

# LUTHERANS

## GENERAL STATEMENT<sup>1</sup>

*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

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<sup>1</sup> 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
<b>1926—Continued</b>								
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	226,090	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
<b>1916</b>								
<b>Total for the group.....</b>	<b>13,921</b>	<b>2,467,516</b>	<b>12,431</b>	<b>109,415,163</b>	<b>13,276</b>	<b>22,827,047</b>	<b>9,446</b>	<b>998,339</b>
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	14,837	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								
<b>Total for the group</b>	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

# LUTHERAN SYNOD OF BUFFALO

## STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Lutheran Synod of Buffalo 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 Lutheran Synod consists of all baptized persons officially connected with the local congregations.

**TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: LUTHERAN SYNOD OF BUFFALO**

ITEM	Total	In urban territory <sup>1</sup>		PER CENT OF TOTAL <sup>2</sup>	
				Urban	Rural
<b>Churches (local organizations)</b> .....	41	16	25		
<b>Members</b> .....	9,267	4,949	4,318	53.4	46.6
Average per church.....	226	309	173		
<b>Membership by sex:</b>					
Male.....	4,318	2,201	2,117	51.0	49.0
Female.....	4,949	2,748	2,201	55.5	44.5
Males per 100 females.....	87.2	80.1	96.2		
<b>Membership by age:</b>					
Under 13 years.....	2,220	1,164	1,056	52.4	47.6
13 years and over.....	6,727	3,465	3,262	51.5	48.5
Age not reported.....	320	320		100.0	
Per cent under 13 years <sup>3</sup> .....	24.8	25.1	24.5		
<b>Church edifices:</b>					
Number.....	50	24	26		
Value—Churches reporting.....	41	16	25		
Amount reported.....	\$873,500	\$573,000	\$300,500	65.6	34.4
Average per church.....	\$21,305	\$35,813	\$12,020		
Debt—Churches reporting.....	16	12	4		
Amount reported.....	\$112,850	\$95,050	\$17,800	84.2	15.8
Churches reporting "no debt" on church edifice.....	24	4	20		
<b>Parsonages:</b>					
Value—Churches reporting.....	29	12	17		
Amount reported.....	\$186,500	\$113,000	\$73,500	60.6	39.4
Debt—Churches reporting.....	9	6	3		
Amount reported.....	\$25,150	\$19,700	\$5,450	78.3	21.7
Churches reporting "no debt" on parsonage.....	19	5	14		
<b>Expenditures during year:</b>					
Churches reporting.....	40	16	24		
Amount reported.....	\$143,726	\$88,226	\$55,500	61.4	38.6
Current expenses and improvements.....	122,915	75,962	46,953	61.8	38.2
Benevolences, missions, etc.....	20,811	12,264	8,547	58.9	41.1
Average expenditure per church.....	\$3,593	\$5,514	\$2,313		
<b>Sunday schools:</b>					
Churches reporting.....	34	16	18		
Officers and teachers.....	300	223	77	74.3	25.7
Scholars.....	2,649	1,975	674	74.6	25.4

<sup>1</sup> 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.

<sup>2</sup> Per cent not shown where base is less than 100.

<sup>3</sup> Based on membership with age classification reported.

The data given for 1926 represent 41 active organizations of the Lutheran Synod of Buffalo, with 9,267 members. The classification of membership by sex was reported by all of the 41 churches and the classification by age was reported by 40 churches, all of 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: LUTHERAN SYNOD OF BUFFALO

ITEM	1926	1916	1906	1890
<b>Churches (local organizations)</b> .....	41	42	33	27
Increase <sup>1</sup> over preceding census:				
Number.....	-1	9	6	
Per cent <sup>2</sup> .....				
<b>Members</b> .....	9,267	6,128	5,270	4,242
Increase over preceding census:				
Number.....	3,139	858	1,028	
Per cent.....	51.2	16.3	24.2	
Average membership per church.....	226	146	160	157
<b>Church edifices:</b>				
Number.....	50	41	34	25
Value—Churches reporting.....	41	39	32	
Amount reported.....	\$873,500	\$244,163	\$130,000	\$84,410
Average per church.....	\$21,305	\$6,261	\$4,063	
Debt—Churches reporting.....	16	14	10	
Amount reported.....	\$112,850	\$32,750	\$10,314	
<b>Parsonages:</b>				
Value—Churches reporting.....	29	27	20	
Amount reported.....	\$186,500	\$54,150	\$36,400	
Debt—Churches reporting.....	9			
Amount reported.....	\$25,150			
<b>Expenditures during year:</b>				
Churches reporting.....	40	41		
Amount reported.....	\$143,726	\$68,952		
Current expenses and improvements.....	\$122,915	\$60,969		
Benevolences, missions, etc.....	\$20,811	\$7,983		
Average expenditure per church.....	\$3,593	\$1,682		
<b>Sunday schools:</b>				
Churches reporting.....	34	23	13	
Officers and teachers.....	300	176	68	
Scholars.....	2,649	1,524	626	

<sup>1</sup> A minus sign (-) denotes decrease.

<sup>2</sup> Per cent not shown where base is less than 100.

**State tables.**—Tables 3, 4, 5, and 6 present the statistics for the Lutheran Synod of Buffalo 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 each State the number and the 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.

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

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females
United States.....	41	16	25	9,267	4,949	4,318	4,318	4,949	87.2
Middle Atlantic:									
New York.....	21	10	11	4,754	2,747	2,007	2,111	2,643	79.9
Pennsylvania.....	1	1		537	537		252	285	88.4
East North Central:									
Illinois.....	1		1	284		284	187	147	93.2
Michigan.....	5	1	4	519	267	252	244	275	88.7
Wisconsin.....	7	2	5	1,802	827	975	916	886	103.4
West North Central:									
Minnesota.....	6	2	4	1,371	571	800	658	713	92.3

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

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 <sup>1</sup>
United States.....	41	42	33	9,267	6,128	5,270	2,220	6,727	320	24.8
New York.....	21	22	16	4,754	3,050	2,699	1,122	3,312	320	25.3
Pennsylvania.....	1	1		537	408		145	392		27.0
Illinois.....	1	3	2	284	298	194	98	186		34.5
Michigan.....	5	5	5	519	642	700	134	385		25.8
Wisconsin.....	7	6	7	1,802	1,299	1,309	331	1,471		18.4
Minnesota.....	6	5	3	1,371	431	368	390	981		28.4

<sup>1</sup> Based on membership with age classification reported.

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

[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.....	41	50	41	\$873,500	16	\$112,850	29	\$186,500	9	\$25,150
New York.....	21	26	21	491,500	7	72,750	14	105,000	4	14,750
Michigan.....	5	7	5	67,500	1	1,100	3	11,500		
Wisconsin.....	7	7	7	174,500	3	9,000	5	32,500	2	3,000
Minnesota.....	6	7	6	63,000	3	15,000	5	20,500	2	5,900
Other States.....	2	3	2	77,000	2	15,000	2	17,000	1	1,800

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

[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.....	41	40	\$143,726	\$122,915	\$20,811	34	300	2,649
New York.....	21	21	79,887	68,452	11,435	17	156	1,416
Michigan.....	5	4	8,181	7,361	820	5	23	233
Wisconsin.....	7	7	30,963	26,266	4,697	6	52	398
Minnesota.....	6	6	15,833	13,436	2,397	5	59	515
Other States.....	2	2	8,862	7,400	1,462	1	10	87

## HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

### HISTORY

Among the Lutherans who withdrew from the state church of Prussia after the attempt to unite the Lutheran and the Reformed bodies was a company called "Old Lutherans," or "Separatists," under the leadership of the Rev. John A. A. Grabau, pastor of St. Andrew's Church, at Erfurt. He had been deposed from office and imprisoned for a year on account of his decided opposition to the union, and this, together with the general conditions of the time and the King's refusal to grant religious freedom to his Lutheran subjects, led the company to apply to King Frederick William III for permission to emigrate to America. This was granted, and they arrived in New York in 1839. The majority settled in the city of Buffalo and its neighborhood. The rest went on and settled in Wisconsin. In 1843 a second company of Lutherans arrived from Prussia under the leadership of Ehrenstroem and Kindermann. Some settled in Niagara County, N. Y.; others, under Kindermann, settled in Wisconsin. As the number of churches increased, Grabau, with three other pastors, organized the Buffalo Synod, or "Synod of the Lutheran Church Emigrated from Prussia," in Milwaukee, Wis., June 25, 1845.

For a time the synod was in conflict with other Lutheran synods, particularly the Synod of Missouri, Ohio, and Other States,<sup>2</sup> on the subjects of doctrine, the church, the ministry, and ordination. As a consequence of this discussion, a number of ministers and congregations of the Buffalo Synod withdrew. In 1866 a split occurred in the synod. Some of the pastors joined the Missouri Synod; others remained separate for a time, then gradually entered other synods. Those who remained faithful to the principles adopted by the Synod of Buffalo at its organization henceforth continued their work under great difficulties.

### DOCTRINE AND ORGANIZATION

The doctrinal basis of the synod is that of the Lutheran Church of the sixteenth century, and its chief object from the beginning has been the maintenance of pure doctrine. It accepts officially and unqualifiedly all the doctrinal symbols of the Evangelical Lutheran Church in their entirety. In worship it is liturgical, and, although uniformity is not prescribed, it is generally observed.

<sup>1</sup> 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. K. A. Hoessell, president, Lutheran Synod of Buffalo, and approved by him in its present form.

<sup>2</sup> See Evangelical Lutheran Synodical Conference of America, p. 732.

In polity the synod is in accord with other Lutheran bodies. The individual congregations administer their own affairs through the agency of a church council and in congregational meetings. Matters that can not be adjusted there are brought before the ministerium, or conference, and finally before the synod. The church emphasizes discipline, and excommunicates those who are impenitent after they have been found guilty of misconduct or of breach of church regulations. The synod upholds the principle laid down in its constitution that membership in secret societies can not be approved, but deals with each case individually, and leaves it to the Christian conscience of the pastors and the congregations to decide whether and how long a member who has joined a secret order is to be classed as a member of the congregation.

#### WORK

The home missionary work of the synod is confined to the establishment of new churches and to the aiding of poor ones. In 1926 two new churches were organized and eight others aided at an expense of approximately \$10,222. The foreign missionary work consists in assisting the mission of the Hanover Lutheran Free Church in South Africa, and the amount contributed in 1926 for this purpose was \$2,011.

The synod has its own theological school, the Martin Luther Seminary, at Buffalo, which in 1926 had 3 instructors, 20 students, and property valued at \$12,000. The amount contributed by the congregations for its support was \$12,906. There were 5 parochial schools, with 300 pupils. A fund of \$6,000 is maintained for the benefit of the widows of ministers and teachers. The congregations contribute also to the support of the St. John's Orphan Asylum and the Lutheran Church Home for the Aged, both at Buffalo.