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The Lutheran Deaconess

Lutheran Diaconal Association

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## The Lutheran Deaconess, Vol. 1, No. 4

Lutheran Deaconess Association

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# The Lutheran Deaconess

Official Organ of the Lutheran Deaconess Association  
within the Ev. Lutheran Synodical Conference of North America

Published quarterly by Concordia Publishing House, St. Louis, Mo.  
Entered as second-class matter, January 19, 1924, at Post Office at St. Louis, Mo.,  
under the Act of March 3, 1897.  
Acceptance for mailing at special rate of postage provided for in Section 1103,  
Act of October 3, 1917, authorized January 19, 1924.

Vol. I

ST. LOUIS, MO., OCTOBER, 1924

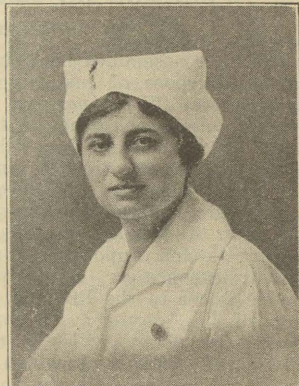
No. 4



Martha C. Eber.



Elsie Mohr.



Esther Tassinari.

## ANNUAL MEETING OF THE DEACONESS ASSOCIATION

within the Synodical Conference  
at Fort Wayne, Ind.

During the pleasant days of September 18 and 19 our Lutheran Deaconess Association held its fourth convention in our beloved *alma mater* city, good old Fort Wayne, where the kind ladies of our churches entertained the delegates and visitors in the most hospitable manner. The sessions were opened in cozy Emmaus Hall by the president, the Rev. Philip Wambsganss, whose address the reader will find in another column. Strenuous work was done, and resolutions of far-reaching importance were adopted during the convention. Among the more important resolutions we note first that it was resolved to give all branch societies of the Deaconess Association a vote in the meetings of the Association; furthermore, that we conduct a personal campaign of education and a campaign of appeal for more new members, and that the Board of Directors be authorized to engage the necessary office force for conducting the campaign. We will need \$6,500 annually to carry on the blessed work. It was furthermore resolved to send

a letter to our different branch societies, in which they are to be asked for a little extra contribution to help defray the expenses of printing the LUTHERAN DEACONESS.

The most important resolution concerned the opening of a summer school next year at Watertown, Wis., for woman workers in our Lutheran Church who do not wish to become trained nurses. The LUTHERAN DEACONESS will report on this matter more fully in its next issue.

The election of officers resulted as follows: A. Becker, E. Niemeyer, L. Schmue, and Rev. J. Destinon, who with Mr. August Freese, Carl Scherer, and Pastors L. Kohlmeier, W. Klausning, and P. Wambsganss, now form the Board of Directors.

The venerable Vice-President of the Missouri Synod, Rev. J. W. Miller, was elected honorary member of the Board and given a written vote of thanks for his faithful services in our deaconess cause.

The culminating event of the convention, however, proved to be the installation of the three graduate deaconess nurses, whose names and pictures are shown at the head of this page. The inspiring services were held in St. Paul's Church, where Rev. W. Klausning de-



livered an effective sermon on Rom. 16, 1, while the Director, Rev. B. Poch, conducted the installation services according to our Lutheran *Book of Forms*. Miss Holtmann, Superintendent of our Lutheran Hospital at Fort Wayne, then affixed the little golden cross which our deaconesses wear while on duty, to the bosom of the three new woman workers in our Lord's vineyard.

The musical program under the direction of Organist G. Weller and the singing of St. Paul's choir deserve our highest praise.

May our dear Lord and Savior bless our new deaconesses, our deaconess schools, and our deaconess work in general for the salvation of many souls! F. W. H.

### SERMON ON ROM. 16, 1.

By REV. W. KLAUSING.

We have assembled here this evening for the special purpose of installing three sisters as deaconesses. "Deaconesses? What are deaconesses?" one or the other in this audience may ask. If we consult our Bible, we shall find that frequent mention is made of deacons in the New Testament. They were church officers, appointed to relieve the apostles by caring for the poor and otherwise assisting in church-work. Women appointed for such work are called deaconesses. *Phebe* was one of these. In his letter to the Romans, Paul makes mention of her, saying: "I commend unto you *Phebe*, our sister, which is a servant [a deaconess] of the church which is at Cenchrea." She cared for the sick, the poor, and the strangers in the congregation at Cenchrea.

Church history tells us what noble, self-sacrificing service such woman workers performed during the first centuries of the Christian Church. But when, by and by, false doctrine and idolatrous practises crept into the Church and Popery was more and more established, the female diaconate gradually changed into nunnery. As a fruit of the Reformation the office of deaconess was restored, especially through the untiring labors of Pastor Theodore Fliedner, of Kaiserswerth, Germany. He realized that if the office of deaconess was necessary as an apostolic institution during the infancy of the Christian Church, it certainly belongs to the order of things now. He therefore provided for the systematic education of deaconesses and demanded that after a deaconess had given her youth and strength to the service of the Church, sure and adequate provision should be made against sickness and increasing age.

The present status of deaconess work may be presented most briefly with the aid of statistics. In Europe the number of deaconesses exceeds 20,000. In the United States there are nearly 2,000 deaconesses.

The Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, and other church-bodies have for some time had such trained female workers in their own charitable

institutions and in their mission-work. This can be said also concerning a number of Lutheran synods. The first deaconesses who labored here in America were called to this country in the year 1849 by a Lutheran pastor, Pastor Passavant, of Pittsburgh. The Synodical Conference, however, to which our Synod belongs, did not take up the training of deaconesses until five years ago, when our Deaconess Association was organized by a number of Lutherans assembled here in St. Paul's Church on the 17th day of August.

Although the Association is but five years old, it has made remarkable progress, and we have all reasons in the world to say, "Praise God, from whom all blessings flow." The association has a deaconess home and school here in Fort Wayne and is at the present time also training deaconess students at Beaver Dam, Wis., and at Hot Springs, S. Dak., under the supervision of the superintendent of the association. To the number of our trained workers who are serving the Lord by ministering to the poor, the sick, and the needy three more sisters are added this evening.

On behalf of the Deaconess Association I greet you, dear sisters in Christ, and wish you God's richest blessings in the calling of your choice. May the Lord, for Jesus' sake, richly bless your labors of love, your ministry of mercy to the wants of a suffering, sorrowing, and sin-laden world!

Service, dear sisters in Christ, is demanded not only in the business world, but also in the Church. This is in full accord with what we have been taught and what we confess in Luther's explanation of the Creed. After enumerating God's various benefactions in creating and preserving, guarding and protecting us, and confessing our utter unworthiness, we add: "For all which it is my duty to thank and praise, to *serve* and obey Him. This is most certainly true." And after recounting the unspeakable benefits of our Savior's work of redemption, we add: "That I may be His own and live under Him in His kingdom and *serve* Him."

When you forget about the greatness of your own service; when the service of God is placed first and your service as flowing from it; when faith in His Word is made the sanctifying fountain and source of your grateful service, all is well. But when that is put asunder which God has joined together, the result is self-righteousness, God is robbed of His glory, and there is no God-pleasing service whatever. Whenever the word "service" comes to our ears, the supreme service of our Lord must stand as high above the combined service of all mankind as the heavens are above the earth. Therefore daily meditate on Christ, the Savior, and His sacrifice, its cause and its purpose, and you will be well fitted to serve Him. Your controlling purpose will be to minister as Jesus did. You will render services as *Phebe* did, that is to say, your service will be genuine service, coming from a heart filled with gratitude and love, rooted in saving, sanctifying faith.



Now, dear sisters in Christ, to care for the sick, to pray with the dying, to comfort the sorrowing, to seek the wandering, to save the sinning, to relieve the poor, to care for the orphan, and to take up other Christlike service, is indeed a glorious service. It is, however, not the easiest kind of service. You have three powerful enemies who oppose you in your work—the devil, the world, and your own sinful flesh. “Deep guile and great might are Satan’s dread arms in fight,” and he seeks to destroy every Christlike service. If you parley with him, you are almost sure to be caught in his snare as was Eve. The children of this world are his allies in the war against Christ and His kingdom. And then there is your own sinful flesh, the strongest foe of them all. Were it not for this foe, the other enemies would be powerless. Combating with your sinful flesh includes the fight of simplicity against vanity, the fight of mercy against selfishness, the fight of obedience against obstinacy and self-will. Now, with might of yours naught can be done, but if you look up to Jesus, who came into this world, not to be ministered unto, but to minister; if you daily seek His face in prayer and invoke His divine blessings upon your labors and diligently use the means of grace, the true source from which to derive comfort and strength, all will be well. You will be strong in the Lord and in the power of His strength; you will be victorious.

In conclusion let me show you two pictures. The first bears the superscription “*Saved*.” It is the picture of a woman coming out of the water and clinging to the Cross of Refuge. A beautiful picture, indeed. Then there is picture No. 2. It is superscribed “*Saved and Saving*.” It is even more beautiful than the first. It is the picture of a woman coming out of the dark waters, one arm clinging to the cross and the other lifting some one else out of the waves—the picture of a true Christian worker. May this, then, be your motto: “*Saved and Saving*,” and may the Lord bless your labors and crown your efforts with success, to the glory of God and to the welfare of His Church for Jesus’, our dear Redeemer’s, sake! Amen.

## SUMMARY OF QUARTERLY REPORT.

(To October 1, 1924.)

The worthy cause of our Deaconess Association was presented before the delegates of the Central District in session during the last week in June at Fort Wayne, Ind. The organization of a Ladies’ Deaconess Auxiliary in this city has helped a great deal in creating new interest in the cause of training Lutheran young women for special service in the great harvest-field of the Church.

A splendid opportunity for broadcasting our work presented itself at St. Paul, where our superintendent addressed the Walther League convention. The following resolution was adopted: “That young women of our League be encouraged to prepare themselves for this

mission service, and that the League in general support the deaconess cause.”

Returning from St. Paul, we filled an engagement at Beaver Dam, where we have a large branch society. The ladies of Pastor Kirst’s congregation had arranged for a social evening, giving our superintendent another opportunity to speak on deaconess work and to show how the women in the congregation can do a great deal to support it.

Cleveland was next on the program. The Cleveland Lutheran Hospital Ladies’ Aid had prepared an outing at beautiful Lakewood Park and had engaged our superintendent as the principal speaker. Mrs. M. Dankworth, our faithful representative at Cleveland, and Pastor M. Ilse, city missionary, had several women solicit memberships after the address of the superintendent. 138 names were enrolled, and our workers hope to make it 200. They are very near the goal, since a number of Cleveland Lutheran young ladies have organized to do something special in the interest of deaconess work. Their plan is to create a book fund, so that our deaconess students may be provided with the necessary reference books. We hope that other Lutheran centers will be equally as enthusiastic as our Cleveland boosters.

Numerous invitations to present the deaconess cause at mission-festivals have been accepted. Reporting on his work at the Charities Conference at Indianapolis and also at the annual meeting of the Deaconess Association at Fort Wayne the superintendent expressed his gratitude that we have the full cooperation of the Fort Wayne Lutheran Hospital, where lessons are given for our deaconess students every afternoon.

The delegates of the Synodical Conference were also urged to give their support.

At present there are twenty-four deaconesses in training, fourteen at Fort Wayne, seven at Beaver Dam, Wis., and three at Hot Springs, S. Dak. Because of this larger enrolment our current expenses will be greater in proportion, and we must make every effort to secure as many new members as possible.

B. POCH, Superintendent.

## WE NEED DEACONESSSES IN BETHESDA, AT WATERTOWN, WIS.

How vast are the opportunities in our days for showing mercy! Since sin came into the world, sickness and disease, poverty and famine abound, making the world a veritable vale of tears. O the woe and misery everywhere, calling for the loving sympathy of the Christian heart! Yea, Church of Christ, awake and realize your Master’s call: “Be ye therefore merciful as your Father also is merciful!” Has not your heavenly Father shown you immeasurable mercy? Did He not have pity on your lost condition when on account of your sins you had become subject to His eternal wrath and everlasting condemnation? And He sent His Son Jesus to the rescue. And He, the Lamb of God, has redeemed us poor and

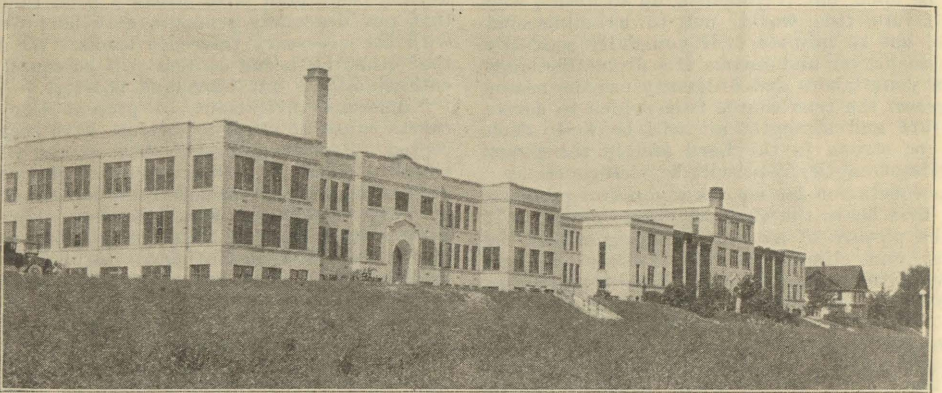


condemned creatures, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death. Through faith in Him our sins are forgiven daily and richly, and we are now His own and live in His kingdom, blessed forever. Thus the Father in heaven has shown mercy to us. Can we ever forget the love of God we, you and I, have received, and shall we ever be unheeding of His command: "Be ye therefore merciful!" We Christians, as followers of the Savior, will and must bear witness, not only by words, but also by deeds; we must bear witness of the love we have experienced.

In the present paper the writer would like to present to the readers of the LUTHERAN DEACONESS a splendid opportunity for our consecrated young women who intend to become Lutheran deaconesses to serve the Lord in His great work of mercy. Let me take you to our Bethesda Home at Watertown, Wis., and show you sufferers deserving of more sympathy than perhaps any other class of the afflicted.

in the company of those similarly afflicted, who will not regard him as an object to be avoided and, above all, the comforts of the Christian religion. These essentials are provided for the epileptic in our Bethesda Home. Our Home is not conducted chiefly along medical lines, — for medicine can do little or nothing for the epileptic, — but it is principally a place in which he receives pastoral care and the ministrations of Christian love. Bethesda is a true home for these our poor afflicted brethren and sisters, where everything is adapted to them, and they feel at home here, as every one can see. Above all, the epileptic in our Home finds true peace of soul, for he is brought to Him who alone can give this peace, to the Lord Jesus, the Prince of Peace.

Bethesda, however, is also a home for the most wretched among the defective classes, the poor feeble-minded. A writer has said of them: "Man and yet no man." They suffer not only from physical defects, though these are often connected with feeble-mindedness, but



Bethesda at Watertown, Wis.

There is the epileptic. He is always in suspense in public. If his infirmity becomes known, he is shunned. It excludes him from school and church, from workshop, office, and society. No one wishes to have him; and when the attacks become so frequent and violent that even his own family can hardly continue to care for him, where shall he go? The malady of epilepsy is incurable, and unless the sufferer is mercifully relieved by an early death, his nervous irritability increases, his mind becomes clouded, and not infrequently he reaches a state of partial or complete idiocy. The nature of this frightful disease is very little known. It shows itself in convulsions, in which the patient foams at the mouth, and this is followed by a deep sleep, a kind of torpor. Experience has shown that the care these patients receive at an institution is by far the best that can be given them.

However, the epileptic is not a subject for an insane asylum, nor should he at any time be assigned to an almshouse. To make life endurable for him, three things are essential: industry suited to his ability, an inviting home

also from spiritual bondage. More than anything else the feeble-minded are lacking in capacity for decision and self-control. One who is really feeble-minded is never healthy or in full possession of his senses. There are many degrees of feeble-mindedness, varying "from the child that is simply dull and incapable of profiting by the ordinary school to the mass that simply eats and lives." (Warner's *American Charities*, chap. XII.) What an amount of misery is contained in such an institution for the feeble-minded! And what an arduous undertaking the training of the feeble-minded is! It requires the greatest patience. Even under the best of training a really idiotic child never becomes thoroughly trained, though the milder cases of feeble-mindedness can often be much improved. The aim to be kept in view in dealing with these unfortunates is to make their existence more tolerable. Careful attention is given to the building up of their physical constitution by means of nourishing diet, baths, exercise, fresh air, outdoor employment, and the like. To this must be added such educational influences as will tend to bring about



a development of the mind. For all this the institution is needed; and that institution, moreover, can count on the best results in which the superintendent, the physician, the teaching force, and the attendants are all actuated by the same Christian motives.

And here I would say with emphasis — **WE NEED DEACONESSSES IN BETHESDA!** How well they could be employed in our Home as teachers and caretakers! How glorious the work to serve the Lord in these poorest of the poor! The feeble-minded are children and remain children as long as they live. Hence the words of the Savior are applicable to them: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God."

plicit faith in Him, as is the case with a little child, they could not enter His kingdom, and that he who humbled himself most would be honored most. Furthermore the Lord tells them: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of Man is come to save that "which was lost." That, in part, is the answer the Savior gives to the question, "Who is the greatest in the kingdom of heaven?" Jesus wished to say to His disciples: You, My disciples, are crowding your minds with ideas of great privileges and glory in My kingdom. You are dreaming of mighty things, of high stations of honor, but you do not see that you are in great danger of neg-



Teachers and Girl Pupils at Watertown.

Let me here remind you of the story telling us how Jesus taught His disciples a lesson in humility. One day His disciples came to Him, saying, "Who is the greatest in the kingdom of heaven?" They had argued among themselves who was to rank highest in the temporal kingdom which they thought He would establish and in which they would enjoy positions of high honor. Christ had frequently spoken to them of His sufferings, but only once of His glory; yet they fastened upon that and overlooked the other, and instead of asking how they might obtain strength and grace to suffer with Him, they asked, Who shall be next to Thee in rank and power when Thou wilt ascend the throne? What does the Lord do? He calls a little child unto Him, sets it in the midst of them, and solemnly assures them that unless they were converted and became as little children, that is to say, unless they had im-

lecting the most important things for which I have called you. Know, my dear friends, you must not despise any one, not even a child; on the contrary, your duty is to do as I do. I want you to seek and to save that which is lost.

Now, dear reader, does not our Savior, pointing to the feeble-minded children in Bethesda, say to us too: Take heed that, when considering your work in My kingdom, you despise not one of these poor feeble-minded or epileptic children; for I say unto you: These children, baptized in My name, are My children to whom the angels of heaven are ministering, and I came to minister to them, too, to suffer and die for them and thus to redeem them with My blood?

To serve the Lord in the most rejected and despised, what a glorious privilege! Would to God many of our young women would look at



the work done in Bethesda and in other charitable institutions in this light! We need deaconesses in our institutions of mercy. We need them in our hospitals, in our orphanages, in our city missions, in our sanitarium for tubercular patients, in our home and foreign missions. We need many of them, consecrated young women, women who are willing to devote all the faculties and talents God has given them to the service of the Lord in the institutions of mercy and in the glorious cause of His kingdom. May the Lord give His Church ever more such young Christian women! Our Deaconess Society has for years tried to awaken a genuine interest in, and conception of, the work, especially the work of the institutional and missionary deaconess. We have succeeded in gaining a number of our young women who are willing to take a course in nursing in two of our Lutheran hospitals, Fort Wayne and Beaver Dam, where during three years they receive a full training as nurses.

But so far we have not been able to establish a training-school for such deaconesses as do not want to become nurses, but missionary and parish deaconesses. It is evident that the work of the parish deaconess differs greatly from the work of the institutional deaconess, and both again from that of the deaconess who is to take up missionary work. Hence two years ago we resolved to establish a training-school for the parish and the missionary deaconess, and the Lutheran Charities Conference thought our Bethesda Home a suitable place to establish such a training-school. Here the girls could receive practical training in the work of their calling. The institution offers ample opportunities to teach them how to take proper care of the infirm and helpless, what to know in the line of housework, and, besides, the deaconess pupils could receive special training for social work and be taught how to deal with the poor and sick and the distressed in a religious way. A handbook of outlines for the training of deaconesses has been written by one of our professors, which provides for lessons on the office and qualifications of the Lutheran deaconess, on the various departments of the deaconess's work; it gives an outline on the history of missions, inner, home, and foreign missions, and includes an extensive outline on Bible study, the fundamental doctrines of Scripture, the Confessions of the Lutheran Church, the distinctive doctrines of the Lutheran Church, and the proof-texts of the principal doctrines of Holy Writ. This outline would be used in such a training-school. However, we have as yet not been able to establish this school for the reason that we have no pupils to begin with.

The need of proper woman workers in the service of the Church is apparent. This need is becoming greater every day. One of the greatest problems in our institutional work, in our city mission and our foreign mission work is the gaining of consecrated women who, as in the earliest days of the New Testament Church, are willing to dedicate their lives to the service of the Lord and to the peculiar and

extraordinary needs of His Church. May the Lord help us to find many such women, and may He speed the day when they can be sent out to minister in the service of mercy!

F. H. E.

### THE PROPER AIM OF OUR DEACONESS WORK, AND HOW TO ATTAIN IT.

Read at the Charities Conference in Indianapolis, August 7, 1924.

MR. CHAIRMAN AND MEMBERS OF THE CHARITIES CONFERENCE: —

Your committee on papers has assigned me a paper with the title: "The Proper Aim of Our Deaconess Work, and How to Attain It." Before discussing it, let me raise a question. Have we a right here in the conference to speak about our deaconess work, as the paper asks us to do? Well, has a father a right to say anything to his child? If so, we have a right thoroughly to discuss the aims of our deaconess work; for it was this conference that fathered our deaconess society five years ago, and therefore it is certainly interested in the work as at present conducted and also in any improvements that can be suggested for its successful conduct.

Now, as to the first point: *the proper aim of our deaconess work.* We have a clear definition of that in Section 3 of the constitution of our Deaconess Association: —

"The purpose of this association shall be: a) to educate and train Lutheran deaconesses for the care of the sick and the poor in the congregations of the Ev. Lutheran Synodical Conference and for the ministry of mercy in the charitable institutions and in the home and foreign mission work of said Synodical Conference."

For the sake of clearness we must subdivide this declaration of purpose of our Deaconess Association into three different sections, for to my mind the declaration of purposes calls for three different kinds of deaconesses.

In the first place, it calls for such deaconesses as ought to care for the sick and poor in the congregations of the Ev. Lutheran Synodical Conference. Here the section evidently has *parish* deaconesses in mind as they were known in the primitive Christian Church, and this, as history tells us, was the original form of the female diaconate.

Secondly, the section speaks of deaconesses to be trained for the ministry of mercy in all charitable institutions; hence *institutional* deaconesses.

In the third place, Section 3a calls for such as are to be trained for the home and foreign mission work of the Synodical Conference; hence *missionary* deaconesses.

You will agree with me that the work of the parish deaconess differs materially from the work of the institutional deaconess, and both, again, differ from the work of the home and foreign missionary deaconess. The three different departments of work call for three different classes of deaconesses, each possessing



the peculiar spiritual and material gifts that fit them for their chosen calling.

The chief purpose of the parish deaconess is to assist the pastor in building up the congregation which called her. The institutional deaconess has the interest of the charity institutions mainly at heart. The deaconess for home missionary work, which we had best call the Christian social worker, and the foreign missionary deaconess will specialize in the duties peculiar to their fields of labor.

In No. 1 of the LUTHERAN DEACONESS, the official publication of our Deaconess Association, Director Brand has published a fine paper on the qualifications of the deaconess in the foreign mission fields, and in No. 2 of the same periodical Rev. Wind has published a most interesting paper on the work of the Christian social worker.

This, then, is the proper aim of our deaconess work: to educate, train, and send out consecrated young women and childless widows as woman servants in the various fields of our Lord's great vineyard.

Now, *how to attain the proper aim of our deaconess work*, — and here comes the big rub! Section 3b in the constitution of our Deaconess Association says we should "erect and maintain Lutheran deaconess schools, motherhouses, and other institutions likely to promote the purposes of the Society."

So the constitution establishes the right to found not only one, but more institutions in which deaconess pupils can be trained for their blessed work. At present we have three hospitals in which gifted young women are trained as deaconess nurses: the hospitals at Fort Wayne, Ind., Beaver Dam, Wis., and Hot Springs, S. Dak.; and no one will deny that we need good, well-trained, and up-to-date deaconess nurses in our missionary work. However, it is a mistake to think that we ought to train only deaconess nurses and can neglect the training of institutional and missionary nurses.

Five years ago, at the request of our Charities Conference, certain brethren at Fort Wayne petitioned our Fort Wayne Hospital to open a training-school for Lutheran deaconesses in its midst. The petitioners said: —

"A deaconess is not a nurse in the commonly accepted sense of that term. She is rather a social worker, and if she is in the employ of a church or a churchly association, she is a religious social service worker. She can be called a nurse only in so far as she must also have practical training in nursing, since her work will make it necessary for her to care also for the sick at times. In addition, however, she must have special training for social work, as well as the ability to deal with people in a religious way."

It is an old saying that the course of true love never runs smooth, and this also holds good of the work of love done by our brethren in Fort Wayne for our deaconess cause. They were handicapped from the beginning by the firm decision taken by the hospital board that our deaconess pupils there were compelled to study as *trained nurses* and could receive in-

struction for their deaconess calling only in their free hours. Those among us acquainted with the situation know what dissatisfaction this has caused, not only with our deaconess pupils, but with a great number of the well-wishers and supporters of our deaconess cause in and outside of Fort Wayne. We certainly need deaconess nurses, but it cannot be denied that their training at present in the true deaconess work is most insufficient. It stands to reason that if our deaconess pupils want to study their text-books on nursing thoroughly and attend to all the medical requirements expected of them, they will not have the time nor the strength also thoroughly to follow up deaconess work. Hence I most emphatically urge an extra course of deaconess training after our deaconess nurses have absolved their training in the three above-named hospitals.

Another thing: Two years ago I sent out an appeal to establish a training-school for such of our young women as did not want to become trained nurses, and they are by far the greater number of applicants. I say I sent out an appeal to establish a school for practical deaconess work in our institution at Watertown, where we find all the facilities necessary for their training, especially as institutional deaconesses. I know the objection that is made: that girls would refuse to live and work among the infirm children and old women there. But that would be the best test for them whether they are sincere in their purpose of serving the Lord in the deaconess cause, or whether it is only a passing whim and fancy with them.

Now, as regards the training of home and foreign missionary deaconesses, the only practical way in my mind to solve that problem is to establish and maintain a central *Woman's Missionary Institute*, where those of our deaconess nurses who wish to enter the mission-fields, or such of our consecrated and gifted young women as do not want to become nurses, but missionary deaconesses, can be suitably educated and trained for their calling. The constitution of our Deaconess Association evidently has such a central training-school in mind, for in Section 10 it speaks of a matron under whose care the deaconesses are to be placed.

As the best way of establishing such a central Woman's Missionary Institute it is evident that neither our Charities Conference nor our Deaconess Association will ever have the funds for erecting and maintaining the institute. Both societies are limited in their work, which is chiefly charity, but our synods, both the Missouri and the Wisconsin Synod, *make missionary work their main object*. I would earnestly advise that our Charities Conference elect three men, one from the East, one from the North, and one from the West, as a committee whose business it shall be to acquaint themselves with the work done in such women's missionary institutes as they are conducted by other Protestant denominations; this committee to come before us at our next convention with definite plans. Then, when we have a concrete program to offer, we want to enlist the cooperation of our Walther League and with it



petition both the Missouri and the Wisconsin Synod to provide an institute for woman missionaries either conjointly or separately. Our synods consist not only of men, but to a large degree also of women, who are debarred from public preaching, but in all other respects have the same spiritual rights and duties as the men to "show forth the praises of Him who hath called them out of darkness into His marvelous light." 1 Pet. 2, 9. F. W. HERZBERGER.

### Ansprache bei Eröffnung der Jahresversammlung der Lutherischen Diaconissengesellschaft.

(18. und 19. September 1924.)

Frauenarbeit in der Kirche, wie nötig ist sie doch! Geordnete Frauenarbeit in der Kirche, Diaconissenarbeit, wieviel Bedarf ist dafür auch in unsern Kreisen! Schon seit Jahren war man davon überzeugt und hat darüber geredet, aber noch immer gezögert zu handeln. Vor fünf Jahren aber haben wir uns als Diaconissengesellschaft organisiert. Raum war die Organisation, geschaffen, da ging es mit Macht vorwärts. Mitglieder wurden gewonnen. Eine Diaconissenschule hier in Fort Wayne wurde gegründet. Das Diaconissenheim hier auf dem Hospitalplatz wurde gekauft, hergerichtet und eingerichtet. Das Hospital in Beaver Dam, Wis., wurde unser Diaconissenhospital. Mit dem Bethesda in Watertown trafen wir ein übereinstimmendes, eine Diaconissenschule für solche Damen einzurichten, welche die Krankenpflege nicht in ihrem Dienst verwenden möchten. Und siehe da, der Segen des Herrn war so sichtbar mit unsern Bestrebungen, daß wir letztes Jahr bei Gelegenheit der Generalversammlung folgendes vermelden konnten: „1. Alter der Lutherischen Diaconissengesellschaft: vier Jahre. 2. Ausgebildete Diaconissen im Dienst: 2. 3. Diaconissenschülerinnen: in Fort Wayne 18, in Beaver Dam 7; zusammen: 25. 4. Eigentumswert: in Fort Wayne \$18,000, in Beaver Dam \$55,000; Total: \$73,000. 5. Zahl der Mitglieder: etwa 2800. 6. Schulden: keine. 7. Kassenbestand: \$11.66. So stand es letztes Jahr um diese Zeit.“

Laßt uns nun einen kurzen Blick werfen auf das, was seit der letzten Jahresversammlung vor sich gegangen ist, und auf den gegenwärtigen Stand der Dinge. Da der Präsident der Gesellschaft, der die Stelle des Superintendenten bis dahin unentgeltlich versehen hatte, erklärte, daß die Arbeit ihm über den Kopf gewachsen sei, und daß es darum wünschenswert wäre, daß die Gesellschaft einen eigenen Superintendenten berufe und anstelle, so wurde das Direktoratium beauftragt, sofort an die Berufung eines Superintendenten zu gehen. Die Wahl fiel auf P. Bruno Poch, der im Dezember letzten Jahres in sein Amt eingeführt wurde. Er wird selber über seine Tätigkeit seit Antritt seines Amtes berichten.

Anfangs dieses Jahres traten wir mit dem Lutheran Sanitarium in Hot Springs, S. Dak., in Verbindung zwecks Gründung einer Diaconissenschule daselbst. Auch darüber wird ein besonderer Bericht abgelegt werden.

Drei Diaconissenschülerinnen absolvieren dieses Jahr ihren dreijährigen Kursus und sollen heute abend in einem feierlichen Gottesdienst als Diaconissen installiert werden.

Wir dürfen auch im Hinblick auf das verfloßene

Jahr ausrufen: „Der Herr hat Großes an uns getan, des sind wir fröhlich.“ Allerdings dürfen wir uns nicht verhehlen, daß noch große Hindernisse zu überwinden, manche Fehler zu verbessern und noch manche Probleme zu lösen sind. Aber gerade dazu haben wir uns ja hier versammelt, und das ist mit ein Hauptzweck unserer Sitzungen während dieser Tage, um diese Hindernisse, Fehler und Probleme kennen zu lernen und miteinander in der Furcht des Herrn zu beraten, wie diese am schnellsten und besten aus dem Weg geräumt werden können. Dazu bedürfen wir aber des Segens unser Gottes. Zu ihm, der unsichtbar in unsere Mitgetreten ist, wenden wir uns darum kindlich gläubig mit der brünstigen Bitte: „Gib deinen Segen mildiglich zu unserer Arbeit stetiglich. Ach, rüft' uns aus mit deinem Geist, daß wir gern tun, was du uns heißt!“ Amen.

P. H. Wambsgans, Präsident.

### Acknowledgments.

Received for Medical Student Norbert Leckband and forwarded to Treasurer T. G. Eggers Fort Wayne, Ind.: From Pastor F. W. Herzberger, \$10.00; Mrs. A. W. Meyer, Iowa Falls, Iowa, 5.00; Sunday-schools in St. Louis: Holy Cross, 10.00; Zion, 10.00; Ebenezer, 10.00; Immanuel, 10.00; St. Paul's Ladies' Aid, St. Louis, 5.00; Mrs. A. Meckfessel, St. Louis 1.00; W. M. Buehler, Boone, Iowa, 10.00; C. Ahlgren, Greybull, Wyo., 1.00; Miss L. Daeumer, St. Louis, 1.00. (Total, \$73.00.)

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**The Lutheran Deaconess** is published in January, April, July, and October of the year. Subscription price, 25 cts. a year. Send all subscriptions, changes of address, etc., as well as all matters pertaining to the editorial department, to Rev. F. W. Herzberger, 3619 Iowa Ave., St. Louis, Mo. ASSOCIATE EDITORS: Rev. J. H. Witte, 1439 Melville Pl., Chicago, Ill., and Rev. M. Ise, Sr., 810 E. 157th St., Cleveland, O.

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