

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

NORWEGIAN LUTHERAN CHURCH OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Norwegian Lutheran Church of America 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 Norwegian Lutheran Church includes all baptized persons in the local congregations, irrespective of age, as well as all adults, children, and infants who are elected as members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	2,554	327	2,227	12.8	87.2
Members	496,707	122,188	374,519	24.6	75.4
Average per church.....	194	374	168		
Membership by sex:					
Male.....	240,171	56,285	183,886	23.4	76.6
Female.....	242,303	61,319	180,984	25.3	74.7
Sex not reported.....	14,233	4,584	9,649	32.2	67.8
Males per 100 females.....	99.1	91.8	101.6		
Membership by age:					
Under 13 years.....	146,306	24,854	111,452	23.8	76.2
13 years and over.....	328,306	79,553	248,753	24.2	75.8
Age not reported.....	22,095	7,781	14,314	35.2	64.8
Per cent under 13 years ²	30.8	30.6	30.9		
Church edifices:					
Number.....	2,312	327	1,985	14.1	85.9
Value—Churches reporting.....	2,278	312	1,966	13.7	86.3
Amount reported.....	\$24,822,215	\$9,749,290	\$15,072,925	39.8	60.7
Average per church.....	\$10,896	\$31,248	\$7,667		
Debt—Churches reporting.....	475	157	318	33.1	66.9
Amount reported.....	\$2,298,537	\$1,689,541	\$606,996	73.5	26.5
Churches reporting "no debt" on church edifice.....	1,560	140	1,420	9.0	91.0
Parsonages:					
Value—Churches reporting.....	853	207	646	24.3	75.7
Amount reported.....	\$4,617,621	\$1,476,325	\$3,141,296	32.0	68.0
Debt—Churches reporting.....	175	61	114	34.9	65.1
Amount reported.....	\$356,162	\$182,700	\$172,462	51.6	48.4
Churches reporting "no debt" on parsonage.....	574	119	455	20.7	79.3
Expenditures during year:					
Churches reporting.....	2,497	326	2,172	13.0	87.0
Amount reported.....	\$5,786,977	\$1,964,005	\$3,822,972	33.9	66.1
Current expenses and improvements.....	\$3,974,438	\$1,544,834	\$2,429,604	38.9	61.1
Benevolences, missions, etc.....	\$1,782,725	\$399,702	\$1,383,023	22.4	77.6
Not classified.....	\$29,814	\$19,469	\$10,345	65.3	34.7
Average expenditure per church.....	\$2,318	\$6,043	\$1,760		
Sunday schools:					
Churches reporting.....	1,660	299	1,361	18.0	82.0
Officers and teachers.....	14,463	5,174	9,289	35.8	64.2
Scholars.....	131,147	52,618	78,529	40.1	59.9

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 2,554 active organizations of the Norwegian Lutheran Church, with 496,707 members. The classification of membership by sex was reported by 2,510 churches, and the classification by age was reported by 2,470 churches, including 2,439 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.

The data for the past two censuses are not strictly comparable by reason of the fact that in 1916 the Norwegian Lutheran Church of America was reported as three separate church bodies—namely, Hauge's Norwegian Evangelical Lutheran Synod, the Synod for the Norwegian Evangelical Lutheran Church of America, and the United Norwegian Lutheran Church in America; when these three organizations merged in 1917, a minority withdrew from the Synod for the Norwegian Evangelical Lutheran Church of America, formed a separate organization in 1918, and was admitted to the Evangelical Lutheran Synodical Conference in 1920.

In connection with figures for 1916, moreover, and probably for earlier censuses as well, the membership reported by most of the churches included only the confirmed members. As a result, the membership figures for the 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: NORWEGIAN LUTHERAN CHURCH OF AMERICA

ITEM	1926	1916 ¹	1906 ¹	1890 ¹
Churches (local organizations)	2,554	2,740	2,349	1,786
Increase ² over preceding census:				
Number.....	-186	391	563	
Per cent.....	-6.8	16.6	31.5	
Members	496,707	318,650	326,007	190,154
Increase ² over preceding census:				
Number.....	178,057	-7,357	135,853	
Per cent.....	55.9	-2.3	71.4	
Average membership per church.....	194	116	139	106
Church edifices:				
Number.....	2,312	2,265	1,893	1,044
Value—Churches reporting.....	2,278	2,259	1,826	
Amount reported.....	\$24,822,215	\$11,501,919	\$6,820,436	\$2,565,675
Average per church.....	\$10,896	\$5,092	\$3,735	
Debt—Churches reporting.....	475	434	366	
Amount reported.....	\$2,298,537	\$761,119	\$386,461	
Parsonages:				
Value—Churches reporting.....	853	662	500	
Amount reported.....	\$4,617,621	\$2,241,749	\$1,321,324	
Debt—Churches reporting.....	175			
Amount reported.....	\$356,162			
Expenditures during year:				
Churches reporting.....	2,497	2,579		
Amount reported.....	\$5,786,977	\$2,539,552		
Current expenses and improvements.....	\$3,974,438	\$1,760,801		
Benevolences, missions, etc.....	\$1,782,725	\$689,234		
Not classified.....	\$29,814	\$89,517		
Average expenditure per church.....	\$2,318	\$985		
Sunday schools:				
Churches reporting.....	1,660	1,504	1,406	
Officers and teachers.....	14,463	10,111	8,155	
Scholars.....	131,147	82,366	71,423	

¹ Statistics for 1916, 1906, and 1890 include Hauge's Synod, Norwegian Evangelical Lutheran Church, and the United Norwegian Church, which combined in 1917 to form the Norwegian Lutheran Church of America.

² A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Norwegian Lutheran Church 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 Norwegian Lutheran Church of America, 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: NORWEGIAN LUTHERAN CHURCH OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Ur- ban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females (¹)
United States.....	2,554	327	2,227	496,707	122,188	374,519	240,171	242,303	14,233	99.1
New England:										
Maine.....	1	1	-----	450	450	-----	200	250	-----	80.0
New Hampshire.....	1	1	-----	410	410	-----	195	215	-----	90.7
Massachusetts.....	2	2	-----	475	475	-----	232	243	-----	95.5
Rhode Island.....	1	1	-----	171	171	-----	78	93	-----	-----
Middle Atlantic:										
New York.....	15	14	1	5,706	5,671	35	2,862	2,844	-----	100.6
New Jersey.....	5	3	2	1,904	941	963	971	933	-----	104.1
Pennsylvania.....	1	1	-----	200	200	-----	-----	-----	200	-----
East North Central:										
Ohio.....	2	2	-----	450	450	-----	208	242	-----	86.0
Indiana.....	1	1	-----	95	95	-----	52	43	-----	-----
Illinois.....	62	34	28	16,988	10,745	6,243	7,912	9,076	-----	87.2
Michigan.....	23	10	13	3,115	1,711	1,404	1,514	1,601	-----	94.6
Wisconsin.....	366	52	314	101,480	26,058	75,422	49,573	49,903	2,004	99.3
West North Central:										
Minnesota.....	754	76	678	168,622	36,695	131,927	80,486	80,593	7,543	99.9
Iowa.....	169	20	149	46,214	9,009	37,205	22,249	22,690	1,275	98.1
North Dakota.....	566	18	548	74,301	8,207	66,094	36,339	35,689	2,273	101.8
South Dakota.....	266	16	250	41,778	7,184	34,594	20,217	20,632	929	98.0
Nebraska.....	19	1	18	3,011	300	2,711	1,523	1,488	-----	102.4
Kansas.....	6	2	4	516	96	420	252	264	-----	95.5
South Atlantic:										
District of Columbia.....	1	1	-----	33	33	-----	15	18	-----	-----
Virginia.....	4	1	3	334	75	259	156	178	-----	87.6
West South Central:										
Oklahoma.....	1	-----	1	48	-----	48	29	19	-----	-----
Texas.....	12	3	9	2,546	341	2,205	1,281	1,265	-----	101.3
Mountain:										
Montana.....	126	14	112	8,782	1,958	6,824	4,547	4,226	9	107.6
Idaho.....	16	4	12	1,707	772	935	853	854	-----	99.9
Wyoming.....	2	2	-----	171	171	-----	91	80	-----	-----
Colorado.....	11	3	8	914	482	432	436	478	-----	91.2
Pacific:										
Washington.....	85	24	61	10,909	5,973	4,936	5,358	5,551	-----	96.5
Oregon.....	16	7	9	2,318	966	1,352	1,075	1,243	-----	86.5
California.....	20	13	7	3,059	2,549	510	1,467	1,592	-----	92.1

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NORWEGIAN LUTHERAN CHURCH OF AMERICA

[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 ¹	1906 ¹	1926	1916 ¹	1906 ¹	Under 13 years	13 years and over	Age not reported	Per cent under 13 ²
United States.....	2,554	2,740	2,349	496,707	318,650	326,007	146,306	328,306	22,095	30.8
Massachusetts.....	2	3	1	475	501	200	100	375	-----	21.1
New York.....	15	11	9	5,706	2,160	1,742	1,898	3,108	700	37.9
New Jersey.....	5	4	4	1,904	637	571	686	1,218	-----	36.0
Ohio.....	2	4	2	450	394	100	130	320	-----	28.9
Illinois.....	62	72	60	16,988	11,847	12,613	4,134	12,010	844	25.6
Michigan.....	23	32	36	3,115	3,164	3,805	637	1,944	534	24.7
Wisconsin.....	366	391	384	101,480	72,221	76,509	29,059	67,436	4,985	30.1
Minnesota.....	754	790	736	168,622	102,114	110,964	50,676	110,882	7,064	31.4
Iowa.....	169	204	207	46,214	33,791	39,837	13,120	31,075	2,019	29.7
North Dakota.....	566	615	458	74,801	44,781	38,839	22,550	48,902	2,849	31.6
South Dakota.....	266	290	229	41,778	26,269	25,032	13,131	27,795	852	32.1
Nebraska.....	19	21	28	3,011	1,876	2,082	875	2,136	-----	29.1
Kansas.....	6	6	13	516	404	646	116	400	-----	22.5
Virginia.....	4	1	1	334	44	32	94	240	-----	28.1
Texas.....	12	10	8	2,546	1,550	1,371	862	1,684	-----	33.9
Montana.....	126	120	32	8,782	5,302	1,865	3,263	5,489	30	37.3
Idaho.....	16	14	17	1,707	610	649	599	1,108	-----	35.1
Colorado.....	11	9	5	914	395	82	289	625	-----	31.6
Washington.....	85	95	77	10,909	6,526	5,235	2,658	7,319	932	26.6
Oregon.....	16	25	14	2,318	1,885	1,125	329	983	1,006	25.1
California.....	20	16	21	3,059	1,561	1,855	829	2,150	80	27.8
Other States ²	9	7	7	1,578	618	853	271	1,107	200	19.7

¹ Statistics for 1916 and 1906 include Hauge's Synod, Norwegian Evangelical Lutheran Church, and United Norwegian Church.

² Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

The centennial anniversary of the immigration from Norway was held in the "Twin Cities," in Minnesota, June 7 to 9, 1925. On June 8 official representatives of three governments took part in the celebration—namely, Canada, Norway, and the United States—the latter being represented by President Coolidge, who delivered the anniversary address.

The Norwegian immigrants came to America to make this country their home, and most of them selected the northern part of the Mississippi Valley as the place of their abode. There are some large Norwegian congregations in a few cities on the Atlantic coast, and many congregations of later date have been established on the Pacific coast and in Canada. The earlier settlements, however, were made in Illinois, Wisconsin, Iowa, Minnesota, Michigan, the Dakotas, Nebraska, Kansas, Colorado, Texas, and Montana.

In Norway the church is a department of the national government, and its confession is Lutheran. It was natural that the immigrants should transplant their confession to the American soil; but they could not transplant their native church polity. In Norway the people gave no thought to the organization of the church, as the state took care of this through its church department. It is worthy of note that, in America, the Norwegians settled in groups and immediately organized congregations; later the congregations were organized into units called "church" or "synod."

¹ This statement was furnished by the Rev. N. J. Lohre, M. A., secretary of the Norwegian Lutheran Church of America.

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

[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.....	2,554	2,312	2,278	\$24,822,215	475	\$2,298,537	853	\$4,617,621	175	\$356,162
New York.....	15	14	12	560,000	8	180,675	5	72,500	3	21,000
New Jersey.....	5	6	5	199,000	2	22,000	3	46,000	1	1,800
Illinois.....	62	60	58	1,486,352	23	187,450	31	269,600	11	60,750
Michigan.....	23	21	21	162,000	4	1,500	9	34,000	2	5,400
Wisconsin.....	366	362	355	4,904,839	64	353,891	145	850,700	20	36,800
Minnesota.....	754	700	691	8,075,666	139	750,855	236	1,388,125	47	90,030
Iowa.....	169	169	168	2,074,913	27	115,525	85	572,050	17	35,150
North Dakota.....	566	502	498	2,963,500	93	200,761	139	560,125	25	29,225
South Dakota.....	266	235	231	2,132,700	40	220,160	92	405,300	19	32,990
Nebraska.....	19	18	18	147,400	3	31,800	9	27,300	2	2,900
Kansas.....	6	6	6	22,500			3	10,000		
Virginia.....	4	3	3	9,000	1	700		(¹)		(¹)
Texas.....	12	8	8	133,000	2	7,700	5	26,000	2	7,000
Montana.....	126	76	76	319,611	28	38,470	28	93,721	11	10,217
Idaho.....	16	15	15	47,300	4	3,375	7	18,800		
Colorado.....	11	6	6	81,500	4	25,500		(¹)		
Washington.....	85	68	66	552,034	16	35,425	33	121,400	8	7,400
Oregon.....	16	16	15	96,100	4	12,800	5	22,000	2	1,200
California.....	20	18	17	545,000	7	79,600	12	69,000	2	11,000
Other States ²	13	9	9	309,800	6	30,350	6	31,000	3	3,300

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 3 churches in Virginia and Colorado.

The State of Norway took no interest in the future of the citizen that left his native land; hence there was no single force operating among the immigrants as a unifying factor in church matters. On the other hand, there were forces operating among the people which would tend to promote diverging tendencies. Toward the close of the eighteenth century a great religious awakening spread over Norway, of which the principal instrument was the layman, Hans Nielsen Hauge (born 1771). Among the early immigrants was the "Haugean" lay preacher, Elling Eielsen, who emigrated in 1839 and settled at Middle Point, Ill. He was ordained in 1843 and was the moving spirit in organizing the Evangelical Lutheran Church of America in 1846. This was the first synod organized among the Norwegians in America. In 1843 came C. L. Clausen, another lay preacher, who had been educated as a teacher, and was sent by the "Haugeans" as a religious instructor for the Norwegians in America. He came to Muskego, Wis., where he was ordained to the ministry in October of the same year. J. W. C. Dietrichson came in 1844 and was ordained as pastor for the congregation at Koshkonong, Wis.

In 1848 came H. A. Stub, and in 1850 A. C. Preus, both graduates from the divinity college at the University of Norway. Under their leadership was organized the Synod for the Norwegian Evangelical Lutheran Church of America, commonly called the Norwegian Synod, at Koshkonong, Wis., in 1853.

In 1860, at Clinton, Wis., Norwegians and Swedes organized the Scandinavian Augustana Synod. Nine years later this synod was divided along national lines. Then appeared a new movement, which sponsored a different form of church

**TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
NORWEGIAN LUTHERAN CHURCH OF AMERICA**

[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.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	2,554	2,497	\$5,786,977	\$3,974,438	\$1,782,725	\$29,814	1,660	14,463	131,147
New York.....	15	15	99,121	82,452	16,669	-----	14	438	4,413
New Jersey.....	5	5	23,565	21,063	2,502	-----	5	89	598
Illinois.....	62	60	416,124	336,654	70,001	9,469	56	861	8,860
Michigan.....	23	22	37,670	30,998	6,672	-----	20	150	1,908
Wisconsin.....	366	361	971,245	612,000	359,245	-----	235	1,923	17,819
Minnesota.....	754	740	1,857,465	1,238,803	616,644	1,818	455	4,290	39,767
Iowa.....	169	168	583,704	343,332	236,770	3,602	135	1,365	12,768
North Dakota.....	566	553	751,640	540,360	206,680	2,600	319	2,214	17,718
South Dakota.....	266	260	505,532	317,081	176,126	12,325	192	1,406	13,513
Nebraska.....	19	19	75,392	57,656	17,736	-----	18	130	1,204
Kansas.....	6	6	5,999	3,770	2,229	-----	6	42	267
Virginia.....	4	4	1,039	867	172	-----	1	13	88
Texas.....	12	12	28,895	18,428	10,467	-----	8	71	556
Montana.....	126	120	100,791	91,112	9,679	-----	76	460	3,584
Idaho.....	16	16	18,366	15,381	2,985	-----	11	78	636
Colorado.....	11	11	15,989	14,082	1,907	-----	7	54	320
Washington.....	85	77	129,010	107,332	21,678	-----	64	521	5,024
Oregon.....	16	16	30,606	25,462	5,144	-----	11	117	879
California.....	20	19	90,361	76,645	13,716	-----	18	177	1,408
Other States.....	13	13	44,463	40,960	3,503	-----	9	65	437

polity and which resulted in the formation of the association known as the Norwegian-Danish Conference. In the oldest synod, the Evangelical Lutheran Church of America, an effort was made to revise the constitution. Under the new constitution which was adopted in 1875 the body assumed the name of Hauge Norwegian Evangelical Lutheran Synod, commonly called Hauge Synod. Later a group, led by Eielsen, withdrew and reorganized under the old constitution. The Norwegian Synod, the second oldest synod, became involved in a theological controversy which brought about a schism in 1887. The pastors and congregations that withdrew associated themselves together under the name of the "Anti-Missourian Brotherhood."

In the year 1890 there were among the Norwegian Lutherans the following synods: The Hague Synod of 1846, the Norwegian Synod of 1853, the Norwegian Augustana Synod of 1860, the Norwegian-Danish Conference of 1860, the Anti-Missourian Brotherhood of 1887, and the reorganized Evangelical Lutheran Church of America.

From 1860 five synods and from 1887 six synods competed in offering Lutheran church homes for the Norwegian immigrants. This competition and possibility of choice to suit individual preference accounts in a great measure for the fact that such large percentages of the emigrants from Norway remained true to the Lutheran confession.

The immigration period had its problems, among which the gathering of the immigrants into the church was possibly the greatest. The transition from a Norwegian-speaking church to an English-speaking church began at the close of the nineteenth century. During this period cooperation was essential, and rivalry among the synods would be suicidal. This helped to bring success to movements for consolidation. Attempts at merging synods date back to 1852.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

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	2,554	496,707	2,278	\$24,822,215	475	\$2,298,537	2,497	\$5,786,977	1,660	131,147
Eastern.....	474	129,299	453	7,509,891	104	767,216	466	1,569,333	332	32,685
Northern Minnesota....	432	70,573	380	2,885,040	64	136,344	421	645,535	228	15,965
Southern Minnesota....	345	101,743	332	5,406,726	79	678,861	342	1,237,520	238	24,524
Iowa.....	181	47,895	175	2,150,413	28	62,825	180	607,962	145	13,413
South Dakota.....	301	46,805	259	2,377,600	51	284,770	295	615,612	223	15,501
North Dakota.....	562	73,814	492	2,932,675	92	199,126	548	743,187	315	17,613
Rocky Mountain.....	149	11,182	95	403,736	32	44,770	143	131,849	94	4,691
Pacific.....	110	15,396	92	1,156,134	25	124,625	102	235,979	85	6,755

In 1887 the "Anti-Missourian Brotherhood" invited the various Norwegian Lutheran Synods to merge. The result was that the Norwegian Augustana Synod, the Norwegian-Danish Evangelical Lutheran Conference, and the Norwegian Anti-Missourian Brotherhood all merged in 1890 into the United Norwegian Lutheran Church in America. The Hauge Synod had taken part in the negotiations, but withdrew before the merging.

The United Norwegian Lutheran Church constantly worked for merging of the Norwegian Lutheran synods. But it was destined to experience a schism in 1893, when a part withdrew and formed the Norwegian Lutheran Free Church.

In 1905 Hauge Synod took up the question of union with the other Norwegian Lutherans—the Synod for the Norwegian Church, the United Norwegian Church, and the Lutheran Free Church. The Norwegian Synod and the United Church responded cordially. The Free Church expressed its sympathy, but under its organization, lacking the corporate unity of the other bodies, it could not as a body enter the proposed organization. Definite action approving a suggested plan of union was adopted by each body, and there was a joint meeting of the three bodies at St. Paul, Minn., June 9, 1917, at which the union was formally adopted and took effect immediately. Thus the Norwegian Lutherans in the United States and Canada celebrated the quadricentennial of the Protestant Reformation by bringing together 3 organizations into 1, with a membership of about 2,500 congregations, in which 1,215 pastors ministered to the spiritual needs of 445,000 souls.

DOCTRINE

The church believes, teaches, and confesses that the Holy Scriptures, the canonical books of the Old and the New Testament, are the revealed Word of God and, therefore, the only source and rule of faith, doctrine, and life. As a true statement of the doctrine of the Word of God, this church accepts and confesses the symbolical books or confessional writings of the Norwegian Lutheran Church—the Ecumenical symbols, the Apostolic, Nicene, and the Athanasian, and the Unaltered Augsburg Confession and Luther's Smaller Catechism.

In regard to church rites, each congregation may decide for itself; but in order that there may be uniformity the church recommends that the congregations use the ritual of the Church of Norway, modified according to the prevailing practice in the congregations.

ORGANIZATION

Beginning with 1917 the national, or rather, the international organization, held general conventions once every three years; in the second intervening year, when no special international convention was held, the nine constituent districts met in annual convention, each within its respective territory. Under this arrangement the district meetings were given legislative authority. Any resolution passed during the same year by two-thirds of the district conventions became a law for the general body. This method proved unsatisfactory, and in 1926 the constitution and charter were changed, making the general body the only legislative unit. The calendar was changed from a triennium to a biennium.

In 1917 the organization was made up of nine districts, of which one comprises that part of the church which lies in the Dominion of Canada. To this was added in 1926 a tenth subdivision, known as the American Lutheran Conference.

The 10 district presidents, together with the president of the general body and a lay member elected by each of the 10 subdivisions, constitute a "church council," whose duties are to decide questions referred to it by the church or any of the districts; to see that the decisions of the church are carried out, and work to obtain the object of the church; to supervise the educational institutions; to ascertain that the candidates for the ministry are regularly called and examined and have satisfactory testimonials as to true vital Christianity; to hold colloquy with pastors applying for admission to the church and make recommendations concerning them; and to mediate in disputes when such service is requested.

WORK

The home missionary work of the Norwegian Lutheran Church is directed by a board and supplemented by committees which cooperate with it in the assignment and support of mission pastors. It conducts a seaman's mission in Boston, Galveston, San Francisco, and Seattle. It also carries on work among the American Indians and the natives of Alaska, and among the deaf, dumb, and blind in State institutions. In New York it has special missions for the immigrants. The Book Mission distributes free tracts and superintends the work of the synodical evangelists. For this work the church appropriated \$316,286 in 1926. Church extension is a function of this board. For this work the church has a sum of \$287,452, which serves as a beginning of a fund, and in 1925 it helped 17 congregations to build churches, with a total sum of \$36,650.

The foreign missionary work is carried on in China, Madagascar, and South Africa. The report for 1926 shows for these fields 30 stations, 121 missionaries, and 505 native workers. The total amount appropriated annually for this work is \$317,000. This church also supports the Zion Society for Israel, the Lutheran Orient Mission Society for the Mohammedans in India, and it contributes toward the Indian mission to the Santals.

Through a board of charities the church maintains 2 deaconess homes and hospitals, valued at \$479,528; 9 homes for the aged, with 396 inmates; 7 children's homes, caring for 818 children; 3 rescue homes; 15 city and slum missions; and 7 home-finding corporations. It also carries on day nurseries, juvenile court work and prison missions.

In its educational work in the United States and Canada in 1926 the church reported 1 theological seminary, 4 colleges, and 14 schools of higher grades, with 288 teachers, 4,032 students, and property value of \$5,486,052. It also has supervision of the religious work for Lutheran students in State schools. For this work the church appropriates an annual sum of \$300,597.

The publishing houses of the Norwegian Lutheran Church are the Augsburg Publishing House, at Minneapolis, Minn., and the Luther Publishing House at Decorah, Iowa, doing a business of more than half a million dollars each year.

The board of pensions covers the work for pastors' pensions. The two publishing houses contribute 40 per cent of their net earnings, which is divided among retired ministers, widows, and orphans.

In addition to the above boards the church has three very helpful and active organizations that cooperate with it in its work. These are the Woman's Missionary Federation, the Young People's Luther League, and the Choral Union.

Religious instruction of the children and youth has been a function of every Norwegian Lutheran congregation since early pioneer days. The earliest forms were in the "peripatetic" week-day and vacation schools conducted in the homes long before schoolhouses and churches were built. It is quite characteristic of this practice that when C. L. Clausen came to America in 1843 it was to take up work as teacher of religion among the immigrants. As there was only one Lutheran pastor among the Norwegian pioneers, Clausen was ordained the same year.

Three forms of religious instruction were in vogue long before Sunday schools were started, namely: (1) Week-day schools in winter where no public schools were conducted; (2) Summer vacation schools, generally for two months, after the close of public schools; (3) Catechetical instruction by pastor, preparatory to confirmation. Later, parochial schools were conducted by several congregations. Sunday schools were added by most congregations to the other forms of religious schools.

The latest report on the status of this work is as follows:

KIND OF SCHOOL	Number	Times met	Average ¹	Teachers	Pupils	Average
Sunday schools.....	1, 088	51, 418	30	13, 061	116, 598	8
Other forms.....	1, 383	40, 155	29	2, 465	54, 946	22
Catechetical.....	2, 739	52, 838	19	2, 729	21, 648	8

¹ In making comparison note the following units for "times met": Sunday schools meet for an hour once a week; hence they have an average of 30 hours a year. In other forms of religious instruction, including week-day schools, summer vacation schools, and Saturday schools, the unit for "times met" is school days of six hours for each "times met." Length in terms of school days makes this form of religious instruction equivalent to six times the unit of the Sunday school. The average length of the pastor's catechetical period is one hour and a half for each meeting; 551 congregations reported two years' instruction; this gives the confirmants 38 periods of an hour and a half each, or the equivalent of 57 Sunday school meetings.