fronting upon a good street. It is a well-built modern



Our Lutheran Deaconess Hospital at Beaver Dam, Wis.

aside for the necessary alterations and equipment.

At this time a local branch of the Lutheran Deaconess Association was formed of members of the Synodical Conference churches in Beaver Dam and vicinity, and a committee was appointed to act in behalf and in the interest of the main office at Fort Wayne. This committee supervised the work of equipping and altering the building and looked after the necessary details leading to the deeding of the entire property to the Lutheran Deaconess Association.

By getting this property, the Lutheran Deaconess Association has acquired one of the finest hospital properties in the State of Wisconsin. The layout of the place is unique. The grounds, which comprise three acres, slope gently toward the east shore of Lake Beaver, a body of water twelve miles long and from two to four miles wide. Mounted on the

structure, faced with rough limestone on the first story and with half-timber work and stucco on the second story. The roof is of tile. The design of the building is excellent. The principal approach is a carriage entrance at the left. On the right is a service drive, suitable for an ambulance entrance, with a rather broad back stairway to the second floor. Back of the house, connected by a latticed and roofed walk-way, is a glass-enclosed pergola overlooking Beaver Lake and suitable for a solarium."

When, on February 1, 1922, the hospital was opened for active service, following the formal dedication with impressive services on January 29, Miss E. Hildebrandt, a Lutheran nurse, took charge of the hospital. She was assisted by Miss Cora Habighorst, a graduate of the Fort Wayne Lutheran Hospital. Five pupils comprised the first class in deaconess nurse-training.

At present the hospital is under the direct

supervision of trained deaconesses. Miss Ina Kempff, a graduate of the Fort Wayne Lutheran Hospital and also of the Deaconess School at that place, is the matron. She is assisted by two other deaconesses, Miss Clara Wiebke and Miss Bessie Stenke, the latter of whom is absent at this writing on account of ill health. The deaconess pupils in training at present are: Misses Louise Wegner, Pauline Meyer, Martha Kochler, Louise Raetke, Adeline Harms, Martha Breitenfeldt, and Lillian Hruska. The first four will complete their training next February. A class of new probationers is to enter in the fall of the present year.

The Lutheran Deaconess Hospital has thus far been a success, both in giving service and from a financial point of view. The fact that the hospital is fast growing too small for the patronage it is receiving surely speaks well for those in charge of it. The day is not far distant when a substantial addition must be added and a nurses' home must be built. The net profits resulting from the operation of the institution are being added to a fund, which eventually will be expended for an adequate enlargement.

The hospital report of the past year shows a total income of almost \$23,000 and a balance on hand of over \$1,900. 652 patients were admitted, and 400 surgical operations were performed. The total number of nursing days was 6,262.

The Lutheran Deaconess Hospital accepts only such pupils for training as have the definite intention of becoming deaconess nurses. They must have completed the eighth grade, be of sound health, have an irreproachable Christian character, and, as a general rule, must be between the ages of nineteen and thirty-six. Only such as qualify accordingly need apply.

From the history of the Lutheran Deaconess Hospital the kind reader readily may see that it has been a gift to the association, yes, indeed, a gift of our good Lord, who rules the hearts of men. Let us give *Him* glory, thank and praise *His* holy name. L. C. K.

GOOD WORK DONE BY SUPERINTENDENT POCH.

In the following article our beloved superintendent reports on his successful lecture trip to the East in behalf of our deaconess cause. No doubt, our readers, who support the cause with their prayers and contributions, will be glad to hear of his good work and join us in encouraging him to send in such reports regularly to our little paper. That will serve to keep the interest alive in our deaconess cause and make all of us more willing to help it along. Those members who are still in arrears with their dollar ought to send in their contribution at once, lest the good cause suffer for lack of proper support.

THE EDITOR.

Pastor Poch's Report.

The writer is glad to state that the great need of consecrated woman workers in our Lutheran Church is gradually being realized by many of our people. It is one of the main features of his lectures to convince his hearers of the necessity of training Lutheran young women for service in the great harvest-fields of the Church. He has just returned from a trip to the East, where he had occasion to speak of the work of the Lutheran Deaconess Association within the Synodical Conference. His first stop on the last trip was Detroit. From the depot he was escorted to the spacious hall of St. Peter's Lutheran Church, where ladies from the various Lutheran congregations of Detroit had gathered. Mrs. Allan, president of the Detroit Lutheran Mission Society, informed the writer that our Lutherans in the great Michigan metropolis were seriously planning to call a deaconess, who is to assist in city mission work. Our Detroit friends will have to wait, however, until this year's graduates will be ready for service.

A hearty welcome was accorded the writer and his wife also at Buffalo, where he met the local city missionary, Pastor Wind, at the Hospice. The need of trained woman workers in our Church was the subject of the discussion. Pastor Wind spoke very highly of the services rendered by their woman missionary. The writer hopes to stop at Buffalo again this fall to present the work of the Deaconess Association before a large body of Lutherans at the lake city.

The next lecture was held at Albany, where we have a Branch Deaconess Association. Miss Anna Stander is the live wire of this organization. It is in a great measure due to her untiring efforts that the Albany meeting was a great success. The date of the lecture had been well advertised weeks beforehand. Pastor Wm. Mueller had also done his share in securing a large audience for the speaker. After the lecture refreshments were served, and many questions concerning the importance of deaconess work were answered. If the same enthusiasm will develop at all the other places where the writer has been, there will be bright prospects of relieving the financial situation. May God bless our willing helpers at Albany and elsewhere!

A special vote of thanks is due the Rev. Karl Kretzmann, of Orange, N. J., who arranged most of the speaking dates, and at whose home the writer and his wife, sister of the Rev. Kretzmann, made their headquarters during the greater part of their stay in the East. On Sunday, May 18, the cause of our Deaconess Association was presented to our brethren at Bloomfield, N. J. The pastor, J. N. H. Jahn, Ph. D., was very glad to see the lecturer, whom he had met years ago at a synod of our Lutheran Free Church of Saxony and Other States. He promised whole-hearted support to the deaconess cause. We hope to have a young lady of this congregation enroll in the near future at our Fort Wayne training-school. The mission at Montclair

was addressed in the afternoon, and in spite of the heavy downpour a representative audience had gathered at Orange in the evening.

The president of the Atlantic District, Pastor Birkner, gave the writer leave to address the members of the convention in order that our brethren in the East might obtain first-hand information concerning deaconess work in our circles. Promises were received to spread such information and to help in financing the Deaconess Training-schools and Home.

Immanuel Congregation of New York City, the Rev. Geo. Schmidt, pastor, heard of our deaconess work on the Sunday following the Atlantic District convention. After the services several ladies engaged the speaker's attention and enthusiastically promised to help the good cause along. Representatives of the Metropolitan Lutheran Hospital Society had invited the writer to address their organization on Monday evening. Brooklyn was also included. Pastor Paul Frey had made arrangements to address the ladies' aid of his church. In spite of the fact that the congregation must meet extra expenses, the speaker was promised loyal support for the deaconess cause.

Philadelphia was next on the program. There the writer was welcomed by his dear friend and classmate Rev. Sam. Michael, whom he had not seen for twenty-four years. The Sunday schedule called for three addresses. Unfavorable weather conditions interfered somewhat with the attendance at the evening services.

The last stop was made at Pittsburgh, at Pastor Eckhardt's congregation, where Pastor Th. Mueller is substituting during Pastor Eckhardt's illness. An appreciative audience gathered here and pledged its support in behalf of the deaconess work. The writer was very glad to meet on this occasion our faithful worker, Miss Marie Succop, of Pastor Broecker's church. We need workers who are willing to solicit new members for the association if our cause is to succeed. We have a number of them in several cities, but we need more if we wish to carry on our work on an enlarged scale. By this fall we expect to have about thirty deaconess students, which means an annual expense of \$3,000 a year. We also need more reference books at our Deaconess Training-schools. Printing, traveling expenses in addition to the superintendent's salary, repairs at the Deaconess Home, and sundry items call for at least \$2,500 more. Thus far the income has been just a little over \$1,500 this year. It would be a pity if because of lack of funds we would be obliged to limit the number of deaconess students. Let us remember that more must be done, and that more can be done, in the Lord's vineyard by encouraging Lutheran young ladies to take the deaconess training.

ALL other qualifications of Christian deaconesses the apostle includes in the demand that they be faithful in all things. 1 Tim. 3, 11.

Pop. Com.

OUR WOMAN WORKER.

City Mission of the San Francisco Bay District.

The chief editor of the LUTHERAN DEACONESS is to a large extent responsible for the establishment of our City Mission in the San Francisco Bay District. For some time our congregations in San Francisco, Oakland, Berkeley, and Alameda felt the need of an organized effort to take care spiritually of many stray Lutherans and otherwise unchurched people upon the streets and lanes of the Bay Cities and in the city, county, and state institutions in the San Francisco Bay District and the territory immediately adjacent. The members of our congregations who were in a marked degree imbued with the proper enthusiasm in this respect felt that the plan of organizing a city mission would reach the point of crystallization quicker if our pioneer city missionary of St. Louis in his characteristic manner would present the crying need and the blessed results of city mission to our people. Pastor Herzberger accepted the invitation to come West, and the immediate result was the organization of the Lutheran City Mission Society of the San Francisco Bay District. The organization was effected in the spring of 1920. Owing to the fact that a number of difficulties had to be overcome, a city missionary was not called until January 1, 1921. The call was extended to the undersigned. After another delay of five months city mission in the cities about the world-famous Golden Gate became a reality.

The San Francisco Bay District and the territory immediately tributary thereto harbor a large number of public institutions. Nine institutions, in which we find more than 8,000 persons, are being taken care of by our City and Institutional Mission. This number does not include a larger number of private institutions, which are being served as occasion demands.

For some time the congregations constituting our City Mission Society realized that the necessary scope of our work exceeded the capacities of one man. For financial reasons a second city missionary could not be called. Finally it was resolved to follow the good example set by our city mission societies in St. Louis and Buffalo, and so the city missionary was given a woman helper. Last January Miss Louise Hartman, of Stockton, Cal., was appointed to this newly created position. Miss Hartman is not a trained worker, a trained deaconess, but her work, though of short duration, leads us to entertain the hope that the school of practical experience will in time develop her into a worker who will finally fall but little short of a regularly trained worker.

The sphere of activity assigned to our worker is a rather comprehensive one. Her most important duty is to administer charity. Also California — God's country in more than one respect — numbers among its inhabitants people who lack food and raiment. In city and institutional mission-work we come in con-

tact with people who are in need of material assistance. Our City Mission Ladies' Aid supplies money for charity purposes. Our young people's societies from time to time conduct grocery and clothing collection campaigns. Whenever a case of distress comes under the observation of the city missionary, he reports the case to his woman assistant. She makes the necessary investigation and supplies the needy. Furthermore, most of the handling of girl delinquency cases falls to our assistant. The Juvenile Probation officers solicit her help and report all Lutheran cases to her. Just recently she succeeded in locating a young girl of Lutheran parentage who had left her home in the interior of California in order to give Oakland's night life a trial. Miss Hartman's scope of work also includes regular canvasses of all women's wards in the city and county institutions. All names of Lutheran patients and of others who are in need of spiritual attention are turned over to the missionary for further treatment. On every Sunday morning our assistant is busy at the California Girls' Training Home in Alameda. This is a semipublic institution of a correctional type. Here our worker conducts a Sunday-school class numbering from fifty to sixty girls between the ages of fourteen to eighteen, who regularly are in attendance. A splendid opportunity to bring the only means of proper correction, the soul-saving Word, to these unfortunates!

Again, the lure of the West draws many members of our Eastern congregations to California. San Francisco gets its share of them. Again and again the daily mail brings the advice from brethren living in every nook and corner of the United States that a young man or a girl or a whole family, members of their congregations, have taken up their residence in San Francisco, Oakland, or some other city, and asks the city missionary to direct them to our congregations here. Miss Hartman, in a very painstaking way, takes care of these cases. Our woman worker also serves the missionary in the capacity of private secretary.

The foregoing can leave only one impression on us, namely, that our woman assistant has enough work to keep her busy twenty-four hours a day. We feel very happy because of the acquisition of this woman worker in our city mission. The city missionary feels greatly relieved because it is not incumbent upon him any more to take care of so many things which take up very much of his time and keep him from doing the work which he should do, to wit, minister spiritually to thousands in private interviews and in ward- and chapel-services.

May the Lord, from whom all blessings flow, lavish His bountiful blessings upon our city missions everywhere, upon our city missionaries, and upon our woman workers! May His choicest blessings attend them as they move about day after day upon the streets and in the lanes of the cities and in the public institutions engaged in the grand work of soul-saving city mission!

F. H. MENZEL.

THE COMPENSATIONS OF THE DEACONESS.

By REV. WILLIAM S. FREAS, D. D.

Probably one reason why more Christian women do not seek the female diaconate is because they have received wrong ideas in regard to it. It is said that the deaconess must give up friends and personal freedom and home pleasures and in their place bear other people's burdens, practise rigid self-repression, and grow weary unto death in ministering to all sorts of ungrateful people.

There is just enough truth in this to make the falsehood harmful. But more's the pity that good women are so easily deceived. The lives and experiences of many thousands of these sisters of the merciful Christ are the best answer to such misrepresentations.

There are indeed sacrifices and self-denials for both the minister of the Word and the minister of mercy; but what a shame that our Christianity should break down just where the test of its reality is applied! As a glorious refutation of exaggerated statements about the sacrifices of the deaconess, think of her many sweet and satisfying compensations.

1. What a blessing the true deaconess is to Christ's people and others! She soothes the distressed, wipes away tears, comforts the sorrowing, looks after poor little children, cares for orphans, guides the young, seeks the wandering, clothes the naked, feeds the hungry, counsels with discouraged and sometimes ignorant mothers, and visits the sick and imprisoned — all for Christ's sake. Her heart is satisfied, fed with the knowledge that "her own works praise her in the gates." Her conscience approves her life. And in it all she can always hear a tender voice saying: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." This alone is enough to make any good woman happy.

2. She lives in an atmosphere of spirituality and high thinking. She is not seeking her own glory, but her Master's. She has close intimacy with the best people on this earth — the workers in our churches. Her life means something worth while. She is the object of gratitude and love from a growing army reached by her labors. Her heart is at peace.

3. She has many warm and sweet friendships, born through her unceasing ministries. The Church holds her in honor. She is associated with God's ministers in training the young for honorable life and in saving souls. Wherever she works, she leaves memories of good cheerfully done without pay, which grow sweeter and shine brighter unto the endless day.

4. She has many positive pleasures, recreations, social enjoyments, books, lectures, music, friends, vacations every summer. In the mother-house or in the field, pleasure is mingled agreeably with labor. She is not permitted to work too hard, but given needed rest. Her associations with her fellow-workers can be made very delightful.

5. She has no worldly cares. She is provided for during life, food, clothing, and necessary expenses being assured. She has a home to which she can always return for rest. When sick, she is, in turn, tenderly nursed. No expense is spared in bringing her back to health. In old age she is ministered to and held in high regard and honor. Over her grave love's immortal keeps blooming.

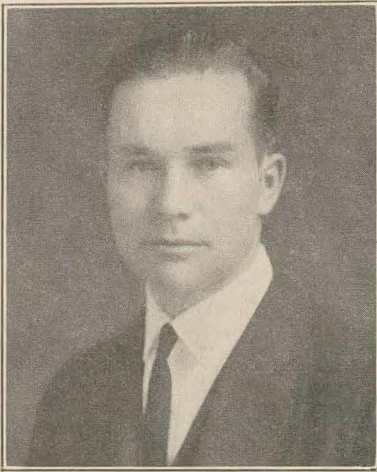
If on this earth there is possible happiness without care, the consecrated, lowly-minded, faithful Christian woman who ministers as a deaconess comes nearest its attainment.

THE ONLY SOLUTION FOR OUR MEDICAL MISSION WORK.

If we want faithful, earnest, and capable medical missionaries in our foreign missions, we must train them ourselves, as other

year's St. Louis graduates to prepare himself for medical mission work. It is Candidate Norbert Leckband from Iowa, whose picture we are glad to show our readers. Now, since our Foreign Mission Treasury has no funds to let Mr. Leckband study at the medical college, and as he himself has no means, we, who love our Savior's cause, must help this fine young Christian to accomplish his sacred purpose. He will have to study four years before he can graduate from the medical college and become a full-fledged doctor of medicine. That will mean a lot of financial assistance on our part. Pastor Wambgans and the Indiana District of the Walther League stand ready to do their part. *Let us do our bit!* The Editor is willing to receive any contributions for Mr. Leckband and acknowledge them in the following number of the LUTHERAN DEACONESS.

May God bless our Foreign Mission work and this our first medical missionary student!
F. W. H.



Medical Mission Student
Norbert Leckband.

denominations have done and are doing with evident success. Wonderful is the story how through the medical mission the way has been opened for the saving Gospel of Christ into the hearts of the heathen. Whoever has the opportunity to hear our Dr. Doederlein speak on his experiences as our medical missionary in India ought to do so; it will fill him with enthusiasm to help in the blessed work. Read what our missionary Paul Heckel writes on the subject in the June number of the *Walther League Messenger*.

How can we provide for this crying need of Lutheran medical missionaries? Our answer is: Give our theological graduates or young pastors who in burning love for their Savior are willing to give their life to the blessed work and have the sanction of our Foreign Mission Board and our theological faculty, a thorough training in an approved medical school and then send them out into the field. God has put it into the heart of one of this

Thesen über weibliche Diaconie.

Vorgelegt auf der Wohltätigkeitskonferenz zu Fort
Wayne, Ind., im August 1911.
(Referent: P. F. W. Herzberger.)

Dritte These.

Der weibliche Diaconenberuf ist streng zu scheiden von dem papistischen Nonnenwesen, das auf schriftwidriger Voraussetzung (Gelübde ewiger Jungfräuschaft — Werttreiberei) beruht. Denn dieser Diaconenberuf besteht in dem amtlichen Dienst, den dazu begabte und geschulte Jungfrauen und kinderlose Witwen um der Liebe Christi willen an allerlei Notleidenden ausüben, ohne sich jedoch zeit lebens an solchen Dienst zu binden. (Matth. 15, 9; Röm. 16, 1; Apsst. 6, 3; 2 Kor. 5, 14. 15; Gal. 5, 6; 1 Kor. 7, 34. 35. 39. [Witwen, 1 Tim. 3, 10; Tit. 2, 3—5.] Golder, Geschichte der weiblichen Diaconie, S. 34. 419.)

Man hat mancherorts die evangelischen Diaconissen auf gleiche Linie stellen wollen mit den papistischen Nonnen. Aber das ist sehr verkehrt. Es besteht ein himmelweiter Unterschied zwischen dem biblischen Diaconissenwesen und dem römischen Nonnenwesen. Treffend schildert Golder in seiner „Geschichte der weiblichen Diaconie“ den Unterschied, wenn er Seite 34 schreibt: „Schon das Wort ‚Nonne‘ im Gegensatz zu dem Wort ‚Diaconisse‘ zeigt den Unterschied der beiden an. ‚Nonne‘ ist ägyptischen Ursprungs und heißt zu deutsch ‚Jungfrau‘. Die Diaconisse ist indessen eine ‚Dienerin‘, das heißt, eine Dienerin, die um des Herrn willen der leidenden Menschheit dient“ usw. Ganz ausgezeichnet schreibt auch Diefelhoff (bei Golder, S. 419): „Die evangelische Kirche kann und will ihren Diaconissen nicht die lockende Aussicht geben, hier heiliger und dereinst seliger als andere Gläubige zu werden oder, wie die katholische Dogmatik es ausdrückt, zur corona noch eine coronella, zur Krone des Lebens noch ein Kränzchen zu erlangen. Sie lehrt: Das Diaconen- und Diaconissenamt ist neben der Ausübung der Privatwohltätigkeit der einzelnen Gläubigen notwendig und heilsam; aber dieses Amt ist

weder wichtiger noch Gott wohlgefälliger noch an und für sich heiliger als jeder andere Lebensberuf, in dem der Christ Glauben und Liebe beweist. Es ist evangelischer Grundsatz, der für jeden Stand und auch für die Diakonissen Gesetz bleibt, daß in Christo Jesu nichts etwas gilt als allein der Glaube, der durch die Liebe tätig ist."

Leider nimmt auch hierzulande das papistische Nonnenwesen immer mehr an Größe und Einfluß zu. Dem "Religious Census" unserer Regierung von 1906 zufolge werden in unserm freien Amerika 2033 Schulen mit 802,149 Böglingen von den katholischen Schwesternschaften geleitet; ferner 338 Hospitäler und Asyls mit 120,000 Insassen und 142 Waisenhäuser mit 25,000 armen Kindern. Jeder größeren katholischen Parochie sind Nonnen als Gemeindefröhen beigelegt, die unter Aufsicht des Priesters den Kranken und Armen dienen. Welch eine gefährliche Waffe gegen die evangelische Christenheit diese Nonnen abgeben, liegt auf der Hand.

Die Schrift redet vom antichristlichen Reich als von dem Geheimnis der Bosheit. Was aber an diesem Reich was übel ist, wird oft von den lieben Christen nicht erkannt. Die Nonnen werden gerühmt. Unsere Leute reden davon, wie treu sie ihnen in den Hospitälern gedient haben. Das ist wahr. Wenn wir nun dagegen reden, so sprechen sie: Was habt ihr denn dagegen? Was eigentlich Bosheit ist, ist ihnen verborgen geblieben, weil es verdeckt liegt. Die Bosheit ist dies, daß sich Leute, der Natur und Schöpferordnung Gottes zum Trotz, in einen Stand begeben, der diese Ordnung Gottes aufhebt; daß sie gegen das Verdienst des Heilandes den Weg der Werke gehen und auf diesem Weg der Werke sich das Heil verdienen wollen. Das ist die Bosheit. Den Logen gegenüber sagen wir auch: Was sie an Unterstützung tun, ist gut. Dies ist aber das Schafskleid, daß sie mit ihrer Werkthätigkeit das Erlösungswerk Christi schänden. Heutzutage ziehen die katholischen Paulistenväter als Volksredner im ganzen Lande umher. Sie halten Reden vor dem Volk und erklären demselben die römischen Orden. Das Gute streichen sie heraus, aber über ihre Werkthätigkeit sagen sie nichts. Demgegenüber müssen wir es mit aller Macht betonen, daß die christliche Diakonissin ihr Amt ausrichtet um des Heilandes willen und aus Liebe zu ihren Mitmenschen, die Nonne hingegen aus Werkthätigkeit, um dadurch selig zu werden.

Wie die These nun weiter sagt, besteht der Beruf der Diakonissen in einem a m t l i c h e n Dienst; das heißt, ihr Dienst ist ihnen von Amte wegen übertragen, und zur Ausübung desselben sind ihnen bestimmte Vorschriften gegeben. Solcher Art war auch der Dienst der Phöbe, Röm. 16, 1. 2. Was sie in diesem Dienst verrichtete, tat sie im Namen und Auftrag der Gemeinde zu Aenchrea.

Nicht jede weibliche Person ist aber zu diesem Dienst brauchbar. Ehefrauen sind z. B. von vornherein von demselben ausgeschlossen. Ihr Dienst gehört zunächst ihrem Manne, ihrer Familie, ihren Kindern. Auch solche weibliche Personen dürfen nicht in dies Amt treten, die ihre Eltern und Geschwister zu versorgen und zu versorgen haben. Denn da steht Gottes klarer Befehl, 1 Tim. 5, 8: "So aber jemand die Seinen, sonderlich seine Hausgenossen, nicht versorgt, der hat den Glauben verleugnet und ist ärger denn ein Heide."

Die Diakonissen sollen nach unserer These auch die nötigen Amte g a b e n besitzen. Es sind hier

Gaben gemeint, wie sie Apost. 6, 3 genannt werden, nämlich guter Ruf, Weisheit und die nötige Fertigkeit zum Dienst. Das letztere fordert, daß sie für ihren Dienst auch ordentlich ausgebildet und geschult werden. Auch hier gilt das Sprichwort: Es ist noch kein Meister vom Himmel gefallen. Die Erfahrung lehrt ja genugam, daß ungeschulte Amtspersonen, wenn sie auch noch so willig sind, in ihrem Beruf mehr Schaden als Nutzen anrichten.

Was soll nun der B e w e g u n d sein, um deswillen begabte Jungfrauen und kinderlose Witwen den Diakonissenberuf erwählen? Allein die Liebe Christi, 2 Kor. 5, 14. 15. Nur der Glaube, der durch die Liebe tätig ist, Gal. 5, 6, gilt etwas in unsers Gottes und Heilandes Augen. Das ist auch vom Diakonissenberuf gesagt. Wer diesen Beruf erwählen wollte, um müßige, gute Tage zu finden oder besondere Ehre vor der Welt oder gar um einen Stand besonderer Heiligkeit sich vor Gott zu erwerben, der würde sich von vornherein dieses schönen Berufs unwürdig machen und Gott höchst mißfällig sein.

W i e l a n g e soll sich dann eine Diakonissin für ihren Beruf binden? Antwort: Sie soll sich gar nicht binden. Wohl zwingt sie kein Gebot ihres Gottes zum Eintritt in die Ehe, 1 Kor. 7, 35. 37. Das ist eine Sache der persönlichen, christlichen Freiheit. Aber auf der andern Seite muß die christliche Diakonisse jederzeit das Recht haben, in die Ehe zu treten oder einen andern Beruf zu ergreifen, und kann durch nichts gezwungen werden, länger im Diakonissenberuf zu bleiben, als es ihr und Gott gefällt.

Es mag nun auffallen, daß in der schriftlichen Begründung solche Stellen angezogen werden wie 2 Kor. 5, 14. 15 und Gal. 5, 6. Was der Apostel hier sagt, das sagt er ja allen Christen und nicht bloß den Diakonissen. Es fragt sich da: Wie kann man darauf die Forderung gründen wollen, daß es Diakonissen in der Kirche geben soll? Antwort: Es ist nicht gegen Gottes Willen, daß für die ordentliche, beständige und umsichtige Ausführung allgemeiner Christenpflichten gewisse Wege und Regeln geschaffen werden, und daß eine Pflicht, die alle Christen gleichmäßig haben, noch einigen Personen besonders aufgegeben wird. Daneben ist noch zu beachten, daß in der Gemeinde so manche gute Ordnungen der Heiligen Schrift gemäß bestehen, Ordnungen, die die verschiedenen Helderdienste bestimmen und durch welche das, was allen Christen befohlen ist, noch besonders ausgeübt wird. Daher ist es kein Widerspruch, wenn eine allgemeine Forderung vertragsmäßig bestimmten Leuten befohlen wird. Unsere These betont den Dienst der Diakonissen an Kranken, Armen und allerlei Notleidenden. Dieser Dienst ist allen Christen aufgelegt, soll aber im Diakonissensystem methodisch nach gewissen Ordnungen der Gemeinde von ihren Dienerinnen, den Diakonissen, ausgeübt werden. Man sagt mit Recht im gewöhnlichen Leben: Everybody's business is nobody's business. So auch hier. Wir wollen dadurch, daß wir dem Diakonissendienst das Wort reden, dem allgemeinen Christenberuf nichts abbrehen. Wenn wir auch noch so viele Diakonissen haben, so wollen wir andern Christen auch noch die Freiheit haben, dem Herrn an seinen armen Brüdern zu dienen. Der Diakonissendienst soll nur ein einigermaßen geordneter Liebesdienst sein. (Fortsetzung folgt.)

BOOK REVIEW.

Hospice Directory. Contains the names and addresses of all persons actively engaged in the hospice work of the Walther League. 32 pages, 3×5½. Published at 6438 Eggleston Ave., Chicago, Ill.

"I was a stranger, and ye took Me in." There you have our Lord Jesus' own sanction for the splendid "Travelers' Welfare Work" our energetic Walther League is doing and in the interest of which this most valuable directory is published. It is true, "God's Word alone" can keep our youth with the Church, but God's Word also tells us to safeguard our youth against the snares of the wicked world. For that very reason our Walther League is establishing hospices in order to keep our traveling young people under the influence of God's saving and sanctifying Word. The blessed work is still in its infancy, — the League so far has but nine such homes in various parts of our country, — but we foresee the day when we shall have Lutheran hospices in every large city of our United States and Canada. And in these glorious hospices we see our deaconesses in loving solicitude caring for the bodily and spiritual wants of the "strangers" as long as the latter abide in these homes. God speed the hospice work of our Walther League for Jesus' sake! Amen.

F. W. H.

Woman Workers in Our Foreign Mission Fields.

Miss Olive Gruen, Teacher, 72 Tah Chang, Japanese Concession, Hankow, China.
Miss Frieda Oelschlaeger, Teacher, Ev. Luth. Mission, Shihnanfu, Hupeh, China.
Miss Marie Oelschlaeger, R. N., Ev. Luth. Mission, Shihnanfu, Hupeh, China.
Miss Anna Georgi, Zenana Worker, Ambur, North Arcot District, India.
Miss Gertrude Strieter, Teacher, c. o. The Rev. Th. Gutknecht, Nagercoil, Travancore, India.
Miss Lulu Ellerman, R. N., Bethesda Lutheran Mission Hospital, Ambur, North Arcot District, India.
Miss Etta Herold, R. N., c. o. The Rev. E. A. Noffke, Krishnagiri, Salem District, India.
Miss Angela Rehwinkel, R. N., Bethesda Lutheran Mission Hospital, Ambur, North Arcot District, India.

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Lutheran Deaconess Hospital, Beaver Dam, Wis. President, Rev. L. C. Kirst. Superintendent, Miss Ina Kempf.
Bethesda Training-school at Watertown, Wis. Superintendent, Mr. L. Pingel.
Lutheran Deaconess Hospital, Hot Springs, S. Dak.

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(Up to July, 1924.)

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