

WELS IN CANADA
Past-Present-Future

For: Prof. Edward Frederick
Senior Church History
1988

From: Doug. Priestap

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At the 49th Biennial Convention of the Wisconsin Evangelical Lutheran Synod(WELS) held in Watertown Wisconsin, August 3-7, 1987 the following resolution was adopted:

Subject: Incorporation of WELS in Canada

Resolution No. 11

- Whereas 1) A corporate WELS presence in Canada would facilitate Canadian investment in the Church Extension Fund; and
- Whereas 2) WELS incorporation in Canada would provide the vehicle for other programs such as early land purchase, a Canadian Scholarship Fund for worker-training students, direct contributions and deferred giving to the WELS by Canadians; and
- Whereas 3) A recognized group from within Canada must guarantee support for WELS mission developers called to Canadian fields in order for them to immigrate; and
- Whereas 4) Canadians, in general, are more receptive to a church name identified with Canada; therefore, be it

Resolved a) That the Board of Trustees be directed to take immediate steps to incorporate the WELS in Canada as a registered charity; and be it further

Resolved b) That the proposed corporation be called WELS-Canada

Adopted

This resolution might seem to be insignificant with some of the other resolutions passed at that convention and yet it should not be considered as such. For this resolution would strongly suggest and indicate that the WELS, which currently has nine congregations in Canada, would by the grace of God in the future

extend its work in Canada.

This paper will examine first of all, the history of WELS in Canada up to the present time. It will do this by considering briefly, the history of WELS congregations in the various regions of Canada. This will show that the work has not been easy. It has been and continues to be a struggle. Yet in all this, there is cause for rejoicing and optimism, knowing that the Lord's work is never in vain.

Secondly, we will consider briefly the status and condition of some of the other church bodies in Canada. We do this to emphasize the need for a church body like WELS, which is confessionally sound and Bible-based, to get on with the work the Lord has given us to do.

Thirdly, we consider briefly the other Lutheran bodies in Canada. For these are decisive years for the Lutheran church in Canada. For it is a time of realignment of Lutherans in that country.

Lastly, we will briefly examine ways and means by which WELS can extend its work and the proclamation of that saving Gospel to our northern neighbor. Indeed, the need for WELS to reach out in Canada has never been greater, has never been more acute.

History of WELS in Canada

Eastern Canada

There are currently six congregations in eastern Canada, in the provinces of Ontario and Quebec. They are comprised of 770 baptized members and 561 confirmed members. They are St. Paul's, Ottawa, Ontario; Abiding Word, Orleans, Ontario (a suburb of Ottawa); Divine Word, Nepean, Ontario (another suburb of Ottawa); Redeemer, Pembroke, Ontario (110 miles west of Ottawa); an exploratory mission in Markham (on the east side of Toronto) some 350 miles west of Ottawa; Our Shepherd is located Poltimore, Quebec.

St. Paul's Evangelical Lutheran Church, Ottawa (1874)

To speak of WELS in Canada, St. Paul's in Ottawa comes to mind very early in the discussions. St. Paul's is located in Canada's capital city (pop. 600,000).

St. Paul's has played a significant and leading role since its beginnings in 1874. For she has been the "mother" not only to several WELS congregations, but also to three Missouri Synod congregations.

St. Paul's was organized on November 14, 1874. Its members were comprised of confessional Lutherans who had immigrated to Canada from Prussia after the Franco-Prussian War of 1870-71. For the first few years the Rev. H.W. Schroeder of Grace Lutheran Church, Locksley served as Pastor. In 1875 a candidate was called from Concordia Seminary, St. Louis Missouri. In August of that year Candidate August Senne started laboring among the people there. In 1878 St. Paul's joined the Missouri Synod, which was undertaking work in that part of Canada.

For almost 100 years St. Paul's continued in the L.C.M.S., taking an active and leading role in the Ontario District of that synod.

This relationship as history would show, was not to continue, as the winds of change were blowing in Missouri and that synod by the middle half of the present century was vacillating in its confessional stance-seeking closer ties with other Lutherans-not of the Synodical Conference.

At this point we must consider the role played by Pastor Thomas C. Pfothauer who accepted the call to serve St. Paul's in 1964. Pastor Pfothauer's father was a pastor in the L.C.M.S. and his grandfather had served as the President of Missouri for many years. He realized that all was not well with Missouri. So began the process of teaching, of instructing the members, calling them back to the Holy Scriptures and the Confessional stance.

The year 1969 is a date to remember in the history of WELS in Canada. In May of that year the voter's assembly passed a resolution which stated that if the Lutheran Church-Missouri Synod entered into fellowship relations with the American Lutheran Church, St. Paul's would be forced to resign from the L.C.M.S.

Later that year, the Missouri Synod meeting in convention in Denver, Colorado voted to enter into fellowship with the A.L.C. Thus the die was cast, and St. Paul's left the Missouri Synod, ending a relationship of nearly 100 years. In January of 1970 Pastor Pfothauer was colloquized and St. Paul's formally joined the Wisconsin Evangelical Lutheran Synod by the summer of 1970. Today St. Paul's has 484 baptized members and 390 communicants, and she continues to play an active and leading role in the WELS.

Our Shepherd Lutheran Church-Poltimore, Quebec (1970)

The doctrinal problems of the Missouri Synod did not only cause the members of St. Paul's, Ottawa to reexamine their ways, but also led a group from St. Paul's Lutheran Church in Poltimore, Quebec to consider what was happening in their synod. Poltimore is a small rural hamlet some 45 mile north of Ottawa.

The beginnings of St. Paul's, Poltimore and St. Paul's, Ottawa are in many ways similar. For German Lutheran settlers has arrived in the Poltimore area (then called High Falls) as early as 1850.

It was Pastor Senne, pastor of St. Paul's, Ottawa who conducted the first Lutheran service in the area in 1875.

In the 1960's some of the members of St. Paul's, Poltimore were becoming alarmed because of the doctrinal and practical deviations which were taking place in the Missouri Synod. One has to commend the insight of these lay-people who took the time and made the effort to become more aware of the problems. Some members had opportunity to hear Dr. Siegbert Becker speak of the growing liberalism in the Missouri Synod.

By 1970 the situation had eroded to such a position that 39 of the 100 members of St. Paul's left to form their own church. They conducted their first service in a member's home on May 3, 1970. They called Pastor Pfothenauer to be their pastor and they chose the name "Our Shepherd Lutheran Church". Some time later they joined the WELS.

Today Our Shepherd has 36 baptized members and 26 communicants and worships in the United Church which they rent for a reasonable amount.

It is true that Our Shepherd is not a large congregation and given the area in which it is located, it will never probably be

large, but it is a witness to the people of the community that Jesus Christ is the Way. Pastor Pfothenauer and the vicars from St. Paul's, Ottawa, continue to serve this group that regularly gather around Word and Sacrament. It is difficult to know what the future might hold for this small group, but we leave it in His hands, for He knows what is best. For we know His Word will not return void, but it will accomplish what He pleases.

Abiding Word Lutheran Church, Orleans, Ontario (1974)

This church was the first daughter congregation of St. Paul's, Ottawa and is located in an eastern suburb of Ottawa.

It is indeed interesting to read about the development of this congregation because its inception goes back to the Mission Research and Development Committee which St. Paul's had organized to look into the feasibility of starting new congregations in the area. The original idea for this committee came from Vicar Allen Zahn who had served at St. Paul's in 1970-71.

The committee after much deliberation purchased 8.5 acres of land in Orleans in 1972 and by August 1974 Candidate David Priebe was called as the first Pastor of Abiding Word. The first service was held September 29, 1974 at Gatneau High School with some 32 in attendance.

In 1978 construction began on a building for the congregation, and by December of that year worship services were held in the new church. The congregation is now served by Pastor Edward Spreemen and has 138 baptized members and 73 communicants.

Our God has truly blessed the work at Abiding Word when one considers that the majority of its members are converts, that very few have come by way of transfer. Pastor Spreemen is at the present time, beginning some work in the French language

and hopes to begin services in Montreal, Quebec on a monthly or twice a month basis.

Divine Word Lutheran Church-Nepean, Ontario(1978)

This congregation is the second daughter congregation of St. Paul's, Ottawa and is located in Nepean, a suburb of Ottawa on the southwest side. It was the Mission Research and Development Committee from St. Paul's that gave \$50,000 so that land might be purchased. Candidate Allan Lindke arrived in 1978 and is still ministering among God's people there. A new church was dedicated in the spring of 1982. As of this year they have 89 baptized members and 61 communicants. God has also blessed His Work at Divine Word as when work was begun, there was only 12 communicant members.

Redeemer Lutheran Church, Pembroke Ontario 1978

Pembroke is a town located some 100 mile northwest of Ottawa on the Ottawa River. Again it was laymen who had moved to the Pembroke area from Ottawa, who requested monthly services, from St. Paul's Ottawa. It was decided to conduct services on a trial basis, with Pastor Pfotenbauer leading them. In time a Pentecostal church was purchased, renovated with money and volunteer help from the members of St. Paul's, Ottawa

The congregation received its charter in 1978, taking the name Redeemer Lutheran Church, with David Priebe from Orleans as first Pastor. Pastor Fred Zarling served this congregation for about two years, from about 1979-1981, coming out of retirement in Wisconsin. The congregation today has 16 baptized members and 11 communicants and is currently served by Pastor James Shrader. It should be noted that St. Paul's in Ottawa is covering the cost

for his ministry in the Pembroke area.

Exploratory Mission-Markham Ontario

Markham is a large bedroom community on the east side of Toronto. Toronto boasts a population of 2.6 million people and is the capital city of the province of Ontario.

Work got underway in Toronto (Mississauga) when Pastor Walter Beckman (currently president of the North Atlantic District) and others conducted one day surveys in different areas. It was decided that it would be good if a preaching station could be set up, served by Pastor Pfotenhauer and the vicars from St. Paul's, Ottawa. This continued for several years until Pastor Roy Hefti accepted the call. After Pastor Hefti, the area was served for some time by Pastor Michael Enderle, a candidate from Wisconsin Lutheran Seminary, Mequon Wisconsin.

In time Pastor Enderle took a call to another field of labour and it was decided that the work would continue in Markham. This area is currently served by Rev. Thomas Haar who is undertaking survey work. The potential from all appearances is good, as no other Lutheran Church is in the area. We can only pray that God would bless his efforts, so that come to hear of Him who is the Way, the Truth and the Life.

Western Canada

There are currently three congregations in Western Canada, all in the province of Alberta. They have 256 baptized members and 185 communicant members. They are St. Paul's, Calgary Alberta; St. Peter, St. Albert, Alberta; and St. John, Wetaskiwin, Alberta. There are other centers in Alberta that look promising such as Lethbridge, a city of 60,000 people and also Red Deer.

Also Saskatoon a city in the province of Saskatchewan, which lies east of the province of Alberta is another area where interest has been shown.

St. Peter's Lutheran Church, St. Albert, Alberta (1966)

St. Albert is one of the northern suburbs of Edmonton, the capital of the province of Alberta. It is one of the largest cities in western Canada and has experienced good growth the last number of years. Its growth is in part due to the oil and gas wells that have been discovered.

St. Albert in its beginnings was a Roman Catholic settlement, receiving its name from Father A. Lacombe who was one of the first priests in the area.

Work was begun in the area after a group approached the Dakota-Montana Mission Board in 1965. The group was made up of some Missouri Synod people who were also experiencing problems with doctrinal and confessional stance of that church body. Early that year Pastor Earnest Klaszug, son-in-law of Dr. Peters was in the area undertaking exploratory work. Land was purchased and plans were underway, but early in 1968 Pastor Klaszus resigned.

The District Mission Board was then at a cross-roads whether to keep the station open or to close it down. After many meetings it was decided to keep it open and a call was extended to Pastor Dan Deutschlander. After his arrival a building program was undertaken, with the dedication taking place June 20, 1972. In August of that year the name of the congregation was changed from Pilgrim to St. Peter's. Shortly thereafter St. Peter's Lutheran Church was received into the WELS.

The years 1975 to 1977 were in many ways difficult years, as Pastor Deutschlander took a call back to Wisconsin and John Engel served until Pastor Roy Beyer arrived in 1976. At that time the congregation had about 45 communicant members.

One must realize that it is difficult to compare growth in Alberta with many stateside congregations. For in an area like Alberta, transfers are very few. Again, one must realize that especially in the large cities, the people of Alberta are a very transient society. One must also take into account that the province of Alberta has experienced both good and bad times because of oil patch.

Today St. Peter's is served by Pastor Dennis Rawerts and has 116 baptized members and 80 communicants.

St. John's Lutheran Church, Wetaskiwin, Alberta (1965)

Wetaskiwin is a city of some 45,000 which lies 45 miles south of Edmonton. Pastor W.O. Loescher began services on November 22, 1964 in the homes of interested people; later they moved to the Odd Fellows Hall. From the beginning this group had been served in the German language. This had been one of the factors in the establishment of this congregation, as some of the members had left a Missouri Synod congregation, because they no longer would be served in the German language.

Pastor R.W. Strobel was installed as the first pastor on April 23, 1967 and the church building was dedicated on September 5, 1969. In 1972 he took a call and Pastor P. Schliesser served until his retirement in 1976. The present pastor, Rev. John Sullivan arrived in 1978. Today the congregation has 100 baptized members and 85 communicant members.

St. Paul's Lutheran Church, Calgary Alberta(1980)

Calgary is one of Canada's fastest growing cities with a population over 600,000 people.

We have spoken earlier how people in Alberta seem to be always on the move, and it was due to the movement of people that work was undertaking in Calgary.

After a request from Jake and Fran Halldorson who had been members of St. Peter, St. Albert that services be begun, Pastor R. Beyer contacted the District Mission Board that work be undertaken in Calgary. Thus services were begun on a monthly basis.

Soon services were begun every Sunday with Pastors Beyer and Sullivan taking turns. In October of 1980, Pastor Heiges arrived experiencing great difficulties in obtaining landed immigrant status, which was required before he could begin work in Calgary. St. Paul's over the years has experienced some problems, but the Lord has blessed their efforts. A building was dedicated in 1986 thanks to the "Reaching Out" offering. At present the congregation is served by Pastor Philip J. Hoyer and has 40 baptized members and 22 communicants.

WELS Congregations Which No longer Exist

Our Savior, Sault Ste. Marie, Ontario (1965)
St. Matthews, Edmonton Alberta (1965)
Trinity, Bashaw, Alberta (1966)
Zion, Kelowna, British Columbia (1969)

These congregations for one reason or another are no longer functional. For more information on them please see "Wels Congregations in Canada" By Stuart Zak, Senior History Essay, April 1982

As has been noted in these brief histories of the WELS congregations in Canada, it has been and continues to be a struggle for them. There are many factors that make this inevitable such as the distance between the congregations and the mobility of the people.

In all of this however, we still should thank God that both Pastors and congregations have show great insight and foresight in keeping members close to His Word and Sacrament, who because of work or other considerations, have moved to a region of Canada where no WELS congregation is to be found.

Some congregations tape their services both on cassette and V.C.R., and send them to members who live at great distances, who cannot come on a regular basis to worship. Other congregations see to it that these members receive on a regular basis, copies of "Meditations", "The Northwestern Lutheran", copies of sermons, and Sunday School materials. They do this to ensure that their people stay close to His Word, and in so doing stay close to Him. I am not trying to say that these measures can and do fill the gap from regular worship and congregational life, but they do help to keep people close to Him.

Another way that is being explored is the use of the air-waves, to broadcast the Sunday morning service over T.V. or radio.

Radio Programs

When considering the topic of WELS activity in Canada we would be amiss if we did not take into account the various radio programs that WELS oongregations, close to the Canadian border broadcast.

The implications of this becomes clearer when we consider that between 70% to 75% of all Canadians live within a hundred miles

of the United States border, and that radio beams from a normal A.M. transmitter can reach upwards of fifty miles (This depends on the strength of the transmitter, the weather and several other factors).

In the 1988 Yearbook of the Wisconsin Evangelical Lutheran Synod ² page 140, we note that WELS congregations in Detroit and Port Huron, Michigan have their services broadcast. Since both Detroit and Port Huron are border points to Canada, we can be sure that the radio waves reach into Canada and can be heard by upwards of 1½ million people. This is also true of churches in Washington state who broadcast their service that they can be heard in southern British Columbia.

It is realized that in all probability these broadcasts were not stated for the express purpose of sharing the Gospel in Canada. There was a desire to share the Gospel with their friends and neighbors at home, in their own communities. And yet, God has blessed us with these technological advances that we can and do share that life-giving and life-imparting Gospel, not only at home in our own country, but to those citizens of Canada.

As we have noted it has been difficult and continues to be a struggle for the WELS congregations in Canada, and yet, God has blessed the efforts of His people, so that many more are coming to know of Him. God did not promise the work would be easy but He has promised that His Word will not return void, without result.

II. Other Christian Churches in Canada

In a newspaper article carried by the Religious News Service on March 15, 1982 and which was carried by most of the large newspapers in Canada, summed up well that state of Christianity in Canada. It read as follows:

MOST CANADIANS NO LONGER BELIEVE, SAYS SURVEY IN

TRADITIONAL CHRISTIANITY

Most Canadians no longer accept a traditional Christianity, says a new survey on religious trends.

The survey by the University of Lethbridge (Alberta) sociologist Reginald Bibby found that while 90 percent of the people claimed a Protestant or Catholic affiliation, fewer than one in three of three Christians are weekly church-goers.

Dr. Bibby, a leading Canadian researcher in religious trends said he found that 80 percent of those interviewed indicated that they no longer believed in such fundamental Christian tenets as the divinity of Christ, the resurrection of the body and life after death or the importance of prayer.... The study found that while about 70 percent of Canadians believe in God, only 47 percent believe in the divinity of Christ and life after death...when this group was further tested on basic traditional belief and practice "only 22 percent were left who held specific Christian doctrines."

Dr. Bibby said he thought his recent study, together with a similar survey he conducted five years ago, confirmed that Canadians were becoming increasingly more secular or "a-religious" and that the trend would continue.³

This survey only confirms that Christianity in Canada is in a state of decline and erosion. Thus we can by these results of the need for WELS to reach out in a greater way to the citizens of Canada.

Moreover, all is not well with many of the church bodies in Canada, who allow for more liberal views of Holy Scripture, who are calling for a greater ecumenism of the part of Canadians, who no longer hold that Christ is the only Way.

As early as 1964 thousands of Christians throughout Canada were startled with this Canadian Press release:

A United Church educationist says the new Sunday School curriculum threatenig to split the Baptist Church has already been adopted by 75% of Canada's United Churches...

Among other things, the new curriculum questions the virgin birth of Christ and the literal interpretation of the resurrection. It says the first 11 chapters of the bible are mythical and the Old Testament book of Isaiah was written by not one man, but two.

It also denied that David killed Goliath and that Noah built an ark to save the human race from extinction by the flood.

Many delegates at a recent conference of the Baptist Convention of Ontario and Quebec denounced the curriculum as "atheistic". Some demanded that it be burned but it was retained by a vote of 164 to 147.

Thus we can see how liberalism has infiltrated church bodies in Canada, even to point where Sunday School children are exposed to such garbage.

Some ecumenical leaders in Canada have even gone so far as to suggest some sort of union between Christianity and non-Christian religions. A Canadian church paper reported:

A further indication of the apostasy, especially as it pertains to the United Church of Canada, is the election of Dr. E.M. Howse as Moderator on the first ballot. Dr. Howse has been active as a leader in the Moslem-Christian Fellowship. In March of 1956 Dr. Howse invited to Bloor Street United Church, of which he was the minister, Sheik Muhammed Bahjat Al-Bitar to speak. On that occasion as reported in the Globe and Mail of March 5, 1956 the gathering was told: The differences between Islam and Christianity are as slight as the differences that divide the 300 Christian sects in the United States; and they are divided by such things as semi-colons. Call yourself a Christian or a Moslem; the beliefs are the same, and the differences are only in ritual."

Dr. Howse was reported in the Globe and Mail of March 6, 1956 as saying that ultimately they hope to see all three monotheistic religions grouped in one organization.

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(Note: The United Church of Canada was formed in 1925 and merged the Congregationalists, the Methodists and part of the Presbyterian denomination.)

It should be also noted that modernism which has found its way into many Canadian churches, has also caused these bodies to forsake God's Word as the unchanging and objective standard of morality.

A news release from Ottawa, Canada, reported:

A chaplain at Carleton University has suggested that premarital sexual relations are justifiable if they contribute to personal growth.

Writing in the Carleton, student newspaper at Carleton University, Rev. Gerald W. Paul representing the Anglican, Presbyterian and United Churches on campus said recently "only if we are certain that sexual relationship will help more than harm our partner, in the long run as well as in the immediate encounter, are we justified in premarital sex."

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These few quotes state well the condition of many mainline Christian churches in Canada. It should not be surprising that over the last number of years, the United Church of Canada, the Anglicans and the Presbyterians have all lost members. It would seem that in some regions, the Pentecostal, the Alliance Church and other smaller fundamental groups have made inroads. Thus, the need for WELS to expand its work in Canada cannot be understated. The need to go and proclaim the full counsel of God, law and gospel, grows day by day.

III Other Lutheran Bodies in Canada

There are currently two large Lutheran bodies in Canada, along with some independent congregations scattered throughout the country. Total number of Lutheran in Canada is approximately 300,000 people (baptized members). These for the most part are located in Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. The province with the greatest percentage of Lutherans is Saskatchewan with 9.81 percent of the population claiming to be Lutheran.

We have spoken earlier that the present years are decisive years for the Lutheran church in Canada. For it has become a time of

re-alignment for Lutheran in that nation.

The Lutheran Church in America(Canada section) and the Evangelical Lutheran Church of Canada(at one time part of the A.L.C.) have already merged to form the Evangelical Lutheran Church in Canada. This group has 94,453 communicant and 125,700 baptized members. It is in fellowship with the E.L.C.A. in the United States.

The second body of Lutherans in Canada is the proposed Lutheran Church-Canada, which will come about as the three geographic districts of the Lutheran Church-Missouri Synod form an independent church on January 1,1989. It should be noted that the English and Slovak districts which have congregations in Canada, especially in Ontario, will not take part in the formation of the new body. The L.C.C. will be in fellowship with the Lutheran Church-Missouri Synod, and will have 94,627 baptized and 69,670 communicant members.

When we are considering the other Lutheran bodies in Canada is is a fair estimation to say that both the E.L.C.i.C and the proposed L.C.C.have to a more or lesser degree, become liberal in both doctrine and practice.

This can be seen from their own publications. In the "Canada Lutheran" the president of the E.L.C.i.C. says in an editorial entitled "Postlude"

We must also continue to learn what it means to be inclusive by being intentional about the participation of women in all areas of the church. Some important steps have been taken.The ordination of women has enhanced the ministry of our church by bringig additional gifts into service. We must ensure that nominations and appointments to boards, committees and councils include a reasonable balance of men and women.

Perhaps the hardest and most sensitive area is the matter of inclusive language. Such language requires a conscious effort on our part.

Thus we can see that this group has opted for the ordination of women, that the use of inclusive language is on the horizon,

We also note from the following article that the E.L.C.i.C is very ecumenical in its outlook, and belongs to the Lutheran World Federation. We quote;

Essential for us as a relatively small Lutheran church are the relationships within the world-wide Lutheran community. Through the Lutheran World Federation we are able to participate in joint studies, church cooperation and communication, programs for justice and peace, relief and development and dialogues with other churches...

One of the important self-understandings of the Federation stated at the Budapest Assembly is to see itself as an expression and instrument of the "Communion in which the Lutheran Churches of the whole world are bound together. As churches holding to the same confession, we give expression to the world-wide Lutheran Church Communion, both at worship and through our common witness in the world. ø

An interesting point was raised in the same article of the future of the E.L.C.i.C and L.C.C. ...

Next year, May 19-23, the Lutheran Church-Canada will be constituted as an autonomous church body at a convention to be held in Winnipeg. We congratulate our brothers and sisters in Lutheran Church-Canada in this endeavor and look forward to continued cooperation with this newly formed church. Our Church Council has indicated a willingness to engage in theological dialogues between the two churches as we continue to look toward altar and pulpit fellowship. q

As mentioned earlier the L.C.C. will be in fellowship with the Lutheran Church-Missouri Synod, and has allowed the same erosion of doctrine and practice to take place. In many ways the L.C.C. is more liberal in western Canada than some districts of Missouri Synod in the United States.

The Future of WELS in Canada

Jesus told His disciples, "Go and make disciples of all nations, baptizing them in the name of the Father, and the Son and the Holy Spirit" (Matthew 28:19).

Our Savior wants us to go and tell of Him. He wants us to lift high the cross of Christ in a sin-darkened world.

To go into the world with the Gospel takes manpower and money. To enter any mission whether at home or abroad takes resources. Moreover God would have us be good stewards so that these resources are used in the way, He would have them to be used.

It is true that a church body like the WELS, as long as by the grace of God, retains its Biblical and confessional stance will always have the Lord's work to do. There will always be somewhere for us to go, another new mission to start, another missionary desired for the mission field.

In light of the Canadian situation there are many doors that seem to be open to the WELS at this point in time. In Ontario and the Canadian west, many large cities seem to have good potential for further development. Cities like Kitchener-Waterloo, Ontario; Winnipeg, Manitoba; Saskatoon, Saskatchewan and Vancouver, British Columbia, are but a few of the possibilities.

May we in the days that our God might still grant us, pray that "the Lord of the harvest would send forth reapers into the harvest." May we encourage our young men to consider the pastoral ministry as their life's vocation. May we freely give of what He has given us, so His name is glorified, His kingdom extended.

End-Notes

1. Proceedings of the Forty-Ninth biennial Convention of the Wisconsin Evangelical Lutheran Synod, held at Watertown, Wisconsin. August 3-7, 1987, page 189
2. 1988 Yearbook of the Wisconsin Evangelical Lutheran Synod Milwaukee, Wisconsin: Northwestern Publishing House, p.140
3. Religious News Service, March 15, 1982, quoted in the Toronto Globe and Mail
4. The London Free Press July 4, 1964, London, Ontario
5. The Gospel Witness (Toronto, Ontario, September 17, 1964)
6. The Torch, October 20, 1964, Ottawa, Ontario
7. Canada Lutheran, March 1987, vol.2, No.3 ed. E. Baglo, p34.
8. Ibid. May 1987, vol. 2, No.5
9. Ibid.

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