

LUTHERANS

GENERAL STATEMENT¹

History.—The Evangelical Lutheran Church is the organized form or expression of Biblical Christianity republished during the Reformation in the sixteenth century, under the conservative leadership of Martin Luther. The restoration was on the basis that only what was contrary to the Scriptures was to be rejected in the church. The Scriptures thus became the standard by which to judge all religious institutions and all doctrine, as well as a sufficient source of Christian truth. Since Luther's day the church which bears his name has been planted in practically every country of the world, and falls into three main groups: First, Evangelical Germany, with her neighbors—Poland, Russia, Lithuania, Czechoslovakia, Austria, Hungary, Rumania, Yugoslavia, France, and Holland; second, a group of other nations which have established the Lutheran Church as the state church—Denmark, Iceland, Norway, Sweden, Finland, Esthonia, and Latvia; third, the United States of America and Canada. The Evangelical Lutherans in the other parts of the world bring the total of Lutheran population to between 80,000,000 and 100,000,000, with about 70,000 congregations and 49,000 pastors, thus comprising the largest confessional group in the non-Roman Evangelic Christendom.

The history of the Lutheran Church in America is largely the story of migrations from Lutheran countries, and the beginnings of the church in the Americas, North and South, bears out the statement that the "blood of the martyrs becomes the seed of the church." In South America the Welsers from Augsburg sponsored a settlement in Venezuela in 1529, one year before the Augsburg Confession, and according to Von Kloden the entire colony had accepted the Lutheran faith as early as 1532. The colony, however, went the way of Spanish conquest. Likewise, in North America, Lutherans from the French colonies under General Ribaut and General Rene de Laudonniere in the Carolinas in 1562 and 1564 met Spanish conquest under Menendez, who boasted that he had come to the Americas to hang and behead all Lutherans.

The Danes were in North America on the shores of Hudson Bay from September, 1619, until February, 1620; and here Rasmus Jensen, the first Lutheran pastor in North America, held services and was buried at his death on February 20, 1620. Among the earliest settlers on Manhattan Island were Lutherans from the Scandinavian countries, Germany, and Holland. The very man who is credited by some historians with having built in 1613 the first habitation for white men on Manhattan Island, Henrich Christiansen, from the German town of Cleve, on the lower Rhine, historical research reveals was a Lutheran. The first white child born north of Virginia was John Vinje, a Norwegian Lutheran, born on Manhattan Island in 1614. The earliest Lutherans to settle permanently in North America came from Holland to Manhattan Island in 1623. Jonas Bronck, whose name is perpetuated in Bronx Borough, is credited by historians as having been a "pious Lutheran." He arrived in 1639. For years they had great difficulty in establishing their own forms of worship because of

¹ This statement, which is somewhat longer than that published in Part II on the Report of Religious Bodies, 1916, has been furnished by the Rev. J. A. Morehead, D. D., LL. D., Th. D., executive director, National Lutheran Council, who states that the body of the article was compiled by the Rev. G. L. Kieffer, D. D., Litt. D., and the section on church polity was composed by the Rev. M. G. G. Scherer, D. D.

instructions issued by the authorities of Holland to the Governor of New Amsterdam "To encourage no other doctrine in New Netherlands than the true Reformed." The Lutherans banded together in 1648 and formed a congregation of the "Unaltered Augsburg Confession of Faith." The Lutherans on Manhattan Island in October, 1653, numbered 50 families. When Stuyvesant denied them permission to call a Lutheran pastor, they appealed to the authorities overseas, but persisted in their demand and held religious services in houses without a minister. On February 1, 1656, Stuyvesant's "Ordinance against Conventicles" was posted, imposing penalties of £100 Flemish for preaching and £25 for every attendant at the service. As a result a number were cast into prison. Because of the edict and all his harsh treatment of the Lutherans, Stuyvesant was rebuked by the authorities in Holland. This resulted in the appeal to the Lutheran Consistory of Amsterdam for a minister. In July, 1657, Rev. John Ernest Gutwasser arrived to minister to the two congregations in New Amsterdam (New York) and Fort Orange (Albany). Gutwasser began to preach, although he was not allowed to assume charge of the congregations, and was finally compelled to yield and to return to Holland in 1659.

The second Lutheran pastor to arrive on Manhattan Island while the Dutch were in power was Abenius Zetskorn, whom Stuyvesant directed to the Dutch settlement of New Amstel (New Castle on the Delaware). When the Dutch, however, were called upon, in 1664, to surrender Manhattan to the English, according to the proclamation of the Duke of York, the Lutherans were granted religious liberty along with the Reformed colonists, and a charter was issued by the English on December 6, 1664, to the congregation of the Unaltered Augsburg Confession of Faith, formed in 1648. This congregation has a continued history down to the present time in the congregation of St. Matthew's Lutheran Church, New York City, the charter being in their possession to-day. In 1669, Jacob Fabricius was sent over by the Lutheran Consistory of Amsterdam, and, in 1671, Bernhard Arensius, to minister to the Lutherans of New York and Albany. In 1702 Pastor Rudman, a Swede from Pennsylvania, cared for these congregations, being succeeded by Justus Falckner, who was the first Lutheran minister ordained in America, November 24, 1703, in the Swedish Gloria Dei Lutheran Church of Wicaco, Philadelphia, Pa.

The migration of the Germans to New York was led by Rev. Joshua Kocherthal with 51 Palatines in December, 1708. They formed a third Lutheran congregation at Quassick or Newburg, where they settled in the spring of 1709. Kocherthal returned to London in July, 1709, and came back to America in January, 1710, with a multitude of immigrants in 11 ships, 2,200 Palatines being thus settled on the Hudson at East and West Camp. The leader of this colony was John Conrad Weiser, sr., a Lutheran, who became a captain in the French and Indian Wars. His son, John Conrad Weiser, jr., became the head of the Indian bureau of the English Government in Pennsylvania in 1732, and no treaty was made with the Indians from that date until the time of his death in 1760 that did not have his signature. He was largely instrumental in causing the Iroquois nation to throw their allegiance to the English colonies in the French and Indian Wars.

The Swedish migration began with a colony founded on the Delaware River March 19, 1638. The primary consideration of Gustavus Adolphus, King of Sweden, in the founding of a colony in America was the planting of the Christian religion among the wild inhabitants of the country. While the commercial interests of his subjects and the extension of his power were elements inherent in the purpose of the King, the movement was inspired by Christian zeal and Christian humanity, as with prophetic eye, to provide an asylum for the defenseless of every land and particularly to promote the common interests of the

Protestant world, and this was one of these conceptions which did not die with the author. Finally, a ship of war and another small vessel laden with people, with provisions, and with merchandise for traffic with the Indians, and with manuals of devotion and instruction in the holy faith, set sail in August, 1637, to found a New Sweden on the banks of the Delaware. Here the first Lutheran congregation in America was assembled in Fort Christina in 1638. This was the first colony to forbid slavery in America, the edict being issued in 1638, and in 1642 they issued the first edict of religious toleration in America.

Pastor Reorus Torkillus was the second Lutheran pastor to serve in North America and the first in the United States. He arrived in the Swedish colony in 1640 and held Lutheran services in Fort Christina. His work was continued by John Campanius, who arrived in America February 16, 1643. Three years later, 1646, he dedicated the first Lutheran Church building in America at Christina (Wilmington). Campanius learned the language of the red men and became the first Protestant missionary among the North American Indians. Here he translated "Luther's Small Catechism" into the Delaware language some years before the appearance of Eliot's Indian Bible, completing the manuscript in 1646. Eliot's Bible was not printed until 1661, and Campanius' was not put into print until 1696; however, written copies were used up to that time. Campanius returned to Sweden in 1648, leaving his church of 200 people in charge of Lars Lock, who was succeeded by Jacob Fabricius. In 1669 a block church was erected by the Swedes at Wicaco, now a part of Philadelphia, and about 1694 the first English Lutheran services were held in Germantown and in Philadelphia by Heinrich Bernhard Koester. The block church at Wicaco was superseded in 1700 by Gloria Dei Church, which is still standing, as is also the Trinity Church at Wilmington, Del., the corner stone of which was laid in 1698. The Raccoon Swedish Church at Swedesboro, N. J., was also organized in 1698.

The German migration to the Middle Atlantic States began in the last quarter of the seventeenth century and continued through the eighteenth century. Various congregations were organized in and around Philadelphia, with here and there an organization in New York, Pennsylvania, Delaware, and Maryland from 1643 to 1710. The earliest ministers who visited the Germans in Pennsylvania were the Swedish pastors on the Delaware. The first Lutheran service held in Pennsylvania was held in Wicaco (Philadelphia) June 9, 1667. Among the pioneer German ministers working in Pennsylvania was Daniel Falckner. He labored in Pennsylvania from 1700 to 1708, organizing in 1703 the Lutheran congregation at New Hanover, Pa., this being the first point of record where permanent organization was formed among the German Lutherans in Pennsylvania. Another pioneer in Pennsylvania was Anthony Jacob Henkel, who came to America in 1717. He is supposed to have traveled on horseback to the Germans in Virginia and also to have visited all the Lutheran settlements near his home in New Hanover.

Pastor Henkel was succeeded by John Casper Stoever, sr., and John Casper Stoever, jr. To the latter most of the missionary work is attributed. He was in America 14 years before Muhlenberg came.

In the South the Saltzburger migration to Georgia occurred, and the German migration to Virginia and the Carolinas, and there was a second migration of Germans to these colonies from the Middle Atlantic colonies. In Georgia the Lutheran Church was planted by a group of 1,200 Saltzburgers, who landed at Savannah March 10, 1734. This colony was led by Pastors John Martin Bolzius and Israel Christian Gronau. Governor Oglethorpe led the immigrants 23 miles northwest of Savannah, where they erected a monument of stones where now stands the Ebenezer Church. In 1736 the first orphanage in America was established by the Lutheran Saltzburgers in Georgia. Five years later, in 1741, the

Jerusalem Church of Effingham County was built. The descendants of these Saltzburgers still maintain flourishing churches in that county. In the Carolinas and Virginia the descendants of the German colonists in the early eighteenth century also maintain flourishing congregations to this day.

Up to the middle and, indeed, the latter part of the eighteenth century, the history of the Lutherans in America is not alone the history of migration of peoples but the history of the individual congregations and pastors primarily. Even before the middle of the eighteenth century steps were taken looking toward the organization of pastors and churches into conferences and synods.

John Christian Schultz arrived in America in 1732 and as a pastor showed his organizing ability and business-like methods of doing his work. In some respects he did more to prepare the way for Muhlenberg than any one else. As the result of letters written by the congregations at Philadelphia, New Providence, and New Hanover, Pastor Henry Melchior Muhlenberg was called to America, arriving September 23, 1742. He landed at Charleston and visited Bolzius and the Saltzburgers at Ebenezer and arrived in Philadelphia November 25, 1742. His name is linked forever with the beginning of organized Lutheranism in America; in fact, he became the patriarch of Lutheranism in America. He brought the primitive congregations into order, infused into them a strong piety and true church life, provided them with good pastors, introduced schools for the education of children, and established and preserved the Christian home. Muhlenberg's activities included the Lutheran churches in New York, New Jersey, Pennsylvania, and Maryland. By the middle of the eighteenth century, Pennsylvania contained about 60,000 Lutherans, four-fifths being German and one-fifth Swedes. On August 26, 1748, Muhlenberg, with six other ministers and lay delegates of three organizations, organized the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States (now a constituent synod in the United Lutheran Church in America), the first Lutheran synod in this country. This was the most important event in the history of American Lutheranism in the eighteenth century. It was followed by the organization of the Evangelical Lutheran Ministerium of the State of New York and Adjoining States and Lands in 1786 and the Synod of North Carolina in 1803, both of which are now constituent synods in the United Lutheran Church.

The extraordinary growth of the Lutherans in America must be attributed largely to Lutheran immigration and to the effort on the part of the different synods to reach all Lutheran immigrants. During the nineteenth century these immigrants in large numbers came to America, forming German, Swedish, Norwegian, Danish, Icelandic, Finnish, and other language settlements, largely in the central, northwestern, and western parts of America. At the same time they established their churches and schools for religious instruction and worship. A number of synods were formed, each adapted to the peculiar conditions of language, previous ecclesiastical relation, and geographical location. However, as the churches came into a closer fellowship the distinctive features tended to fade out and the small synods became absorbed in others. The movements for union have resulted in the organization of (1) the Norwegian Lutheran Church of America at St. Paul, in 1917, by the merger of the United Norwegian Church in America (organized in 1890), Hauge's Evangelical Lutheran Synod (organized in 1875), and the Norwegian Evangelical Lutheran Church in America (organized in 1853); (2) the Evangelical Lutheran Joint Synod of Wisconsin and other States, in 1917, by the merger of the Joint Synod of Wisconsin, Minnesota, Michigan, and other States (organized in 1892), the German Synod of Minnesota and other States (organized in 1860), the Evangelical Lutheran Synod of Michigan and other States (organized in 1860), and the District Synod of Nebraska (organized in 1904); (3) the United Lutheran Church in America, in New York, in 1918, by

the merger of the General Synod (organized at Hagerstown, Md., in 1920), the General Council (organized at Fort Wayne, Ind., in 1867), and the United Synod of the Evangelical Lutheran Church in the South (organized in 1886). Definite steps have also been taken toward organic union of the Joint Ohio, Iowa, and Buffalo Synods, full doctrinal agreement having been reached subsequent to the report for 1926; a similar movement has been instituted in regard to the Norwegian Lutheran Church and the United Danish Church.

Unity of faith and work of the Lutheran Church in America has further manifested itself in the organization of (1) the Evangelical Lutheran Synodical Conference of North America at Milwaukee, Wis., in 1872, a federation now in effect of the following general Lutheran church bodies or synods: The Missouri Synod, the Joint Wisconsin Synod, the Slovak Synod, and the Norwegian Synod—organized to meet for discussion and to carry on common work, such as Negro missions, foreign missions, inner missions, etc.; (2) the National Lutheran Commission for Soldiers and Sailors' Welfare in 1917, by all of the general Lutheran church bodies—organized to coordinate the many Lutheran efforts to serve the "men with the colors" during the World War; (3) the National Lutheran Council—organized in 1918 as an agency for general Lutheran church bodies for regular work of representation, statistical and reference library service, publicity service, and emergency work of European relief and foreign mission relief; (4) the Lutheran World Convention movement at Eisenach, Germany, in 1923, representing the Lutheran Church in all the countries of the world.

The Immanuel Synod of the Evangelical Lutheran Church of North America, organized in 1885, has disbanded since 1916, most of the pastors and congregations uniting with other general Lutheran church bodies. The Evangelical Lutheran Jehovah Conference, which was reported for 1926, subsequently went out of existence.

The Lutheran Church in the United States and Canada in 1926 expresses itself through the following general Lutheran church bodies or synods, the date of organization being given in parentheses: United Lutheran Church in America (1918); Evangelical Lutheran Augustana Synod of North America (1860); Evangelical Lutheran Synod of Missouri, Ohio, and Other States (1847); Evangelical Lutheran Joint Synod of Wisconsin and Other States (1850); Slovak Evangelical Lutheran Synod of the United States of America (1902); Norwegian Synod of the American Evangelical Lutheran Church (1918); Norwegian Lutheran Church of America (1917); Evangelical Lutheran Joint Synod of Ohio and Other States; (1818); Lutheran Synod of Buffalo (1845); Evangelical Lutheran Church in America (Eielsen Synod) (1846); Evangelical Lutheran Synod of Iowa and Other States (1854); Danish Evangelical Lutheran Church in America (1872); Icelandic Evangelical Lutheran Synod in North America (1885); Finnish Evangelical Lutheran Church of America, or Suomi Synod (1890); Lutheran Free Church (1897); United Danish Evangelical Lutheran Church in America (1896); Finnish Evangelical Lutheran National Church of America (1900); Finnish Apostolic Lutheran Church (1872); Church of the Lutheran Brethren of America (1900); Evangelical Lutheran Jehovah Conference (1893); Independent Lutheran Congregations.

Doctrine.—The Lutherans of the United States and Canada receive and hold the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept the three ecumenical creeds—namely, the Apostles', the Nicene, and the Athanasian. They receive and hold the Unaltered Augsburg Confession as a correct exposition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. All of the bodies accept and use Luther's Small Catechism. None reject any of the other symbolical books of the Evangelical

Lutheran Church—namely, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, and the Formula of Concord. Many accept all of these.

The cardinal doctrine of the Lutheran system is justification by faith alone in Jesus Christ. It acknowledges the Word of God as the only source and the infallible norm of all church teaching and practice. The Word of God reaches man through preaching the law and the Gospel, which begets daily repentance and faith, the true marks of a Christian life. The sacraments of baptism and the Lord's Supper are not regarded as mere signs and memorials, but as channels through which God bestows His grace. The Lutheran faith does not center in the doctrine of the sovereignty of God or in the church, but it centers in the Gospel of Christ for fallen men. The Lutheran Church is conservative in spirit and holds to all the teachings and customs of the ancient church which are not in conflict with the Scriptures. The church's unity is a unity of doctrine, and its independence is an independence in regard to government. Organic unity in the church is a secondary matter to Lutherans, since the true unity is that of the true church, to which belong all in every land and church who are true believers, and these are known to God alone. The visible church exists in its work and office and for the defense of the truth, but not as an object in itself. Lutherans reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. Lutherans believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. The Lutheran Church believes in infant baptism, and baptized persons are regarded as having received from the Holy Spirit the potential gift of regeneration, and are members of the church, though active membership follows confirmation. To the Lutherans the mode of baptism is considered of secondary importance. The Lutheran Church emphasizes Christian education, thorough catechetical instruction preparatory to confirmation being the custom.

Organization.—In order to understand the polity of the Lutheran Church it is necessary to keep in mind the definition of what the church is: "The church is the congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered." Among Lutherans the distinction between the laity and the clergy or ministry rests solely upon the orderly exercise of a function which is necessary to the being and continuing life of the church—namely, the preaching of the Gospel and the administration of the sacraments. This is committed to the ministry, and in reference to the exercise of this function all ministers are equals; and besides this there is no power which the minister as such can claim the right to exercise, whether he be called bishop, priest, minister, or pastor. All of these are designations of office, not of necessary orders in the ministry or among the faithful.

In Europe, Lutheran Church polity has followed more or less definitely the forms of political government in the several countries, and that not always freely. Accordingly, organization has hitherto functioned through the exercise of authority from the head downward; that is, through bishops, general superintendents, and the like. With the establishment of more democratic forms of government the process has been in many instances reversed.

In the United States and Canada the Church has its own free life, independent of the State. Nevertheless, organization has taken place in all Lutheran bodies, whatever the parent country whence they came, along lines having at least general resemblance to the arrangements adopted for the conduct of political government. There are (1) congregations, corresponding to the local or municipal government; (2) synods, corresponding to the State government (in some in-

stances called districts and in still others conferences); and (3) general organizations variously named, corresponding to the National Government.

The congregation is composed of the people and the pastor. The pastor is elected and called by the voting members of the congregation, usually without any time limit. The congregation has the power, however, to terminate the relationship, but it may not depose the pastor from the ministry of the church.

In the Lutheran Church ordination to the ministry is, as a rule, an act of the synod at its annual meeting. It is done with prayer and the laying on of hands by the president of the synod, other ministers usually assisting in the rite. In exceptional cases it may be done at another time and place by a committee appointed by the synod for the purpose. It follows examination of the candidate by a committee of the synod, which covers his scholastic attainments, his fitness for the office, and his loyalty to the Lutheran confessions, particularly the Augsburg Confession. Each minister is a member of the synod which ordained him or of the synod in which he is a pastor, and is subject to its discipline.

In practically every Lutheran Church body in America the congregation is acknowledged as the primary body and the unit of organization. All authority belongs to the congregation together with the pastor, except such as is delegated by constitutional covenant to the larger organization. The internal affairs of the congregation are administered by a church council consisting of the pastor and lay officers. These officers are elected by the congregation, and in many instances a number of them are called elders and others deacons; where this is the case the elders together with the pastor have charge of the spiritual concerns and the deacons of the temporal affairs of the church. In other cases there are no elders, but deacons only. There is a growing tendency toward this form. There are also trustees who have charge of the property. These are usually laymen and may or may not be members of the church council.

To every congregation belongs inherently the right of representation and also the right of entering into relations with other congregations one with it in faith for the purpose of promoting common interests and activities. From these principles result wider organizations.

Organization above the congregation assumes various forms in the several church bodies. In some cases the next higher judicatory is the synod. The synods are composed of the pastors of the congregations and of lay representatives, one for each congregation or each pastoral charge, and they have only such powers as are delegated to them by the congregations under the provisions of the synodical constitution. In other cases there are districts or conferences which are territorial, which are similarly composed and exercise within their respective bounds the rights and duties constitutionally assigned to them. Some of these have limited powers of legislation, while others are chiefly consultative and advisory.

Still more comprehensive than these intermediate organizations are the general bodies which are national or international in scope. These general organizations are variously named, as church, synod, or conference. The authority exercised by these bodies also varies; some have legislative authority committed to them, and their actions within constitutional limitations are recognized as authoritative by the constituent synods, districts, or conferences, and by the congregations. Others have little or no such authority, but are simply conferences of synods or of congregations for purposes of consultation. The interests entrusted mainly to the general bodies are those pertaining to worship, education, publication, and to eleemosynary and missionary activities.

There is general agreement that the seat of authority and power is primarily in the congregation. The differences which are found as between the districts of the several bodies and as between the general bodies themselves in regard to the

powers exercised by them are to be explained, in part at least, by the processes of organization. In some cases the intermediate organizations (synods, districts, conferences) were first organized and later the general bodies, the process being from below upward; in such cases the powers of the intermediate bodies are relatively larger. In other instances the general bodies were organized with a small beginning, and as they grew were divided, thus forming the intermediate organizations from above downward. In instances of this kind the powers of the intermediate organizations are relatively less. Congregations meet in business session at least annually; constituent synods, districts, and conferences in convention, annually; general bodies, annually, biennially, or triennially.

The Lutheran churches have a liturgical form of worship and observe the various general festivals of the Christian church year.

Statistics.—The bodies grouped under the name Lutherans in 1926, 1916, and 1906 are listed in the table below with the principal statistics as reported for the three periods. The most important organic changes since 1916 have already been noted.

The 1926 figures for membership, including all baptized members, must be considered as not entirely comparable with those of earlier censuses, when communicants only were reported by the great majority of churches.

The movement which has gained considerable headway in other evangelical bodies, toward the federation of local churches, has not gained any great importance among the Lutherans; the membership figures reported, however, are exclusive of six federated churches, each consisting of a Lutheran unit combined more or less closely with a unit of some other denomination. These six federated churches reported in 1926 a total membership of 882, of whom somewhat more than one-third were Lutherans.

SUMMARY OF STATISTICS FOR THE LUTHERANS, 1926, 1916, AND 1906

LUTHERAN BODY AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group.....	15,102	3,966,003	13,400	\$273,409,748	14,721	\$59,500,845	11,472	1,249,998
United Lutheran Church in America.....	3,650	1,214,340	3,516	114,526,248	3,577	21,162,961	3,415	619,781
Evangelical Lutheran Augustana Synod of North America.....	1,180	311,425	1,118	22,781,698	1,165	5,369,446	1,036	100,775
Evangelical Lutheran Synodical Conference of America.....	4,752	1,292,620	3,878	78,755,894	4,601	19,487,432	3,028	212,071
Evangelical Lutheran Synod of Missouri, Ohio, and Other States.....	3,917	1,040,275	3,148	65,318,781	3,789	16,350,315	2,485	179,868
Evangelical Lutheran Joint Synod of Wisconsin and Other States.....	709	229,242	631	11,828,013	695	2,743,164	490	28,948
Slovak Evangelical Lutheran Synod of the United States of America.....	55	14,759	43	1,083,000	53	285,341	24	1,826
Norwegian Synod of the American Evangelical Lutheran Church.....	71	8,344	55	526,100	64	108,612	29	1,429
Norwegian Lutheran Church of America.....	2,554	496,707	2,278	24,822,215	2,497	5,786,977	1,660	131,147
Evangelical Lutheran Joint Synod of Ohio and Other States.....	872	247,783	832	15,646,708	865	3,702,259	769	88,822
Lutheran Synod of Buffalo.....	41	9,267	41	873,500	40	143,726	34	2,649
Evangelical Lutheran Church in America (Eielsen Synod).....	15	1,087	10	42,500	14	6,415	10	217
Evangelical Lutheran Synod of Iowa and Other States.....	873	217,873	799	8,657,486	867	2,223,888	778	50,878

SUMMARY OF STATISTICS FOR THE LUTHERANS, 1926, 1916, AND 1906—Contd.

LUTHERAN BODY AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926—Continued								
Danish Evangelical Lutheran Church in America.....	96	18,921	84	\$728,200	95	\$178,222	69	3,362
Icelandic Evangelical Lutheran Synod in North America.....	14	2,186	14	56,475	14	14,157	11	458
Finnish Evangelical Lutheran Church of America, or Suomi Synod.....	185	32,071	126	1,018,021	183	234,139	134	9,028
Lutheran Free Church.....	303	46,366	336	2,303,365	377	528,993	236	12,849
United Danish Evangelical Lutheran Church in America.....	190	29,198	172	1,491,348	185	382,344	162	10,556
Finnish Evangelical Lutheran National Church of America.....	70	7,788	48	220,050	64	28,316	39	1,414
Finnish Apostolic Lutheran Church.....	138	24,016	78	228,090	100	39,728	35	1,924
Church of the Lutheran Brethren of America.....	26	1,700	21	102,100	24	37,889	19	929
Evangelical Lutheran Jehovah Conference.....	3	851	3	31,000	3	6,602	3	368
Independent Lutheran Congregations.....	50	11,804	46	1,126,250	50	169,351	34	2,770
1916								
Total for the group.....	13,921	2,467,516	12,431	109,415,163	13,276	22,827,047	9,446	998,339
General Synod of the Evangelical Lutheran Church in the United States of America.....	1,846	370,715	1,811	24,271,797	1,810	4,342,251	1,766	311,501
United Synod of the Evangelical Lutheran Church in the South.....	492	56,656	485	2,572,245	467	446,283	438	43,697
General Council of the Evangelical Lutheran Church in North America.....	2,336	540,642	2,274	32,108,091	2,343	5,630,234	2,179	307,595
Evangelical Lutheran Synodical Conference of America.....	3,620	777,701	3,151	25,973,538	3,339	6,721,599	1,370	110,300
Norwegian Lutheran Church of America.....	2,740	318,650	2,259	11,501,919	2,579	2,539,552	1,504	82,366
Hauge's Norwegian Evangelical Lutheran Synod.....	362	29,893	253	1,128,488	284	270,914	269	14,011
Synod for the Norwegian Evangelical Lutheran Church of America.....	987	112,673	798	4,383,151	939	836,923	429	24,313
United Norwegian Lutheran Church in America.....	1,391	176,084	1,208	5,990,280	1,356	1,431,715	806	44,042
Evangelical Lutheran Joint Synod of Ohio and Other States.....	826	164,968	776	5,718,462	806	1,258,673	687	66,773
Lutheran Synod of Buffalo.....	42	6,128	39	244,163	41	68,952	23	1,524
Evangelical Lutheran Church in America, Etelsen Synod.....	20	1,206	8	23,500	15	7,030	10	245
Evangelical Lutheran Synod of Iowa and Other States.....	977	130,793	847	4,057,635	957	1,080,874	769	38,120
Danish Evangelical Lutheran Church in America.....	101	14,544	90	394,809	97	105,356	65	2,981
Icelandic Evangelical Lutheran Synod in North America.....	14	1,830	12	35,450	12	4,720	10	435
Immanuel Synod of the Evangelical Lutheran Church in North America.....	15	2,978	8	78,000	13	13,905	9	669
Finnish Evangelical Lutheran Church of America, or Suomi Synod.....	134	18,881	89	368,771	128	73,977	112	9,752
Lutheran Free Church (Norwegian).....	376	28,180	309	1,116,780	361	287,986	243	10,285
United Danish Evangelical Lutheran Church in America.....	192	17,324	173	696,780	186	193,593	165	7,777
Finnish Evangelical Lutheran National Church.....	64	7,933	41	125,091	59	15,017	49	2,077
Apostolic Lutheran Church (Finnish).....	47	6,664	34	64,942	36	8,459	23	1,109
Church of the Lutheran Brethren of America (Norwegian).....	23	892	19	45,410	21	14,887	20	641
Evangelical Lutheran Jehovah Conference.....	6	831	6	17,800	6	6,749	4	462

SUMMARY OF STATISTICS FOR THE LUTHERANS, 1926, 1916, AND 1906—Contd.

LUTHERAN BODY AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1906								
Total for the group	12,642	2,112,494	10,768	\$74,826,389			8,682	782,786
General Synod of the Evangelical Lutheran Church in the United States of America.....	1,734	270,221	1,680	16,875,429			1,628	225,948
United Synod of the Evangelical Lutheran Church in the South.....	449	47,747	429	1,509,760			380	30,039
General Council of the Evangelical Lutheran Church in North America.....	2,133	462,177	2,008	22,394,618			1,914	254,882
Evangelical Lutheran Synodical Conference of America.....	3,284	648,529	2,731	18,916,407			1,434	94,009
United Norwegian Lutheran Church in America.....	1,167	185,027	956	3,668,588			842	43,714
Evangelical Lutheran Joint Synod of Ohio and Other States.....	772	123,408	694	3,606,285			601	47,609
Lutheran Synod of Buffalo.....	33	5,270	32	130,000			13	626
Hauge's Norwegian Evangelical Lutheran Synod.....	265	33,268	222	682,135			194	8,995
Evangelical Lutheran Church in America, Eielsen Synod.....	26	1,013	6	15,900			6	112
German Evangelical Lutheran Synod of Texas.....	24	2,440	18	30,050			17	808
Evangelical Lutheran Synod of Iowa and Other States.....	828	110,254	676	2,327,093			614	27,642
Synod for the Norwegian Evangelical Lutheran Church in America.....	917	107,712	648	2,469,713			370	18,714
Evangelical Lutheran Synod of Michigan and Other States.....	55	9,697	49	184,700			38	2,462
Danish Evangelical Lutheran Church in America.....	92	12,541	66	248,700			58	2,983
Icelandic Evangelical Lutheran Synod in North America.....	14	2,101	14	32,350			12	498
Immanuel Synod of the Evangelical Lutheran Church of North America.....	11	3,275	11	89,300			11	1,125
Finnish Evangelical Lutheran Church of America, or Suomi Synod.....	105	12,907	44	151,345			77	4,515
Norwegian Lutheran Free Church.....	317	26,928	219	660,310			211	7,479
United Danish Evangelical Lutheran Church in America.....	198	16,340	138	418,450			142	6,116
Slovak Evangelical Lutheran Synod of America.....	59	12,141	31	219,300			12	585
Finnish Evangelical Lutheran National Church.....	66	10,111	43	95,150			62	2,144
Apostolic Lutheran Church (Finnish).....	68	8,170	35	62,856			22	1,038
Church of the Lutheran Brethren of America (Norwegian).....	16	482	10	16,400			15	393
Evangelical Lutheran Jehovah Conference.....	9	735	8	21,550			9	350

EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Synod of Iowa and Other States for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Evangelical Lutheran Synod of Iowa and Other States includes all the baptized persons on the registers of the local congregations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations)	873	142	731	16.3	83.7
Members	217,873	62,871	155,002	28.9	71.1
Average per church.....	250	443	212		
Membership by sex:					
Male.....	103,450	28,546	74,904	27.6	72.4
Female.....	108,487	33,013	75,474	30.4	69.6
Sex not reported.....	5,936	1,312	4,624	22.1	77.9
Males per 100 females.....	95.4	86.5	99.2		
Membership by age:					
Under 13 years.....	63,798	17,564	46,234	27.5	72.5
13 years and over.....	150,159	44,173	105,986	29.4	70.6
Age not reported.....	3,916	1,154	2,782	29.0	71.0
Per cent under 13 years ³	29.8	28.4	30.4		
Church edifices:					
Number.....	876	154	722	17.6	82.4
Value—Churches reporting.....	799	135	664	16.9	83.1
Amount reported.....	\$8,657,486	\$3,429,700	\$5,227,786	39.6	60.4
Average per church.....	\$10,835	\$25,405	\$7,873		
Debt—Churches reporting.....	147	54	93	36.7	63.3
Amount reported.....	\$740,724	\$493,247	\$247,477	66.6	33.4
Churches reporting "no debt" on church edifice.....	601	73	528	12.1	87.9
Parsonages:					
Value—Churches reporting.....	551	123	428	22.3	77.7
Amount reported.....	\$2,385,310	\$783,785	\$1,601,525	32.9	67.1
Debt—Churches reporting.....	77	31	46		
Amount reported.....	\$167,959	\$86,275	\$81,684	51.4	48.6
Churches reporting "no debt" on parsonage.....	433	87	346	20.1	79.9
Expenditures during year:					
Churches reporting.....	867	141	726	16.3	83.7
Amount reported.....	\$2,223,888	\$763,639	\$1,460,249	34.3	65.7
Current expenses and improvements.....	\$1,847,505	\$657,315	\$1,190,190	35.6	64.4
Benevolences, missions, etc.....	\$376,383	\$106,324	\$270,059	28.2	71.8
Average expenditure per church.....	\$2,565	\$5,416	\$2,011		
Sunday schools:					
Churches reporting.....	778	132	646	17.0	83.0
Officers and teachers.....	4,964	1,600	3,364	32.2	67.8
Scholars.....	50,878	16,767	34,111	33.0	67.0

¹ Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

² Per cent not shown where base is less than 100.

³ Based on membership with age classification reported.

The data given for 1926 represent 873 active organizations of the Synod of Iowa and Other States, with 217,873 members. The classification of membership by sex was reported by 841 churches and the classification by age was reported by 843 churches, including 825 which reported members under 13 years of age.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

ITEM	1926	1916	1906	1890
Churches (local organizations)	873	977	828	484
Increase ¹ over preceding census:				
Number.....	-104	149	344	
Per cent.....	-10.6	18.0	71.1	
Members	217,873	130,793	110,254	48,363
Increase over preceding census:				
Number.....	87,080	20,539	61,891	
Per cent.....	66.6	18.6	128.0	
Average membership per church.....	250	134	133	100
Church edifices:				
Number.....	876	879	705	306
Value—Churches reporting.....	799	847	676	
Amount reported.....	\$3,657,486	\$4,057,635	\$2,327,092	\$739,831
Average per church.....	\$10,835	\$4,791	\$3,442	
Debt—Churches reporting.....	147	162	140	
Amount reported.....	\$740,724	\$250,214	\$116,505	
Parsonages:				
Value—Churches reporting.....	551	481	406	
Amount reported.....	\$2,385,310	\$1,127,225	\$627,853	
Debt—Churches reporting.....	77			
Amount reported.....	\$167,959			
Expenditures during year:				
Churches reporting.....	867	957		
Amount reported.....	\$2,223,888	\$1,089,874		
Current expenses and improvements.....	\$1,847,505	\$774,795		
Benevolences, missions, etc.....	\$376,383	\$300,379		
Not classified.....		\$14,700		
Average expenditure per church.....	\$2,565	\$1,139		
Sunday schools:				
Churches reporting.....	778	769	614	
Officers and teachers.....	4,964	3,546	2,449	
Scholars.....	50,878	38,120	27,642	

¹ A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Synod of Iowa by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Synod of Iowa and Other States, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females ⁽¹⁾
United States	873	142	731	217,873	62,871	155,002	103,450	108,487	5,936	95.4
East North Central:										
Ohio.....	34	15	19	13,861	8,874	4,987	6,657	7,204	-----	92.4
Illinois.....	72	18	54	21,671	7,659	14,012	10,438	11,150	83	93.6
Michigan.....	36	10	26	8,095	3,611	4,484	3,844	3,998	253	96.1
Wisconsin.....	72	20	52	25,840	13,489	12,351	12,078	12,937	825	93.4
West North Central:										
Minnesota.....	52	12	40	13,408	5,389	8,019	6,118	6,518	772	93.9
Iowa.....	154	25	129	42,714	11,195	31,519	20,269	21,496	949	94.3
Missouri.....	15	-----	15	2,555	-----	2,555	1,142	1,133	280	100.8
North Dakota.....	87	-----	87	13,749	-----	13,749	6,535	6,663	551	98.1
South Dakota.....	70	2	68	11,843	677	11,166	5,789	5,800	254	99.8
Nebraska.....	60	4	56	14,749	1,185	13,564	7,008	6,789	952	103.2
Kansas.....	26	3	23	4,271	394	3,877	1,934	2,025	312	95.5
West South Central:										
Arkansas.....	1	1	-----	225	225	-----	105	120	-----	87.5
Louisiana.....	1	1	-----	84	84	-----	36	48	-----	-----
Oklahoma.....	8	1	7	1,430	163	1,267	719	711	-----	101.1
Texas.....	156	20	136	38,825	7,839	30,986	18,683	19,689	453	94.9
Mountain:										
Montana.....	9	1	8	852	169	683	435	417	-----	104.3
Idaho.....	3	-----	3	129	-----	129	65	64	-----	-----
Colorado.....	10	5	5	2,450	1,228	1,222	1,060	1,138	252	93.1
Pacific:										
Washington.....	2	1	1	421	182	239	180	241	-----	74.7
Oregon.....	2	1	1	221	169	52	112	109	-----	102.8
California.....	3	2	1	480	339	141	243	237	-----	102.5

¹ Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

The situation of the Lutheran churches in America appealed strongly to many of the pastors in Europe. Among them none was more interested than the Rev. Wilhelm Löhe, pastor at Neuendettelsau, Bavaria, who had come into relations with the Rev. F. C. D. Wyneken, the leader of the Lutheran community at Fort Wayne, Ind.² He entered heartily into Wyneken's plans for the development of the churches, founded a society to carry on missionary work, and began

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. F. Braun, general secretary of the Evangelical Lutheran Synod of Iowa and Other States, and approved by him in its present form.

² See Evangelical Lutheran Synod of Missouri, Ohio, and Other States, p. 739.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States.....	873	977	828	217,873	130,793	110,254	63,798	150,159	3,916	29.8
Ohio.....	34	38	36	13,861	8,752	8,020	3,991	9,870	-----	28.8
Illinois.....	72	80	88	21,671	14,038	14,005	6,120	15,551	-----	28.2
Michigan.....	36	49	38	8,095	6,607	6,817	2,212	5,630	253	28.2
Wisconsin.....	72	91	98	25,840	17,657	15,220	6,652	18,745	443	26.2
Minnesota.....	52	58	57	13,408	8,209	8,460	3,760	9,072	576	29.3
Iowa.....	154	163	171	42,714	26,781	23,082	11,946	30,556	212	28.1
Missouri.....	15	21	17	2,555	2,052	2,137	587	1,688	280	25.8
North Dakota.....	87	93	68	13,749	6,103	3,717	5,069	8,129	551	38.4
South Dakota.....	70	84	55	11,843	6,282	4,103	4,169	7,674	-----	35.2
Nebraska.....	60	68	60	14,749	8,205	6,859	4,475	9,698	576	31.6
Kansas.....	26	30	32	4,271	2,945	2,529	1,352	2,647	272	33.8
Arkansas.....	1	2	4	225	186	194	65	160	-----	28.9
Oklahoma.....	8	10	8	1,430	695	541	319	1,111	-----	22.3
Texas.....	156	144	83	38,825	19,187	12,758	11,519	26,947	359	29.9
Montana.....	9	21	-----	852	394	-----	308	476	68	39.3
Idaho.....	3	3	-----	129	235	-----	-----	129	-----	-----
Colorado.....	10	14	6	2,450	1,754	670	858	1,266	320	40.4
Washington.....	2	3	6	421	339	392	171	250	-----	40.6
California.....	3	-----	-----	480	-----	-----	153	327	-----	31.9
Other States.....	3	5	1	305	372	250	72	233	-----	23.6

¹ Based on membership with age classification reported.

to educate men for the ministry, with a special view to service in America. Coming to realize the impracticability of providing the entire supply of ministers from Europe, he was instrumental in founding a theological seminary at Fort Wayne, and when the scarcity of parochial school teachers menaced the schooling of Lutheran children, he took steps to establish a teachers' seminary. A conference, at Neuendettelsau, with Walther, the leader of the Missouri Synod, led to the cordial indorsement by Wyneken of the organization of that body, and to such cooperation in educational matters that quite a number of the graduates of his school entered the Missouri Synod.

Among those who came to America under Löhe's auspices was the Rev. G. Grossmann, who established the first Lutheran normal school in North America at Saginaw, Mich., in 1852. When he began his work he was questioned regarding his views as to the doctrines which had been under special discussion between the Missouri Synod and Löhe, and it soon appeared that there was wide divergence between his views and those approved by the synod. Grossmann was supported by another Neuendettelsau pastor, the Rev. J. Deindorfer, and both were disciplined by the local pastor. It became evident that further cooperation was impracticable, and in order to avoid hostilities in the same territory Grossmann and Deindorfer, with a few students and a small number of the colonists, left Saginaw in 1853 and migrated to Iowa. Grossmann established his seminary in Dubuque, while Deindorfer and the colonists settled at St. Sebald, about 60 miles west of Dubuque. The next year they were joined by two men from Neuendettelsau, and these four organized in August, 1854, the Evangelical Lutheran Synod of Iowa and Other States.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	873	876	799	\$8,657,486	147	\$740,724	551	\$2,385,310	77	\$167,959
Ohio.....	34	36	34	692,750	6	21,000	25	177,600	5	23,000
Illinois.....	72	78	70	1,205,200	15	108,123	56	305,300	11	32,800
Michigan.....	36	36	35	504,725	5	72,830	22	113,300	3	2,000
Wisconsin.....	72	77	69	1,169,050	16	101,852	45	247,585	1	5,500
Minnesota.....	52	55	50	531,500	13	65,200	32	151,200	5	11,000
Iowa.....	154	161	144	1,714,100	20	51,710	118	579,650	13	29,050
Missouri.....	15	17	14	120,800	1	182	11	29,300	1	300
North Dakota.....	87	84	79	333,911	10	13,050	36	111,025	5	6,000
South Dakota.....	70	73	66	330,830	9	15,690	32	119,550	3	2,800
Nebraska.....	60	60	56	509,950	5	15,900	54	189,700	8	10,950
Kansas.....	26	21	21	160,750	4	18,350	19	46,300	2	3,375
Oklahoma.....	8	9	8	24,040	2	1,200	5	9,100	1	200
Texas.....	156	140	127	1,147,780	29	209,127	76	245,200	12	18,484
Montana.....	9	6	5	22,200	2	11,045	-----	(1)	-----	-----
Idaho.....	3	3	3	13,000	2	860	-----	(1)	-----	(1)
Colorado.....	10	10	10	103,300	4	22,630	10	34,500	4	15,350
California.....	3	3	3	16,600	3	7,475	-----	(1)	-----	(1)
Other States ²	6	7	5	57,000	1	4,500	10	26,000	3	7,150

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

² The figures for parsonages (value and debt) include data for 5 churches in Montana, Idaho, and California.

For some years the synod met with difficulties. The few congregations found it impossible to support the seminary, and in 1857, it was removed from Dubuque to St. Sebald, where a part of its support could be derived from a farm. Largely under the influence of two brothers, Sigmund and Gottfried Fritschel, teachers in the seminary, the synod grew, and after 10 years it had 42 ministers, 16 in Iowa, 6 in Wisconsin, 4 in Illinois, 2 in Missouri, 4 in Ohio, 5 in Michigan, 1 in Kentucky, and 4 in the Dakotas. At the time of the Silver Jubilee (1879) the ministers numbered 132, and 25 years later the secretary reported 473 pastors, 868 congregations, and 90,598 communicants.

During the early seventies the controversy with the Missouri Synod over the "open questions" was carried on somewhat more bitterly, and factions arose within the Iowa Synod which menaced its existence; but at the meeting of the synod in Madison, Wis., in 1875, a definite platform was adopted which reaffirmed the former position of the synod, and received the approval of the great majority of the ministers and of almost all the churches. Although 20 ministers, together with a few congregations, left the synod, from that time it increased in strength. Its extension over so large a territory soon caused its division into districts, which in 1894 numbered six. In 1895 the majority of the German Evangelical Lutheran Synod of Texas joined the Iowa Synod as its Texas district, more recently enlarged by the addition of some of the remaining churches of the old synod. An eighth district has since been formed by dividing the large northern district. In 1918 the Dakota district was divided into the North Dakota and South Dakota district, the Iowa Synod since that time consisting of nine districts, now served by 589 ministers.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR			SUNDAY SCHOOLS			
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States.....	873	867	\$2,223,888	\$1,847,505	\$376,383	778	4,964	50,878
Ohio.....	34	34	136,475	102,026	34,449	33	386	3,956
Illinois.....	72	71	341,461	301,186	40,275	70	535	5,110
Michigan.....	36	36	83,429	70,180	13,249	35	226	2,297
Wisconsin.....	72	72	194,674	158,550	36,124	52	457	4,184
Minnesota.....	52	52	151,086	125,940	25,146	45	330	3,285
Iowa.....	154	153	428,362	340,343	88,019	132	940	8,792
Missouri.....	15	15	25,783	20,694	5,089	13	42	457
North Dakota.....	87	87	107,977	88,010	19,967	78	288	3,334
South Dakota.....	70	70	131,128	109,879	21,249	64	268	2,593
Nebraska.....	60	60	177,292	142,542	34,750	56	317	3,344
Kansas.....	26	25	46,667	38,979	7,688	22	91	1,110
Oklahoma.....	8	8	8,951	7,461	1,490	7	19	284
Texas.....	156	153	340,177	298,930	41,247	140	909	10,356
Montana.....	9	9	7,232	5,326	1,906	9	25	369
Idaho.....	3	3	2,003	1,475	528	3	13	103
Colorado.....	10	10	26,589	23,325	3,264	10	73	836
California.....	3	3	4,384	3,981	403	3	20	223
Other States.....	6	6	10,218	8,678	1,540	6	25	245

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total.....	873	217,873	799	\$8,657,486	147	\$740,724	867	\$2,223,888	778	50,878
Eastern.....	70	21,956	69	1,197,475	11	93,830	70	219,904	68	6,253
Iowa.....	80	22,682	75	935,200	12	42,925	79	206,220	71	4,799
North Dakota.....	100	15,262	88	380,111	13	25,795	100	120,933	91	3,840
Northern.....	67	16,356	64	652,400	8	8,035	67	174,957	59	3,056
South Dakota.....	98	18,102	92	534,130	17	27,100	98	202,600	90	3,874
Southern.....	93	26,776	90	1,428,700	14	106,623	92	398,104	84	6,355
Texas.....	157	38,909	128	1,154,780	29	209,127	154	341,547	141	10,382
Western.....	123	26,374	113	944,140	10	65,737	122	293,404	111	6,258
Wisconsin.....	85	31,456	80	1,430,550	24	161,552	85	266,129	63	6,061

In its early history the synod used the German language in its church work to a considerable degree, but of late years the use of English has increased notably. A number of congregations of native-born Americans have been formed, a church paper in English is published, and a full set of graded Sunday school lessons in English has been prepared by the synod. During the last decade the English language became dominant. Many congregations use it exclusively and there are very few which do not employ it at all. The General Assembly has ruled that only bilingual ministers can join the synod.

DOCTRINE

The Iowa Synod has always accepted the canonical books of the Old and New Testaments as the inspired Word of God and the only true rule by which all teachers and doctrines are to be measured and judged, and it has accepted the whole of the symbolical books of the Lutheran Church, as contained in the Book of Concord of 1580, as the pure and genuine exposition and interpretation of the Divine Word. As a part of the Evangelical Lutheran Church it is therefore willing to have fellowship with all other Lutheran Church bodies which acknowledge the same doctrinal symbols. At the same time the synod acknowledges that there are "open questions"—that is, doctrines which are not articles of faith and upon which the salvation of men does not depend—and maintains that a difference in such doctrines among teachers of the church should not hinder fellowship of pulpit and of altar. It is not to be understood, however, that the Iowa Synod holds that open questions are doctrines in themselves doubtful and uncertain, and regarding which one could teach what he believes regardless of his acceptance of the Scriptures, but it asserts that difference of opinion regarding open questions is to be tolerated and not made the cause of disrupting the church. Among these open questions it includes: The doctrine that the ministerial office is originally vested in the individual members of the invisible church in their spiritual priesthood and by them individually conferred upon the ministers of the church through their vocation to the holy office; eschatological opinions regarding the millennium, so far as consistent with Article XVII of the Augsburg Confession; the first resurrection; the conversion of Israel; and the antichrist.

This emphasis upon the recognition of open questions arises from the desire to cultivate church fellowship among all Lutheran churches which accept all of the confessions of the church, although they may differ regarding exegetical, historical, and dogmatical questions which do not belong to the fundamental sphere of the articles of faith. On the other hand, the synod opposes all tendencies toward union which disregard the confessions of the church and which demand pulpit and altar fellowship with those who differ as to the fundamental articles of faith.

ORGANIZATION

The ecclesiastical organization of the Iowa Synod is based upon the fundamental principle that the local church, however small, has all the ecclesiastical power that is given to the church "principally and immediately." According to this, the synod has no governmental powers other than those which have been conferred upon it by the individual congregations, and it can assume no more than advisory power in regard to congregational affairs. Among the powers conferred by the congregations upon the synod is the general oversight of the congregations and pastors, and this it exercises by regular visitation. It strenuously enforces whatever in the church order is *juris divini* (of divine law). In regard to the ministry it recognizes no system of license or of a call to the pastorate at a certain time; but it acknowledges, as a rule, only such calls as follow an election on the part of the congregation, are proposed by the president of the district synod and ratified by him, and are affirmed by ordination and installation on the part of the synod. The annual conventions of the district synods are composed of the pastors as representatives of the ministry, and of one lay delegate from every congregation belonging to the synod. The membership of the general synod, which meets every three years, includes one ministerial and one lay delegate for every eight ministers and eight parishes. A standing committee represents the general synod during the time between its conventions.

WORK

The home missionary work of the Iowa Synod was carried on for 28 years almost entirely by the personal labors of the pastors, but as it extended an organized agency became essential. In 1882 a board for home missionary work was created, and in 1896 it was decided to form, in addition to the general board, a board of home missions in each district. There is also a church extension board which works in cooperation with the home mission board. In 1926 this board invested \$156,394. During 1926 these various boards supported or assisted 67 missionaries and the contributions for the work amounted to \$96,458.

Missionary work was at first carried on among the American Indians as foreign work, but the murder of the principal missionary by some Crow Indians in 1860 and the Indian uprising during the Civil War stopped the enterprise.

The Great War brought new opportunities and obligations in regard to foreign mission work. The distressed Lutheran Mission in East Africa (now Tanganyika Territory) appealed to the Iowa Synod for help. About \$28,000 were given for aid, and a missionary of the Iowa Synod served on the field for several years. The New Guinea Mission depended almost entirely upon the support rendered by Iowa. Large sums were raised to carry on the work. The president of the Iowa Synod, Doctor Richter, went to Australia and established a close cooperation between the Australian Lutheran Church and the Iowa Synod. When German New Guinea was mandated to the Australian Government, the field and property were transferred to both churches, the Australian mission board of the Lutheran Church acting as board of trustees. Since then the administration of the Lutheran mission in New Guinea rests in the hands of both boards. Seven ordained missionaries, two trained nurses, three lay missionaries, and four women teachers have been sent. The annual contributions amount to about \$70,000. For the purpose of discharging debts incurred during the war a special drive netted about \$86,000. The field is divided into the Finschhafen and Madang Districts, with a total of 19,400 baptized natives on 20 main stations. There are 232 places occupied by native helpers and 135,000 Papuans have come under the influence of the gospel. Native teachers and evangelists receive training in the four seminaries on the field.

The educational work of the synod is carried on through a theological school, the Wartburg Seminary, at Dubuque, Iowa, a masterpiece of architecture; Wartburg College, at Clinton, Iowa, where students for the ministry receive preparatory training; Wartburg Normal School and Junior College, at Waverly, Iowa, Eureka Lutheran College, Eureka, S. Dak.; and Lutheran College, Seguin, Tex. In 1926, 75 students were enrolled at the theological seminary, and about 300 students in Waverly College. The synod supports the various institutions of learning with \$100,000 annually. The total value of the buildings is at present \$1,275,000—Dubuque, \$320,000; Clinton, \$275,000; Waverly, \$450,000; Eureka, \$115,000; and Seguin, \$115,000.

The statistical reports of 1926 show that 46 teachers instructed 1,200 pupils in parochial schools, and 10,514 children attended summer schools and confirmation schools conducted by the pastors. Sunday school work is done in all congregations.

There are 1,031 societies with a total membership of 35,844 within the synod; among them are 296 young people's societies with over 10,000 members, forming the Wartburg Luther League. One of the tasks of this league is the support of a medical mission in New Guinea. The 479 ladies aid societies reported 19,060 members. The receipts of the societies were \$212,467.

The total value of property owned and controlled by the congregations is estimated at \$10,537,948

The congregations connected with the Iowa Synod support three orphanages, at Toledo, Ohio, Muscatine, Iowa, and Waverly, Iowa. The Toledo and Muscatine institutions have departments for the care of the aged. The Texas district plans a similar institution for Texas; a society has been organized, and the raising of the necessary funds is well under way. The Good Samaritan Home at Arthur, N. Dak., takes care of epileptics and cripples, and the Martin Luther Home at Sterling, Nebr., is a school for feeble-minded children. The number of inmates is, naturally, fluctuating, but oftentimes the orphanages and homes are filled to the utmost capacity. The Good Samaritan Home must be enlarged within the near future. The value of the respective institutions is figured at \$120,000 for Waverly, \$280,000 for Muscatine, \$301,509 for Toledo, \$60,000 for Arthur, and \$32,000 for Sterling. A new branch of inner mission work is the Wartburg Hospice, Minneapolis, Minn., owned by the Lutheran Hospice and Benevolent Association, under the auspices of the synod. The building represents an investment of \$167,000.

The Iowa Synod publishes two church papers, the Lutheran Herald and the "Kirchenblatt," a theological monthly, two mission papers, and a paper devoted to the interests of children and confirmands. Wartburg Publishing House, Chicago, Ill., is owned by the synod and has property estimated to be worth \$190,000.