

St. Peter's Evangelical Lutheran church, Schofield, WI.:  
Wending Its Way From Wartburg To Wisconsin

- I. A New Secretary
- II. An Old/New Pastor
- III. An Old Synod
- IV. A New Pastor
- V. A New Synod

by  
Jud Krohn

Professor E. Fredrich  
Senior Church History  
Second Quarter-American Lutheranism  
May 27, 1988

Wisconsin Lutheran Seminary Library  
11831 N. Seminary Drive. 65W  
Mequon, Wisconsin

This paper covers a simple topic. It reaches back into the pages of history and tries to recreate a time in the life of a church when its life was somewhat unsettled. The congregation had somewhat of a slow start as far as getting organized. It had even worse luck in remaining stable its first decade and a half with the number of different pastors who served it. Then, just when it finally received a man who was going to stay for awhile it found it had to build a new church. But all these matters are just part of its whole story and any one of these matters, if delved into more deeply, could serve to entertain a historian's appetite, tickling the taste buds of curiosity. This paper prepares just a morsel of history from the life of St. Peter's congregation. It will discuss when the congregation joined the Wisconsin Synod.

#### A New Secretary

If this were a book, this project, it would probably be dedicated to the man who served as secretary of St. Peter's from the years 1923 until 1947. It would be dedicated to him not because he was a particularly prominent man, nor because of any great gifts of his. Rather it would be dedicated to him because he faithfully served St. Peter's congregation and because he wrote in a style of German which the author could read. Above and beyond these two points one further dedication would have to be included in this work, if it were a major book. It would have to be dedicated to God for bringing this man into the world and for arranging his life so that he became secretary just at the point when the topic of this paper developed in history.

The day in history when God brought about the circumstances which made this paper possible was April 8, 1923. In reviewing the church minutes one readily notices the switch in secretaries by the style of handwriting found on the page the church minutes are recorded.<sup>1</sup> Prior to Mr. Kamke's election

to the office of secretary a couple of men served who wrote in an older German script which for the inexperienced German scholar is difficult to make out. In any case, Faale Kamke was elected to the office of secretary at a most opportune moment, as this paper will endeavor to point out.

#### An Old/New Pastor

Before delving into the immediate circumstances around St. Peter's entrance into the Wisconsin Synod a brief outline of its history is in order. Following six years of worshipping in a church building financially supported by St. Stephen's, the congregation of St. Peter's formally organized and purchased the building from St. Stephen's in January of 1908. It continued having the pastor of St. Stephen's until 1910 when it called its own pastor, Pastor Ernest Boerger. After he accepted another call in 1916, St. Peter's suffered a quick succession of pastors: Pastor John Ebert, 1916-1918; Pastor William Boysen, 1918-1921; and Doctor G.A. Zimmer, 1921-1923.<sup>2</sup>

It's hard to imagine that this rapid turnover of pastors offered much stability to the congregation. Perhaps this also was a contributing factor to the declining membership in addition to the decline induced by post World War I economic difficulties.<sup>3</sup>

The last pastor mentioned above, Pastor/Doctor G.A. Zimmer, was considerably instrumental in moving St. Peter's from the Wartburg Synod to the Wisconsin Synod. On the date of April 8, 1923, when Faale Kamke was elected secretary, it appears that Pastor Zimmer was considering another call or had already accepted one. The other possibility was that Pastor Zimmer was serving more than one congregation. In any case, Pastor Zimmer suggested a number of changes for the congregation including a change from preaching in German to English, and also to call a pastor from the Wisconsin Synod since the Wartburg Synod was spread so far and wide.<sup>4</sup> With this endeavor Pastor promised to help secure a good pastor.<sup>5</sup>

It seems that the congregation saw the handwriting on the wall for German

services. This is especially seen from the fact that within six months a motion was made, seconded and passed that services alternate from Sunday to Sunday between English and German.<sup>6</sup> However, the change from the Wartburg Synod to the Wisconsin Synod took a little longer, as will be seen from the rest of this paper.

It appears, though, that Pastor Zimmer was the catalyst through this matter. He was well-liked and respected and the congregation appreciated his ministry.<sup>7</sup> Apparently, he was in the midst of a self-evaluation of his ministry, not by the congregation but by himself. In accepting a call out of St. Peter's he pursued membership in the Missouri Synod.<sup>8</sup> What this suggests is that he became more conservative in his theology, a point which will be discussed next in the section on the Wartburg Synod. Because of his influence in the congregation, the members were initially swayed to follow him,<sup>9</sup> and they sought his help in switching from the Wartburg Synod to the Missouri Synod or a member of the Synodical Conference.<sup>10</sup> As long as Pastor Zimmer stayed on, his example for doctrinal concern as well as <sup>concern for proper</sup> practice,<sup>11</sup> which moved him to give up his Wartburg affiliation to seek membership in the Missouri Synod, led these parishoners in that same direction.

#### An Old Synod

St. Peter's first contact with a more conservative church body left a poor taste in their mouths, however. The effect of this was that soon after Pastor Zimmer left their presence the members decided to stay with the synod they were most well acquainted with, a synod which had a more liberal history. That liberal history was seen in its affiliation with the General Synod:

It should be noted, however, that two small German synods which affiliated with the General Synod were organized in the Midwest, namely the Wartburg Synod (1875) and the German Nebraska Synod (1890).<sup>12</sup>

It should be noted that the Wartburg Synod was a German-speaking synod. This fact offers more insight into what got St. Peter's congregation into our synodical fellowship on two counts.

The first of these had to do with the size of the Wartburg Synod. It was small:

The English speaking General Synod also found it desirable to establish relations with a seminary in Germany, located in this instance at Breklum, Schleswig-Holstein. Although the German element in the General Synod was relatively small, it was strong enough to form two small Midwestern district synods--the Wartburg Synod (out of the Central Illinois Synod), 1875, and the German Nebraska Synod, 1890.<sup>13</sup>

The size factor complicated the matter because the Wartburg Synod then had no seminary of its own to supply its congregations with pastors. Despite the attempt of the General Synod to rectify this situation by seeking a relationship with a seminary in Germany, the small size led to a paucity of pastors:

In spite of a continuing trickle of German-speaking pastors from the Breklum Seminary in Germany and the Martin Luther Seminary at Lincoln, Nebraska, the German element in the General Synod felt that synodical interest was far from adequate. For years a few traveling missionaries organized nuclei in the Nebraska and Wartburg where settled pastors were always in short supply.<sup>14</sup>

It was this short supply of pastors which probably led many congregations out of the Wartburg Synod pending other strong factors. This seems to be the case with St. Peter's. The constant switch from one pastor to the next had to be an unsettling experience for a congregation struggling to keep alive.

The second aspect of the Wartburg Synod which aided in getting St. Peter's into the Wisconsin Synod was the fact that it was German-speaking. This very well could have played an important role in keeping St. Peter's congregation in the Wartburg Synod at first glance.<sup>15</sup> In fact, as will be seen, it might have been a factor in making St. Peter's hesitant in joining the Wisconsin Synod or another member of the Synodical Conference, but only superficially. As has been pointed out St. Peter's started alternating between English and German services a mere six months after Pastor Zimmer suggested the Wisconsin Synod as an alternate choice. By this time the language itself wasn't a factor.

Rather, the German language did for the Wartburg Synod what it did for the Wisconsin Synod in much the same way. It served to keep it more sound

doctrinally. Their conservatism, typical of the German-speaking synods, was noted to cause problems in the General Synod:

The troublesome question of the proper doctrinal standards of genuine Lutheranism that had led to the split of 1867 still remained. . . . Moreover, the General Council wanted the General Synod to recognize the whole Book of Concord as basic to sound Lutheranism, a position which was rapidly gaining ground in the General Synod, but which two of the Synod's leading theologians (Milton Valentine and James W. Richard, both of Gettysburg Seminary) fought publicly. . . . Especially distasteful to them was the insistence of the more conservative Lutherans that one could not be a truly Lutheran theologian without affirming the fine theological distinctions of the Formula of Concord of 1577. . . . Some of the eastern synods feared, with good reason, that the more German synods (Wartburg and Nebraska) were jeopardizing the General Synod's historic freedom regarding the Lutheran confessional<sup>16</sup> statements, Communion practices, and membership in secret societies.

The result of their conservatism was that despite the General Synod's push towards freedom in doctrine and practice the Wartburg Synod retained a more sound doctrinal stance. This doctrinal stance paralleled that of the Wisconsin Synod and perhaps the area in which the Wartburg Synod deviated from conservative Lutheranism was in their practice.

This seems to be the point of contention between the district representatives of the Wisconsin Synod and St. Peter's Ev. Lutheran church. The initial meeting between district president, Pastor Thurow, went sour to the point that St. Peter's decided to change their course of action and not become members of the Wisconsin Synod.<sup>17</sup> However, the influence of Pastor Zimmer was such that the members of St. Peter's sought his help to join the Missouri Synod, as has been mentioned. To do that they broke their fellowship in the Wartburg Synod.<sup>18</sup> But in seeking to join Missouri St. Peter's exposed the nub of their problem which had soured their meeting with the Wisconsin Synod. They said that they wanted to join the Missouri Synod as long as the man sent to them wouldn't mess around with their constitution and their worship.<sup>19</sup> Herein lay the problem. Their practice was weak. Their constitution lacked the clause which prohibited lodge membership.<sup>20</sup> This particular situation did not right itself until much later. But when the issue was brought up, the

result was significant. But the matter for that present time was left for a new man to take care of.

### A New Pastor

The man who finally succeeded Pastor Zimmer was not the man to take care of the lodge issue, not because he lacked ability but more because it was in the Lord's hands to take care of the issue at a later, more stable time.

Pastor William Eggert was the one who succeeded Pastor Zimmer, but not before the Lord tested St. Peter's. The fact that the congregation reversed itself more than once indicates the lack of stability in the congregation at that time. This matter was already mentioned. What came to the fore as a great motivator to make a final switch was Pastor Zimmer's prediction concerning the likelihood of obtaining a pastor from the Wartburg Synod.

The congregation made **only** two calls in the time that passed between Pastor Zimmer's departure and the final switch to a Wisconsin Synod man. Both of these apparently were from the Wartburg Synod, (Pastor Frenzel from Lake Geneva and Pastor Schneider from Belmont),<sup>21</sup> and the time span only covered four months. But it was at this point when all the factors dropped their full weight on the minds of saints. The time was December, early December when the congregation perhaps looked at the bleak picture of celebrating Christmas without spiritual leadership. The congregation's numbers had been dwindling. Nine months previous they had found out that their pastor would be leaving them and not only that, but he was also leaving their synod out of doctrinal concerns and practice concerns. He'd put it in their minds to consider the Wisconsin Synod. Despite initial problems with that synod, there were similarities that did not mitigate against working out those problems. Pastor Zimmer's prediction that finding a Wartburg Synod man would be tough seemed to be coming true. In one meeting less than a month before this December meeting they had been given a disappointing 'no' to two of their calls. In looking back over the first thirteen years of calling their own pastors the record showed that they had had three of the

total four they had within the last seven years come in and leave almost as soon as they had come. All these factors conspired together to make them almost despair until they realized that in the Wisconsin Synod church in Wausau had had their pastor for four years running.<sup>22</sup> That wasn't much but at least it was more than they'd been privileged from their pastors. What would it have hurt to try. And try they did. Instead of accepting the Wartburg Synod man suggested by the district president who lived even farther away than the two previously called men, St. Peter's finally broke permanently with the Wartburg Synod and called a local man, Pastor Eggert, to be their pastor.

#### Epilogue: A New Synod

To be sure St. Peter's problems were not over. The Lord had a couple more tests for them. But in calling Pastor Eggert a measure of stability began to be meted out to them since he served them four years. The first test would have been when he left. But they really were in a much better condition than when they were part of the Wartburg Synod. After all they were in Wisconsin, the birthplace of the Wisconsin Synod. Pastor Eggert also didn't leave just St. Peter's, he left Salem Ev. Lutheran of Wausau as well as Grace Lutheran of Ringle. So many leaderless churches could surely be filled by a synod established enough to be building a new seminary. But the Lord was gracious to them in not sending a candidate who needed to be broken in. Pastor Gustav Fischer soon accepted their call to serve both Ringle and them. And though another test came with his departure in the early years of the depression, what of it? Everyone was enduring that and they had been blessed with the experience of trying times when they were members of a far-flung synod which couldn't supply its congregations with pastors. Yet during those testing times-could it have already been nine years since 1923?-the Lord had been with them and was with them even now through vacancy pastor, Rev. Kolander.<sup>23</sup> Then would come the misappropri-



ation of funds incident, the final acceptance by the Wisconsin Synod pending the lodge clause addition,<sup>24</sup> and being forced to build a new church because of structural weaknesses in their building.<sup>25</sup> But by that time the pastor they called to replace Pastor Fischer would have been there for eight years already and would have more than two decades of service following that building. And Pastor Marquardt was also a good leader, he showed that right from the start.<sup>26</sup> Yes, as a member of the Wisconsin Synod, St. Peter's not only recovered from its early struggles but remains a flourishing congregation to this day.

And Faale Kamke? After twenty-five years of faithful service as secretary he handed over the secretary's pen, after having witnessed his congregation wend its way from Wartburg to Wisconsin.

\* \* \* ENDNOTES \* \* \*

- 1 Confer appendix A, mimeographed copy of church minutes
- 2 Confer appendix B, mimeographed copy of "Schofield Church Observes Its 75th" Northwestern Lutheran; Keep in mind the dates of Pastors Eggert, Fischer, Marquardt.
- 3 ibid.
- 4 Church Council Minutes (CCM) 4-8-23: Da nun eine frage aufkam wegen den Herrn Pastor sein Englischen predigt, da legte der Herr Pastor die gemeinde eine erklärung desselben vor, und meinte weil das Englisch immer mehr and mehr eintreten wurde, das es vielleicht besser wäre wenn wir . . . eine wechs- lung machen, und weil nun die pastoren der Wartburg Synode so weil ausgebreitet sind meinte des Herr Pastor, das es besser wäre für die gemeinde, wenn sie einen pastor aus einen ander synode berufen. \*
- 5 CCM 4-8-23: Und legte der Wisconsin Synode die gemeinde vor, und verspricht weiter die gemeinde behülflich zu sein, einen guten pastor zu berufen.
- 6 CCM 9-16-23: Vorgeschlagen (bei Dehling) und unterstürzt (bei Carl Wendorf) das die Gottes diensten sich wechseln sollten, einen Sonntag Deutsch und einen Sonntag Englisch. vorschlag einstimmig angenommen.
- 7 CCM 8-7-23: Wir erklären hiermit öffentlich das Herr Pastor Dr. G.A. Zimmer zeit seines hierseins in Sonntag-Schule, Katechismus unterricht und predigt unseren gemeinde treu und gewissenhaft bedienst, und ihr mit rechten christ- lichen Wandel als pastor und Seelsorger gedient hab.  
CCM 8-19-23: Vorgeschlagen und unterstürzt, Das wir Pastor Zimmer in frie- den ziehen lassen. vorschlag wurde einstimmig angenommen.
- 8 CCM 5-27-23: Wir ersuchen dagegen Herrn Pastor Zimmer um seine aufnahme in die Ev. Luth. Missouri Synode zu bitten.
- 9 CCM 5-27-23: Wir bitten Herrn Pastor Zimmer dass er uns sobald er einen in jeder hinsicht befriedigenden Ruf aus der Missouri Synode erhalten hab, uns in bruderlicher weise zur berufung eines pastors aus der Missouri Synode behilflich zu sein.
- 10 ibid.
- 11 From the time Pastor Zimmer sought fellowship with Missouri to the time he left took at least six months. CCM 4-8-23 to CCM 8-19-23.
- 12 E. Clifford Nelson, The Lutherans in North America. (Fortress Press: Philadelphia, 1980) p.260
- 13 Nelson, pp. 285-86
- 14 Nelson, p. 360
- 15 St. Peter's congregation flip-flopped back and forth in choosing between the Wisconsin Synod and the Wartburg Synod:  
CCM 4-8-23 Da wurde vorgeschlagen und unterstürzt das der Herr Pastor, die sache mit der Präses die Wisconsin Synode auf nehmen sollte. vorschlag einstimmig angenommen.  
CCM 5-27-23 Da uns die stattgehalten Verhandlungen mit dem Präses der Ev. Luth. Synode von Wisconsin nicht befriedigen, so widerrufen wir hiemit unser beschluss betreff des Wisconsin Synode vom 8<sup>ten</sup> April.  
CCM 8-7-23 vorstand beschloss das Prases Thurow von der Wisconsin Synode, am 12ten August zugesehen sollte das predigt zu halten auf wunch des pastors und des vorstandes und die berufende gemein- de, in dieser berüf sache zu vertreten.

\* Minutes are copied as originally written

- (cont.) 15 CCM 8-19-23: Wurde vorgeschlagen und unterstürzt das wir unser beschloss betreff von 27 Mai wiederrufen. dieser vorgeschlag wurde einstimmig angenommen. Dann folgte der wahl aus welcher synode wir einen pastor berufen sollten, Wartburg oder Wisconsin. es wurde mit stimseteln abgewählt. dann wurden 45 stimmen abgegeben. 33 für Wartburg und 12 für Wisconsin. Also wurde Der Wartburg synode erwählt. Da wurde vorgeschlagen und unterstürzt das wir einen pastor aus der Wartburg synode berufen. vorschlag wurde einstimmig angenommen.
- CCM 12-2-23: dann wurde den brief von Präses Neumann in dem er uns Pastor Hug von Maywood, Ill. vorstellt als Pastor, und . . . ihnen einen beruf zu senden. Dann wurde vorgeschlagen und unterstürzt das wir Pastor Hug keinen beruf senden. vorschlag einstimmig angenommen. Vorgeschlagen (bei Aug. Zank, Jr.) und unterstürzt (bei H. F. Wendorf) das wir von der Wartburg Synode entscheiden thun. Vorschlag einstimmig angenommen.
- 16 Nelson, p. 374
- 17 CCM 5-27-23: confer endnote 15 entry
- 18 CCM 5-27-23: Wir erklären hiermit die synodale verbindung unserer Evang. Luth. St. Peters' Gemeinde mit der Ehrwürdigen Wartburg Synode für aufgehobere.
- 19 CCM 5-27-23: Wir erklären uns bereit, wenn uns, wie von Herrn Präses Daib dem Pastor versprochen, dass uns unsere Agenda, Gesangbücher, und Die Gemeinde Konstitution belassen bleibt. uns fortan von einen zur Missouri Synode, oder zur Synodal Konferenz, gehöriger Pastor Bedienen zu lassen, das heisst, gegenwältig von unsern dersetigen pastor, und später von einen neu zu berufenden.
- 20 CCM 7-7-36: Report of delegate to Watertown.-reports about 200 attending. Congregation accepted as Member of Wisconsin Synod with the understanding that Pastor and Congregation alike work to that end that clause relating to lodges be added to Constitution. Rev. and Mrs. Eggert send their best Wishes to Congregation.
- 21 CCM 9-16-23: Vorgeschlagen und unterstürzt das wir Pastor Frenzel von Lake Geneva, einen beruf senden. Vorschlag einstimmig angenommen.
- CCM 11-11-23: An diesen datum wurde der Gemeinde mit getheit. (nach dem Gottesdienst) das Pastor Frenzel den beruf nicht angenommen hat. So wurde Pastor Schneider aus Belmont der gemeinde vorgestellt. Da nun der vorstand die gerecht gegeben worden ist, einen andern pastor zu berufen, sollte Frenzel nicht kommen, so wurde Herr Pastor Schneider einen beruf zugesandt, welches er auch nicht angenommen hat.
- 22 Phone conversation with Rev. Roy Hoenecke, 5-26-88 verified that Pastor Eggert served Salem Lutheran congregation from 1921-1928.
- 23 CCM 10-9-32: Meeting call to order by the president Fred Broecker, opened with prayer by the Rev. Kolander, who is acting as vacancy pastor.
- 24 CCM 3-1-34: The misappropriation of congregations' monies was first taken up and discussed and as every one present seemed to be satisfied with the action taken by the Church Council for the reimbursement of these monies, the matter was considered closed with the understanding that hereafter we refrain from discussing same.

25 CCM 10-8-40: The building of new church up for discussion. A point of question was raised on why repairing the old church would cost very near as much as building a new church, and is it absolutely necessary to build. A letter from the Industrial Commission in which their views were stated and why they granted us a stay of execution of their former request. Financing of project was thoroughly discussed and seemed to be the great drawback in building proposition. After the whole proposition was discussed a motion was made by (Hehlke) and seconded by ( ) that we proceed with plan 3 on information sheet. Vote to be taken by ballot. There were 46 votes cast. 34 voting in favor and 12 against the plan. Motion was carried.

26 CCM 1-2-34: Reverend outlined a plan whereby small saving banks would be distributed among the congregation for savings, and at a given time all banks would be collected and savings turned over to building fund. It was suggested that volunteers be asked for to act as a committee to further this plan, as there was no response, Reverend volunteered to act as a committee of one to do so, hereafter Albert Lahusire, Ed Dehling and Arthur Gruening volunteered their services.

BIBLIOGRAPHY

Congregational Minutes: 4-8-23; 5-27-23; 8-7-23; 8-19-23; 9-16-23;  
11-11-23; 12-2-23;  
10-9-32;  
1-2-34;  
3-1-34;  
7-7-36;  
10-8-40.

Hoenecke, Roy G., Pastor telephone conversation, May 26, 1988

Nelson, E. Clifford, ed. The Lutherans in North America. Fortress Press:  
Philadelphia, 1980 Indexed pages on the Wartburg Synod

Stensberg, Burton E., Pastor "Schofield Church Observes Its 75th" The  
Northwestern Lutheran. Northwestern Publishing House: Milwau-  
kee, 1977 64:24:29

Frankreich / Hauloff und eröffnet mit Gebet von Herrn  
Pastor Zimmerer.

Protokoll der letzten Versammlung der Kirche und einer  
außerordentlichen Sitzung des letzten Sonntag nach  
Ernt und außerordentlich.

Arnold Wendt wurde angenommen als ein  
mitglied der Gemeinde.

Da nun eine Frage aufkam wegen dem Herrn  
Pastor sein Englisch predigt, da legte der  
Herr Pastor die Gemeinde eine Erklärung  
selben vor, und meinte weil das Englisch in  
mer mehr und mehr eintreten würde, das  
vielleicht besser wäre wenn wir für eine  
Wechselung machen, und weil nun die Kirche  
der Wartburg Synode so weit aus gebreitet  
meinte der Herr Pastor, das es besser wäre für  
die Gemeinde, wenn sie einen Pastor aus  
einer andern Synode berufen. und legte die  
Wisconsin Synode die Gemeinde vor, und  
spricht die Gemeinde behilflich zu sein, einen  
Pastor zu berufen.

Da wurde vorgeschlagen und unterstützt da  
der Herr Pastor, die Sache mit der Präses  
Wisconsin Synode auf nehmen sollte.

Das Vorschlag einstimmig angenommen.  
Da nun nichts weiter vorkam, wurde vor  
geschlagen und unterstützt das wir uns  
tagen. So wurde die Versammlung mit  
einem geschlossenen

Isaac Franke  
Sekretär

## APPENDIX B

church in Schofield. The proposal was accepted along with a pledge of financial support. Dedication services were held on December 14, 1902. However formal organization and incorporation of St. Peter Congregation did not take place until 1908. Until then, those attending St. Peter's Church retained membership with St. Stephen's Congregation and all its business was conducted at the congregational meetings of St. Stephen's.

On January 12, 1908, twenty-nine members met at the church in Schofield, formally organized St. Peter Congregation, and purchased the building from St. Stephen's. Pastor Fredric Wehrhahn of St. Stephen's continued to serve the Schofield congregation. Two years later the congregation resolved to call its own pastor. Pastor Ernest Boerger, a recent graduate of the Ohio Synod Seminary, became the congregation's first resident pastor. By the time he accepted another call in 1916, the congregation numbered over 200 communicants. Pastor John Ebert served the congregation from 1916-18, Pastor William Boysen from 1918-21, and Doctor G. A. Zimmer from 1921-23.

By 1923, post World War I economic difficulties had reduced the population of the village and the membership of the congregation to the point where the congregation could no longer support its own pastor. When Dr. Zimmer accepted a call in 1923, the congregation asked Pastor William Eggert, pastor of Salem Lutheran Church, Wausau, and Grace Lutheran Church, Ringle, to accept St. Peter Congregation as an additional charge. With his acceptance, St. Peter's became associated with the Wisconsin Synod.

Pastor Eggert was succeeded by Pastor Gustav Fischer in 1928. During his pastorate a fourth preaching station was added to the parish, namely, Brookaw, Wisconsin. When Pastor Fischer left in 1932, it was resolved to divide the parish. Pastor Walter Nommensen was called to serve the Wausau-Brookaw congregations and Pastor G. C. Marquardt to serve the Schofield-Ringle congregations. In 1955 Grace Lutheran Church, Ringle, called its own pastor.

In 1938 the congregation was informed by the State Industrial Com-

### Schofield Church Observes Its 75th

In observance of the seventy-fifth anniversary of its founding, St. Peter Evangelical Lutheran Church, Schofield, Wisconsin, held three special anniversary services. Pastor Kurt Eggert, Milwaukee, Wisconsin, a son of a former pastor of St. Peter's, was the speaker on May 25, 1977. As part of the service, a building purchased from the local public-school district was dedicated as the facility for the Christian day school the congregation opened on September 6, 1977. The second service, held on July 17, 1977, was a confirmation reunion service. Pastor James Werner, New Orleans, Louisiana, a son of the congregation, was the speaker. The final service was held on November 6, 1977, with Pastor Gary Stawicki, Owosso, Michigan, St. Peter's first pastoral vicar, as speaker.

In the spring of 1902, the members of St. Stephen's Lutheran Church, Wausau, Wisconsin, who lived in the Village of Schofield, resolved to approach St. Stephen's with a proposal to build a

### Schofield Church (cont.)

mission that its church building was no longer structurally safe. Flooding of the nearby Eau Claire and Wisconsin Rivers over the years had undermined the foundations of the building to the point of collapse. Forced to build, the congregation decided to relocate on a hill overlooking the city. St. Peter's present church was dedicated on April 12, 1942. An educational wing was added and a new parsonage built on the same site in 1957.

In January, 1963, Pastor G. C. Marquardt resigned because of health. The undersigned was installed on March 31, 1963. Presently the congregation numbers 850 souls — over 35 families.

Seventy-five years have passed since that small band of Lutherans in Schofield met in the fear of God and resolved to build a church for preaching and teaching God's Word and administering the Sacraments. This objective has been maintained by the grace of God. We pray that by the same grace St. Peter Congregation will continue to carry out the purpose for which it was founded. Pastor Burton E. Stensberg

#### PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 12-14, 1978. Prof. Richard D. Balge will present a series of lectures on St. Augustine's "City of God." Prof. Wilbert Gawriscch will present an exegetical study of "Eschatological Prophecy and Their Misinterpretations." A fee of \$15.00 requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastor Institute, Luther High School, 1501 Wilson St. P.O. Box 129, Onalaska, WI 54650.

#### CALENDAR OF CONFERENCE

##### ARIZONA-CALIFORNIA

##### GADSDEN PASTOR-TEACHER DELEGATE CONFERENCE

**Date:** January 30-31, 1978; 10:00 a.m. Communion service.  
**Place:** Holy Cross, Tucson, Arizona; R. Paustian, hc pastor.  
**Preacher:** W. Vogt; A. Eckert, alternate.  
**Agenda:** Hosea: D. Halvarson; I Peter 3:1-12: Krueger; Formula of Concord, Art. II: G. Swanson; Formula of Concord, Art. III: D. Haeuser; The Christian as an Active Witness for Christ: K. Zahn; The Responsibility and Role of the Circuit Pastor: Paustian; Penitential Psalm: V. Winter. Alternate Papers: Minor Prophet — Micah; A. Eckert; I Peter 3:13-22: O. Wraistad.

D. Redlin, Secretary

##### CALIFORNIA PASTORAL CONFERENCE

**Date:** January 30-31, 1978; opening Communion service at 10 a.m.  
**Place:** Mt. Calvary Lutheran Church, San Jose, California.  
**Preacher:** L. Lange  
**Agenda:** The Occult: Prof. Siegbert Becker.

L. Lange, Secretary

##### BLACK CANYON DELEGATE CONFERENCE

**Date:** January 31-February 1, 1978; 10:00 a.m.  
**Place:** Prince of Peace Lutheran Church, Yuma, Arizona.

(next page)