

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	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
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	14,837	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								
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 JOINT SYNOD OF OHIO AND OTHER STATES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Joint Synod of Ohio 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 Joint Synod of Ohio and Other States comprises not only the adult, communicant members, but also baptized members, including children under 13 years of age.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	872	295	577	33.8	66.2
Members	247,783	135,946	111,837	54.9	45.1
Average per church.....	284	461	194		
Membership by sex:					
Male.....	113,541	60,962	52,579	53.7	46.3
Female.....	127,855	73,312	54,543	57.3	42.7
Sex not reported.....	6,387	1,672	4,715	26.2	73.8
Males per 100 females.....	88.8	83.2	96.4		
Membership by age:					
Under 13 years.....	73,234	40,839	32,395	55.8	44.2
13 years and over.....	170,043	93,245	76,798	54.8	45.2
Age not reported.....	4,506	1,862	2,644	41.4	58.6
Per cent under 13 years ²	30.1	30.5	29.7		
Church edifices:					
Number.....	902	311	591	34.5	65.5
Value—Churches reporting.....	832	282	550	33.9	66.1
Amount reported.....	\$15,646,708	\$10,510,273	\$5,136,435	67.2	32.8
Average per church.....	\$18,806	\$37,270	\$9,339		
Debt—Churches reporting.....	240	140	100	58.3	41.7
Amount reported.....	\$2,150,091	\$1,785,605	\$364,486	83.0	17.0
Churches reporting "no debt" on church edifice.....	482	116	366	24.1	75.9
Parsonages:					
Value—Churches reporting.....	550	216	334	39.3	60.7
Amount reported.....	\$2,970,719	\$1,715,614	\$1,255,105	57.8	42.2
Debt—Churches reporting.....	100	59	41	59.0	41.0
Amount reported.....	\$376,445	\$299,031	\$77,414	79.4	20.6
Churches reporting "no debt" on parsonage.....	360	128	232	35.6	64.4
Expenditures during year:					
Churches reporting.....	865	293	572	33.9	66.1
Amount reported.....	\$3,702,259	\$2,310,008	\$1,392,251	62.4	37.6
Current expenses and improvements.....	\$2,980,188	\$1,862,868	\$1,117,320	62.5	37.5
Benevolences, missions, etc.....	\$722,071	\$447,140	\$274,931	61.9	38.1
Average expenditure per church.....	\$4,280	\$7,884	\$2,434		
Sunday schools:					
Churches reporting.....	769	283	486	36.8	63.2
Officers and teachers.....	7,604	4,312	3,292	56.7	43.3
Scholars.....	88,822	51,496	37,326	58.0	42.0

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 Based on membership with age classification reported.

The data given for 1926 represent 872 active organizations of the Joint Synod of Ohio and Other States, with 247,783 members. The classification of membership by sex was reported by 847 churches, and the classification by age was reported by 853 churches, including 816 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 JOINT SYNOD OF OHIO AND OTHER STATES

ITEM	1926	1916	1906	1890
Churches (local organizations)	872	826	772	421
Increase over preceding census:				
Number.....	46	54	351	-----
Per cent.....	5.6	7.0	83.4	-----
Members	247,783	164,968	123,408	69,505
Increase over preceding census:				
Number.....	82,815	41,560	53,903	-----
Per cent.....	50.2	33.7	77.6	-----
Average membership per church.....	284	200	160	165
Church edifices:				
Number.....	902	807	712	443
Value—Churches reporting.....	832	776	694	-----
Amount reported.....	\$15,646,708	\$5,718,462	\$3,606,285	\$1,639,087
Average per church.....	\$18,806	\$7,369	\$5,196	-----
Debt—Churches reporting.....	240	219	192	-----
Amount reported.....	\$2,150,091	\$679,504	\$333,580	-----
Parsonages:				
Value—Churches reporting.....	550	474	378	-----
Amount reported.....	\$2,970,719	\$1,247,255	\$746,264	-----
Debt—Churches reporting.....	100	-----	-----	-----
Amount reported.....	\$376,445	-----	-----	-----
Expenditures during year:				
Churches reporting.....	865	806	-----	-----
Amount reported.....	\$3,702,259	\$1,256,673	-----	-----
Current expenses and improvements.....	\$2,980,188	\$947,360	-----	-----
Benevolences, missions, etc.....	\$722,071	\$295,680	-----	-----
Not classified.....	-----	\$13,633	-----	-----
Average expenditure per church.....	\$4,280	\$1,559	-----	-----
Sunday schools:				
Churches reporting.....	769	687	601	-----
Officers and teachers.....	7,604	5,641	4,395	-----
Scholars.....	88,822	66,773	47,009	-----

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Joint Synod 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 Joint Synod of Ohio 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 JOINT SYNOD OF OHIO 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	872	295	577	247,783	135,946	111,837	113,541	127,855	6,387	88.8
Middle Atlantic:										
New York.....	6	6	-----	2,162	2,162	-----	928	1,234	-----	75.2
Pennsylvania.....	47	26	21	17,520	13,529	3,991	7,844	9,262	414	84.7
East North Central:										
Ohio.....	240	97	143	85,036	51,316	33,720	38,415	44,475	2,146	86.4
Indiana.....	44	13	26	11,754	7,206	4,548	5,596	6,158	-----	90.9
Illinois.....	24	8	16	9,651	5,842	3,809	4,496	5,155	-----	87.2
Michigan.....	41	24	17	22,062	17,747	4,315	10,305	11,757	-----	87.6
Wisconsin.....	103	18	85	30,885	13,347	17,538	14,474	15,430	981	93.8
West North Central:										
Minnesota.....	73	11	62	16,480	3,622	12,858	7,719	8,003	758	96.5
Iowa.....	24	3	21	6,454	1,687	4,767	3,104	3,308	42	93.8
Missouri.....	2	2	-----	265	265	-----	49	53	163	-----
North Dakota.....	44	4	40	6,070	1,238	4,832	2,721	2,744	605	99.2
South Dakota.....	10	1	9	1,542	121	1,421	631	639	272	98.7
Nebraska.....	14	-----	14	3,087	-----	3,087	1,473	1,415	199	104.1
Kansas.....	20	3	17	3,145	669	2,476	1,351	1,298	496	104.1
South Atlantic:										
Maryland.....	24	12	12	8,518	5,559	2,959	3,801	4,717	-----	80.6
Dist. of Columbia.....	3	3	-----	662	662	-----	308	354	-----	87.0
Virginia.....	4	-----	4	364	-----	364	171	193	-----	88.6
West Virginia.....	21	3	18	2,830	1,026	1,804	1,312	1,518	-----	86.4
North Carolina.....	8	1	7	1,776	186	1,590	881	895	-----	98.4
East South Central:										
Kentucky.....	2	-----	2	233	-----	233	106	127	-----	83.5
Alabama.....	10	3	7	314	133	181	107	197	10	54.3
Mississippi.....	1	1	-----	10	10	-----	5	5	-----	-----
West South Central:										
Louisiana.....	3	3	-----	1,228	1,228	-----	452	776	-----	58.2
Texas.....	29	9	20	5,670	2,087	3,583	2,647	2,885	138	91.8
Mountain:										
Idaho.....	10	2	8	698	138	560	341	357	-----	95.5
Colorado.....	8	5	3	1,407	1,034	373	687	720	-----	95.4
Pacific:										
Washington.....	36	16	20	5,054	2,625	2,429	2,310	2,581	163	89.5
Oregon.....	9	6	3	1,523	1,269	259	705	823	-----	85.7
California.....	12	10	2	1,378	1,238	140	602	776	-----	77.6

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

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

At a meeting of the Ministerium of Pennsylvania in 1804 a plan was presented which provided for traveling missionaries to meet the needs of the rapidly growing western and southern communities. Three such missionaries were appointed to cover the territory and by their work laid the foundation of synods in Ohio,

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. Carl Ackermann, Ph. D., secretary of the Evangelical Lutheran Joint Synod of Ohio and Other States, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO 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.....	872	826	772	247,783	164,968	123,408	73,234	170,043	4,506	30.1
New York.....	6	4	2	2,162	1,145	290	732	1,430	.....	33.9
Pennsylvania.....	47	37	41	17,520	9,372	8,058	5,308	11,547	665	31.5
Ohio.....	240	241	227	85,036	59,309	45,937	23,585	60,570	881	28.0
Indiana.....	44	43	46	11,754	9,570	8,310	3,171	8,583	.....	27.0
Illinois.....	24	23	22	9,651	7,744	5,651	3,544	6,307	.....	34.6
Michigan.....	41	35	30	22,062	13,031	9,702	6,855	14,557	650	32.0
Wisconsin.....	103	94	92	30,885	19,181	15,471	8,804	22,081	.....	28.5
Minnesota.....	73	67	67	16,480	14,073	9,656	4,780	11,285	415	29.8
Iowa.....	24	21	22	6,454	3,890	2,643	2,009	4,403	42	31.3
Missouri.....	2	3	2	265	273	195	134	131	.....	50.6
North Dakota.....	44	46	40	6,070	3,623	2,269	2,218	3,247	605	40.6
South Dakota.....	10	12	13	1,542	962	838	515	1,027	.....	33.4
Nebraska.....	14	15	10	3,087	2,454	1,259	937	2,150	.....	30.4
Kansas.....	20	16	16	3,145	1,544	721	840	1,809	496	31.7
Maryland.....	24	28	22	8,518	4,198	3,254	3,122	5,396	.....	36.7
District of Columbia.....	3	2	2	662	560	468	173	489	.....	26.1
Virginia.....	4	4	5	364	313	180	69	295	.....	19.0
West Virginia.....	21	15	14	2,830	1,790	1,540	766	2,064	.....	27.1
North Carolina.....	8	9	12	1,776	887	893	596	1,063	117	35.9
Kentucky.....	2	1	4	233	109	139	75	158	.....	32.2
Alabama.....	10	2	1	314	82	36	84	220	10	27.6
Louisiana.....	3	3	2	1,228	818	540	402	826	.....	32.7
Texas.....	29	25	14	5,670	2,523	1,337	1,844	3,688	138	33.3
Montana.....	.....	4	.....	.....	345	.....	.....	.....	.....	.....
Idaho.....	10	8	4	698	450	292	238	390	70	37.9
Colorado.....	8	9	6	1,407	1,090	425	373	617	417	37.7
Washington.....	36	44	41	5,054	4,461	2,545	1,499	3,555	.....	29.7
Oregon.....	9	11	10	1,528	961	591	441	1,087	.....	28.9
California.....	12	2	.....	1,378	181	.....	315	1,063	.....	22.9
Other States.....	1	2	5	10	29	173	5	5	.....	.....

¹ Based on membership with age classification reported; not shown where base is less than 100.

Virginia, Tennessee, and North Carolina. As a result of the work in western Pennsylvania and in Ohio, eight pastors, members of the Ministerium of Pennsylvania, with three lay delegates, met in October, 1812, in Washington County, Pa., and organized a conference of the general body to which they belonged. This conference met for six successive years. Meanwhile the work had grown to such proportions and the field had so widened that in September, 1818, at Somerset, Ohio, there was organized a synodical body known as the General Conference of Evangelical Lutheran Pastors of Ohio and Adjacent States. In 1825 this name was changed to the Evangelical Lutheran Synod of Ohio and Adjacent States, a more strictly ecclesiastical title.

As the number of pastors increased and the field grew, the general body was divided into two districts, the eastern and the western. This division took place in 1832. In 1836 a third was added, the English. From that time to the present, as the needs of the field seemed to demand it, other districts were formed on grounds altogether of a practical nature. At present the synod has 10 districts in the United States and 1 in Canada.

**TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO 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	872	902	832	\$15,646,708	240	\$2,150,091	550	\$2,970,719	100	\$376,445
New York.....	6	6	6	296,200	4	80,825	4	42,000		
Pennsylvania.....	47	50	47	1,188,394	18	152,532	31	243,150	5	22,059
Ohio.....	240	253	238	6,619,550	57	794,188	162	1,036,400	27	125,798
Indiana.....	44	48	43	755,235	10	78,150	35	148,350	4	13,932
Illinois.....	24	25	24	406,000	9	18,800	19	104,000	3	10,700
Michigan.....	41	46	40	1,777,755	20	363,663	33	315,700	11	65,903
Wisconsin.....	103	121	101	1,373,450	25	163,738	54	265,375	8	21,350
Minnesota.....	73	80	71	766,175	21	57,615	52	204,550	10	13,740
Iowa.....	24	25	24	271,650	7	11,121	18	76,000	2	5,775
North Dakota.....	44	39	39	133,800	10	10,150	20	52,150	4	8,400
South Dakota.....	10	11	10	44,100			6	18,000		
Nebraska.....	14	12	12	71,600	2	700	12	42,180	1	1,500
Kansas.....	20	20	20	123,755	2	3,500	12	29,900	3	4,200
Maryland.....	24	26	24	623,601	11	211,850	16	110,864	6	36,650
Virginia.....	4	4	4	4,500	1	200	(¹)			
West Virginia.....	21	19	19	408,118	2	48,500	7	29,300	1	9,500
North Carolina.....	8	8	8	24,000	2	2,500	4	11,600	1	500
Alabama.....	10	4	4	20,500			(¹)			(¹)
Louisiana.....	3	3	3	82,000	1	1,200	3	19,500	1	5,000
Texas.....	29	27	23	109,300	7	13,123	12	36,000	3	2,400
Idaho.....	10	8	6	52,250	4	7,000	4	8,800	1	2,000
Colorado.....	8	8	8	50,100	3	13,151	4	18,000	1	5,000
Washington.....	36	34	34	207,425	9	20,337	23	65,500	3	8,563
Oregon.....	9	9	8	46,650	2	3,650	6	23,600		
California.....	12	9	9	134,400	9	61,038	4	25,100	1	1,000
Other States ²	8	7	7	56,200	4	32,560	9	44,700	4	12,475

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 4 churches in Virginia and Alabama.

The general body was incorporated in 1847 by a special act of the Legislature of Ohio. In the course of the doctrinal discussions in its early years, several small synods were formed from it and united with other general bodies. In 1872 the synod took part in the formation of the Synodical Conference, without, however, losing its independent character, since that conference was primarily a federation of synods for the preservation and propagation of doctrine and faith rather than for cooperation in the general work of the church. The synod remained a member of this conference until 1881, when it withdrew because it could not accept the views of the majority concerning predestination. Since that time it has had no formal connection with other Lutheran organizations. There are, however, at the present time, movements on foot looking to a union with several other synods into a larger general body.

In 1896 the synod became a delegate body and adopted the name of the Evangelical Lutheran Joint Synod of Ohio and Other States. While, as stated before, it has not been affiliated with any other body since 1881, it has always cultivated a spirit of fellowship toward other Lutheran bodies which in good faith subscribe to the Confessions of the Lutheran Church as contained in the Book of Concord. Especially during the last half century, because of its active home missionary work, the synod has had a very rapid growth.

**TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO 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.....	872	865	\$3, 702, 259	\$2, 980, 188	\$722, 071	769	7, 604	88, 822
New York.....	6	6	59, 848	54, 539	5, 309	6	122	946
Pennsylvania.....	47	46	285, 807	213, 233	72, 574	46	629	7, 684
Ohio.....	240	239	1, 516, 621	1, 181, 596	335, 025	230	3, 157	39, 722
Indiana.....	44	44	262, 734	225, 558	37, 176	39	382	4, 413
Illinois.....	24	24	97, 595	77, 946	19, 649	23	200	2, 129
Michigan.....	41	40	353, 891	283, 853	70, 038	37	493	6, 518
Wisconsin.....	103	103	251, 571	214, 514	37, 057	60	576	4, 607
Minnesota.....	73	72	170, 469	136, 764	33, 705	56	295	3, 022
Iowa.....	24	24	80, 551	66, 244	14, 307	22	138	1, 558
North Dakota.....	44	44	47, 967	37, 771	10, 196	41	159	1, 797
South Dakota.....	10	10	14, 862	10, 219	4, 643	10	26	334
Nebraska.....	14	14	29, 609	22, 514	7, 095	14	64	779
Kansas.....	20	19	37, 677	33, 521	4, 156	17	84	959
Maryland.....	24	24	133, 114	108, 500	24, 614	24	371	4, 061
District of Columbia.....	3	3	14, 841	12, 988	1, 853	3	31	343
Virginia.....	4	4	2, 220	1, 971	249	3	22	245
West Virginia.....	21	21	103, 718	91, 825	11, 893	19	146	1, 731
North Carolina.....	8	8	9, 287	7, 706	1, 581	7	46	757
Alabama.....	10	9	9, 261	6, 370	2, 891	9	32	504
Louisiana.....	3	3	7, 586	6, 773	813	3	34	408
Texas.....	29	29	41, 339	35, 824	5, 515	27	164	1, 877
Idaho.....	10	10	9, 346	8, 072	1, 274	10	31	302
Colorado.....	8	8	14, 950	13, 367	1, 583	8	41	539
Washington.....	36	36	51, 758	40, 812	10, 946	31	175	1, 859
Oregon.....	9	9	27, 758	23, 383	4, 375	9	69	591
California.....	12	11	55, 026	52, 225	2, 801	10	86	803
Other States.....	5	5	12, 853	12, 100	753	5	31	334

From its early history the Joint Synod of Ohio has been a German-English body. With the passing of the years the constituency has become largely English, so that, while both German and English are spoken at the meetings of some of the districts and in the general meetings, the official language is English.

DOCTRINE

The doctrinal basis of the synod, from the time of its early organization until 1847, was Luther's Catechism and the Augsburg Confession. Since that year an unreserved subscription to the Confessions of the Lutheran Church as contained in the Book of Concord has been the condition of membership in its ministry. These confessions express the faith of the synod and are held to be a correct exposition of the teachings of the Bible.

ORGANIZATION

In polity the synod is both congregational and synodical. It is congregational in that the individual congregation is considered the highest judicatory in the affairs of the church, the district synods and the general body being advisory and having authority only in such matters as are intrusted to them by the congregations. In all the constitutions setting forth synodical rights and duties this sovereignty of the congregations is jealously guarded. The polity is

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO 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	872	247,783	832	\$15,646,708	240	\$2,150,091	865	\$3,702,259	769	88,822
California.....	12	1,378	9	134,400	9	61,038	11	55,026	10	803
Eastern.....	121	36,639	118	2,932,313	43	570,307	120	693,344	115	16,764
English.....	123	40,251	121	3,185,950	33	512,110	123	713,144	121	20,269
Kansas-Nebraska.....	44	7,904	42	268,155	9	32,411	43	92,884	41	2,463
Minnesota.....	156	30,604	149	1,233,225	39	81,786	155	316,814	131	6,632
Northern.....	104	47,592	103	3,618,955	29	483,068	103	834,006	97	16,244
Texas.....	43	7,222	31	213,300	8	14,323	42	58,373	40	2,845
Washington.....	55	7,280	48	306,325	15	30,987	55	88,862	50	2,752
Western.....	90	26,344	89	1,907,135	20	158,823	89	425,548	81	12,782
Wisconsin.....	124	42,569	122	1,846,950	35	205,238	124	374,258	83	7,268

synodical in that the decisions of the district synods and of the general body are final in all questions referred to them.

Delegates to the Joint Synod are chosen at the meetings of the district synods. Ten parishes belonging to the synod, including their pastors, constitute an electoral precinct, which is entitled to one clerical and one lay delegate. Pastors serving parishes not belonging to the synod, or pastors out of office, either temporarily or superannuated, and clergymen serving the synod in other fields than the pastorate, are entitled to a clerical delegate for each group of 10 or major fraction thereof. Besides these, the officers of the synod, the presidents of the districts, the presidents and deans of educational institutions, the heads of charitable institutions, and the chairmen of the different boards attend the meetings of the Joint Synod as advisory members without the right to vote. The district synods meet annually, the general body biennially.

WORK

The home mission work in the United States and Canada is under the care of the board of home missions, consisting of the presidents of district synods. This board has general control of the work, apportions funds to the various districts in accord with their needs, and is represented between meetings by an executive committee. Each district also has a committee on home missions to look more specifically after the work in that district. The report for 1926 shows 130 missionaries working in 25 States of the Union and in Canada. Contributions for this cause during 1926 amounted to \$113,385.

The foreign missionary work is directed by a board elected by the Joint Synod. The field of its activity is in the Madras Presidency of India. At present there are 245 missionaries and native workers in the field. There is also a beginning of mission work among Mexicans in southern Texas, on the borders of Mexico. For this foreign work nearly \$50,000 were contributed in 1926.

Work is also done among the Negro population of the South, chiefly in Baltimore and vicinity and in Alabama. In 1926, \$23,222 were contributed for this cause.

In 1926 the Joint Synod owned and controlled five institutions of learning of academic or collegiate standing in Ohio, Minnesota, Nebraska, West Virginia, and Canada. Two of these institutions have theological departments. The

total attendance was 1,440; the appropriations for their support, aside from revenues from tuition, endowments, etc., amounted to \$131,635. For the religious instruction of its children the synod has many parochial, week-day, and vacation Bible schools in operation.

Two hospitals, one of which is a tuberculosis sanitarium, are maintained, and there are four homes for orphans and aged people. The amount contributed in 1926 for the support of these institutions was more than \$40,000, and the value of the property over \$500,000. There is also a board of aids for the support of disabled ministers and teachers and their families, for which \$25,000 per year is appropriated.

The Book Concern of the synod, with a plant valued at more than \$500,000, is located at Columbus, Ohio. Besides general literature, hymnals, etc., for the churches, it publishes a theological monthly, two church weeklies, three papers for the young, and lesson leaves for the various grades of the Sunday school.