

ESSAY

OUR SYNOD'S MISSIONS
1942-----1952-----1962

By

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When Jesus arose on Easter Day the greatest news happened that ever broke upon this plague-ridden world. It offered the perfect cure for life's really vital problems; release from sin through forgiveness; relief from sorrow; escape from death. It offered comfort, peace, security, and eternal life to all. The news broke quietly. The world was unaware of what had happened. Only a few carefully chosen reporters were in on the event that was to change the course of history. These witnessed the greatest news scoop of the ages. It deserved 4" headlines, but they didn't have the courage to report it even on the back page in small print. The repair job on the temple curtain and the mysterious return from the grave of many dead made the front-page while the disciples hid behind locked doors. But they were only cub reporters then and needed a 40-day post-graduate course. On Mt. Olivet they received their press-badge and their commission: "Go ye into all the world.....Ye shall be witnesses unto me." Thus came into being the greatest news agency of all time.

Their assignment was not easy. Some news travels fast. If Jesus had left a \$1,000.00 legacy for each person when He died, the news would have spread like a prairie fire, and a corps of bank-tellers would have been needed to distribute the inheritance. But this was different. It was a divine dispensation, an inheritance in heaven, and men would feel neither need nor appreciation for it. While spiritually poor "natural man receiveth not the things of the Spirit of God. They are foolishness unto him." Instead, the materialistic world hated and resisted the Gospel; didn't want to be preached to, perse-

cuted the witnesses and tried to stamp out Christianity. So the saving Truth was forced to go underground. Its agents were forced to use 5th column infiltration tactics, passing the good news along furtively mouth to ear. The sign of the cross had to be passed along as secretively as subversive propaganda. The symbol of the fish had to be traced on the cobblestones of the Via Appia and pencilled on the masonry of back-street buildings. The place of meeting had to be revealed to inquirers by means of furtive glances. But the method was successful; yes, succeeded partly because they were forced underground. It thrived on persecution and martyrdom, and, strange as it may seem, grows weak and ineffective out in the open. The enslaving lie of Communism has copied the method and succeeds, too, by passing along its doctrines from mouth to ear in dark alleys and dimly lit meeting places. Strange that both the truth that makes men free and the lie that enslaves succeed by the selfsame method. It must be basically correct.

Christianity has come to be accepted; even the full Gospel Truth is tolerated and so it has come out of hiding. It has gathered prestige and millions are given annually to support its propaganda. Christians are gathered into respected congregations, worshipping in respectable churches, and these, again, are united into Synods to make an organized attack on heathendom everywhere. But essentially it remains a movement that must pass the good news along person to person, mouth to ear. Mission work is the name by which all organized Gospel propaganda is known. Witnesship is the word that identifies the person to person approach. But no matter how we think missions it always boils down to this basic concept: A cleansed

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sinner gratefully passes along the word that he has been saved and demonstrates it in his living, suggesting by both word and deed that God's grace can do as much for any other. The soap industry does mission work on an organized, whole-sale scale over radio and television, and pours millions into an advertising campaign; yet readily admits that their most effective advertisement is made when Mrs. Wash-lady shows off her sparkling white linen to envious Mrs. Housewife across the back-yard fence and proudly admits that Tide did the trick. It is not my intention to discredit organized mission work. It is necessary in our day, especially in foreign lands; but we have placed unequal emphasis upon it; have let our Christians feel it is easy. We have let him feel that if he contributes \$6.00 to \$8.00 in his Missions envelope and breathes an occasional prayer for the success of the Word, our organization will do the rest. I don't want to imply that we never preach a sermon on the duties of witnesship, but for all practical purposes, our emphasis is on the quota and he is made to lose sight of the importance of personal testimony. If Christians to-day would use the processes of direct personal testimony and back it up with purified lives as the first N.T. Christians did Home mission work would be revolutionized and funds for Foreign work would flow spontaneously. No matter what amount of organized mission work our Synod may undertake...including Radio preaching and the printed message....these must never be permitted to supplant the testimony of the satisfied user. The Mohammedan cult carries on no organized mission work. There is no blare of trumpets, no fan-fare, no subsidized invasion of a given area. It is done quietly, person to person, mouth to ear. Each Mohammedan just makes a convert of his neighbor, and

it does not cost the fiscal office at home a cent. Yet, in their quiet way, they have effectively infiltrated and overrun all of Northern and Eastern Africa, and are pressing on to Central Africa. The Great Commission describes in bold strokes the assignment of both the individual and the Church. Supplementary instructions tell us how to carry it out. "Ye shall be my witnesses" and "Let your light shine before men, etc." While this essay concerns itself with organized mission work, I could not resist the opportunity to point to the ABC of Gospel dissemination. The complex form of mission work will fail in the degree that we fail to practice this simple, direct and practical approach to people's hearts.

Synod is a complex organism, but its functions can be reduced to simple terms. We are a propaganda medium, a news agency. Millions have yet to hear the good news that Christ has made them free from sin, sorrow, and death. This work, like woman's work, is never done, "for every knee must bow and every tongue must confess that Jesus Christ is Lord." The Christians of to-day can save only the heathen of to-day; to-morrow our children must save their children. Synod's work is like a newspaper plant. All wheels turn to get out the news. The important people are the reporters. Important, too, but only as a means to an end, are the proof-readers and maintenance men. Every hand does his job so the news gets out on time. Missions are Synod's business and all other departments are auxiliary, a means to an end. We have a department of Education but we do not educate for education's sake; we train missionaries. This is urgent business. Earth's day is running out. We must expand to reach always more people; must gain time by becoming more efficient with each passing year. Synod is 100 years old; we must profit by the

experience of our fathers; must stand on their shoulders.

My assignment is to spot-light the decade of mission work just completed, the period from 1942 to 1952, to show what progress has been made in this time. This will be done, not for purposes of boasting over achievement, but rather with the pointed reminder ringing in our ears: "We have done only what was our duty to do." But it will also be done for purposes of mutual encouragement. Impatient souls have cast the unwarranted criticism that the tempo of our work has not been stepped up; that our progress resembles a tempest in a tea-pot. When we see what actually has been done during the last decade, we should be reassured of Our Savior's "Lo, I am with you always" and His abiding presence should serve as legitimate stimulus for even greater effort. But history is recorded chiefly that we might profit by past experience. It must become the laboratory in which formulas for greater efficiency are evolved. We have made mistakes. Sometimes we have succeeded in spite of ourselves. So we want to apply the lessons learned in the past decade to the decade just ahead, 1952 to 1962, endeavoring always to perfect our methods and become a more efficient medium for Our Savior's use in getting out the news.

While our study is to spot-light the decade 1942 to 1952 it is well to glance at Synod's mission program at an earlier date. The year 1925 will serve for this purpose. You will grant the liberty of using round figures throughout the study.

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1925

Our Synod numbered 145,000 confirmed members. The total budget voted in that year was \$890,000.00 (Eight hundred and ninety thousand dollars). This was allotted as follows:

Home missions.....	\$201,000.00
Indian Mission.....	82,000.00
Negro mission.....	40,000.00
Poland Mission.....	15,000.00
	<u>\$338,000.00</u>

This budget called for \$6.00 plus per communicant. Synod seemed to be on the way, but it proved to be a false start. It was later dubbed a "Hurrah-Synode." We voted in haste and repented at leisure. Or did we? Perhaps we were only scared by our shadow.

1935

The back-wash of the depression is readily discernable in the budget; adopted.....\$397,000.00; \$2.65 per communicant.

Of this was allotted to missions as follows...Home Missions...\$107,000.00
Negro, Indian & Poland..... 57,000.00
TOTAL all missions.....\$168,000.00

From this low tide mark Synod emerged slowly, but steadily. We had been burned and proceeded cautiously, too cautiously. Perhaps we were scanning the horizon for the next recession.

The adopted budget in 1937....\$421,000.00 For missions \$194,000.00
The adopted budget for 1939...\$436,000.00 For missions \$215,000.00

1942

By 1942 even we had forgotten the depression and couldn't find signs of a new one, so we came out of hiding. By this time we numbered 189,000 confirmed members, an increase of 44,000 since 1925...31% in 17 years. The budget adopted totalled \$531,000.00. Since 1935 our budget had increased by 133%. The 1942 budget was allotted to missions as follows: \$2.81 or \$3.00 per communicant:

Home missions.....	\$158,000.00
Indian, Negro and Poland.....	69,000.00
TOTAL mission budget.....	<u>\$227,000.00</u>

1944

We blink our eyes in the sunlight. The adopted budget totalled \$636,000.00. All mission departments received...\$337,000.00

Home missions.....	\$199,000.00
Indian, Negro and Poland.....	71,000.00

1946

None of the repeated prophecies of doom had come to pass, so we proceeded, even paid the full salaries of professors and missionaries in spite of raises in pay. They had been paying the freight long enough anyway. We adopted a budget of \$825,000.00:

WISCONSIN
\$633 W.
REGION
WISCONSIN
CIRCULAR
530
LITTELL
SERIAL

TOTAL for all missions.....\$438,000.00
Home missions..... 270,000.00
Indian, Negro and Poland..... 83,000.00

1948

We are beginning to like the sun-shine, and want to play in it. We adopt a budget of some proportions, \$1,090,000.00. This is distributed among missions as follows:

Total for all missions.....\$466,000.00
Home missions..... 285,000.00
Indian, Negro and Poland..... 131,000.00

1950

We get our first signs of a sun-tan. Hope it doesn't turn out to be a sun-burn. The budget adopted totalled \$1,283,000.00

Total for all missions.....\$724,000.00
Home missions..... 377,000.00
Indian, Negro and Poland..... 300,000.00

1952

The tan is deepening and no signs of blisters. But pretty soon we'll have to wear a pair of sun glasses. The total budget adopted: \$1,678,000.00...Number of confirmed members now 216,000.

Total for all missions.....\$738,000.00
Home missions..... 421,000.00
Indian, Negro and Refugee..... 249,000.00

From the figures given, we note the following interesting facts. Perhaps comparisons are odious, but to me there is also a sweet savour discernable.

From 1925 to 1942 our confirmed membership increased by 44,000, or 31%.

From 1942 to 1952 our confirmed membership increased by 27,000, or 15%.

Our budgetary requirements increased from \$531,000.00 to \$1,678,000.00 -- 316%.

Missions from \$278,000.00 to \$738,000.00 -- or 265%.

Educational Institutions from \$182,000.00 to \$557,000.00 -- or 364%.

It has often been said our mission expansion is going too fast and getting out of line. The pace-setter is never out of step. The others have to gauge their step by the tempo of missions. Besides, it isn't true. In the last decade Missions increased 265%; Institutions 364%. The reason is found in this that Institutions stood still when missions expanded. Now they must quick-step to get into line. The important fact is that we have made progress all along the line, substantial progress. The criticism that we always piddle along

is not warrented. Let the figures silence the accusers. They speak loudly and clearly. Some of this gain may be properly traced to a decrease in the dollar value. Assuming the dollar lost half its value since 1942, we still can show substantial gains, as follows: A budget increase of 158%...A mission increase of 133%....A per communicant contribution increase of 150%... Educational institutions a gain of 182%.

It is difficult to bring all departments into perfect step at the first command. That was true of the Church Extension Fund also. In 1945 this fund contained only \$315,000.00 and was entirely inadequate. Since then it has increased to \$1,200,000.00. Naturally the jump in building costs has vitiated more than half this accretion, but it shows that we have realized this important member of our mission family is out of step. The remedy is simple.

MICHIGAN DISTRICT MISSIONS

Substantially the same gains are noticed in Michigan missions as in the rest of Synod. I shall post the rise in budgetary allotments for our district. These figures will speak for themselves. We can begin by stating that the budget for 1936 was \$12,000.00, 1925...\$20,000.00 -- 1935...\$12,000.00.

Michigan District budget in 1942...	\$20,700.00
1944...	28,500.00
1946...	39,500.00
1948...	46,000.00
1950...	57,000.00
1952...	54,500.00

Synod's mission budget increase 1942 to 1952...265%....Michigan's increase was 275%. This is the reason Michigan marked time in mission expansion for the last few years. The other districts needed to catch up.

During this decade Michigan missions added about 2900 communicants to our total figure. This figure is unfair since the increase in stations becomming indèpendant were never counted into this total.

During the decade 20 new fields were opened and 20 became indèpendant of Synod subsidy. Of the 27 stations subsidized in 1942, only 7 are still on our list. Two of these are indigent parishes that will be on the list indefinately; two others are repeaters on our mission list.

During this decade the district board administered for mission	
operating expenses....	\$492,000.00
Church Extension Funds.....	244,000.00
In private loans.....	175,000.00
	<u>\$911,000.00</u>

FOREIGN HEATHEN MISSIONS

Here, too, progress has been made, especially in the general thinking of our Synod. Can't point to occupancy of field yet, but, in 1945, when this subject was first broached, the thought of adding a new field was considered no more than a hair-brained fantasy. True, it took six years to bring it into being. But when one considers the drastic opposition that prevailed in many quarters, and that the idea caught fire throughout Synod in spite of it, we must count it as progress. Should Japan develop into a mission field for us Synod will find it easier to accept as a result of indoctrination all along the line.

The facts and figures before you indicate that our Synod's missions have made progress. As I look back over the last 10 years and recall under what circumstances this progress was made, I cannot but rejoice. There has been almost constant opposition, well-intentioned, but vigorous. Obstacles had to be overcome at every turn. Our Synod erected and paid for 5 substantial buildings in the last 7 years. Nearly 1½ million dollars had to be raised to complete them. The Board of missions was asked to retrench and mark time. Yet missions registered their greatest gain during those very years. Many view that progress with a critical eye and say it is "peanuts." I cannot agree. Even a horse will tell you that the biggest job is to get the wagon into motion. That has been accomplished. It should be easier to keep it moving. Rather than to indulge in unwarranted criticism, all of us should thank God that a condition of inertia has been overcome. At this point, it is well to remember that nothing succeeds like success. Instead

of thinking of our Synod and our Missions in terms of failure, let us think and speak in terms of success. Once we all do that, the rest is easy. Get acquainted with your Synod's progress, then kneel down and thank God that this progress was achieved often without your help and in spite of your knocking. God has been with us, good to us far above what we ever deserved.

After holding up to view our progress in the Synodical Missions program, one feels a little guilty cracking the whip and urging greater efficiency and speed. It makes one feel like the production-line foreman who speeded up the line to get out 600 units per hour; and when that was achieved speeded up the conveyors to squeeze a thousand units from the same men. But this is urgent business and we are working against time. Our production line must process souls at the greatest speed compatible with safety and efficiency. The Lord's work is the only business in which men have a right to drive themselves and others to a nervous breakdown. Our Gospel wagon is in motion and we must step on the gas and get it into free-wheeling. The last 10 years should serve as experimental laboratory to produce more efficient methods for the next decade, 1952 to 1962.

Speaking of 10 year periods supplies a fitting transition for introducing the first suggestion for improvement. Missions, like everything else, must be planned; but, you see, we really have no program. We have been muddling along; disposing of problems as they came to us; meeting the needs that seemed most urgent at the moment. No time was devoted to over-all planning

or long-range objectives. We have set ourselves no goal to shoot at during the next ten years. We are aware much happens, especially in this work to upset the best-laid plans of mice or men, but it is better to digress momentarily from a planned objective than not to have one. We have let our boy grow to man-hood in his confirmation suit. Where his growing body burst out the seams, we quickly drew them together, and when there wasn't enough suit, we spliced in another piece of cloth, often of different color and fabric. It's a new suit our boy is a'needing and Ma says we had best buy it a couple of sizes too large so he can grow into it. She's not specially interested in style--just so it's practical. We have, of course, grown so used to his old suit we hate to think of parting with it, but a 2 million-dollar annual business has to get out of knee-pants. Don't mistake me! Our boy is good enough for us just as he is. We don't want to make him over. We're just suggesting a new suit. To describe in complete detail the changes I feel are needed for a more efficient mission program would take too long. I shall be as brief as possible hoping meanwhile not to be too general and vague.

OUR EDUCATIONAL INSTITUTION

Strictly speaking this may not be a part of my assignment, but in my opinion, the thoughts are pertinent. Presently our schools have an enrollment of about 1,000 students. We educate them at an annual cost to Synod of \$560,000.00, or \$560.00 per student. Since our schools have as their basic purpose the preparing of ministers and teachers, we must count the cost. About 20 ministers and 20 teachers are graduated annually and made available for direct church work. To produce

these 40 workers costs \$5,600,000.00 (Five million, six hundred thousand dollars). Thus, it costs Synod \$10,400.00 to process one minister or teacher, exclusive of what the student pays or the cost of the buildings. I do not want to discount the fact that our schools produce schooled lay-men. Their value is an intangible asset and cannot be easily computed. I believe our schools could produce workers at less cost. This can be accomplished if more students finish the course and enter the work. Only 4% of all students finish as preachers or teachers; 2% become ministers. That percentage must be materially increased. To that end I suggest that the prime purpose of our schools, the desirability of the blessed work of the ministry, the urgent need for witnesses be kept before the eye of the student constantly. Misfits must be ruthlessly eliminated in this process. Less emphasis might be placed on scholastic achievement and more on spiritual qualifications. Full B.A. degrees may be desirable but not absolutely necessary at Cross-roads, Idaho to win souls for Christ. These thoughts are pertinent to our Missions program because if we can lower the cost of producing workers we will have more left for them to do with as they work.

(2) More emphasis might be laid on religion and preparation for the ministry during the last two years at N. W. College so that more time becomes available at the seminary for practical instruction for the ministry. I have special reference to preparation for mission work. We need not de-emphasize our "Wissenschaftliches Seminar" but should realize we are weak at this point. Our graduates are babes in the woods in practical mission work. While most experience must

of necessity be gained in the field more could be gotten at the Seminary. It is not necessary to enumerate all the shortcomings inherent in our graduates here. Let it suffice to say that it takes 5 years to acclimate them to mission work. Perhaps the efficiency experts some other schools turn out are not too desirable, but we tend to the other extreme. Too many enter the ministry with the general idea that if they can keep the boy-scouts, the V.F.W., and other assorted non-conformists out of the church and make their little flock more like the Wisconsin Synod than the Synod itself, they have achieved the ultimate. Somehow they feel the church that is against so many things must of necessity be a "little flock," and, when someone demonstrates it need not necessarily be so, he is met with an unspoken suspicion that he must be lax in practice. But they are fumbling novices at the practical, positive processes of gathering a congregation. We must keep the church clean, but we may not prematurely call all unclean that God has not called unclean. Frankly, I feel our graduates come away from school with more DON'TS than DO'S. Also, generally speaking, and this in the jargon of aviation, the operating ceiling of our Sem graduates is too low. Too many seem to operate with the idea that if they gather a congregation just large enough to support them they have succeeded. They reach out gingerly for the first 100 communicants, perhaps in self-defense, and then seem to coast along without realizing that the 2nd and 3rd hundred are just as important. Spark and initiative seem to be lacking. Zeal and consuming spirit are seldom found, and where they show themselves are frequently met with frown and suspicion. My experience on the Michigan District Board, and on the G.M.B.

is that boards must usually suggest or ask that a missionary reach out and undertake more work. All too seldom did we have the blessed opportunity of slapping their fingers for the sin of reaching out too far. It were far better if our graduates came from the Sem with lots of fire and ambition. The Mission Board would rather spend its time controlling a healthy blaze than building fires under men and nursing them to cooking heat. It is naturally easier to gather in the first 100 communicants, to skim the cream off the milk, but the right kind of zeal would go on separating. Missionaries of related churches are doing it. This situation occurs so regularly among us that one suspects it is a condition and the result of faulty training.

Also, there is too strong a tendency to depend on the Synod treasury and to engender that frame of mind in the parishes. Perhaps it is a natural trend of the times, but burning zeal for other souls should engender self-help. Our Seminary faculty is to be among other things also a "fire-lighter-under" and N. W. College could assist in this if it would teach more pre-Sem subjects during the last two college years. Since more than half of our Sem graduates enter mission fields, since N. Rhodesia has been added, and perhaps later Japan, and finally more and more fields, a practical course in mission work should be added to our Sem curriculum; a brief course in the history of world missions should be taught, if for no better reason than to widen our field of vision. It seems that some form of vicarage would prove helpful, too, by readying the thinking of Sem. students for the kind of work they will embark upon and the nature of the problems they will meet in the work. Living with these realities for two years will go

far in readying them for the work.

(3) Time brings changes in process of Education. Boys are different than they were 50 years ago, even in their thinking on the matter of education. There was a time when boys decided at Confirmation that they wanted to be ministers. To-day young men of any given age may decide on such a step--after High School, perhaps even after marriage. The war sobered the thinking of many G.I's, and they resolved upon Church work. Who would argue that the recent wars were abnormal? Rather, we have it from good and reliable sources that wars shall increase. We have had no way to meet the needs of these young men. Either they fitted themselves into our mold, or we could not use them. Some of them are tenacious enough to borrow upon a sister institution at Springfield to prepare themselves for work in our Synod. Most of them were lost for the work altogether. Have we any responsibility toward such people? We may not restrict the Holy Ghost to kindling zeal for souls only in 14 year-old boys; would not prevent Him from pouring out His spirit in abundant measure and filling a 21 year-old with the holy resolve to enter upon church-work. We should be grateful when He does. At one time this year we had 40 young men at Springfield preparing for the ministry in the Wisconsin Synod. The use of Springfield may be denied us, but we cannot afford to let this valuable material slip through our fingers. We must make provision at our present schools for students of advanced age. Perhaps barracks at N.W.C. and at the Sem will prove adequate for a time.

You will note that none of the changes suggested require basic alteration of our Educational structure. All are merely improvements possible under the present structure. The need for some of the suggested changes have already been recognized

and are partially under way. But we must press for them as a group so the changeover may be completed by 1962.

THE GENERAL MISSION BOARD

When our fathers created the General Mission Board, they planned wisely. Under the constitution, it is composed of the Chairman and one lay-man from each district board. Each district is thereby directly represented in all Home mission work of the Synod. These 2- men elect the Executive committees of every other mission endeavor, such as Indian, Refugee, N. Rhodesia, S.W.C. These report and are directly responsible to the G.M.B., and while they have a voice, they have no vote. Thus, again, all heathen and other missions are under direct control of the G.M.B., and the individual districts. This is important. It is the representative way, the very thing our fathers intended. While Synod is composed of 10 scattered districts, this representative board compromises and resolves the mission thinking of each district into a single, unified picture. That spells unified thinking and action. Attempts are again being made to reorganize this board, separating them into Home Missions, Foreign Missions, and Institutional Missions. That might conceivably effect greater efficiency, but at the cost of District and grass-roots control. As it is, each district chairman knows exactly what goes on in every other department, can report to his district on all phases of the work, and, in turn, make his district's thinking felt in every decision of the board. This representation should not be tampered with.

(2) While the basic structure should remain as it is, improvements in procedure can and should be made. Some have been made; others are under way. This board must concern itself with fundamental principles, matters of policy and long-range planning. Its thinking must not be district-wise, but Synod-wise. Decisions of a local nature must be restored more and more to the districts. As things stand, each district clamors for its own development, and, you know, we could go on and on endlessly solidifying our position in the districts we now occupy. Each district can find towns and cities into which to expand. We could supply chapels, schools, and parsonages for each place. We could use up a large and larger mission budget for years to come without ever crossing our present Synodical boundaries, but we must give attention to new and neglected areas. Regardless of district boundaries, this board must give attention to population trends and open new work in strategic areas. We must cast pebbles into new ponds and let the concentric circles develop shoreward; stand by for natural development. In this process, we must recognize that not all districts are equal in mission importance. Some are saturated, others have sparse population. Since we must reach the greatest possible number of people with the men and money available, we must concentrate on key areas. The Pacific N. West is a boom area while Nebraska cannot claim such urgency. Some areas should be rated AA priority, others no higher than C and both should be treated accordingly; and each district must learn to fit into the overall mission picture. These plans are already in blue-print. One must not expect all thinking to fall into line at once, but by 1962, this should be accepted procedure.

NEW HEATHEN MISSIONS -- Better balance is being struck between Home and Heathen missions. It is still felt in some quarters that we must start new congregations at home that will become a new source of revenue for Synod before we can enter upon more heathen work. That is a self-protective view and will defeat its own purpose. The church should be less concerned with shielding itself and more with saving others. Missions are the life-blood of the Church, but not through the revenue they produce. Synod stood at the fork in the road during the last decade. She could have decided: "We are unable to do more heathen work at this time." And they could have said that at any future time. She took the right road and is committed to an expanding role that must be properly controlled. We will be kept busy in it; will have less time for patting ourselves on the back or for criticizing others. It will test us, to be sure, but it will also strengthen, rejuvenate and bless us.

(2) The cost of our mission among the Apaches has not been seriously questioned until recently. Studies of the cost of other heathen missions has brought raised eyebrows. Here is their budget for the decade under study:

(Engel's figures: Operation \$726,110.00
Buildings 165,500.00
\$891,619.00)

1943 and 1944.....	\$ 78,000.00
1945 and 1946.....	92,000.00
1947 and 1948.....	134,000.00
1949 and 1950.....	343,000.00
1951 and 1952.....	<u>236,000.00</u>
TOTAL.....	\$883,000.00

This is an average of \$88,300.00 per year. Already as early as 1925 the cost to Synod was \$82,000.00. This is higher than the cost of all mission work in the Michigan district for the same period. During that time Michigan missions added 3,000 communicants, more than the Apache mission in 50 years. By

way of comparison, the entire cost of the Church in Nigeria in 1951 was only \$135,000.00. Much of the reason for this lies in the fact that government from the beginning gave the Apaches whatever they needed free. Since the Apaches came to expect that we followed the pattern set. That was, however, not the only cause. We were unconsciously making the same mistake that Missouri made in China and India. To-day heathen ventures are begun with the thought of making them indigenous as soon as possible. The new N. Rhodesia mission is planned after this pattern. You will have an opportunity to discuss it in connection with the regular program. Since a new child has been added to our heathen family the Apache mission will have to tighten its belt. I am happy to report that the Executive committee has clearly recognized the former error for some time, and is busy correcting it. It is extremely difficult to do that now and we must not expect it to happen over-night, but by 1962, their budget may be in line.

(3) During the next 10 years greater effort should also be made to get the greatest possible use from the available man-power. Our missionaries should be fully employed. It is the most delicate asset the church possesses, and we must be good stewards.

This means that in some sections, travelling missionaries must be used; at other points more stations must be combined, to achieve the greatest possible coverage.....When a new mission is opened in an important area we are, in a sense, gambling.....the kind of gambling the Lord permits.... that is investing our talents. Such a gamble involves at least \$45,000.00 in new buildings and \$20,000.00 in salaries. If a school is opened the gamble is doubled to about \$130,000.00. It would be unwise to increase the gamble by sending an inexperienced man or a second-rate man to protect the investment. In strategically important places the best and most experienced men available should be called. The salaries of proven missionaries should be made attractive enough to keep them in this work. Older missions and small independant congregations could employ the inexperienced men. There experienced lay-members will exert a steadying influence and help them avoid the mistakes that prove so costly in a new venture.

To implement this Synod should maintain an effective call list. There are men in every district who have proven themselves in a limited field, and should be made available for greater service. This means thinking not district-wise, but in terms of Synod as a whole. Time was when District presidents hovered over such men like a mother hen to shield them from detection, or fluttered from the nest like a crippled partridge to divert attention from the brood when the fox comes. Some progress has already been made in this direction and mutually advantageous exchanges have resulted. A complete and up-to-date listing of men ready to move up or down the ladder would materially enhance our investment in man-power. The only working call list available at many call meetings now is a copy of the Lutheran Annual, and I doubt God is too pleased with an "eeni-meeni-meini-mo" method. Such a listing should, of course, be the responsibility and sacred trust of the Conference of Presidents. Both Missions and independant congregations would benefit.

(4) The need for a Secretary of Home Missions has been debated for a number of years. Such a man could be valuable in many ways. In his capacity, he would become acquainted with the needs in every section of Synod, and thus be helpful in relating the need at once place to the urgent need elsewhere in total disregard of district or Synodical boundaries. To-day no one man is familiar with the needs in every district, and so the district chairman that squeaks the loudest gets the grease. Having in his possession a picture of the total Mission needs his word would tend to corelate the need at one place to the total need. This is of great importance because in mission expansion we must operate not as districts,

but as a Synod. The urgency of a new station at Watering Place, Idaho can no longer be debated when the loan application for a chapel comes in. We are usually committed by then. The decision must be made when the district board contemplates the opening of work there....Again, under the present set-up we will tend to develop only within our present boundaries, that is in 17 states. None has the responsibility or the time to survey the needs in new areas such as Texas, California, Federal and State institutions. Such a man must of necessity be foot-loose and free to travel, not tied to a congregation -- and that is the main objection voiced against him. Also it is argued that he would soon become over-lord in Home missions because he knows all the answers and survives the normal term of office of the G.M.B. members. I will not attempt to enter upon these objections here. It is granted that no advantages can be had without the corresponding dangers. The only question is whether the blessings will be greater than the curse. Once the need becomes apparant to all directly concerned we will have such a man in spite of the unfounded misgivings that all specialists are bogey-men and bring seven devils, worse than themselves, with them. Undesirable tendencies can be controlled, but unused blessings can never be enjoyed. This matter should be disposed of without further delay, lest we find ourselves in the somewhat ludicrous position of the manufacturing concern that debated for 5 years the need of an efficiency expert and then placed this advertisement into the paper: WANTED, AN EFFICIENT ADMINISTRATOR, CAPABLE OF MAKING SPLIT-SECOND DECISIONS. TAKE WEEKS TO THINK IT OVER.

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(5) The question of whether the department of missions is the proper agency to sponsor parish schools is another that should be answered by 1962. Opening new missions and opening new schools are not one and the same problem. They are related, not as brothers, but as cousins. I will briefly state the case though the problem is too complex to dispose of here. While we want schools, we want them there where they will serve the greatest number of pupils at the lowest possible cost to Synod. The pet contention that unless we start a congregation with a school, they will never have one, is a fallacy. To say that a school will always build a mission cannot be substantiated in fact. If we could afford them in every mission and independent parish in Synod the case would be different. Many independent congregations want and need schools, but can't quite afford them. Yet they must help to maintain schools in missions, and have no access to Synod subsidy to open one. With less investment, and in far less time, flourishing schools could be had in many independent parishes if they could only have a small grant for a building or subsidy for a teacher's salary. Therefore, I hold that the entire matter of parish schools should be divorced from the department of missions and placed under the wing of Synod's Board of parochial education. This includes the monies now being spent by the G.M.B. on school buildings and teachers' subsidy. This Board could then open and subsidize schools in either independent or mission parishes, and thus invest our monies where the greatest good could be had for the least money, and in the shortest time.

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You will notice again that in the operation of our G.M.B., no fundamental changes are recommended. The set-up is basically sound. Only functional changes and alterations in procedure are suggested which, in my humble opinion, would produce greater efficiency, sometimes at less cost, and always at the gain of greater coverage.

THE CHURCH EXTENSION FUND

The C.E.F. offers a sound and practical method for financing new Home Mission projects. It is designed to be a revolving fund. Loans are made from it for lots, chapels, schools, and parsonages. These loans are repaid at the rate of 6% per year. When geared to our Synod's potential, its earnings effectively control our rate of expansion. If it were too large, Home Missions would get out of hand; if too small, it would throttle progress. Its size must be carefully controlled and realistically adjusted to Synod's ability to expand. The present size of the fund is \$1,200,000.00. No part of it is borrowed money, but the out-right property of Synod. Thus, re-payments presently are \$72,000.00; added from all other sources is \$28,000.00, a total of \$100,000.00 available for our annual building program. These earnings are guaranteed for when missions are unable to re-pay... The district M.B. must meet the repayments from the regular treasury. The amount re-paid in this way is estimated at \$25,000.00, and, while it involves borrowing from Peter to pay Paul, it increases the fund and guarantees its revolving.

This fund has increased from \$315,000.00 in 1945, a gain of 380%. But, meantime building costs soared 250%, leaving an actual gain of only 130%. As compared to 1945, its actual value is only \$728,000.00. At present costs its total earnings

of \$100,000.00 will build only five chapels and purchase the lots they stand on. This amount is insufficient for the 10 districts. In recent years we have spent about \$200,000.00 for new buildings annually. A 40% cut of the Building Fund melon made this possible. To continue that rate of progress, to build one chapel in each district each year, nothing for schools or parsonages, the C.E.F. must be increased to \$3,000,000.00 (Three million dollars). At its last convention, Synod took the first step in that direction, voting \$100,000.00, from current funds into the C.E.F. It must continue that practice for 20 years. This first year C.E.F. did not receive any part of that accretion because the current treasury did not have the money. A Three million dollar fund is necessary under our present economy. Should the building dollar increase in value, Synod could always shrink the fund by financing some Foreign Missions buildings with it. The cost of these is now met from the regular treasury.

A departure from our present method of C.E.F. financing should be made. Parsonages should not be built with the earnings of this fund. We shall doubtless always be plagued by shortage, and that means we must continue to rent parsonages because we cannot rent chapels. Rather than to pay high rentals, parsonages should be erected or purchased through a process of investment borrowing. This is sound business when the investment is self-liquidating. (Parsonages fit into this classification.) -- (1)-Homes are essentially liquid assets and can be converted into cash when necessary. That is not true in the same degree of chapels and schools. (2)- We are paying for parsonages now; only we do not own them after we finish paying for them.

It can be demonstrated conclusively that we have purchased houses for landlords on many occasions, with our rentals.

(3) - The Synod can own homes at lower cost than any landlord. Three items comprise the major portion of the cost of owning a homes: taxes, interest, and up-keep. We naturally pay for all these, and more, when we rent. Owning the parsonage, all three items are eliminated. The church pays no taxes. Upkeep and repairs, even insurance, are supplied by the parish, usually with donated labor. Interest can be reduced materially. When we rent, we pay the landlord from 6% to 10% on his investment. We can borrow the money to erect the parsonage at a rate of 2% from our own people, thus saving 4%. At present, Synod pays out \$42,000.00 in rent annually, most of it on parsonages. We are paying \$100.00 and \$150.00 per month at many places for poorly located and poorly arranged dwellings. We could safely borrow enough to erect parsonages at all stations where we are definitely committed. \$500,000.00 would erect the 33 dwellings we need, and Synod would save at least \$30,000.00 in rentals. That, plus the 4% saving on interest, would retire the loan in 10 years at no cost to Synod except for the bookkeeping. The G.M.B. has recommended the procedure; the Board of Trustees likes the plan. You should adopt it at the next convention. Synod's "no borrowing rule" will not be violated because this is not deficit borrowing, but investment borrowing, accepted practice in every sound business firm in our day. A thought should be injected here. If parsonage financing is separated from the C.E.F., and schools are placed under the department of parochial education, our C.E.F. will be sufficiently large at Two Million Dollars (\$2,000,000.0

SUBSIDY CHANGES

One more change in our policy of financing missions is suggested. Synod subsidizes the station's operating expenses. At the same time, it erects the necessary buildings. The station repays the building loan at 6% per year. Obviously, when the station re-pays \$1,000.00 on the loan, its operating cost is increased by that amount, and the subsidy check must be greater. It is evident that Synod is actually paying the lion's share of the buildings through the subsidy check. Some parishes take advantage of this system and remain under subsidy until the buildings are paid for. Many make special effort to reduce the debt and a lesser effort to pay their operating expenses. Here is a new approach to the problem. Synod would supply the needed buildings without cost for the time being. The parish would spend all its effort to become independent of Synod subsidy as soon as possible. Here is an example: They would pay the pastor's salary of \$2,400.00; operating expenses of \$600.00; their Synodical budget of \$600.00...a total of \$3,600.00. As soon as they have demonstrated the ability to meet that operating budget, they are declared self-supporting. Now Synod sells them the buildings at the current market value, and they re-pay their loan under terms of a mutually agreeable contract. This method would eliminate present abuses, and also postpone debt retirement until the parish is more firmly established, and a greater number would participate in the liquidating of the debt. The crux of the argument for this plan so far as Synod is concerned lies in the fact that building debts are repaid by the parish while the subsidy check is an out-right gift. We do not hope, of course, ever to reach the point where operating our Home Missions will cost

us nothing. Missions will always cost money, but we hope to eliminate unnecessary costs and transfer as much as possible of the actual cost on to the parish itself. That is in harmony with the over-all plan of making the new church indigenous as much and as soon as possible.

DISTRICT MISSIONS

During the next decade there should be a general shifting of authority and responsibility from the General Mission Board to the District Mission Board, and on down to the parish. We should aim at complete mission autonomy for the districts under a rigidly controlled budget. In 1942, too many matters of a purely district nature had to be taken to the G.M.B. for decision. If the chimney on a chapel became faulty, the decision to repair or replace it had to be made in Milwaukee if the cost exceeded \$50.00. Such procedure swamped the G.M.B. with needless detail, caused endless delay, and robbed both the D.M.B. and the parish of initiative. Gradually, without benefit of a change in rules, more and more of such matters were decided by the D.M.B. and in many cases the District Mission Board referred them back to the parish for decision. This trend must not only be condoned, but must become accepted procedure. The D.M.B. understands district problems best; the parish can usually be depended upon to act wisely in local matters. So long as a parish does not take undue advantage of free subsidy to acquire unnecessary frills, and thus violate the common good, no board interference should be necessary.

But, autonomy for the district, should be developed even further. The G.M.B. has just so much money to spend. All they need to decide is how much of it they want to spend in a given district.

Districts are not alike in mission importance. Some districts are saturated with churches; others are sparse in population or static in development; others, again, are booming. One area could be classed AA while another would rate no higher in the overall picture than C. The G.M.B. should establish these ratings based on the districts' importance as a mission or expansion area. Once such ratings are established, it is a simple matter to cut the mission melon percentage-wise, and allott each district its proportionate share. The spending of the sum determined upon could and should be left to the discretion of the districts. Each would know exactly from the beginning how much C.E.F. money to expect and when that is spent there is no more except in unusual emergencies. Once the ratings have been established, the constant vieing among the districts, the filing of loan applications on the mere chance they may be lucky, will end, and each knows how much building they may plan in any given year. The district convention would hold the D.M.B. sufficiently accountable for wise stewardship. Unexpended accumulation of funds would naturally revert to the C.E.F. at the end of each biennium. Ratings would, of course, be subject to revision to meet changing conditions.

By 1962 operating expenses could be allotted to the districts percentage-wise also. This cannot follow until the ratings have de-emphasized or stepped up the mission pace in a given district; but it must follow. Over-all Synod-wise mission planning cannot be made effective unless expansion is controlled at its source; that is at the moment a new field is planned. As things now stand, a D.M.B. may open one or

ten new fields, depending entirely on its initiative. The G.M.B. is not consulted because it is usually difficult to say just when a new field is opened. Little steps lead to an accomplished fact. But, once they are called into being, the die is cast, and the demands made are more or less automatic. They must have men and buildings as surely as the new baby needs diapers. As a result, the G.M.B. and Synod is constantly in hot water with its mission program. Michigan could start now in 10 new places. Opportunity is never lacking. But since the total potential of Synod in both men and money is limited, the number of new fields we may open must be limited also. And wisdom dictates that they be opened where the need is greatest. So, if any planning is done, it must be done at this level. The proposed rating of districts does just that. The districts can and will open no new fields for which they know in advance they have no money granted. Knowing it holds a C rating, and may expect only \$30,000.00 for operating expenses, and \$20,000.00 for new buildings annually a district will adjust its pace to the master plan. This will result in expansion where it is urgent, and where it was planned. This may sound like planned parent-hood and we do not believe in birth control. We cannot plan or control the Lord's blessings. I prefer to call it proper foresight. While the G.M.B. is held to a planned expansion the D.M.B. is free to expand within the limit of its budget where God's directive and sanctified judgment dictate. The plan would give the districts freedom of movement under an over-all mission program. There would be full autonomy under a centrally controlled budget. It would not stop all of the

race between districts, nor should it. Wholesome competition is good for us.

There are many phases of mission work within the district that would bear discussion, but time is lacking, so I will briefly indicate a few. There should be less dependence on the D.M.B. in the practical carrying out of Christ's commission. We usually look to the Board to open new missions, though the established parish is still the best agency to foster new churches. Its prestige and trained man-power should be tapped. It would be a wholesome experience for old parishes to give birth to a daughter congregation. And where that is done, the D.M.B. should not be looked to to take over as soon as the child has been born. It should be nursed by the mother as long as possible, and given over to the orphanage only when no other course is open. Often, new congregations could be founded in this way with only little subsidy from Synod. Then, too, we must not forget the potential of the well-established parish as a mission agency within its sphere of influence. Every factor is innate within the local church for effective mission work. The physical plant...usually a far more attractive plant than Synod can provide...the prestige it has in the community, the trained man-power at its disposal available at no cost to Synod. We must give opportunity to each member to practice an active witnesship lest it calcify as an unused talent. In many of our largest and strategically located congregations the pastor is too occupied with parish work to engage seriously in pursuing the unchurched. In such cases it might be a good investment for Synod to subsidize a vicar or second pastor to give full attention to mission work. Such a set-up might well afford more contacts,

leads and opportunities to reach and influence souls than a completely subsidized mission plant, and at far less cost. Again, dying parishes in larger cities should not, as a rule, look to Synod to establish mission stations at the city limits to gather in their members that have moved out. Quite often re-location or division of the mother church is the logical answer. The organized Synodical effort should be called upon normally only when the Christians in the area are unable to cope with the mission problem. The Church had best unfold through growth from within and not as a result of unnatural, superimposed interference from without. The D.M.B. could be called in to advise with the local church in its expansion problems, but should not solve them for us by relieving us of the direct responsibility.

With my concluding words I would like to come out where I came in lest the entire essay seem to you a labyrinth deliberately designed to lose you. Mission work is and must remain essentially personal contact work; the mouth to ear witnesship of the individual multiplied, in our case, by 216,000 communicants. To this basic fact we must hold fast. Organized, Synodical mission work is nothing more or less than the fullest possible exploiting of individual Christians in direct or indirect witnessing. Our organized effort must, therefore, forever plan avenues and pose opportunities that will utilize the capacity of the individual. To the extent to which we succeed in this we will be and remain an effective agency for the promulgating of Christ's saving truth and the promoting of His Kingdom. "The Kingdom of God commeth not with observation, it is within you,"and is transplanted

when convinced individuals convince others.

Like the long-winded preacher of the past, I'm going to risk a second conclusion; this one in answer to all the unexpressed misgivings that rise in our earth-bound mind whenever we hear the Lord's majestic injunction "GO". Many "Buts" well up to plague us. No matter how large or small the church; no matter what the economic conditions in the world; no matter what the financial condition of our treasury; no matter what effort we have made or how far we have extended ourselves...does the Lord continue to say: "Go"? Is there never a time when we can answer: "Lord, for the time being we can go no farther?" Is there ever a time in view of our limitations in every direction when our Synod can place its own interpretation on the word "Go" and say: "Yes, Lord, we will go but not now, because if we go any farther our zeal will consume us?" In every human language "Go" is a command and in this case it issues from the lips of The Lord of Lords. He knows, too, what it implies, yet has nowhere limited or restricted its meaning or excused anyone from its full implications. How could He? His passion for salvaging souls is limitless for 'He would have all men to be saved.' The need is urgent; the time is short; the assignment ever unfinished. "Go" can, therefore, mean only one thing....KEEP GOING....NOT at your pace, but at mine. By no stretch of the imagination can it ever be interpreted as "Mark time"....Retrench....Wait. We must keep on going until we have reached the absolute limit of our ability. Surely none of us will say that we have ever reached that point: nor was it left for us to determine when that point is reached. I sincerely believe we never will reach that point, for "The Lord of Hosts is with us; The God of Jacob

is our strength." His abiding presence recognizes obedience and blesses it with new strength and achievement in endless chain. When we read the divine commission we must read all of it. He Who commanded us to GO knows our earth-bound limitations and promised: "I am with you always," and there is no limit to My ability for "Unto me is given all power in heaven and on earth." For me the most important word in the Great Commission is the conjunction "THEREFORE" that we have so neatly blocked off with commas and our spiritual astigmatism nearsightedness often mistakes them for full-sized parentheses. That conjunction links the command of the King of Kings to His promise. It links His strength to our weakness and compensates for it. That word makes God and us partners in this divine project, and when we are joined to Him to the absolute limit of His and OUR ability, the point of exhaustion is never reached. Our ability is limited only by our lack of courage, zeal, and faith. This is one case where former president Roosevelt's famous words are properly applied: "The only thing we have to fear is fear itself." General Patton said at the invasion of Normandy: "Let us not take council with our fears." If this is rabid enthusiasm, then I have tempted God. But I take comfort in not standing alone. The victories for the Gospel down through the ages have been won with dauntless, aggressive faith; none are recorded for the vascellating tactics of uninspired human calculations. David Livingstone, the great missionary of modern times who was sent out by the Church to open up Africa for Christ single-handed, came back to England to report to the Conference of Presidents, the General Mission Board, and the Board of Trustees of his day. They were horrified at the thought of what would happen

to the Church if they carried out his far-reaching recommendations. His memorable answer could serve as a guide for us: "Gentlemen, I am God's servant and at your command. I will go anywhere you say so long as it be forward."

SUMMARY OF SUGGESTED CHANGES

I have suggested many changes that could serve as a goal to shoot at during the next decade. Allow me to enumerate them briefly:--

- SCHOOLS:
- (1) Cut cost of education of workers by salvaging more pupils from schools for Church-work.
 - (2) More time devoted at Sem. to practical mission instruction.....Vicars.
 - (3) Instill greater zeal and initiative for soul-saving in all students, especially at Sem.
 - (4) Afford opportunity for older students to prepare for ministry.
- G.M.B.:
- (1) More time devoted to principles, policies and long-range planning.
 - (2) Set ratings on districts compatible with their mission importance.
 - (3) Recognize and plan a fuller world mission obligation.
 - (4) Make better use of available man-power. Consolidating...Use of experienced men. Call list.
 - (5) Employ a secretary of Home Missions. (Enlarge scope beyond 17 states)
 - (6) Study adviseability of transferring mission schools to Dept. of parochial education.
- C.E.F.:
- (1) Increase Fund to 2 or 3 Million by continuing accretions of \$100,000.00 per year.
 - (2) Finance parsonages via self-liquidating loans and separate from C.E.F.
 - (3) Defer loan repayments for missions until parish is free of operating subsidy.

DISTRICT MISSIONS:

- (1) Greater autonomy under rigidly controlled budget (First in C.E.F. loans....later in subsidy.

DISTRICT MISSIONS CONTINUED:

- (2) Not expect all mission expansion to originate with district board.
- (3) Greater use of witnesship in congregations for opening new churches and local mission work.
- (4) Subsidized assistants in some larger parishes.
- (5) Relocation or division of some dying city churches (Not depend on Board to salvage).

GENERAL:

- (1) Recognize that Mission command is not limited. Not for us to say how much we will do.
- (2) That our ability and resources are in Him also unlimited.
- (3) We find courage, zeal and initiative in proportion to our faith.
