

Office

Sr. Martha
The Twelfth Conference

... OF ...

EVANGELICAL - LUTHERAN

Deaconess Motherhouses

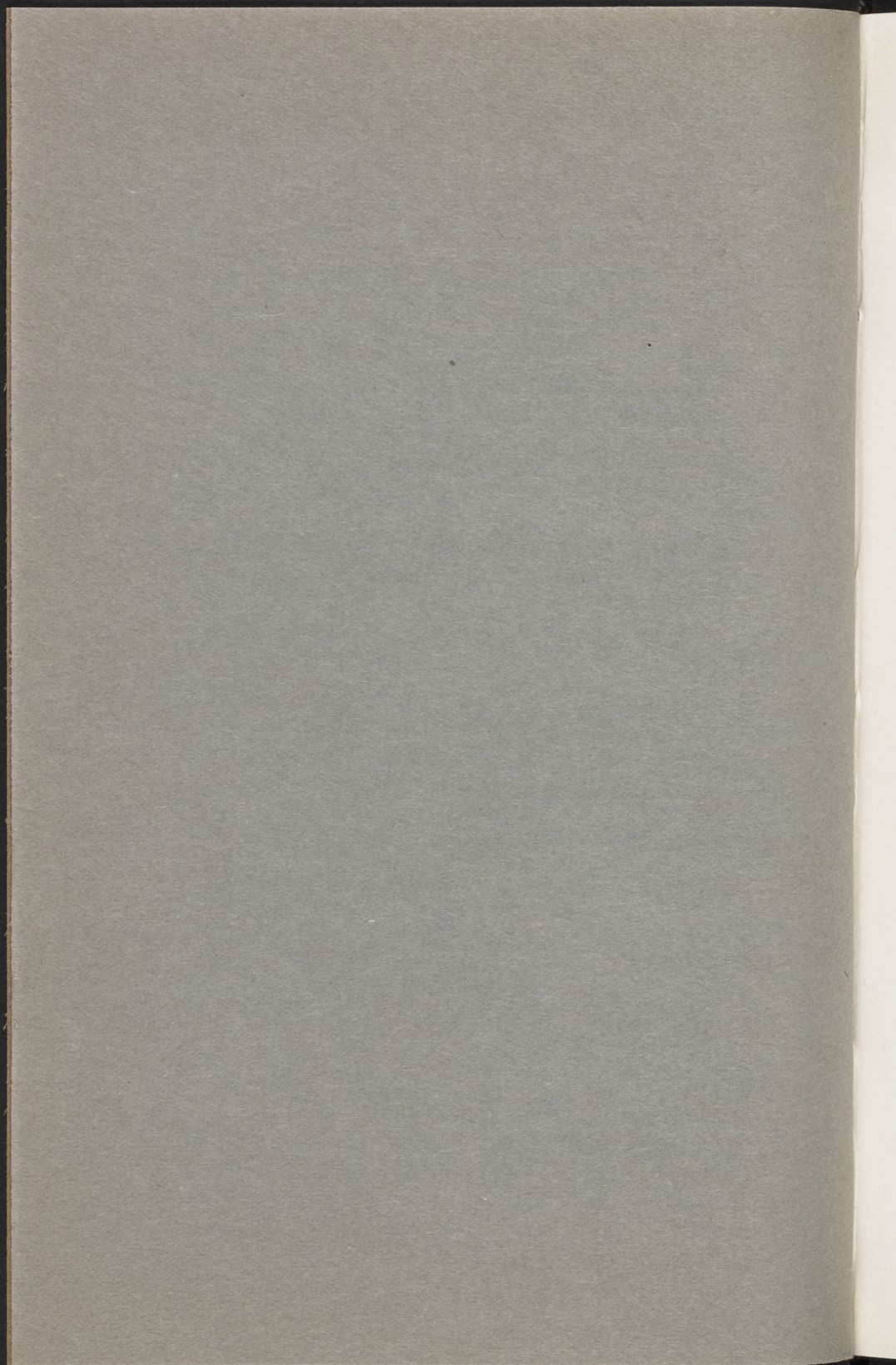
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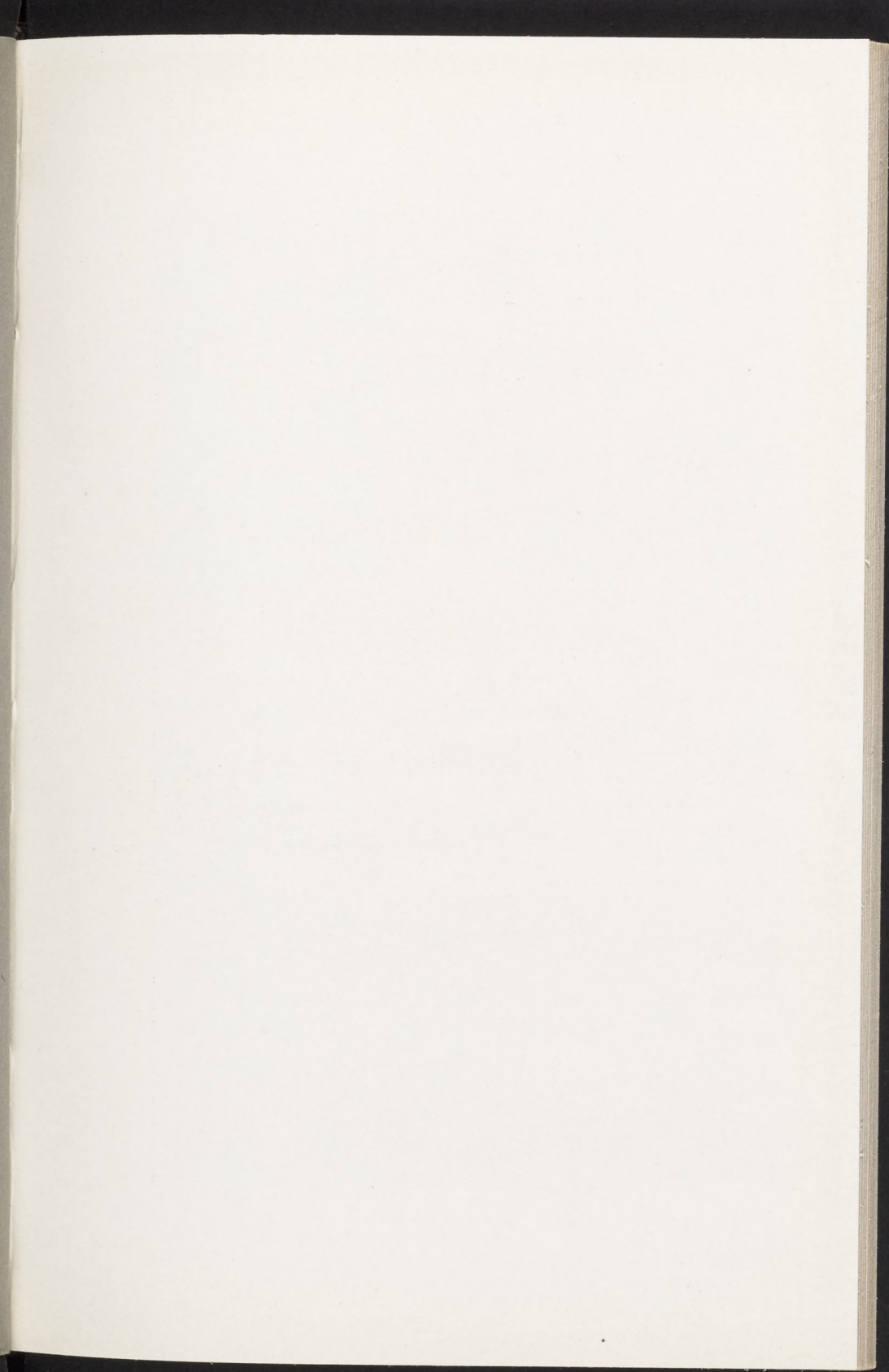
UNITED STATES.



BROOKLYN, N. Y.,

MAY 23, 1916.





THE CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES, BROOKLYN, N. Y., 1916.



First Row beginning from the left: SR. ANNA FLINT, SR. SOPHIA JEPSON, SR. CATHARINE DENTZER, DR. H. W. ROTH, SR. WILHELMINE DITTMANN, SR. LENA NELSON, SR. OLETTA BERNTSEN, SR. MELINDA MUNSON.

Second Row beginning from the left: REV. P. PETERSEN, DR. C. E. HAY, MR. FRED. PAULSEN, REV. H. L. FRITSCHER, DR. E. BACHMANN, REV. C. MORGAN, DR. O. FONKALSRUD, REV. A. E. OEFSTEDAL.

PROCEEDINGS AND PAPERS

...OF...

The Twelfth Conference

...OF...

EVANGELICAL - LUTHERAN

Deaconess Motherhouses

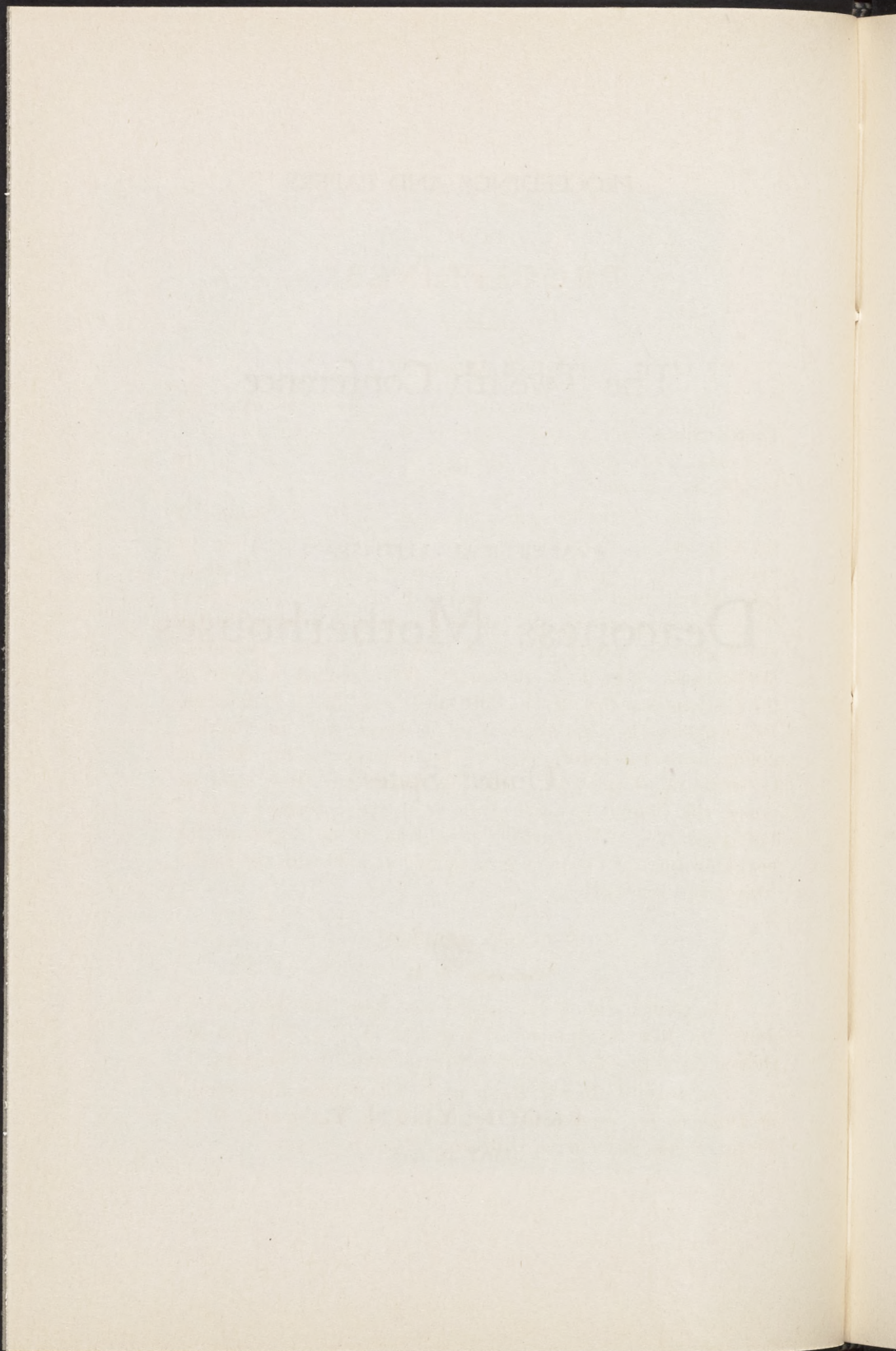
IN THE

United States.



BROOKLYN, N. Y.,

MAY 23, 1916.



PROCEEDINGS.

FIRST SESSION.

The Conference of Lutheran Deaconess Motherhouses in the United States met May 23, 1916, at the Norwegian Lutheran Deaconess Motherhouse and Hospital, Brooklyn, N. Y., for its twelfth convention.

At 8 P. M. the delegates and guests joined the Sisters of the entertaining Motherhouse at the chapel services. After the hymn, "O Holy Spirit Enter In", Rev. C. Morgan of Minneapolis, Minn., read Psalm 103 and led in prayer. The Rev. O. A. Fonkalsrud, Ph. D., extended a cordial welcome to the Conference in behalf of the Norwegian Lutheran Deaconess Motherhouse. Rev. E. F. Bachmann, D. D., replied in behalf of the Conference. Rev. H. W. Roth, D. D., LL. D., of Pittsburgh, Pa., spoke on the beginnings of the deaconess work in America, giving many interesting personal reminiscences. The Rev. A. Oefstedal of Chicago, Ill., read his paper on "How shall we arouse the Church to deeper interest in the deaconess cause?" (see page 17). After a brief discussion, to be continued the next morning, the Conference adjourned at 9:30 with the Lord's Prayer and benediction.

SECOND SESSION.

Wednesday A. M.

The second session was opened with devotional service conducted by Rev. S. Sigmond of Brooklyn, N. Y. The roll call showed the following Motherhouses represented by delegates:

The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, represented by Rev. E. F. Bachmann, D. D., Rector, Sister Wilhelmine Dittmann, Sister Superior.

Lutheran Deaconess Motherhouse, Milwaukee, Wis., represented by Rev. H. L. Fritschel, Rector, Sister Catharine Dentzer, Sister Superior, Rev. H. W. Roth, D. D. LL. D., for Board of Managers.

Lutheran Deaconess Motherhouse and Training School of the General Synod, Baltimore, Md., represented by Rev. Chas. E. Hay, D. D., Pastor, Sister Sophia Jepson, Head Sister, Rev. G. L. Gettey, York, Pa., for the Board.

Immanuel Deaconess Institute, Omaha, Neb., represented by Sister Anna Flint, Sister Superior, Rev. P. Petersen, Chicago, Ill., for the Board.

Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y., represented by Rev. O. A. Fonkalsrud, Ph. D., Rector, Sister Olette Berntsen, Sister Superior, Mr. E. Erickson, Brooklyn, N. Y., for the Board.

The Norwegian Lutheran Deaconess Home and Hospital, Minneapolis, Minn., represented by Sister Lena Nelson, Sister Superior, Rev. C. Morgan and Mr. Fred Paulsen for the Board.

The Norwegian Lutheran Deaconess Home and Hospital, Chicago, Ill., represented by Rev. A. Oefstedal, Rector, Sister Melinda Munson, Training Sister, Rev. N. Lockram, Chicago, Ill., for the Board.

The following visitors attended sessions of the Conference and were welcomed and extended the privilege of the floor:

Rev. S. O. Sigmond, Brooklyn.
 Rev. R. Sigmond, Brooklyn.
 Rev. C. O. Pedersen, Brooklyn.
 Rev. J. C. Herre, Brooklyn.
 Rev. F. Holter, Newark, N. J.
 Mr. C. Lund, Brooklyn.
 Mr. B. Berger, Brooklyn.
 Mr. B. Bendixen, Brooklyn.
 Mr. J. Musous, Brooklyn.
 Mr. C. W. Lausen, Brooklyn.
 Sister Ingeborg Ness, Brooklyn.
 Sister Leonora Pedersen.
 Sister Julia Nilsen.

Sister Elise Hujdala.
 Sister Sophie Torkelsen.
 Sister Canstanse Jonasen.
 Sister Marie Olsen.
 Sister Louise Otesen.
 Sister Bergithe Nilsen.
 Sister Lottie Petterson.
 Sister Martha Hanson.

The Secretary, Rev. H. L. Fritschel, submitted the statistical report and the historical survey:

STATISTICAL REPORT.

May 1, 1916.

Name of Motherhouse.	Deaconesses.	Probationers.	Total.	Pupls.	Stations.
1. Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses	59	23	82	1	17
2. Milwaukee, Wis. — Lutheran Deaconess Motherhouse	28	23	51	—	7
3. Baltimore, Md. — Lutheran Deaconess Motherhouse and Training School	33	15	48	1	19
4. Omaha, Neb. — Immanuel Deaconess Institute	40	5	45	6	3
5. Minneapolis, Minn.—Norwegian Lutheran Deaconess Institute	17	18	35	1	4
6. Brooklyn, N. Y. — Norwegian Lutheran Deaconess Home and Hospital	5	14	19	—	6
7. St. Paul, Minn. — Bethesda Deaconess Home and Hospital	15	8	23	—	5
8. Chicago, Ill.—Norwegian Lutheran Deaconess Home and Hospital	34	21	55	3	5
9. Brush, Colo.—Eben-Ezer Mercy Institute.	2	2	4	—	2
Total	233	129	362	12	52

Figures in parenthesis indicate number of Sisters at the respective stations.

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*, 2100 S. College Ave., Philadelphia, Pa. — Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior.

Stations: At Philadelphia, Home for the Aged (3). Children's Hospital (10). Dispensary (1). The Lankenau School for Girls (11). Kindergarten (1). Kindergarten Training School (1).

Fields of Labor: German Hospital, Philadelphia (27). Social Service. Eastern Hospital, Easton, Pa. (4). Kensington Dispensary for Treatment of Tuberculosis (1). Lutheran Home for the Aged, Erie, Pa. (2). Tabor Home for Children, Doylestown, Pa. (2). Parish Work in Philadelphia (2), New York (1), Easton (1), Erie (1).

2. *Lutheran Deaconess Motherhouse*, Milwaukee, Wis., 2222 Cedar St. — Rev. H. L. Fritschel, Rector; Deaconess Catharine Dentzer, Sister Superior.

Stations: At Milwaukee: Milwaukee Hospital (23). Passavant Hospital, Pittsburgh, Pa. (5). Layton Home, Milwaukee (1). Orphans' Home, Zelenople, Pa. (5). Home for Epileptics, Rochester (5). Visiting Sister, Milwaukee (1). In Motherhouse, Milwaukee (9).

Fields of Labor: Home for the Aged, Zelenople, Pa. (2). Settlement, Neighborhood House, Pittsburgh (1).

3. *The Immanuel Deaconess Institute*, Omaha, Neb., 34th St. and Meredith Ave.—Rev. P. M. Lindberg, Rector; Deaconess Anna Flint, Sister Superior.

Stations: At Omaha: Immanuel Hospital (22). Bethlehem Children's Home (2). Nazareth Home for the Aged and Invalids (6).

Fields of Labor: Augustana Mission Cottage, Minneapolis, Minn. (1). Parish Augustana, Minneapolis, Minn. (1). Parish Immanuel, Chicago, Ill. (1). Parish 1st Church, Rockford, Ill. (1). Parish Augustana, Denver, Colo. (1). Old People's Home, Madrid, Ia. (1). Immanuel Women's Home, Chicago, Ill. (1). Immanuel Hospital, Portland, Ore. (4). Mission Field, China (2).

4. *Lutheran Deaconess Motherhouse and Training School*, 2500 West North Ave., Baltimore, Md.—Rev. Chas. E. Hay, D. D., Pastor; Deaconess Sophia Jepson, Head Sister.

Stations at Motherhouse: Kindergarten (2). Industrial School (1). Nursing (4).

Fields of Labor: Tabitha Home for the Aged and Orphanage (3). Orphans' Home, Loysville, Pa. (1). Orphans' Home, Nachusa, Ill. (1). National Home for the Aged, Washington, D. C. (2). Muhlenberg Mission, Liberia, Africa (1). Church of the Atonement, New York City (1). Christ Church, New York City (1). St. John's Church, New York City (1). St. Matthew's Church, Philadelphia, Pa. (1). Zion Church, Harrisburg, Pa. (1). Memorial Church, Harrisburg, Pa. (1). St. Paul's Church, York, Pa. (1). St. Peter's

Church, Middletown, Pa. (1). Messiah Church, Baltimore, Md. (1). Trinity Church, Canton, O. (1). Grace Church, Chicago (1). Trinity Church, Rockford, Ill. (1). St. Luke's Church, Logansport, Ind. (1). Inner Mission Society, Baltimore, Md. (1).

5. *The Norwegian Lutheran Deaconess Institute*, 1417 E. 23rd St., Minneapolis, Minn.—Deaconess Lena Nelsen, Sister Superior.

Stations: Girls' Home, Manasoa, Madagascar (4). Orphans, Home, Pouesbo, Wash. (2). Lyngblomsren Home for Old People, St. Paul, Minn. (1). Bethesda Homes for Old People, Willmar, Minn. (1).

6. *Norwegian Lutheran Deaconess Home and Hospital*, 4th Ave. and 46th St., Brooklyn, N. Y.—Rev. A. O. Fonkalsrud, Ph. D., Rector; Deaconess Lina Brecklein, Sister Superior.

Stations: Ebenezer Hospital, Madison, Minn. (1). City Mission of United Norwegian Lutheran Church, New York City (1). Mission work of United Norwegian Lutheran Church at Ellis Island (1). Outside Relief Work, Brooklyn, N. Y. (1). Norwegian Children's Home, Brooklyn, N. Y. (1). Trinity Norwegian Lutheran Church, Brooklyn, N. Y. (1).

7. *Bethesda Deaconess Home*, 254 E. 10th St., St. Paul, Minn.—Deaconess Eleanora Slattengren, Sister Superior.

Stations: Bethesda Hospital (17). Bethesda Invalid Home (2). Mission Field, Honan, China (2). First Lutheran Congregation, Duluth, Minn. (1). Children's Home, Augustana, Minneapolis, Minn. (1).

Fields of Labor: Hospital (17). Invalid Home (2). Foreign Mission (2). Parochial (1). Children's Home (1).

8. *Norwegian Lutheran Deaconess Home and Hospital*, 1138 N. Leavitt St., Chicago, Ill.—Rev. A. Oefstedal, Rector; Deaconess Ingeborg Sponland, Sister Superior.

Stations: At Chicago Hospital (28). Kindergarten (3). City Mission (1). Jewish Mission (1). General Hospitals (5). Tubercular Hospital (1). Old People's Homes (3). China (6). Madagascar (4).

Fields of Labor: Chicago: Jewish Mission (1). Erie Mission Kindergarten (1). Morland Cong. Kindergarten (1). United Church Mission Kindergarten (1). City Mission (1). Minnesota: Crookston Bethesda Hospital (1). Fair View Hospital (1). Thomas Tubercular Hospital, Minneapolis (1). St. Luke's Hospital, Fergus Falls (1). North Dakota: Grafton, Deaconess Hospital (1). Deaconess Hospital, Northwood (1). Northwood Old People's Home (1). Iowa, Decorah: Aase Haugen's Old People's Home (2). China (6). Madagascar (5).

Eben-Ezer Mercy Institute, Brush, Colo.—Rev. J. Madsen, Rector.

Stations: Sanatorium (2). Old People's Home (2).

Spheres of Labor of Lutheran Deaconesses in the United States.

1. Parish Work	23	with	24	Sisters
2. General Hospitals	14	"	145	"
3. Children's Hospital	1	"	10	"
4. Dispensaries	2	"	2	"
5. Tubercular Hospital	1	"	1	"
6. District Nursing	1	"	4	"
7. Sanatoriums	1	"	2	"
8. Home for Epileptics	1	"	5	"
9. Homes for Aged	12	"	24	"
10. Homes for Invalids	2	"	3	"
11. Children's Homes	4	"	6	"
12. Orphans' Homes	5	"	11	"
13. Settlement Work	1	"	1	"
14. Relief Work	2	"	2	"
15. Women's Hospice	1	"	1	"
16. Mission Cottage	1	"	1	"
17. Inner Mission Society (City Mission)....			20	"
18. Social Service	1	"	1	"
19. Kindergartens	5	"	6	"
20. Kindergarten Training School	1	"	1	"
21. School for Girls	1	"	11	"
22. Industrial School	1	"	1	"
23. Immigrant Mission	1	"	1	"
24. Jewish Mission	1	"	1	"
25. Foreign Mission Fields:—				
China 10; Africa 1; Madagascar 9.....			20	"

25 different kinds of ministrations by Sisters.

86 institutions and fields of labor served by Sisters.

NUMBER OF SISTERS IN

1897	163	Sisters
1899	197	"
1903	205	"
1904	220	"
1905	238	"
1907	294	"
1908	305	"
1910	313	"
1912	353	"
1914	357	"
1916	362	"

SURVEY MAY 1914 TO MAY 1916.

Two of the Lutheran Motherhouses of our Conference were bereft of their Pastors and leaders since our last meeting. The Motherhouse in Minneapolis, where our Conference was entertained at the last session in 1914, and the Motherhouse at St. Paul, which the Conference visited in corpore when in session at Minneapolis.

Rev. Martin Rufsvold, Pastor of the Norwegian Lutheran Deaconess Motherhouse and Hospital at Minneapolis, Minn., entered into eternal rest Oct. 25, 1914, after a brief illness. Only five months before this he and his Deaconess Motherhouse had so kindly entertained this Conference.

Rev. M. Rufsvold was born in Moe, Helgeland, Norway. In 1881 he came to America, was graduated from Augsburg Seminary in Minneapolis in 1891 and ordained the same year. From 1912 to 1914 he was Pastor and Rector of the Motherhouse.

October 21, 1915, just one year after the above mentioned, the Rev. Carl Hultkrans, Pastor and Rector of the Swedish Lutheran Bethesda Deaconess Home at St. Paul, Minn., after a long lingering illness, was called home. He was the founder of the Bethesda Deaconess Motherhouse and of its affiliated institutions.

The Immanuel Deaconess Institute at Omaha, Neb., lost by death its Assistant Pastor, Rev. J. Mellander on Aug. 13, 1915, at age of 64 years. Since May 2, 1914, he has served in this capacity. At the same Motherhouse, the Rector's family was bereft by death of Mrs. P. M. Lindberg, on Feb. 16, 1916, at an age of 47 years, of a beloved wife and a devoted mother.

The Baltimore Motherhouse reports the loss by death, July 24, 1915, of Mr. Wm. L. Arming, one of the oldest and most efficient members of the Board of Directors, and likewise of Rev. E. Felton, Dec. 20, 1915, an honored member of the staff of instructors.

The sincerest sympathy of the fellow-workers is with the bereaved Motherhouses.

In April 1914, the Philadelphia Motherhouse withdrew its Sisters from the Home for the Aged and Orphans at Mars, Pa.

The Norwegian Lutheran Deaconess Home at Chicago stationed Sisters and took charge of the Fair View Hospital, Minneapolis, Minn., and in the Aase Haugen's Old People's Home at Decorah, Iowa, and sent an additional Sister to Madagascar.

In June 1914, the Philadelphia Motherhouse purchased a house at Cape May Point, N. J. to serve as a Sea Shore Home for the Girls' School. It is called "The Lankenau School Cottage."

The Baltimore Motherhouse purchased in July 1915, two Cottages adjoining its grounds, one of the cottages to be used as residence for the pastor.

Jan. 1, 1916, the Norwegian Lutheran Deaconess Home and Hospital at Minneapolis organized a Training School for Nurses in its Hospital, with 20 pupil nurses.

In 1916 the Norwegian Lutheran Deaconess Home and Hospital at Brooklyn, N. Y. finished an addition to the Hospital costing \$118,000.

The Eben-Ezer Deaconess Institute at Brush, Colorado, erected in 1915 an additional building to the Old People's Home at a cost of \$10,000.

Four Sisters of the Deaconess Motherhouse at Milwaukee were permitted to celebrate the 25th anniversary of their service in the diaconate.

From G. C. REPORT OF THE COMMITTEE ON DEACONESS WORK.

The question of the official relation of the General Council to the diaconate has been raised as bearing on the standing of the deaconess in the Church. In 1904 the Augustana Synod identified itself with the work of the Immanuel Deaconess Institute in Omaha, Nebraska, founded in 1887 by the late Rev. E. A. Fogelstroem, and the Minnesota Conference of the Augustana Synod holds the same relation to the Bethesda Deaconess Home in St. Paul, Minnesota. The Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin, the outgrowth of the institution of Protestant Deaconesses, organized by the late William S. Passavant, D. D., at Pittsburgh in 1850, and the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, organized in 1888, are both the results of individual and private efforts, yet both are placing themselves without reserve at the service of the Church. Especially in the case of the last-named Motherhouse any change of the charter would involve serious difficulties, if it be possible at all, as the Board of Directors are practically the trustees of the Lankenau estate, elected in accordance with the provisions in his last will and testament. The question has been raised, whether these two Motherhouses in consecrating their Sisters are setting them apart for the Lord's service in the name and by authority of the Church or not? Though the question may have little or no influence on the character of the service rendered, yet in view of the fact that by all other denominations in this country engaged in deaconess work, the diaconate has been recognized by a special resolution of the General Body, as an office of the Church, your committee recommends the following action:

Resolved, That the General Council hereby interprets the repeated recommendations of the deaconess cause since 1886 and the appointment of a standing Committee on Deaconess Work since 1893 as the official recognition of the female diaconate in the organization of the Church.

The following memorial minutes relating to the death of Rev. Rufsvold and Rev. Hultkrans were to be spread upon the records of this Conference:

In Memoriam.

REV. MARTIN B. RUFVSOLD,

Died Oct. 25, 1914, Minneapolis, Minn.

Rev. M. Rufsvold identified himself with the deaconess work by following the call of the Norwegian Lutheran Deaconess Home and Hospital at Minneapolis, Minn., in the year 1912. With sincere devotion he labored for the promotion of the deaconess cause until the Lord called him home at an age of 48 years, after but two years' service in the deaconess institution.

* * *

REV. CARL A. HULTKRANS,

Died Oct. 21, 1915, St. Paul, Minn.

Rev. Carl A. Hultkrans became under God the founder of the Bethesda Deaconess Home in 1904, in connection with the Bethesda Hospital, established by the Minnesota Conference; of the Old People's Home at Chisago Lake, Minn.; also of the Invalids' Home at Lake Jarbais near St. Paul in 1914, and other affiliated works in the merciful ministrations of the Deaconess Home in St. Paul.

For many years he was a regular attendant at the conferences of the Lutheran Motherhouses and highly esteemed and beloved by his associates. His memory will abide with us as a leader of the deaconess cause in the Swedish Augustana Synod.

* * *

As officers of the Conference for the next two years were elected: Rev. E. F. Bachmann, D. D., President; Rev. O. A. Fonkalsrud, Ph. D., Vice-President, and Rev. H. L. Fritschel, Secretary-Treasurer.

The discussion of Rev. Oefstedal's paper on, "How shall we arouse the Church to deeper interest in the Deaconess Cause?" was then resumed. Valuable suggestions were offered. The next paper was presented by Sister Julia Mergner, having for its subject, "To what extent should the Sisters participate in the management of the Motherhouse?" After a thorough discussion

it was resolved that a committee be appointed to formulate a resolution expressing the general consensus of the Conference regarding the participation of Sisters in the management of the Motherhouse. The committee appointed to do so consisted of Rev. N. J. Lockrem, Sister Julia Mergner, and Mr. Fred Paulsen. The Conference then adjourned until 2:30 P. M.

THIRD SESSION.

2:30 P. M.

The third session was opened by devotions led by Rev. Chas. E. Hay, D. D. A paper was read by Rev. H. L. Fritschel on, "Institutional and Non-Institutional Deaconess Services" (see page 21), which was followed by a discussion. The need of deaconesses in parishes as well as in institutions was emphasized. It was resolved to print the paper as read.

The question box was then called for and the following questions were discussed: 1. What should be the attitude of the Motherhouse to its resigned Sisters? 2. How can a Training School for Nurses best be fitted into the organization of a Deaconess Hospital, and how can the same be made a help rather than a hindrance in our Deaconess work? It was suggested to have the Training School for Nurses conducted under the management of Sisters, the Superintendent of Nurses, the instructress, and the heads of the departments in which they are to be trained being from the Sisterhood, and are to have State registration if possible. It is advisable to have separate quarters for the School of Nurses and to keep this as a distinct department of the Motherhouse work. Question 2. What constitutes a charitable institution? It was said that the United States Census distinguished between charitable and benevolent institutions, and that some States classify differently, not classifying e. g. a Home for Aged with charitable institutions, while counting an Orphans' Home among such. In other cases any institution receiving any pay whatsoever was classed with benevolent, but not with charity institutions. In Chicago 10% of hospital patients must be charity patients in order to release a hospital from the obligation of a \$100.00 permit for operating such an institution.

Rev. Fonkalsrud extended an invitation to the Conference to take an automobile trip to see part of the city. The invitation

was gratefully accepted for Thursday afternoon. The paper assigned for that time is to be read in the morning. The Conference then adjourned.

FOURTH SESSION.

8:15 P. M.

The Conference convened again at 8:15 P. M. and was opened with the hymn, "My Faith Looks Up To Thee", and Scripture Lesson and Prayer by Rev. P. Petersen, Chicago, Ill. A paper on, "What should be the rights and limitations of the Motherhouse in the management of stations served by Sisters?" (see page 29) was read by Rev. H. L. Fritschel. After the discussion of this paper, Sister Sophia Jepson presented a paper on, "Wherein lies the Sacrifice in the Deaconess Work?" (see page 33). The paper was freely discussed and it was resolved that this paper be offered to Church papers for publication and that special reprints of it be made by the secretary. The Conference then adjourned to meet Thursday morning.

FIFTH SESSION.

Thursday A. M.

The fifth session was opened by hymn, Scripture lesson, and prayer, Rev. G. L. Gettey, York, Pa., conducting the devotional services. The minutes of the previous meeting were read and approved. The committee to formulate a statement concerning the participation of Sisters in the management of the Motherhouse, submitted its report, as follows:

"This Conference endorses the principle that prevails in most of the Motherhouses of Europe, and in some of our Motherhouses, that the consecrated Sisters have an advisory vote in all matters of vital interest to the Institution."

Upon motion it was resolved that an advisory committee of three be appointed to which Motherhouses may turn for advice and counsel, and that the President, Vice-President, and Secretary constitute this committee.

Dr. Hay read his paper on, "Is the present system of the female diaconate the best suited for our country and our times?"

(see page 39). The question was thoroughly discussed. Since there seems to be an opportunity to offer training also to volunteer Christian workers, it was resolved that a committee be appointed to consider a plan for the training and organization of Christian workers other than deaconesses, and to report at the next Conference. The committee appointed consisted of Rev. O. A. Fonkalsrud, Ph. D., Rev. H. L. Fritschel, and Sister Sophia Jepson.

Rev. E. F. Bachmann, D. D., then read his paper on, "The female diaconate as a factor in the Church life of our country" (see page 46), a fitting climax of the papers read at the Conference. The Conference by rising vote expressed its appreciation of the very kind entertainment tendered the Twelfth Convention of the Lutheran Deaconess Motherhouses in the U. S. by the Norwegian Lutheran Deaconess Motherhouse and Hospital at Brooklyn, N. Y.

The next Conference is to be held about the end of May at a place which the officers of the Conference may select. The Conference then adjourned with prayer and benediction.

EVENING SERVICE.

A special service had been arranged for the public in general Thursday evening in the recently built large St. James German Lutheran Church, 54th St. and 4th Ave., Brooklyn, of which Rev. Herm. C. A. Meyer is pastor. Rev. P. Petersen of Chicago read the Scripture lesson and led in prayer. Rev. E. F. Bachmann, D. D., delivered an address in German explaining the fundamental principles of the female diaconate and appealing for consecrated workers for this service. Rev. A. Oefstedal spoke on "Caring for the Needy" and Rev. Chas. E. Hay, D. D., on the work of the parish deaconess. Rev. H. W. Roth, D. D. LL. D., of Pittsburgh, Pa., showed Christ as the great exemplar of the deaconess service. The inspiring service closed the Twelfth Conference and Rev. G. A. Getty of York, Pa., dismissed the congregation with prayer and benediction.

PAPERS:

1. How shall we arouse the Church to deeper interest in the deaconess cause? By Rev. A. Oefstedal.
2. Institutional and non-institutional deaconess service. By Rev. Herm. L. Fritschel.
3. What should be the rights and limitations of the Motherhouse in the management of stations served by Sisters? By Rev. Herm. L. Fritschel.
4. Wherein lies the sacrifice in the deaconess work? By Sister Sophie Jepson.
5. Is the present system of the female diaconate the best suited for our country and our times? By Rev. Chas. E. Hay, D. D.
6. The female diaconate as a factor in the church life of our country. By Rev. E. F. Bachmann, D. D.

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How Shall We Arouse the Church to Deeper Interest in the Deaconess Cause?

By REV. A. OEFSTEDAL.

Success or failure of the deaconess cause depends upon the interest awakened in its favor in the church. The question, "How shall we arouse the church to deeper interest in the deaconess cause" must be answered, and answered correctly.

With me it is indeed a burning question, and without doubt, the hearts and minds of us all are stirred by the query. Personally, I lay claim to no superior knowledge or ability regarding this matter. Asking God's blessing upon our deliberations, let us unitedly seek the true solution. I shall, however, being asked to do so, endeavor to give expression to a few of the thoughts which are uppermost in my mind.

The problem presented for our consideration and possible solution involves that some interest in the deaconess cause is found in our Church at the present time. To deny this fact would be denial of a blessed truth. Our Deaconess Homes, the continued support rendered these institutions, and above all the faithful and efficient services freely given by consecrated sisterhoods, prove conclusively that our Church is taking some interest in the cause.

In the second place the heading of this paper indicates that the interest in the deaconess work is not sufficiently deep in our churches, and that a deeper interest should be aroused. The truth of this, we feel constrained to admit, and while this admission brings sadness to our hearts, by the same truth we are also stirred to seek the remedy.

But before prescribing, the true physician will diagnose the case. So let us also seek to find the reasons why our churches take no deeper interest in the deaconess cause.

Generally speaking, we do not penetrate very far into our Church before we find a surprisingly big heap of ignorance concerning the deaconess cause. And how can people be interested in promoting that of which little or nothing is known?

In the second place we find that the spirit of commercialism fills the air and that this spirit counteracts the Christ Spirit even in our churches. "Let us seek as big pay as possible while we work as little as possible, and enjoy the pleasures of this life as much as possible," seems to be a motto in the lives of many. The idea of giving up anything for the glory of God and the welfare of others does not appeal to most people.

The spirit of sacrifice for Christ's sake is absolutely foreign to the life of such as are but nominal Christians.

Even among men and women professing a new life, and of whom we dare not say that they are of the world, the idea seems to obtain that Christianity consists mainly in having the feelings aroused to a high pitch of enjoyment. These like to partake of the good things of the Lord's table, while they do not realize that we should eat in order that we like Christ may "work while it is day, for the night cometh when no man can work."

The consecrated Christian cannot feel satisfied with a mode of living demanding no sacrifice. He knows that a life along those selfish lines is of no real value. Love placed in a world of need and untold misery cannot refrain from making sacrifices for the good of others. When Christ wept over Jerusalem, he shed those bitter tears because he was refused the privilege of delivering the Jews from God's terrible judgment.

And may it not truly be said that while we have rightly gloried in the confession of God's saving truth as it is in Christ Jesus, and with great emphasis proclaimed the free grace of God and justification by faith, we have not with equal force continually impressed upon our people the truths relating to sanctification and good works? Have we not also in our church somewhat onesidedly held forth the great need of institutions of Christian learning, while institutions of Christian charity have been looked upon more or less as a side-issue. Our Christian schools, the means of grace, yea, the tremendous fact that the Son of God gave himself for us, have all the great end in view that "He might purify unto Himself a peculiar people, zealous, of good works"—Tit. 2: 14. Here we may also add that the devil, being an enemy of God and of His people, must also necessarily be an arch-enemy of every organized effort which aims at the up-building of the Church of God and the extension of His Kingdom.

Having mentioned some hindrances to a deeper interest in the deaconess cause in the church, I shall now proceed to point out some ways and means by which these baneful influences may be counteracted and conditions more favorable to the deaconess work may be made to prevail. In our topic we have the word "we." That word is first person and plural number of the personal pronoun "I."

In the first place, then, "we" refers to us particularly. That being so, the whole subject becomes a personal affair. Two things are thereby suggested. These I shall mention briefly.

That "we" may rouse the church to deeper interest in the deaconess cause, we must ourselves be deeply interested.

We must also believe and know for a certainty that the deaconess work in which we are engaged is founded on sound principles that are in no way contrary to God's word, and that it is possible to translate these sound principles into practice.

Some object to the deaconess cause, because in their mind this work cannot be carried on in this age of worldliness. They claim

that the standards, ideals and demands placed before our Sisters are too exacting.

Admitting that our age is in a special sense a worldly age, do we not still believe that "greater is He which is in you, than he that is in the world" (1 John 5:4.) And again, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith," (1 John 5:4.)

And let me add that to me it is from day to day a source of continual joy to be permitted to witness the power of Christ as it is revealed through our Sisterhood. The declarations made by the apostle John to me are proven to be true by the consecrated lives and conduct of these women.

But though we feel that to a great extent we are personally responsible for the success of the work in which we are engaged, yet we cannot of ourselves arouse the Church to a deeper interest in the deaconess cause.

Is it not, therefore, a source of joy and strength, when Christ gives us to understand that the Lord of the harvest naturally takes the greatest interest in this matter, and that we are to go to Him in prayer asking for more laborers?

Believing firmly that the deaconess work is a part of the work which God desires and blesses to the salvation of souls, we will with one accord and fervent in spirit ask Him to so deepen the interest in the deaconess cause in our Church that more laborers may enter this field of activity, and He will do it according to His promises.

This, however, does not mean that we are excused from further activity by way of deepening interest in the deaconess cause. Far from it. On the other hand, ardent prayer to God for laborers will and must inspire us with earnest endeavor.

The Lord ordinarily brings spiritual influence to bear through means. Here "we" and others are these appointed means.

It is our duty to remove the existing ignorance and wrong notions concerning the deaconess cause. This may be accomplished:

1. By spreading information concerning the work through our church organs.
2. By publishing a paper under the auspices of the Deaconess Homes.
3. The public press should be made use of as much as possible in influencing the general public.
4. Deaconesses should seek personal contact with young women, especially when greater religious awakenings have taken place.
5. Pastors should be implored to give information concerning the deaconess work in sermons, Ladies' Aid Societies, and especially in the Confirmation class.

6. An influential pastor intensively interested in the deaconess work should be kept in the field advocating the cause by visiting the pastors in their homes; attending pastoral conferences and devotional meetings; meetings held in the interest of home and foreign missions; preaching and lecturing about this work in the congregations, and seeking to interest as many as possible in this cause through close personal contact with individuals.
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Institutional and Non-Institutional Works of Mercy.

THEIR RELATIVE VALUE.

By REV. H. L. FRITSCHER.

The subject of this paper was suggested by statements frequently heard to the effect that our deaconess work, in America especially, is too one-sided institutional. The slow progress in numerical strength is attributed by some chiefly to the fact that most of the young women devoting themselves to the deaconess service are expected to labor in institutions, in Orphans' Homes, in Homes for the Aged, and chiefly in Hospitals. It is claimed if the deaconesses were stationed in other spheres of activity, such as social service, visitation of the needy and afflicted in their homes, and especially in parish work, larger numbers of young women would devote themselves to this calling, since this kind of non-institutional work appealed more to them. It is maintained by some that the restrictions of the life in an institution prevent many from entering or remaining in the deaconess service.

Realizing the responsibility resting upon those to whom this deaconess cause has been entrusted, it behooves us to weigh carefully such criticisms with a fair and unprejudiced mind. I desire to speak to you 1. on the institutional work, 2. on the non-institutional work, and 3. their relative importance and value.

I. INSTITUTIONAL WORK.

Institutions of the Christian Church for the poor and sick and needy are very old. When the growing Christian Church found itself confronted with the problem of providing for the increasing number of suffering and afflicted fellow christians, it established special buildings in order to provide for larger numbers of same at the same place. They were classified according to their needs in order to properly provide for their various conditions. As a result, hospices, hospitals, homes for the lepers, aged, etc. were founded.

As soon as the work of the great leaders in Inner Mission and charity work developed to larger dimensions, institution after institution was built to provide for the increasing number of applicants and for the various kinds of relief required. A Wichern founded his Rauhe Haus at Horn near Hamburg, now embracing some thirty buildings. A Fliedner, beginning with his little cottage in the back yard of the parsonage at Kaiserswerth as Refuge Home, added a Hospital, an Orphans' Home, and other institutions. Today the entire hill is dotted with institutions. Loehe opened one institution after another at Neuendettelsau and elsewhere. An entire village of institutions is found there today, which has been called "A Uni-

versity of Charities." A Bodelschwingh developed the famous Colony of Mercy. Everywhere where the Lord blessed this work of faith and love with growth and development, institutions were the natural and logical consequence.

For practical reasons such institutions are indispensable. As soon as the work grows to larger dimensions, a special place must be provided where larger numbers can be provided for. A limited number of attendants can take care of a greater number when they are housed together, than they could provide for if they were to go to their respective scattered homes. By classifying and grouping the afflicted in different institutions according to their conditions, better service can be rendered them in their several special needs. The institution is equipped and conducted for the special requirements of the special conditions whether it be for the sick, or aged, orphaned or epileptic, or other afflictions. For practical reasons, for meeting the necessity and for the successful performance of the task, institutions are indispensable, and are a blessing to the needy and afflicted. Also for the proper training of those who are to minister in the various capacities, institutions have their great value.

We can not imagine how the Church could meet the task of her merciful ministrations in view of the extent of the work under the present conditions without her institutions of mercy. The conditions demand institutions. Who can measure the benefits and blessings bestowed upon the afflicted fellow christians by the institutions of mercy of the Church?

IN AMERICA.

Within recent years the interest in Inner Mission work has received a new impetus in the Lutheran Church in our country. It has been discussed and encouraged by synods. Associations have been organized for its aggressive pursual. This particular church work seems to gain more friends from year to year. The result of this renewed interest is also evident in the new institutions established within recent years. About one-half of the Lutheran Inner Mission institutions in our country were founded within the last sixteen years. To-day we have 215 such institutions, 103 of these were established since the year 1900, a sign that the interest in this work of our Church is keener than heretofore.

The chief spheres of labor of institutional Inner Mission work of our Church in America are the Orphans' Homes, the Hospitals, the Homes for the Aged, the Hospices, the Homes for Defectives, the Emigrants' and Seamen's Homes, and Deaconess Motherhouses. The Lutheran Church directed its attention first to Orphans' Homes. The first Orphans' Homes were established at Middletown, Pa., in 1806; at Zelienople, Pa., by Dr. Wm. Passavant in 1854, and in Buffalo, N. Y. in the same year. To-day there are 61 Orphans' Homes

rearing 4206 orphaned children. The property is valued at \$3,529,718. Five of these Orphans' Homes are conducted by eleven deaconesses.

Within the General Council there are 19 Orphans' Homes, 12 of these being supported by the Swedish Augustana Synod. Within the Synodical Conference there are 15; the Norwegian Lutherans have 12; the General Synod 6; the Iowa Synod, the Ohio Synod, and the Danish Lutherans have 3 each. Seventeen Orphans' Homes have been founded since 1900.

The first Lutheran Hospitals were The Passavant at Pittsburgh, Pa., established in 1849, The German Hospital at St. Louis, 1858; the Milwaukee Hospital "Passavant," 1863. To-day there are 46 with 54,125 patients annually. The property is valued at \$3,748,500. There are fifteen hospitals conducted by 155 deaconesses.

In the Norwegian Synods there are 15; the General Council 11; the General Synod 3; the Synodical Conference 9; the Ohio Synod 2; the Iowa Synod and the Danish Lutherans 1 each; unclassified 4. Twenty-three were founded since 1900.

There are nearly as many Homes for the Aged as there are Hospitals in the Lutheran Church, namely 45. The first one was established by the Iowa Synod in Toledo, Ohio, in 1860. The next one by the Missouri Synod in Brooklyn, N. Y. in 1875, and the third by the Norwegians in Wittenberg, Wis., in 1880.

In the General Council there are 18; the Norwegian Lutheran Synods support 11; the Synodical Conference 8; the General Synod 3; the Iowa Synod, the Ohio Synod 2 each; the Danish Synods 3; the Icelandic Synod 1. The total number of aged provided for in these homes is 1495, the property is valued at \$1,457,843. Twenty-three were established since 1900. Twelve Homes for the Aged are conducted by twenty-four deaconesses.

There are to-day 18 Hospices of our Church. All, excepting two, were established since 1900, the first ones being in New York and in Minneapolis, Minn. (The Augustana Hospice opened 1896.) In these Hospices about 4800 guests are annually entertained. Their property is valued at \$214,000. The General Council is credited with 12; the Synodical Conference with 6; and the Ohio Synod with 1. Six deaconesses are in four hospices.

There are but seven Homes for Defectives, with 341 inmates, the property being valued at \$202,000. The General Council is to be credited with 5; the Synodical Conference with 1; and the Synod of South Carolina with 1. There are 2 Homes for Epileptics, 2 Homes for Invalids (Incurables), one each of Homes for Feeble-minded, for Crippled Orphans, and for Helpless. All but the Passavant Homes for Epileptics were founded since 1900. Eight deaconesses are in charge of three Homes for Defectives.

Immigrant and Seamen's Missions, there are 19. Of these 8 are supported by Norwegian Lutheran Synods, 5 by the General Council,

3 by the Synodical Conference, one each by Danish, Finnish, and Scandinavian Lutherans. Eight were founded since 1900. The property is valued at \$567,693. 254,405 guests were sheltered temporarily therein.

Of miscellaneous institutions, such as nurseries, dispensaries, there are eight, all excepting two being established since 1900. Seven are of the General Council and one of the Synodical Conference. 398 children, 200 patients, and 13,476 guests were assisted by these in the course of one year. The property is valued at \$109,711.

A careful perusal of these data shows: 1. That the Lutheran Church in our country has chiefly directed her attention to such institutions as Orphans' Homes (61), Hospitals (46), Homes for the Aged (45), and Hospices (19). 2 That there are only seven Homes for Defectives of various descriptions. There is but one Home for Cripples and this is exclusively for crippled orphans, and there is only one Home for Feeble-minded. 3. That there are no institutions for the Blind, no Magdalene Asylums, and no Reformatories for boys and girls. We have no Rescue Homes at the present time.

It is an encouraging fact that 103 institutions for the relief of the afflicted and needy have been established within the past sixteen years, not counting the considerable number of relief associations that have been organized within the same period. A great field, however, still lies before us upon which to enter and to labor in the spirit of our Master who had compassion upon the afflicted and suffering. These data are also a loud appeal for more laborers for this field of the Lord's work.

It lies beyond the scope of this paper to describe what is being done in our country in general by the Church, the State, and other private organizations. Of all the benevolent institutions in our land, the Church supports 42%, the State 27%, and other private associations 28%, according to the last report of the U. S. Nor can we enter here upon a comparison of the charity institutions of the Roman Church and the Protestant Churches. The official report of the Government credits the Roman Church with 873 institutions and the Protestant Churches with 905, the former harboring, however, more inmates than the latter.

If we ask what proportions of all the benevolent institutions of the Protestant Churches in America is to be found within the Lutheran Church, the official records tell us about 24%.

Moved by a living faith manifesting itself in works of love, the Christian Church has led the way in the establishment of institutions for the relief of the various needs of afflicted humanity, and the world has learned from her to pursue similar charitable works by humanitarian motives. It is the purpose of these church institutions to be not merely humanitarian benevolences, but Inner Mission institutions, i. e. to offer bodily relief, and at the same time, what is of higher value, spiritual aid by the gospel of Christ the only

Saviour. In time of affliction the human heart is generally more accessible to the work of the Spirit of God.

Classification:—We may classify all charitable institutions into two classes: Institutions receiving the applicants temporarily or permanently, or temporary and permanent homes.

Temporary homes are such as e. g. hospitals where the patients are kept as long as technically skilled nursing is required, thereafter the patients being returned to their homes; or Orphans' Homes, where the orphans are reared and trained until they have reached a certain age and may begin to support themselves; or reformatories, where the inmates are kept as long as their moral depravity requires reform work and isolation from public life; or homes of refuge, where the inmates may be kept until a suitable place may be found for them in home life. The aim of the temporary homes is to return again the inmates as speedily as possible to their normal surroundings and to their respective vocations in life.

Permanent homes are such institutions as provide a permanent home for those who have no home, nor anyone to take them to their home, or who cannot be properly cared for at home. Such are e. g. poor invalids, aged people, cripples, epileptics, and feeble minded. As long as their families can keep them and provide for their care, these should not be transferred to institutions. When for certain reasons, however, their own families cannot provide the necessary care, the institutions for their permanent residence supply a new home for them.

Purpose: Both for temporary and permanent homes or institutions it should be the rule, to receive only those who cannot be cared for properly by their nearest kin in their homes, and to restore them, if possible, to the God-ordained normal form of life in the family and their vocation in life. Institutions are only a means to an end, the aim being restoration to normal conditions in civil and social life, if this is possible. We must not forget, that after all institutions are not the natural form of life, there is something artificial about them, they are a substitute, even if a very helpful one, and cannot entirely replace the home. The home after all is one of the pillars upon which sound social conditions rest according to divine ordinance. Where institutions are necessary, and they are indispensable in many conditions, it cannot be emphasized too often, it must be our aim to make them as homelike as possible, to create a christian home atmosphere, and to consider the comfort and welfare of the individual.

In our institutions for temporary residence, the inmates should be considered as guests, in institutions for permanent residence, as members of a christian family.

Our benevolent and charitable institutions are therefore established to meet abnormal conditions, to relieve and to help and to save and to restore in the Spirit of our blessed Master, those who

are afflicted and suffering or who have fallen. They are indispensable for this work under the existing conditions. They are performing by far the greatest portion of the charitable ministrations of our Church and are of an untold blessing.

They are, however, not the only form of merciful ministration. There are also non-institutional ministrations of mercy.

II. NON-INSTITUTIONAL WORKS OF MERCY.

There are a number of ministrations of mercy which may be called non-institutional. While in the institutional work the afflicted and suffering come to a certain place to be cared for together with others, in the non-institutional work the ministry of mercy comes to them individually, or goes to their homes and ministers unto them therein. The ministrations of the institutions are brought into the homes here and there scattered in the composite formation of social life.

We confine ourselves to such non-institutional ministrations in which we are specially interested in the deaconess work. Such are e. g. Relief work among the poor. A vast field with staggering tasks, requiring special skill and wisdom to discern the spirits, special tact and firmness, and above all, love and sympathy with the poor. It would lead us too far even only to touch upon the problems confronting us in this work and to discuss the methods to be applied. In our opinion this work should be conducted by the deaconess according to the word of the holy apostle, "Let us do good unto all men, but especially unto those of our own household of faith."

There is the work among the sick and invalids in their homes. What the Sister has learned in the hospital is here applied in the homes of the poor. District nursing, or the all embracing "Social Service" work, belongs to this kind of work. Other branches of this non-institutional service that might be mentioned are Mission Work in Prisons, Immigrant Missions, City Missions, Foreign Missions, Dispensaries, Children's Home Finding Societies, Nurseries, and above all, Parish Work by deaconesses.

In the Lutheran Church of America we have 18 City Mission & Rescue Leagues, 14 Home Finding & Children's Friend Societies, 19 Immigrant & Seaman's Missions, 2 Settlement Houses, several dispensaries, and 23 Parishes with parish Sisters.

Deaconesses Are Laboring In

23 Parishes	with	24 Sisters
5 Kindergartens	"	6 "
3 District Nursing, Social Service & Relief Work..	"	6 "
4 City Mission & Inner Mission Work	"	4 "
1 Mission among Jews	"	1 "
Foreign Mission Stations	"	20 "
2 Dispensaries	"	2 "
1 Settlement Work	"	1 "

There are 42 stations with 65 Sisters.

III. INSTITUTIONAL AND NON-INSTITUTIONAL WORK COMPARED.

Comparing these results of statistical study, we notice

1. There are 43 institutions conducted by deaconesses, and 46 stations or fields of labor where deaconesses are engaged in non-institutional work. This fact does not seem to justify the claim, that the deaconess work in general concerns itself almost exclusively with institutions.

While the greater proportion of Sisters is to be found in hospitals, orphans' homes, homes for the aged, etc., still a considerable number is in other fields of labor. The large number in hospitals may be easily accounted for, since the hospitals were the first fields entered upon by the Sisters, and since nearly every Motherhouse is closely affiliated with a hospital and needs such an institution for the training of the younger Sisters in the art of nursing the sick, which is desirable to a limited degree at least to every deaconess, and since in most cases the hospitals have to support the Motherhouses, to meet the current expenses for its support.

We admit, however, the desirability of not overburdening the Motherhouses with too many hospitals, and the desirability of devoting more of our services to such other institutions as Homes for the Aged, Orphans' Homes, Homes for Epileptics, etc. The permanent Homes for the needy especially are most desirable spheres for the ministrations of Sisters.

2. The relative importance of the work: The Parish work is frequently extolled at the expense of the institutional work to such an extent as though it were the only real deaconess work. We know that it is frequently called the crown of the deaconess service, and in a certain sense it may be called so. It is the combination of most of the branches in which deaconesses may labor. It has to deal with the sick, the aged, the neglected, the endangered, the fallen, the poor, the children. There is no other sphere of work that requires such an

all around training as the parish deaconess work and that reaches out to such various conditions. But even so, the service in itself is not any more honorable or more blessed than if a Sister devotes all her time to one particular class of these afflicted and needy, whether they be aged, or orphaned, or sick, if she but render such service in the spirit of her Master.

3. Institutional and Home Work. If we compare institutional work and non-institutional work as to the number of persons reached, it is evident that more persons can be ministered unto by one Sister in an institution than she could minister unto if she has to visit them in their scattered homes. More can also be accomplished in the institution, where the patients or inmates are brought under the influence of the spirit of the house day in and day out for a longer time. There are many advantages in having those whom we are to minister unto at a place where the Spirit of Christ rules the house. Besides many Sisters are more adapted for work in institutions, sharing the responsibility with others, than pursuing a work alone.

Parochial work and institutional work are both equally blessed, equally important. May both be pursued in the true spirit of the diaconate. Upon which field to enter chiefly depends upon the existing conditions and where the deaconesses are most needed.

What Should be the Rights and Limitations of the Motherhouse in the Management of Stations Served by Sisters?

By REV. HERM. L. FRITSCHER.

1. The *Motherhouse* is the institution for gathering, sifting, training, and stationing the Sisters in their deaconess work. It is also the home of the Sisters, with all that this term implies. Here they are provided and cared for, both bodily and spiritually. Again it is for the Sisters the congregation in which they have their church membership. The School, the Church, and the Home are combined in the Motherhouse for the Sisters.

Though frequently very closely associated with a hospital, the Motherhouse must never be identified with it to such a degree as to give the impression that the hospital is the Motherhouse. The hospital is a sphere of labor of the Motherhouse, or a station, but not the Motherhouse itself. We are aware of the fact that most Motherhouses developed out of hospitals, and frequently are so closely associated with hospitals that they are considered a part of it or one and the same thing. Here frequently the daughter, the hospital, is older than the mother, the Motherhouse. Yet the idea of the Motherhouse must not be so closely identified with the hospital, but must always be kept in mind as a distinct organization with a much wider sphere than that of the hospital. The Motherhouse has a different purpose than nursing the sick, its purpose is, to be a training school of deaconesses for many different charities, to be a home and a congregation to the Sisters.

2. *Stations and Fields of Labor.* Every Motherhouse must have its fields of labor or its stations to which the Sisters are assigned for deaconess service. The terms, "fields of labor" and "stations" have become technical terms with a specific meaning and should not be used interchangeably.

A field of labor in its technical meaning is an institution or sphere of labor conducted directly under the management of the Motherhouse itself, or its Board of Managers or Directors. If a hospital, e. g., or an orphans' home is owned and conducted by the corporation or Board, it is a field of labor.

If, however, a hospital or any other institution or work is owned and controlled by a different corporation and Board than the Motherhouse, and this organization calls deaconesses to labor there, it is properly called a station.

Since a Motherhouse, as a rule, does not train only deaconesses for institutions which are under its direct and immediate direction, but also for other institutions outside of its own jurisdiction and

conducted by other associations, a great number of stations may open for deaconess service. This enables the Motherhouse to station Sisters in such spheres of labor as are specially suitable for the special God given gifts of the Sisters, and to extend the deaconess service to a great variety of activities. Wherever Sisters may be stationed, on field or station, they remain in full membership of the Motherhouse and subject to its regulations and directions and must work in the spirit of their Motherhouse.

A field of labor is much more closely connected with the Motherhouse than a station by having the same Board of Managers. By assigning a Sister to a station, she is laboring not under the direction of the Motherhouse, but at the same time under another association or Board of Directors.

3. *Agreement.* With fields of labor no agreements are necessary since it is one and the same organization that conducts both. With stations, however, an agreement is usually entered into in order to clearly formulate and stipulate what the two parties may justly expect of each other. Much confusion and trouble can be avoided by coming to a clear and definite understanding upon certain terms before stationing Sisters in a new place. We consider such a well defined agreement most essential for a harmonious corporation, for though both parties may be working in the same spirit, as must be presupposed, yet occasions will arise which may cause misunderstandings. Besides, each party should understand from the very beginning what may be expected from the other and where their respective responsibility begins and ends.

In the terms of an agreement there should be stated what obligations the Motherhouse assumes and what obligations devolve upon the other association. The Motherhouse may be expected to agree—

1. To station one or more Sisters at a certain institution or in a certain work. This number of Sisters the Motherhouse will then be expected to keep there. If one be taken away, she must be replaced by another one, unless by consent of the other party the number be reduced.

2. To conduct the work according to the regulations which the other association has established, the supposition being that these are in accordance with the principles of the Deaconess Motherhouse.

3. To support and to provide for the Sister or Sisters as far as their personal expenses are concerned from the Motherhouse treasury.

4. To assume the responsibility for the efficiency of the Sisters for the specified work.

The Association through its official representatives agrees—

1. To entrust certain work to the Sister or Sisters.

2. To furnish the Sisters suitable living quarters with board, and such other necessities as they may have need of for their services.

3. To allow the representatives of the Motherhouse to inspect the work of the Sisters at any time.

4. To pay to the Motherhouse a stipulated amount for the services of each Sister. Some other financial agreements that may be necessary may be added.

5. To allow the Sisters a given time for vacations.

This outline does not pretend to be a complete form for an agreement, but is merely to indicate some terms which may be specified. It will have to vary according to conditions.

4. *Limitations of the Motherhouse management at Stations.*— Since there are Boards of Directors at such stations, who are charged with the administrative duties by their associations, certain administrative functions, which otherwise would have to be assumed by the Motherhouse or its Board, must be committed to these Boards. This is a limitation of the functions of the Motherhouse, which does not exist in fields of labor under the direct management of the Motherhouse. No Board would assume responsibilities of administering the affairs of an institution, without having the right and the power to administer the principal affairs of a work. This is therefore a limitation of the functions of the Motherhouse which pertains to the general administration.

This general administration includes:

The establishments of Rules and Regulations governing the institution or the work, as far as the admission and the care of patients is concerned. According to the established regulations the work is to be conducted, and the Sisters at such station will be expected to be directed and governed by such established outlines. This is a limitation of the rights of the Motherhouse in that particular sphere, if it has approved such Regulations before stationing Sisters there.

The financial affairs of the station in general are committed to the Board of the station. The Sisters are not to be burdened with the general financial affairs. The general treasury, except perhaps the treasury for current expenses, will be administered by the Board of the Station.

The improvements of the buildings and grounds, expensive equipment repairs involving the expenditures of larger sums, will be referred to the Board for action.

The Sisters will be responsible to this Board for the management of the work and will report to them as often as required. The Board must have the right to inspect the work at any time.

It must be the aim of the Sisters to co-operate with the Board in a spirit of hearty and cheerful co-operation.

These may be considered some of the limitations of the functions of the representatives of the Motherhouse, the Sisters, at a station.

5. *Limitations of the Board of Managers of the Stations.*—

The station must be conducted in the spirit of the Deaconess Motherhouse. The work must be of a Christian character and must be in its general spirit in harmony with the principles of the female diaconate. The Board of the station should therefore allow the Sisters freedom in administering the affairs according to these principles, which they have learned to know and to apply in the Motherhouse.

The management of the internal affairs of the institution ought to be entrusted to the Head Sister or Directing Sister. The Sisters are responsible for these affairs and should therefore be allowed liberty to direct them with a certain freedom, otherwise the interest in the work will wane. The domestic affairs especially in an institution can be much better directed by the Sister than by a Board. The technical care for the inmates should be entrusted to them without unnecessary interference.

The personal affairs of the Sisters, their Church life, their family life among themselves, are to be under the supervision of the Motherhouse. Any irregularities or difficulties in this sphere are for the Motherhouse to adjust. Any causes of dissatisfaction in this respect should therefore be reported to the Motherhouse and adjusted by it.

The Motherhouse reserves the right to exchange at any time any Sister at a station, when it becomes necessary in its best judgment to do so. It is not customary for a Motherhouse to agree to station a certain Sister at a certain place, Sister N. N. for instance, but a Sister, because of reasons that may not be desirable to divulge, it may become necessary to change the personnel.

Since the Motherhouse is responsible for the personal life and the professional efficiency of a Sister, wherever she may be stationed, the representatives must have the liberty of inspecting the station.

It is essential for the efficiency of the work at a station that there shall be mutual confidence and hearty co-operation and a unity in spirit on the part of the Board of a station and the Sisters laboring there and the Motherhouse. The aim of the Motherhouse is the co-operation with the station in its work, and the members of Board of the station should co-operate heartily with the Sisters and the Motherhouse in performing the work in the spirit of our blessed Master.

Where Lies the Sacrifice in the Deaconess Work?

By SISTER SOPHIE JEPSON.

The question, "Where lies the sacrifice in the Deaconess Work?" is a question that cannot be answered arbitrarily. Many things have to be taken into consideration to give anything like a satisfactory answer.

In the first place we must recognize the fact that every Christian owes allegiance to God, that God has a right to our service, whether we devote our lives to special work, such as deaconess work, or are engaged in any of the ordinary vocations of life. We must not make the mistake of looking upon our lives as entirely at our own disposal, with no legitimate claim on the part of anybody or any cause outside of ourselves.

Christian discipleship is not obtained without cost. The Lord Himself speaks in no uncertain terms regarding this. Hear His own declaration:

"Whosoever doth not bear his cross and come after me cannot be my disciple." Luke 14 : 27—33.

"He that loveth father and mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Matt. 10 : 37.

"If any man would come after me let him deny himself and take up his cross and follow after me." Matt. 16 : 24.

These words apply to general discipleship and not to special callings only.

Recognizing this fact, perhaps the question would be more definite if stated as follows: "What sacrifice does the deaconess make, not required of the ordinary Christian woman?" After thus defining it we yet have to view the question from different standpoints. For instance, there is a rather wide range between the age limits in which women are accepted as candidates to the deaconess work. I am aware that the woman at the age of 18—20 does not ordinarily look upon life as does the woman at the age of 36—40. Then we must also bear in mind the difference in personal tastes and temperaments. What seems a sacrifice to one would involve no sacrifice to another.

In view of this, I felt the necessity of getting others' ideas on the question besides my own and asked our Sisters to give me their views on this matter. That gave me a wider range of ideas, as responses came from Sisters who have seen many years of service as well as from those who are beginners, and much of what I have to say I owe to their suggestions.

I believe the outsider, as a rule, looks upon the deaconess as making much more in the way of sacrifice than is warranted, largely, possibly, because looking at it superficially. We are constantly told by people outside that we are making such great sacrifices, and when one asks what the sacrifices are, their answer usually indicates that they have given very little thought to it.

Having thus touched upon and bearing in mind the various phases that enter into it, let us take up the question.

We want to consider some things desirable and perfectly legitimate to a Christian woman, that must be given up by the woman who chooses the life of a deaconess.

In order to do that, we must take into consideration the natural and legitimate ambition of the average intelligent young woman. Naturally the majority of young women look forward to married life. To have her own home and bring up children is undoubtedly one of the most attractive callings for the normal woman. To give that up must be counted as one of the greatest sacrifices any woman could make. The Church, recognizing woman's right to married life, does not call upon her daughters to take any vow of celibacy when they offer themselves for deaconess service. So while the young woman who conscientiously chooses the deaconess calling does so with the purpose of foregoing her privilege to married life, she does not give up her right to that state and it is therefore not an absolute sacrifice. Many women, however, remain unmarried, and in considering this question of sacrifice, we shall have in mind especially the woman who, for whatever reason, is not looking forward to married life, who, moreover, is a sincere Christian and has attained to some measure of spiritual life and character; for the woman who takes up the work for selfish purposes, expecting, perhaps, to obtain honor and recognition for herself will, of course, be disappointed, for if recognition comes, it must come as a result of faithful service, and not because it was the object of the deaconess' ambition.

In considering the question we shall at the same time try to estimate how far the deaconess calling compensates for the thing given up.

1. Home Life and Association.

The young woman who has been reared in happy home surroundings and enjoyed a circle of friends as well as a pleasant family life, will to a large extent have to sacrifice that. The leaving of home, of course, comes to most young women at one time or another, for one reason or another. However, as a deaconess she often has less freedom to cultivate social intercourse with relatives and friends, than she would if she had a home of her own, where she would be free to invite them at her pleasure.

However, a Sister is not deprived of home life. She finds it in her association with those whose aim and purpose in life correspond with her own; much precious intercourse is afforded the Sister, who

loves to dwell in an atmosphere of Christian fellowship. Then she has regularly her annual vacation, which she has the privilege to spend with her own people.

2. Personal Liberty.

Among one of the greatest sacrifices must probably be classed the restriction of independent actions, the giving up to a certain extent of personal liberty. That part of the sacrifice is usually emphasized by outsiders. When we come to look at it a little more carefully, we will discover that the Sister has by no means been deprived of her personal liberty. When compared to other vocations the restriction is not as great as it appears on the surface. Nobody can be entirely independent in her actions, everybody is subject to some authority. The woman who works for an employer has usually much less consideration shown her than a Sister who devotes her life to Christian activity. Usually a Sister who is capable, as well as conscientious, is given as much, and often more liberty in choice of action within her field, than anybody. While she does not choose her field of labor, her field is being chosen by those, who are usually in a position to judge better than she could herself, as to her general fitness for that position. No Motherhouse authority would want to act in an arbitrary way, for nobody is more interested than they to make a good selection, a selection that will promote mutual blessing and benefit. Furthermore, the Sister is saved the problem of finding a position in which to engage her talents.

It may be somewhat irksome, especially to those who reside within the Motherhouse, to observe minor rules and regulations. Rules which are necessary, not so much for the individual, but because omission of such rules would cause confusion and irregularity. But let us remember there are objects which can be obtained only under certain conditions, and when we voluntarily choose the one, it is with full knowledge that the other is involved. Wherever there is co-operation and organization, individuals must make concessions to the whole. That is true in secular life as well. If a thing promotes the welfare of the whole, it also promotes the welfare of the individual who is part of the whole.

The Sister's relation in the Motherhouse is that of a child in the home. To the Sister the Motherhouse stands for guidance, protection, and kindly interest and concern for her welfare. It is responsible for her support and provides for her whether in sickness or health.

3. The Garb.

The wearing of a distinct garb appears to many women as a rather great sacrifice. Women who are used to dress well and becomingly are often loath to be restricted to wearing a garb, which more or less attracts people's attention and causes remarks.

It has been my experience and observation that the objection to wearing a garb disappears, as a general rule, after a few months' association in the Motherhouse with those who wear the garb. There is so much in the deaconess calling that is beautiful and attractive, that even the garb which at first seemed unbecoming, looks attractive and desirable because of what it represents.

In connection with wearing the garb, the deaconess is also deprived of the pleasure of making her own selection in wearing apparels. It is in line with feminine taste to enjoy choosing for herself out of a variety of materials. The garb prohibits such a privilege of choosing.

4. Pleasure.

There may be some legitimate pleasures that the deaconess, because of her calling, must give up. But again, she often is given opportunity to enjoy a class of entertainments which come to her because of her calling, and which would not be hers except for the fact that she is a deaconess.

5. Financial sacrifice.

A woman who has enjoyed a good salary and taken pleasure in using her money liberally, perhaps largely in contributing to worthy causes, such as missions and other benevolent objects, often feels it a deprivation when unable to continue such giving and to be limited to the small allowance provided by the Motherhouse. No doubt that must be counted as a sacrifice. But when she remembers that she is giving herself a living sacrifice, in the service of the Master, she should not regret the lack of material means to give, for she who gives herself gives more than can be estimated in dollars and cents. And even from her scanty allowance will she be able to lay something aside for the Lord's work, for she is not called upon to lay by for a rainy day, as she knows the Motherhouse will make her days of infirmity and old age comfortable and pleasant, without money consideration on her part.

6. Health.

The statement has been made, that the deaconess sacrifices her health because of the exposure and arduous duties that fall to her lot. While the Motherhouse lays emphasise upon the importance of good health in accepting candidates, and women with weak constitutions are not encouraged to take up the work, my observation has been, that a deaconess is not called upon to sacrifice her health to a greater extent than the woman in the ordinary walks of life. The Motherhouse provides for its Sisters all the needed comforts, and when they are sent out in work, whether it be in parish work, private nursing, or institutional work, it is always with the understanding that proper care shall be taken of the Sister's physical needs, and the Motherhouse always reserves to itself the right to recall a Sister when such

regard for her health is not observed. It sometimes happens that a Sister in her zeal fails to be prudent, and to exercise good judgment in caring for herself. None regrets that more than the Motherhouse. There may be times of emergency when it is necessary to disregard the ordinary rules of health, but that is an exception, not the rule. A Sister should, of course, not be over anxious and over sensitive about her health, but she can and she should use proper care in conserving her physical strength.

7. Intimate Friendships.

A deaconess, to attain to her highest usefulness, may have to forego the personal enjoyment of very close and intimate friendship. In giving herself to a community she should consider the welfare of the whole, rather than the gratification of her own natural inclination. A woman who voluntarily gives up her desire for exclusive personal friendship for the sake of others, is no doubt making a sacrifice, but will in most cases be fully compensated by the knowledge that her helpful influence in reaching out and touching a larger circle, while her own life will at the same time expand and become fuller and richer.

8. The deaconess, to some extent, becomes a stranger to her own people.

It has also been suggested that in taking up the deaconess work a woman to some extent becomes a stranger to her own people. She has moved out of their sphere, her efforts and interests have changed and have become centered upon entirely new objects, and the bond of sympathetic fellowship and interest has thus been loosened. That may be true to some extent, but in many cases the effect on her own people has been to lift them into a higher realm of thought and purpose, while again and again the deaconess, because of her acquired knowledge and skill, has been the ministering angel in times of sickness and sorrow, when she came into their home and shouldered the burden which none of the rest were able to bear.

Finally—Deprivation of Active Church Life.

A number of Sisters are necessarily occupied in a way that deprives them of some of the spiritual privileges, such as church activities, which they enjoyed before entering the deaconess work. Sisters who work in hospitals and institutions or are engaged in private nursing are often thus deprived. To some this is a real sacrifice, we must acknowledge. Provisions should be made, as far as possible, to compensate for such deprivation.

As already mentioned above, in considering this question of sacrifice, we must bear in mind that it is necessary to view it from different standpoints. A woman of 20 would naturally consider the leaving of a happy family circle a greater sacrifice than would the mature woman, who has already had to make her living away from home, and to whom the Motherhouse would rather seem a desirable change

by way of home life as over against life among strangers. So with the garb. The woman who is naturally fond of dress and stylish appearance (and many good women are), would consider the giving up of this a much greater sacrifice than would the woman to whom it is a relief not to have to worry her brains with the problem of what to wear next.

Having thus somewhat exhaustingly gone over the field in order to discover what sacrifices a woman makes in taking up the deaconess work, and looking at the minor as well as the greater things that might be classed under sacrifices, what is the conclusion? I believe we can summarize it thus:

There are some things in themselves perfectly legitimate and which, for the individual, would be conducive to enjoyment and happiness in life, which, because of the larger interest and to promote the greater usefulness of the whole, must be given up.

And it should be so. The woman whose first and only consideration is self should never enter the deaconess motherhouse. The keynote is service, service for Him Who gave Himself for us. Sacrifices for those whom we love are no longer sacrifices. The young woman who loves the Lord (and none other should ever undertake deaconess work) receives manifold returns of anything she gives up. Her own development into fuller and richer life; the satisfaction of being useful and a blessing to humanity; the spiritual atmosphere in which she moves; the Christian fellowship he enjoys; the privilege of giving herself to the Lord's service, unhampered by any concern about her daily bread; her prospect of spending her evening of life in happy contentment, amidst scenes and associations that are pleasant reminders of happy days of service, rendered to Him, Who was her strength in the days of her activity, and Whose tender care shall follow her, till she closes her eyes, to awaken on the happy morn, in the Home which He has gone to prepare, and where she shall see Him, whom she loved and served on earth, face to face, and be like Him.

Do not these privileges, with others already mentioned, more than might be mentioned, by far out weigh any sacrifice the deaconess is called upon to make?

Her sacrifices? Ah, rather her privileges are many, and few there are whose lives are as happy and contented as the truly consecrated deaconess.

Is the Present System of the Female Diaconate the Best Suited to Our Country and Times?

By REV. CHAS. E. HAY, D. D.

The statement of our theme assumes the existence of the Female Diaconate in the Church. It recognizes this as beyond question scriptural and useful—as a department of the Church's activity which is to have a permanent place in the organization of her forces for practical service. It recognizes also the fact that the particular form of organization, the specific system of maintaining this ministry of mercy, is not prescribed in the Scriptures and must therefore be determined upon general principles and by the nature of the work to be accomplished in any given age or community.

By "the present system" we understand the method of sustaining and administering the deaconess work which prevails in our Lutheran churches in America. This may be briefly described as the Motherhouse System. Its essential features, as developed in the past eighty years, are as follows:—

1. This system regards the female diaconate as a life calling, to be deliberately chosen as such. No vow of continuance, indeed, is taken. The Sister is free to leave its ranks at any time, as the service must be at all times a voluntary one. Yet the presumption is that she will not leave. She looks forward to the celebration of her jubilee when fifty years of active service shall have been rounded out, and hopes to be helpfully engaged in works of practical mercy, as many deaconesses have been, for a goodly number of years beyond the jubilee. She has no thought of laying aside her garb until called to join the white-robed throng around the throne above.

2. The female diaconate, in this system, constitutes a Sisterhood. A deaconess is not a lonely figure in the world. She may go forth alone to her daily tasks, but she is strengthened by the thought that she is one of a band of Sisters bound together by the indissoluble bonds of faith in Christ as their Redeemer and the Saviour of the world, by the ties of a common calling in life, and by the mutual affection born of long and faithful service side by side in the vineyard of the Lord. The very name, "Sister" has a sweet and comforting sound. It speaks of equality in rank. It breathes the aroma of pure family life. It awakens and cultivates mutual confidence. It makes each toiler ever conscious of the unseen presence of a hundred or a thousand of like character and purpose in life, all for each and each for all.

3. The present system centers in a Motherhouse—a strong parent institution, with which the Sisters remain connected even

though laboring in foreign lands, whose daughters they are, and which they learn to love with filial devotion. In the modern revival of the female diaconate, the Motherhouse preceded the Sisterhood. It was established in faith and opened its doors in advance to receive the daughters who were soon to come to it from near and far to be there knit together in the bonds of a true Christian sisterhood.

The chief features of a modern motherhouse are four in number. It trains the aspirant for the sacred office in all the duties that may await her in the prosecution of her calling. It supports her during the period of training, in all the years of active service, and in the quiet evening of a well-spent life. It assigns to every Sister a field of labor adapted to her capacity. It directs and counsels her, through personal visitation or correspondence in all the perplexities which inevitably attend every aggressive undertaking.

Thus the motherhouse is in reality the power-house of the present system, in which are concentrated and developed the spiritual forces which are to go forth throughout the land and to which the weary workers may at any time return to replenish their exhausted energies. It is the pulsating heart, whose rich life-blood flows forth through every living member of the diaconal body. Abandon the motherhouse, and the present system will immediately collapse.

4. A fourth prominent feature of this system is the combination of the masculine and feminine elements in the administration. This cannot be regarded as absolutely essential, as some motherhouses have existed for years with the control vested entirely in the person of an energetic capable Sister. So important, however, has the recognition of the masculine element been found to be that no motherhouse which does not make proper provision for it can be admitted to the Kaiserswerth Conference.

5. A fifth peculiarity of our present system is that the Sisters serve without salary. This is an outstanding, unique and, to many, an astonishing feature. It is at once an evidence of the sincerity and self-denying spirit of the Sisters and a large factor in gaining confidence and cheerful support for this unselfish ministry.

Such, then, is the system under which our Lutheran churches in America are endeavoring to develop the deaconess calling within their bounds. But it is not the only possible system. In fact, other methods are being pursued in other branches of the church around us, and here and there in our own churches there are traces of an independent congregational diaconate. A step beyond this has been taken in the establishment of training schools, which furnish an educational curriculum, with some practical experience, for a year or two and then send forth their graduates to find employment where they may upon their own responsibility. In some cases, pro-

vision is made in the general organization of the church or direct oversight of those who, whether graduates of training schools or not, may offer themselves for diaconal ministry. These may be placed under the direction of general ecclesiastical officers, as bishops, or under the supervision of women's organizations, such as women's home missionary societies.

Now, in view of these divergent systems and other possible plans which might be devised, we are called to consider whether the motherhouse system is the best adapted for our country and times. It is not a question of the possible improvement of our methods, of the enlargement or abridgement of the authority of the motherhouse, or of the re-adjustments in the details of the administration,—but it is a question as to the wisdom and adaptability of the system itself. Was it an error of judgement upon the part of our predecessors when they adopted the motherhouse system, or have conditions so changed in the past few decades as to render it necessary for us to retrace our steps and begin the work anew upon a different basis? The questions may naturally arise in view of the comparatively slow growth of the female diaconate in our church in America, especially when our attention is called to the more rapid increase in numbers in some other branches of the church. Or, it may be suggested by the occasional criticism of our work by those who are but casually acquainted with it. In any case, it will be wise for us to occasionally examine the foundations upon which we are building, that we may act intelligently, either modifying our foundations or proceeding with full conviction and fresh energy to build upon them a superstructure that shall be worthy and enduring.

Approaching the question in this spirit, we observe:—

1. The presumption is in favor of the present system. It has existed in the modern world for eighty years, in all essential points unmodified. It has proved eminently successful where other plans, originated and prosecuted with enthusiasm by competent men and women, have utterly failed. It has enlisted the services of many thousands of godly women, who have labored, in many cases for a half-century or more, with ever-increasing delight. It has, by the establishment and support of benevolent institutions and by the practical administration of many institutions established by others, vastly extended the range of its influence. It has given a stimulus to the spirit of merciful ministration in the world which has made of our age a distinctly Samaritan age. Such a system of Christian service may not be lightly ignored. The strong presumption is that it is deeply rooted in sound principles of psychology and economy and philanthropy and soteriology. It will be remembered, too, that this system in some of its essential features is much older than the day of Flinedner. As a form of organization in which unmarried

Christian women may find mutual protection, support in labor, contentment and opportunity for useful service, we find illustrations of it in the voluntary associations of the later Middle Ages, in which the germs of practical piety were nurtured when the official church itself was too deaf to the calls of duty. The motherhouse thus appears as a legitimate development from the experience of several centuries in the Christian church—a beautiful flower, whose roots are in the distant past, but whose bloom and fragrance are for every age.

2. Again, it is very evident that the present system has many advantages over any other which has yet been devised. No express divine authority is claimed for it. It had no part in the preparation or installation of Phoebe the first deaconess. In her day it would have been impracticable, just as the simple forms of church life in general which prevailed in her day would be impracticable in ours. In the complex conditions of our modern life something more is needed.

a. Some form of careful systematic training is imperative. This cannot be adequately given within the limits of a single congregation. It calls for temporary release from the ordinary responsibilities and distractions of home life; for study, yet a range of studies far different from an ordinary school curriculum; for specific technical instruction in some branches; for opportunities for practical experience and the observation of various forms of benevolent work. All of this the motherhouse is in position to offer and, with the growing experience of years, to offer in the most helpful form. By the training thus furnished and by its continued oversight of the Sisters, the motherhouse assures the fidelity of the entire movement, in doctrine and life, to the principles of a vital Christianity. Motherhouses are a product of living faith in Christ as the divine Saviour. They have in every case been founded and are sustained by true believers. They make constant use of the Word of God and labor primarily for the salvation of souls and the upbuilding of the kingdom of God. They are nurseries of genuine piety and those who go out from them are sowers of pure Gospel seed.

b. The motherhouse begets enthusiasm in the prosecution of the calling through the close association of the Sisters with one another. There is developed a beautiful esprit du corps which lightens the burdens of the most exacting service and is a constant inspiration. From the very entrance upon the course of training, the Sisters are made to feel that they are members of a noble family, and the ties of mutual affection strengthen with the years. This is a family which "ne'er breaks up." It grows—not too rapidly for assimilation, but so steadily and surely that the pulsations of the newly-entering life are constantly felt. With each passing year.

the deaconess has thus an enlarged circle of close friends and her spirit retains the buoyancy of youth.

c. The motherhouse promotes the highest efficiency in service. The contrast here with those systems which contemplate merely a temporary employment is very great. The candidate applies herself with energy to every task assigned her, as she realizes that she is preparing for her life work. Her knowledge and skill are cumulative. Where the term of the unanchored deaconess is about expiring, she is just entering upon the years of enlarged usefulness. The recognition of this advantage by the church at large is very evident from the fact that nearly all churches and institutions, when applying for deaconess service, lay special stress upon the desire to secure "an experienced Sister." The system which makes fullest provision for the perseverance of deaconesses in their calling is certainly in position to secure the largest measure of efficiency. It thus also meets the scriptural injunction which cautions against laying undue responsibility upon a "novice."

d. The motherhouse affords the most practicable means for assuring to the Sister an appropriate field of labor. It has the entire field constantly in view. It sees the open doors on every hand. To it applications come from all forms of diaconal service, and it has exceptional opportunities for investigating these as well as for estimating their relative importance and their peculiar requirements. It knows the Sisters also, with their varying talents, their vocational equipment, their temperamental adaption for one or another form of service. It is intensely interested in each individual deaconess and may be relied upon to use all the resources of its garnered wisdom and experience to place each one where she can be at once most happy and most useful. How much better this than to send a modest young woman out into the world with the diploma of an institution and a bundle of recommendations to advertise her own capacity and spiritual attainments and find a place for herself!

e. The motherhouse system makes the most adequate provision for the support of its Sisters. They go forth in its name, by its authority, and under its protection. In any hour of perplexity or need, they may turn to it for succor. All their physical wants are lovingly provided for. They are not objects of charity. They are giving to the church more than they receive. But, as they are doing a most essential part of the church's work the church very gladly through the motherhouse contributes part of the service by relieving the actual workers from all needless care. If there is any other system which more fully or more economically accomplishes this, I am unacquainted with it. I am not aware that any deaconess motherhouse has ever closed its doors from lack of funds or that any Sister connected with such an institution has ever died in poverty. A unique feature in the history of the early motherhouses is the

the thoughtful provision made for the declining years of their faithful Sisters. When, through the infirmities of age or wasting sickness, the period of active service is drawing to a close, the Sister has a home in which she will find a royal welcome, where she will be as an honored guest, where she may still find some opportunity for loving service, and from which her spirit may gently take its flight to the scenes of everlasting rest in the presence of the Lord.

The advantages thus briefly indicated appear to be inherent in the motherhouse system. They are not local in character—are not limited to any country or any age. They have commended the system in many of the countries of Europe and we have assumed that they would be realized in equal measure in America. But it may be said:—We are a peculiar people and our age is different from all that have preceded it. May it not be that, in view of the peculiarities of our present environment, the motherhouse idea has become antiquated? Is it not perhaps an exotic growth that will not endure transplanting to our soil?

In reply, we might content ourselves by pointing to the nine healthy Lutheran motherhouses of America. The fact that they have taken root and grown is evidence that the soil and moral atmosphere of America are not altogether uncongenial. Clearly, the present system is able to adapt itself at least measurably to our conditions. But is it **THE BEST** for us? If not, the burden of proof must rest upon those who question it. If, as we have endeavored to show, the system comes to us with an unbroken record of success in other lands,—if it assures the most adequate training, begets enthusiasm, promotes the highest efficiency, locates the Sisters most readily in appropriate fields of labor, and most certainly furnishes the needed moral and material support, we shall require the most positive evidence to convince us that it is not the best system for us in our day.

In the employment of this system, however, it is incumbent upon us to discriminate between that which is essential and that which is merely incidental in the organization of the great historic institutions of the old world—to make such adjustments in matters of detail as may be needful in order to adapt it as fully as possible to our present surroundings. If criticisms are heard, they should be duly considered. As it is a great and responsible work which has in the providence of God been entrusted to us, we should lay aside every weight, remove every needless obstacle that may obstruct the pathway of those who might otherwise seek to enter the ranks, and be ever on the alert to devise means for the perfecting of our methods of administration.

The objection most likely to be urged is that our system lays undue restrictions upon the independence of the Sisters. Young Americans are impatient of restraint. They are apt to be exceedingly self-reliant. They like to assume the entire responsibility for their own conduct day by day—to choose their own path and follow it

without dictation or oversight. But is this the Christian spirit? Is it the pathway to success even in worldly callings? Our age is an age of organization, and organization implies submission to direction. The young woman who cannot submit to the sympathetic, loving oversight of the motherhouse would be of little service in a calling whose chief feature is the subordination of self-will in the unselfish service of others for Christ's sake. There are indeed persons who are constitutionally incapable of co-ordinating their activities with the labors of others—free lances, unfitted for team work of any kind. These exceptional personalities should of course be warned against the deaconess calling. Apart from this, the objection rests largely upon misunderstanding. It loses all its force in the delightful atmosphere of self-respect, of spiritual liberty combined with loving adjustment of effort to the demands of a noble calling, which prevails in the normal motherhouse. As the church at large gains a greater familiarity with the actual life of our Sisters, such prejudices disappear and our institutions will be accorded a permanent place in the loving regard of all who can appreciate the dignity of loyal service in the name of Him who came not to be ministered unto but to minister. Meanwhile, let us not be unduly concerned if they fail to manifest a mushroom development. Let us not lower the essential requirements in order to attract a multitude of the thoughtless and incompetent, but rather so magnify the calling that it may appeal to young women of sterling character who sincerely desire to devote all their energies to effective service in the kingdom of our Lord.

The Female Diaconate as a Factor in the Spiritual Life of the Church.

By REV. E. F. BACHMANN, D. D.

The sphere of the Female Diaconate is the Ministry of Mercy, not the Ministry of the Word. She is not responsible for the spiritual life of the Church, though absolutely dependent upon it for her own development as well as for the sympathetic support of her efforts. She is at the same time the result and the most sensitive indicator of the degree of spirituality in the Church. Yet she is not a passive product, but exercises a strong and active influence on the spiritual life in general. Her opportunities for such influence are different, but no less great than those of the ministry of the Word. It therefore behooves our Conference to consider the diaconate from this particular point of view.

The spiritual life of the Church manifests itself in three distinct spheres: in the individual, in the Church, and in the world.

I.

1. The Female Diaconate has primarily the opportunity and the responsibility for the proper development of the spiritual life of those who come under the direct guidance of the Motherhouse. The more we succeed in approaching the high scriptural ideal of a Christian in the training of our Sisters, the more decided and powerful will be the influence upon the Church at large and the community in which they labor. Though the candidates may be filled with enthusiasm for the work and believe themselves fully devoted to the Lord, most of them soon experience a rude awakening when confronted by actual conditions. They suddenly face the gulf separating the ideal from the real, and only the brave continue to press forward.

Various reasons could be advanced with more or less justification for this experience, but among them it seems to us the most common cause is the superficial spiritual life, almost typical of our day and of our land. At this point the diaconate must impress upon the hearts of those aspiring and devoted young women, that the real test of spiritual life lies not in sweet sentimentalism but in self-denying *service*. Three fundamental elements of this service seem especially hard to grasp, obedience, self-denial and sacrifice. Young America's education, training and ideals lead in the opposite direction: self-assertion, self-indulgence, self-advancement. These are the characteristics of the natural man, preached and practiced so generally, that only the more advanced Christians are willing to repudiate them and to meet the demands of Christ and His service. True,

our pastors preach obedience, self-denial and sacrifice, but though their congregations may listen, they do as they please, whereas the candidate for the diaconate and every member of the Motherhouse must actually practice these virtues. An intense struggle is inevitable, especially in the beginning, but by holding fast to these demands, without which our Motherhouses would soon be doomed to disorder and dissolution, the diaconate is rendering an incalculable service to the Church by helping her in holding high the spiritual ideal; and the Sisters as living examples of the ever increasing power and joy of advanced spirituality, inspire others even outside of the diaconate with greater zeal and a more lofty conception of Christianity.

2. The spirit of service cannot be produced artificially, but must be the outgrowth of genuine *spirituality*, i. e. of a life communion with God. Our Motherhouses make provision for fostering the same by granting as far as possible "*a quiet hour*", for which the Sisters withdraw sometime during the day for the reading of the scriptures with meditation and prayer. It is exceedingly difficult to adhere to this practice, but for that very reason it should be more generally followed by other members of the Church, even if it were but for brief five minutes during the noon hour. The diaconate considers it essential to the proper development and maintenance of spiritual life, to give the soul, harassed by the distracting demands of secular labor, frequent opportunities for meditation and prayer. The child of God must ever possess and express its consciousness of his relation and responsibility to the Father in Heaven.

We are convinced that also the practice of the Motherhouse to release the probationers from their usual duties for at least a week preceding their consecration, and to make this a period of special spiritual preparation, contains a valuable suggestion for the Church, especially for Ministerial candidates looking forward to their ordination. We cannot place too much emphasis on the concentration of the entire person, body, mind and soul, upon the Lord's Word and Work. This does not necessarily exclude the enjoyment of good music, art, literature and social intercourse, but all of these must be so carefully selected that ultimately they serve the one great purpose in life. It must be the ideal of every Motherhouse and every Sister, as it should be the ideal of every Christian, to make Christ and His will and service the all controlling principle of life. To emphasize this truth in our day and generation given so generally to dissipation in ceaseless change of work and pleasure, is one of the great tasks of the diaconate and will make her one of the most potent factors for the advancement of spiritual life.

II.

1. The diaconate, however, is a standing appeal to the Church at large to show forth her faith by works of love. Unfortunately the vision of by far the larger part of the Church is still quite limited. Nearsightedness has dictated narrow and generally selfish policies, but many signs of a greater day are evident, and we have reason to believe that also the present world-wide crisis among the nations and the untold suffering, are the throes of a new life and of a period of unprecedented victories for God's Kingdom. Even if this expectation should not be realized, the Church will certainly face a situation which will demand more than ever before, the arousing and rallying of all her forces, many of them still latent and dormant. This situation will also place the Female Diaconate in this country before still greater tasks and problems, which if successfully met, will make it a still more potent factor in the unfolding of the Church's spiritual life. It is the conviction of many leaders that the Lutheran Church must within the next few years prove herself a really vital force in America's religious life, or, failing in this, will soon sink to comparative insignificance in this country.

Next to an ever more powerful preaching of the pure Gospel of Jesus Christ, nothing is needed as much as that activity, generally comprised under the term "Inner Mission", and the diaconate with its Motherhouses must prove a mainstay and a training ground for Inner Mission workers. The high ideal of a Christian, his activity and spirituality must be the more conscientiously fostered in our Motherhouses, in order that those who seek their training there, may carry this ideal back into the Church and into the world.

3. In this connection it is well to bear in mind that the diaconate has already been a medium of untold spiritual blessings in the Church. We may include even those thousands of young women, who in Europe and the hundreds who in this country have for some time been connected with our Motherhouses, and have then returned to other walks of life. Though we have deplored the loss of many of these, yet our labor was not altogether in vain, for they took with them a stronger religious consciousness and a greater efficiency for service. Though they may not have measured up to the standard of the diaconate, yet they have in other surroundings proven themselves superior to the usual workers in the conscientious fulfillment of duty and in Christian character.

The same may be said of the hundreds of nurses who have graduated from the *Hospital Training Schools* controlled by deaconesses. Though only a beginning has been made in this country, on the continent, thousands of young women have been trained by Deaconess Motherhouses for *Inner Mission* and general welfare work. We shall probably experience a greater development of this activity in the near future. Let us thank God, for permitting us to do this

humble service while our limited numbers prevent us from sending forth deaconesses in response to the ever increasing demand for Christian workers.

4. The diaconate of to-day, has come into a rich heritage of *devotional literature* produced in Deaconess Motherhouses. We need but recall Loehe, that man of God who founded Neuendettelsau's Institutions of Mercy. His rare genius, which combined in an unusual degree the gifts of organization, the wonderful grasp of principles, broad sympathies and deep spirituality, was placed primarily in the service of the diaconate, and his brief essays alone, dictated to his Probationers and Sisters for their spiritual guidance, have left such an impression on the generation of Sisters under his personal influence, and upon many others since, that these essays deserve the widest circulation among our own Sisters and among all earnest Christian workers.

Think of the spiritual revival due to the untiring labors of Fliedner, and stimulating Christian life on three continents. Think of von Bodelschwingh who made Bielefeld "a city set on a hill", which has attracted not merely thousands of Christian men and women, but also professional workers among epileptics and other unfortunates. Surely, streams of living water have gone forth from these men and their Motherhouses, and with humble gratitude to God we may add that the same is true though in a smaller measure, of the Deaconess Motherhouses in our own land. The Female Diaconate has indeed been a powerful factor in the spiritual life in the Church during the past three-quarters of a century.

III.

1. The spiritual life manifests itself also in the world at large. The Lutheran Diaconate, though it abhors self-advertising, cannot hide its light under a bushel. It is here to serve, not merely the children of God, but all sufferers irrespective of race and creed. Thereby, the diaconate has become the best apology, one of the most practical proofs for the superiority of Christianity. Those who refuse to come to the preaching of the Gospel are impressed by the practice of Christian love. The man of the world cannot understand the motive of a woman giving herself up to unselfish self-sacrificing service for utter strangers, but he is impressed thereby and learns to respect the religion that produces such results. He is put to shame with his rank materialism, especially if he himself has been the object of her ministrations, e. g. as a patient in the hospital. The often very effusive expressions of gratitude prove his conviction that a spirituality which can produce such a love, such consecrated service, is indeed a power greater and nobler than the materialism of the world can ever produce. True, he is not yet converted to Christ; but he has learned to respect the religion of Jesus, and it is not improbable that he may yet open his heart to the Word of Salvation.

2. It is well for us who are in the diaconate to recall ever and again our opportunity and our responsibility for the furtherance of genuine spiritual life. Our consecration dare not be inferior to the noblest examples of the mediaeval Church, but must unite with it the clear, calm judgment of the Evangelical Christian whose service is an expression of gratitude for what Christ has done and not an endeavor to gain a greater glory. It implies the absolute submission of self to the will of God, in perfect obedience that never seeks the fulfillment of personal desires or preference, and at the same time in the Christian liberty which creates and develops personal individuality showing forth the Christ within us. Our work, noble though it be, assumes at times the form of monotonous routine, which threatens to impress us as a life spent in vain. The Apostles were but once with the Lord on the Mount of Transfiguration, witnessing His glory and rejoicing in the special privilege. Nearly always we are with them at the foot of the mountain, battling, it seems, in vain with the powers of darkness and the misery of men. like the dwellers of a deep and narrow valley, our vision is apt to grow contracted. It is our sacred task frequently to ascend the lofty heights, correct our vision, cheer our spirits, regain our sense of proportion, and continue in our labors of love with a stout heart and unswerving faithfulness until the end. We shall then ourselves reach a spiritual development impossible in a service and under circumstances less strenuous and trying than those of the diaconate and shall in turn contribute our share to the development of the spiritual life of the Church.



