

"The possible impact of the
1961 Wisconsin-Missouri separation
on the WELS home and world mission outreach."

Daniel R. Marshall
Sr. Church History
May 23, 1986

This paper comes as a result of a questionnaire sent out to selected men who had particular insight and knowledge concerning the topic at hand. For that very reason the title of the paper includes the words "possible impact." Since the answers to the stated questions cannot, for the most part, be answered with data that could be objectively researched, they will be subjective in nature. Therefore, this paper contains judgments and personal opinions of a variety of people, including the writer's. The name which directly follows each quotation refers to the person who gave that answer in response to a similar question on that particular point.

As everyone knows, the separation between the Wisconsin and Missouri Synods was a monumental event in our Synod's history. Many verbal battles and hard feelings followed on both sides. In fact, congregations, fellow pastors and even families were at times split as that historic decision was studied and debated. The smaller Wisconsin Synod was now on its own. It could no longer follow alongside of "big brother" Missouri. What was the impact of Wisconsin's determination to suspend doctrinal, altar, pulpit and prayer fellowship with Missouri? Let's narrow down and approach that question from the standpoint of our involvement with them in world and home mission outreach. Especially looking at the way things possibly changed because of that separation in fellowship with Missouri.

The Wisconsin Synod got its own identity when it officially was founded on December 8, 1849, at Salem Ev. Lutheran Church. It was at that time that the Wisconsin was formed on the outskirts of Milwaukee. The Synod, some years later, came to the conviction that it was attracted to the Missouri Synod. Missouri, at that time, preached the Gospel in its truth and purity and would not tolerate teachings that were not in harmony with the entire word of God. So, it happened, that in 1872 the Synodical Conference was formed. The Wisconsin Synod was proud and delighted to be a charter member of that Conference, even though Missouri was much larger in size.

Later on, due to contacts with Synods in Michigan and Minnesota a close union was contracted between these three synods in 1917. Some time later, Nebraska joined and became part of what is known today as the Wisconsin Evangelical Lutheran Synod (WELS).

The WELS had been in existence now a little more than 70 years when these words were spoken at the 1919 Synod Convention: "Our work to date in the mission field has been a miserable, petty bugling, a botchery lacking fire and force. At every convention we seem to be asking ourselves do we, or do we not want to do mission work? Half a heart, half an effort and half a result. We work as in a dream" (Synodalbericht, 1919). Those were some pretty harsh words for the young Synod to hear. But it seems that already back in the late 19th and early 20th centuries the WELS was satisfied to rely on and work alongside

of "big brother" Missouri. It was willing to allow the Synodical Conference carry on mission work to the unchurched rather than making it a personal goal of this small synod. In reality, the WELS did very little work of its own initiative. It usually followed on the heels of others who first went into an unchurched area.

The Synod itself was founded back in 1849 when native Germans came to America because they were interested in the spiritual welfare of their fellow countrymen who had already emigrated in large numbers to the United States. There concern was solely for their fellow Germans who had transplanted themselves in America. The original intent was not to reach out but to keep the Gospel strong among their own countrymen.

It is true that our Synod did do what it called "world mission" work in our own country in its early years. Pastor Drewes was sent out by the Wisconsin Synod in 1876 in order to open an Indian Mission in the West. Instead though he began his work among Lutheran settlers in California. The project was then dropped by the Synod.

After this episode, the Synod decided to look around for a mission society which could carry out a mission program among the heathen. The attempt was unsuccessful, none could be found. The next alternative was to seek out volunteer missionaries. Two such men, John Plocher and George Adascheck, were sent to Peridot in 1893. They were to work among the Indians on the Apache Reservation.

Our next mission endeavor to take place was in 1924. It was at that time that the Synod was invited to Lodz, Poland in order to help the German Lutherans in that country after World War I. Again we were assisting those already in fellowship with us. Whether this could be called "mission" work is debatable. Twelve years later, in 1936, Nigeria sends a signal for help. The Synodical Conference answers their plea with missionaries and funding. As part of the Synodical Conference, the Synod assisted with manpower and funds. The Polish and Nigerian endeavors were very commendable. Yet, in the case of Poland we were assisting our own fellow Lutherans. In the case of Nigeria, even though we sent men and money, it was still sponsored by the Synodical Conference. It wasn't of our own doing.

Finally, at the 1947 Synod Convention, it was resolved: "That the Synod authorize the expansion of our mission work in foreign fields" (Book of Reports and Memorials (BoRAM), p.11, 1947). Pastor Edgar Hoenecke was the leader and the inspiration behind that bold resolution. He urged the Synod to carry God's Word to the world. He based that on Christ's command just prior to his ascension, "Therefore go and make disciples of all nations" (Matt. 28:19). He also used the entire Scripture for this mandate.

Soon, more mission began to take place, but it was still on a limited basis. In 1948, the Synod called Pastor P.V. Winter to open a Spanish Mission in Tucson, Arizona. The Japanese Mission started in 1952 as a result of our concern for the Synod's

military personnel who remained overseas after World War II. One year later we entered the vast continent of Africa. This was a result of the very positive report that was brought back by the exploration team of Pastors Edgar Hoenecke and Arthur G. Wacker. They had been sent on a scouting mission in the late 1940's to the southern and central portion of Africa. Right on the heels of that endeavor, the Puerto Rico Mission took root in 1954. We were making strides. We were going into unchurched areas. Parts which had not been already opened by either the Synodical Conference or Missouri.

We were involved now in the world mission field. But it still wasn't to a very ^{large} extent. We were getting our foot in the door. Financially and man-power wise we were on our own, independent from our brother's in the Missouri Synod. "We supplied manpower, also quite much in proportion to the size of our Synod. Some of the men we sent left a real mark on the work. Dr. William Schweppe in Nigeria comes to mind" (Pastor Theodore Sauer).

Here are some possible answers to the question as to what might have been some of the contributing factors in the slow beginning to our world mission outreach. Prior to 1955, we had one Synodical Board for both Home and World Missions. It wasn't until that very same year that we finally established a General Board for Foreign Missions. We now had a committee which concentrated on world mission alone. Soon after it was established, many new policies were set down as to their work and duties as a new mission board. This was something which had never been

done before. It was a completely new situation into which the Synod now found itself. This was the first step toward increasing our awareness for the world mission field. It also signaled a division between our Home and World Mission Boards. They were no longer a similar entity. They each had their own specific area of interest. There are also a number of possible causes.

1. The fact that our Synod did not grow as a single unit from a common beginning, but was made up of several independent synods, Wisconsin, Michigan, Minnesota and later on Nebraska to form what is today the WELS.
2. The Great Depression coming not too many years after the Joint Synod was organized.
3. More significantly, the conviction on the part of some influential leaders in the Synod that we need to take care of the many mission opportunities closer to home before we reach out to the rest of the world" (Pastor T. Sauer).

Another of the possible causes was that our Synod was always strong confessionally. It seemed at times like that characteristic was valued to an extreme. The extreme was that we weren't willing to share it with others. "This led to a negative approach, and discouragement of the lay involvement. There was a time when I'm afraid our WELS was like the steward who took his talent and buried it" (Pastor Karl Bast). Another contributing factor toward world mission hesitancy could be our strong educational program and that seemed to be mission work enough for our Synod. Others have said that it is one of our German traits. It is part of the German personality to reach out first and foremost to transplanted Germans, to their own kind.

Some seem to think that we can write off an entire area as not in need of our witness, because some sort of Gospel which still calls itself Christian is being preached. While others have been known to say that a possible cause for inactivity might be the mentality, "We'll keep pure doctrine, let LC-MS spread the word. They have more resources"(Pastor William Meier). Another possible factor, "The major limiting factor seems to be funding an expansive mission program"(Pastor Duane Tomhave). To perhaps sum up this feeling which plagued the Synod for so many years as to our world mission program, "It was more that if we took care of the work closer to home, and the Lord would then find a way of getting the rest done"(Pastor T. Sauer).

There also seems to be another reason for our lack of drive in the mission field. This is especially true of the scene on the home front. A gentlemen's agreement with the LC-MS concerning mission work in new areas, especially the West and the Southwest part of the United States. In this case, the WELS will stay out of California if the LC-MS stays out of Arizona. This went for many areas as well. If Missouri is working in the area, then we cannot and must not trespass. Another agreement of sorts was in effect, if not spoken, "We will take the small towns and country churches, and we'll leave the major metro area to the LC-MS"(Pastor W. Meier). Similar sentiments in that same line of thought, "We knew and admired Missouri for being active in home and world missions and we, both subconsciously as well as expressly, thought that this relieved us of the

urgency to go out into the world (both larger cities like our neighbor Chicago as well as the undeveloped world area where the Gospel had not been preached) ourselves"(Pastor E. Hoenecke).

Another possible reason might be that our graduates might not have been prepared as well as possible in evangelism. "I fear that some of our men were also very poorly equipped in evangelism. Some of our graduates might have even rung door-bells and said, 'Hi, I'm a WELS pastor and were against Boy Scouts, Lodges and Chaplaincies '"(Pastor R.L.Wiechmann).

"There was really no compelling need to start a lot of congregations outside of the middle west. When our members moved to other parts of the country it was much simpler and far less costly to transfer them to LC-MS congregations. Since we were in fellowship this was easily done. The emphasis on reaching out to the unchurched was not yet that strong" (Pastor Carl Mischke). Something else was also mentioned as to a reason for our lack of outreach before we split with Missouri, "We were also hampered by a constitutional mandate not to cross states to start a mission. We could go just across the border, but not into or across the state"(Pastor R.L.Wiechmann).

To sum up our Synod's Home and World mission attitude prior to the split with Missouri, "We were content to do very little" (Pastor R.L.Wiechmann). There wasn't a total disregard or neglect for our mission responsibility. "I don't think it was so much a matter of let Missouri do it. We just hadn't awakened to the need as yet. We still had some growing up to do" (Prof. Ernst Wendland). Perhaps it was even a matter of putting too

much stress on a certain area when we attempted to establish priorities. "My impression is that WELS was concerned especially with serving its own people and providing a thorough education in a Christian system" (Pastor D. Tomhave).

Then that historic event took place. The Wisconsin and Missouri Synods are no longer in agreement doctrinally. Fellowship has been broken. Will the "tiny" Wisconsin Synod fold without "big brother"? Will it be able to carry on? The LC-MS must have thought we could not last. "After being elected chairman of the General Board for Home Missions the year we split, my first task was to meet with the LC-MS men and divide or put to bed the joint mission efforts. I recall how they laughed and spoke of dying on the vine. The Lord had other thoughts and plans for us" (R.L. Wiechmann).

These questions, which were previously mentioned, as well as some very serious serious questions about our work at home and abroad were raised within our ranks. "Are we indeed seriously at work in missions, at home and abroad? Much of our present "mission" work at home is still but the gathering of already Lutheran Christians into congregations. Are we still spending far more on education than on carrying the saving Gospel to those who have never heard it?" (BoRaM, 1961, p.41). The words spoken at the 1919 Synod Convention (page 2 of this paper) were also repeated as a solemn warning.

Looking at the mission reports prior to and after the break, you can't help but notice a sizable increase in not only home missions, but the world missions as well. Here is a list of

the foreign fields which we either assisted in or entered with our own men following 1961: Malawi - 1963, Hong Kong - 1964, El Paso - 1966, Mexico - 1967, Taiwan - 1968, Cameroon and Indonesia - 1969, India - 1970, Sweden - 1971, Brazil -1972 (missionaries 1986), Nigeria - 1973, Columbia - 1974. 12 new missions in just 13 short years. There was a big increase in mission awareness following the break. People of our congregations were eager to help. We were now on our own for the first time. We now had the privilege to take God's Word to the world. We no longer could rely on "big brother" Missouri to open doors for us. Included in this awareness was the fact that the chairman of the World Mission Board was changed from a temporary position to a full-time one. This was done in 1960. Sensing the increase in mission activity following the break, a full-time Executive Secretary was called in 1963 for the World Mission Board. What better man to fill that position than our Synod's "Mr. Missions" Edgar Hoenecke. At the same time the chairman was again to resume its part-time position. In 1961, an Epiphany Mission Seminar was arranged and put into practice at Wisconsin Lutheran Seminary. This came at the request of Seminary students interest in mission fields. It was that very same year that the Christian Missioner Corps was proposed for sending out. This was a "WELS program developed especially for our missions in Latin America. It proposed to send men in teams of at least two to establish indigenous groups as quickly as possible and then move on, having instructed the continuation of the work to

Nationals" (1986 Mission Seminar Booklet, p.58).

These facts point out that we are now setting our own policies and starting to incorporate our own thinking into our own mission work. The growth, not only in number of mission areas, is evident. Even the volume of material found in the Synod's Book of Reports and Memorials attests to the fact that a great deal more attention was being paid to world missions. In the 1940's and 1950's it was common to see maybe 5 or 10 pages at the most dealing with world missions. But in the 1963 BoRaM itself, there were 30 pages set aside for world mission business alone. The Synod's awareness is growing.

The growth was also noticeable on the home mission scene. In 1961, the full-time office of the Executive Secretary of the General Board for Home Missions was established. Pastor R.L. Wiechmann, then Chairman, became the new Executive Secretary of the Home Mission Board. This Board also looked more closely at its objectives which they had set-up for themselves as well as their priorities, namely: 1. To reach the unchurched primarily by establishing mission congregations, 2. to conserve the membership of the WELS, 3. to serve on request people who share our confessional concern. It would seem that they had gotten their priorities, which were just stated mixed-up. They had put too much attention on conserving membership and answering requests, rather than reaching the unchurched. This could be done through the WELS members themselves. This wasn't something which the pastor was to do alone.

Because the Synod could no longer ^{be} in fellowship with

Missouri, a new program was introduced by the General Board for Home Missions. This program which began in 1963, was called "Soul Conservation." Its objectives were to: "1. Serve families who move away from their home church by helping to integrate them into a WELS church in a new location. 2. To keep track of members moving out of WELS territory that we might become aware of new areas in which our Synod could serve" (BoRaM, 1963, p.48).

Since we were no longer able to transfer members who were moving into a non-WELS area to a LC-MS congregation, this program was of the utmost importance. We were no longer in fellowship with Missouri. We therefore had to meet these most pressing needs of WELS families who would move to an area with no WELS church in the vicinity. "We had to start new congregations to serve our people who moved out of the midwest. That's really what gave impetus to a vigorous home mission program. The emphasis on reaching the unchurched came later" (Pastor C. Mischke).

"Prior to the break, there was no major trail-blazing, but afterward considerable activity e.g. mass media ministry, outreach teams, evangelism material, New Mode exploratory, modular chapel, and the W/E/F facility approach" (Pastor Norman Berg). So it wasn't until the early 1960's that the home mission expansion began to take place. It was at that time that new congregational homes were provided beyond the heavily populated WELS upper midwest section of our country.

The split between the Missouri and Wisconsin Synods affected

a great deal of change both in the home and world missions. Maybe Pastor Theodore Sauer's comment leads us to the suggestion one area was more influenced than the other. "I believe that the break affected our home mission outreach more than world mission expansion. We moved quite quickly to establish congregations in areas which prior to the break were served largely or entirely by the LC-MS." That would agree with a statement made at the 1965 Synod Convention. "Since 1961, the golden opportunities to expand the kingdom of Christ have increased at an accelerated pace. During this time, Christ the Head of the Church, has opened one door after another in sections of the United States where our WELS was not active before" (BoRAM, 1965, p.43).

This isn't to say that the split had little or no effect on our world missions. But that effect wasn't as visible as the number of churches that went up in outlying areas never before touched by our WELS. Yet, the effect was none the less a noticeable one in the area that we now had money budgeted for other things which we could now use for world missions. "The principal effect on world missions was that of releasing the relatively modest amount we were contributing to the Synodical Conference mission program and making it available for our own world mission budget. The amount in our budget for this purpose for the year ending June 30, 1961, was \$87,040.56" (Pastor T. Sauer).

There were other factors which happened as well, and gave

an almost new identity to the Wisconsin Synod following the break-up. That change was a shot in the arm for this newly independent Synod. "I think there was definitely an increase (of mission outreach). A number of world mission fields came about as a result of our conservative confessional position" (Prof. E. Wendland). It was because of these mission possibilities that we became aware of our identity as a confessional church and realized what a blessing that truly was for us. It was almost as if we had uncovered a long lost treasure. We had always possessed it, yet we really didn't fully realize it. This strong confessional stand was something the WELS had undoubtedly taken for granted. Perhaps we never fully appreciated our unique Bible-based confessional stand until we were on our own. This was indeed a special blessing which few if any other religious organization can claim.

Both of these things just mentioned, the money now able to put toward world missions and this confessional realization were not noticeable by all of the Synod's members. Yet it was a very important thing for this young Synod to discover about itself.

Because of the separation, there was an actual growth in mission work, which we will note later, but more importantly there was a growth in member awareness of missions. "It is evident that members of our Synod are becoming more and more mission-minded" (BoRAM, 1965, p.45). This must have been evident almost immediately for that statement to have been made at the Synod Convention already in 1965, only four years after

the Wisconsin-Missouri split.

We as a Synod also "found out that we could do what we thought we couldn't do. We found muscle we didn't realize we had"(Pastor R.L.Wiechmann). We had capable men who could step in and take over. Men who would lead us to do the will of God. And that might even go back to the strong confessional stand which we found was a wonderful heritage of our Synod. It seems that we woke up and realized that we could carry on, and quite well, without Missouri, who had been our "big brother." They had served that capacity for almost 90 years. We could open new missions, both in unchurched foreign fields as well as undeveloped WELS areas in our own back yard, the United States.

Most of the things mentioned can be summed up in these five reasons for our change in mission outreach. "1. A change to evangelical leadership; 2. Those voices that had but one theme 'Avoid' had either left the Synod or had been disarmed; 3. The hearts that had been waiting for the proper emphasis on the Lord's word 'Go' received the positive inspiration; 4. Lay people became involved; 5. The Synod began to see the fruits of positive kingdom work. The 'break' was just part of WELS maturing"(Pastor K. Bast).

Just to show that this renewed mission fervor in the early 1960's wasn't a flash-in-the-pan happening, but a continually growing sentiment the 1969 Synod Convention Resolved: "That we give top priority to mission work, both home and world"(BoRaM, 1969, p.139). They were restating what they had come to know

a decade or two earlier, our work is to take the Gospel to those who as of yet do not have it.

Questions arose as to how personally and directly the WELS applied the various mission passages before this time. Had we neglected them? Obviously, we hadn't neglected Matthew 28:19-20 and the other references. But perhaps we felt that if Missouri did a majority of the work, we could possibly take those passages as applying to us through our work as part of the Synodical Conference.

Perhaps we did take these passages more personally now that we must carry on mission work independently by ourselves without any Synodical Conference assistance. To this question there were various replies. Yet, each one hinted that we definitely took these passages more seriously to heart.

"It is a matter of record that WELS is more deeply involved in mission outreach than it was 25 years ago"(Pastor T. Sauer).

"Facing opportunities forces facing Scriptures"(Pastor N. Berg).

"I think yes...we seemed to have more of an evangelical spirit after that (the break)...also that we had an awful lot to offer in the pure Word that the Lord had preserved for us" (Pastor R.L.Wiechmann).

"There was a greater awareness of missions, not only from Matthew 28, but from the ENTIRE THRUST OF SCRIPTURE" (Pastor E. Hoenecke).

"I think it could be said that mission activity in Scripture received increased attention and application" (Pastor D. Tomhave).

"Yes, it did and it discovered that the Word was not only 'Go' but also 'I am with you.' There is a thrill and confidence in mission work"(Pastor K. Bast).

There was also a note of warning and caution that we don't get too carried away with our "successes" over the last 25 years and at the same time become too critical of our hesitancy in the early years. "Certain voices have always called for missions, Seminary professors, mission personnel, and some pastors. We still have a long way to go, before it can be said that our Synod takes mission passages 'personally'" (Pastor W. Meier). I think that the important word which he used in the last quotation is the word "some." It appears that our pastors aren't convinced totally that we should be doing all of the current work we are presently doing. That isn't to say that it is a large amount. But it is important that everyone realize the importance of taking the Word which we have been intrusted with to others not as fortunate.

There seems to be a general consensus among those men to whom the questionnaire was sent that the split wasn't the most important aspect of our newly found awareness and interest in home and world missions. There had already been a positive change in attitude which had started even before the split.

"A broader mission outlook had already begun to surface in our Synod well before the break. After the break we found

out we could go it alone. Men like Edgar Hoenecke played a prominent role in pushing our Synod into a more vigorous world mission outreach"(Pastor C. Mischke).

"By the time of the break, we already were deeply involved in our own mission programs and adding new fields at each convention also in home missions. This new mission fervor, however, did not owe its origin to the break. Our WELS outlook on mission obligation changed RADICALLY after 1945. But the break, however effected a salutary change in our attitude toward our mission obligation"(Pastor E. Hoenecke).

"Ten years before the break between the Synods the New Ulm Convention pointed the way for the mission expansion which today involves us in 17 countries beside our own. In fact, it could be argued that the turning point came in the 1945 convention with Pastor Edgar Hoenecke's ringing call to expand our mission outreach to the far corners of the earth" (Pastor T. Sauer).

"I don't believe that the 'break' was the big thing. It was the part of the mighty work of God to bring us back to being a truly 'Evangelical Lutheran Church'"(Pastor K. Bast).

"Care must be exercised in evaluating the past by means of the present. Perhaps the solid ground was laid during the early decades, so that WELS would faithfully carry out its God-given mission with a committed laity and prepared clergy" (Pastor D. Tomhave).

"The split, of course, topped things off and added impetus to an outreach that had already begun"(Prof. E. Wendland).

It is clear that the increase in our mission interest actually was beginning to surface back in the late 1940's. That's when Pastor Edgar Hoenecke stunned the Synod with his request for renewed mission interest. Some years later, Hoenecke and Wacker were off on their African exploration travels. The split came at a time when things were ripe for this interest to explode onto the WELS scene.

The "splits" impact on the WELS mission effort might be best summed-up with these words, "God really blessed us after the split"(Pastor R.L. Wiechmann).

Lest we sit back and pat ourselves on the back while we rest on our recent accomplishments over the last 25 years as a Synod, we just have to take a long look at what we are doing today. We still have a great deal to do on the world and home mission scene. The surprising thing about that is, there are some from within the Synod who have said we have done enough, or we don't even belong on the world mission scene at all. Their reasoning is that we should stay home and serve the members that we have already been intrusted with in our churches. That very fact was brought out at the last Synod Convention in Saginaw, Michigan, "There is much hesitation along the way, even a good deal of questioning as to whether we ought to be reaching out beyond our borders when there is still so much to do at home"(1985 Convention Essay, p.193, Synod Convention Proceedings).

Those who aren't too convinced about the "mission commission," which Scripture clearly points out as our personal

responsibility, do a great deal of damage as our Synod tries to increase its mission awareness Synod-wide. We, of course, do need to care for the members we now have. Yet mission work and strengthening those in the flock now are not conflicting statements. It isn't either one or the other. They are not opposing points, in reality, you can't have one without the other. They go hand-in-hand. Those who are part of the flock should want to share their joy with those who don't yet know Jesus as their Savior. Here are some statistics for the skeptics, who say that we are too small to make an impact on the world from our little corner of the globe.

Statistics can be misleading, especially in the world mission field where work in the Orient is considerably more difficult since the entire population has grown up in non-Christian superstitions and religions. But here are some comparison statistics, comparing accomplishments before 1960 to those made in the twenty-five years until 1985.

	<u>WELS WORLD MISSIONS</u>		<u>increase</u>
	<u>1960</u>	<u>1985</u>	<u>from 1960</u>
			<u>to 1985</u>
1. Congregations and preaching stations	51	206	155
2. Missionaries	31	50	19
3. Baptized Souls	6,938	19,801	12,863
4. Communicants	2,375	10,495	8,120
5. Bible Institutes	0	6	6
6. Seminaries	0	6	6

At the end of 1985, the Synod was working or supporting work in 17 countries, 17 languages, 206 preaching stations and

congregations. At the end of 1985, the Synod had authorized 50 missionaries and 22 mission teachers as its total world mission force. The facts came from the Board for World Missions on the Update Statistics Sheet.

Amazingly, the budget for World Missions has not increased dramatically since 1965. That is speaking strictly from a percentage of our total Synod budget point-of-view. Obviously, the amount of funds spent has increased a great deal.

<u>Year</u>	<u>% of WELS Total Budget</u>	<u>Approximate \$</u>
1965	14%	\$ 460,000
1985	18%	\$ 3,000,000

These numbers point out that we are achieving success not because of the amount of money spent, but because the Lord has richly blessed our work. Who is to say that even one soul in all the years wouldn't have been worth it. For all are precious in God's sight, and he wants all men to be saved and come to a knowledge of the truth. "The growth of mission budgets in the past 25 years has indicated a substantial redirection and outreach vision"(Pastor D. Tomhave). This just goes to show that the Wisconsin-Missouri break had a great deal to do with our mission outreach.

Just because we have set aside approximately \$3 million in our budget doesn't mean we should stop there because we have accomplished so much. "This is not to say that we have reached a peak, but rather just a beginning. We have learned to take more seriously God's command to do mission work in all the world and make it a reality instead of a pious wish"

(Pastor D. Tomhave).

The Missouri-Wisconsin split didn't launch our own work in the home and world mission field. That point was clearly made by those men who were in a position to make that observation. That isn't to say though, that the split had nothing to do with our mission endeavor. It had a great deal to do with the mission picture as a whole. Actually, the mission machine had already been set into motion during the late 1940's and the 1950's. The split gave that machine fuel and the ability to increase its pace. That increased pace is evident from the statistics referred to earlier on page 20. The split had a wholesome effect on the Synod's congregations. The urgency and need for mission work was brought to their attention. They were now aware of the need in unchurched areas for the Word of God. Individual congregations around the Synod were informed on a much larger scale. It also displayed the importance and the need for lay involvement in this task. They could now aid the mission work in various ways. Perhaps they could take part in an evangelism program in their home community, as they reach the unchurched there. Or perhaps they could aid our world mission cause with gifts. The important thing was that they were now made aware of the Synod's desire to do mission work. They could also take an active role in fulfilling that purpose.

Truly, the Lord has blessed our Synod, on the home and world mission front, since that historic event, the 1961 Wisconsin-Missouri separation.