

Zilwaukee's^{M.} Evidence Of God's Abiding Grace
(A History Of St. John's Lutheran Church)

by
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FOREWORD

According to the Christian, history is more than a listing of accumulated ancient facts. Rather, HISTORY is a record of God's past grace in the lives of His people. The Christian, too, can find confidence when studying history because he discovers that just as God guided the lives of His people in past times, so He will continue to direct the course of the future for the welfare of His church.

St. John's "history" is no different. This congregation continues to be an example of God's love to His people. Although this essay only touches upon many of the significant historical milestones of the congregation, it's written with the understanding that God has been behind the scenes "making all things for the congregation's good." Certainly more detail from the copious church minutes--many of which are written in German script--could have been shared. But the scope of this assignment has caused me to limit the content. Perhaps this paper could serve as a touchstone for another more detailed analysis of congregational data in conjunction with its 125th anniversary in 1990.

At any rate, I've tried to include research from enough church materials to compile a basic survey of St. John's history. At times, I've also incorporated some common "tales," hoping to add some historical perspective. Hopefully, my insights on certain events were carefully evaluated so that I didn't fall prey to exaggerated interpretations of history--otherwise commonly known as "old German folklore.

Spring of 1988

Jeffrey J. Saylor

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH

"Zilwaukee!? You must mean, Milwaukee." Such a reaction was a common occurrence when I attended Northwestern College in Watertown, Wisconsin, and one I still frequently encounter in my last year of study at Wisconsin Lutheran Seminary. Perhaps Zilwaukee, Michigan, isn't a well-known place in WELS circles. Yet, this small town established one of the earliest Lutheran congregations in Michigan. The focus of this paper, then, will center especially on St. John's origin and briefly survey its history up to 1988.

Early Michigan Lutheranism

On August 20, 1833, Pastor Friedrich Schmid reached his new home of Ann Arbor, Michigan. He was the first German Lutheran pastor in Michigan.¹ As a product of the Basel Mission Society in Germany, this body sent him over to America with the call to do mission work among the many unchurched Germans and native Indians.² Prior to this time, many Germans immigrated to this country for religious freedom. They had left their homeland because they didn't approve of the Prussian Union forced upon them by Frederick William in 1817.³ Well into the mid 1800's, subsequent waves of German came to Michigan, as my great-

¹ Continuing In His Word, "History Of The Michigan Synod," (Northwestern Publishing House, Milwaukee, WI, 1950), p.83

² J. P. Koehler, The History Of The Wisconsin Synod (Sentinel Publishing Company: St. Cloud, MN, 1970), p. 175

³ Ibid., pp. 30,31

grandmother once attested, because, "No one liked that warmonger Bismark." At any rate, once these Germans arrived in the new world, they had no spiritual leadership until Pastor Schmid arrived in 1833.

Pastor Schmid's church, the first and only Lutheran congregation in Michigan, was located in Scio Township in Ann Arbor. Pastor Schmid's church was called Salem Evangelical Lutheran Church. In addition to his congregation in Ann Arbor, Pastor Schmid also served as sole "preaching-missionary" for all of Lower Michigan. In fact, in his extensive travels around southern and central Michigan he started several "preaching stations." These preaching stations soon developed into more formal gatherings of people for worship. That's when Pastor Schmid decided that there was more work than one man could do. So he appealed to the Basel Mission Society in Germany for assistance.

In the early forties, his call for additional workers was answered. Pastors Auch, Drumser and Sinke were sent from Basel to assist him with the outreach in this territory. These men shortly organized the first Michigan Synod, which Pastor Schmid preferred to nickname the "Mission Synod," because the newly formed body made it its top priority to do mission work among the many unchurched Germans and Chippewa Indians.⁴

One area that seemed to be quite successful in mission outreach was the thumb area around the town of Sebewaing.

⁴ Continuing In His Word, op. cit., p. 83

So in 1859, Friedrich Schmid again asked for more laborers from Inspector Josenhaus at Basel. In this letter, he informed Inspector Josenhaus of his need for help because his intentions were as follows: that a "Lutheran synod in the spirit of Wurtemberg be formed in Michigan."⁵

St. John's Lutheran Church (Zilwaukee)

One of the fruits of Pastor Friedrich Schmid's outreach in the Saginaw area was St. John's congregation in Zilwaukee. Records indicate that St. John's actually predates the official year of its organization by 15 years; informal gather^{ing}s of worshipers already occurred about the year 1850. Although the formal founding date of the city itself wasn't until 1854, many settlers had settled in this northern end of Saginaw County for some time. Because of a thriving White Pine lumber industry, lumber mills developed along the Saginaw River near Zilwaukee providing ample opportunity for employment. Zilwaukee was conveniently located on the Saginaw River at an easily accessible spot for log flows to the mouth of the Saginaw River at Bay City.

Perhaps another major reason why Zilwaukee attracted a close-knit community of residents was because the township wasn't as swampy as other areas along the Saginaw area. Saginaw historians record how a soldier at Fort Saginaw, once located in the downtown area along the Saginaw River near the present day Fordney Hotel, sarcastically commented in a journal in 1822 about this swampy region, "The only thing that can survive in this area

⁵ Ibid., p. 85

are Indians, bullfrogs and mosquitos."⁶

Some of the German immigrants to settle the choicer Zilwaukee area were from the Mecklenburg-Schwerin area of Prussia, Germany.⁷ The man responsible for holding the first Lutheran services here was Pastor Christian Volz of Saginaw. In Zilwaukee, he found a group of interested German Lutherans who would assemble in their homes for worship.

No record was ever mentioned explaining how Pastor Christian Volz was associated with Pastor Friedrich Schmid. About the best guess one could make is that they must have been co-workers, since Pastor Volz was also a product of the Basel Mission Society in Germany.

No doubt Pastor Christian Volz fit in well with these German Lutherans of Zilwaukee, since he was a native of Woldorf, Wurtemberg, Germany, where he was born on September 29, 1826.⁸ From ages fifteen to eighteen, he pursued his studies at Esslingen. Then, he continued and concluded his studies at Basel.

After his graduation, he was called as professor to the deaf and dumb asylum at Gmuend. Sometime around the year 1850 he immigrated to America and immediately after his arrival was

⁶ Michigan: A Guide To The Wolverine State, Essays by Michigan Writers' Project, (Oxford University Press: New York, 1943), p. 366

⁷ Theodore Horneber, Centennial Of St. John's Lutheran Church, St. John's 100th Anniversary Booklet, p. 7

⁸ Saginaw News article dated November 22, 1883

ordained for the holy ministry. No doubt, he was one of the much needed workers that Schmid had been pleading for!

When Pastor Volz left Zilwaukee for a call to St. John's Church in Buffalo, New York, his brother and co-worker, Konrad Volz, succeeded him as pastor of the Lutheran families in Zilwaukee in 1855. Like his brother Christian, he was a non-resident pastor. He lived in Saginaw and, as some of the oldest members of the congregation once noted, had to travel by foot from Saginaw down the rough road along the river to Zilwaukee through marshes and heavy timber.⁹

Because the Lutherans in Zilwaukee had no church building and resident pastor, services were only held periodically. The members attended services whenever and wherever they could and, as a result, church growth was minimal. Not until 1870 when this small group of Lutherans called their first resident pastor did growth seem to ^{be more} ~~grow~~ substantially.

Prior to the calling of its first resident pastor, however, the congregation built a small church in 1865 with two bells. Soon the formal organization of the congregation followed and the Lutherans of Zilwaukee celebrated dedication services on Rogate Sunday of that same year. On June 18 of 1865, the small congregation of St. John's finally adopted and signed its first constitution drafted by Pastor Konrad Volz. Among the charter members who signed the constitution were the following: Michael Wacker, John Dahl, Karl Glave, Frederick Otto, John Niemann,

⁹ Saginaw News article dated August 17, 1935

Henry Mueller, Karl Buhl, John Langschwager, Karl Sandhoff, R. Methen, F. Martini, John Goodemann, Henry. Niemann, Willian Luebs and Christopher Kastner.

By the time St. Johns was ready to call its first resident pastor, the Second Michigan Synod had been established. This new synod was formed at Detroit on December 10, 1860, with eight pastors and three delegates under the presidency of Pastor Frederick Schmid.¹⁰ In this period of confessional confusion the standard of this new synod was staunchly Lutheran as shown by its confessional statement:

The Evangelical Lutheran Synod of Michigan acknowledges and pledges itself to all of the canonical books of the Holy Scripture, Old and New Testaments, as the only rule and guide of its faith and life, and to all of the symbolical books of the Evangelical Lutheran Church as the correct conception of the Scriptures."¹¹

St. John of Zilwaukee, as a conservative Lutheran body, was one of the first congregations to join this newly formed synod. When the congregation called its first pastor, the minutes state that its membership in this body was on record. Two members of the congregation were authorized to contact President Schmid pertaining to the call of a pastor.

In the year 1867 the Michigan Synod joined the General Council hoping to get more pastors to serve the missions started in the area by Pastor Eberhardt, who had become the traveling missionary for the Michigan Synod. Due to failing health,

¹⁰ Centennial Of St. John's Lutheran Church, op. cit., p. 7

¹¹ Continuing In His Word, op. cit., p. 85

however, Pastor Eberhardt couldn't aggressively serve these missions anymore so he accepted a call to St. Paul's in Saginaw in 1863.

At any rate, many of these places like Zilwaukee hoped to get a pastor from the seminaries associated with the General Council. In 1869 St. John's became self-supporting and applied to the Synod for its first resident pastor. On March 7, 1870, the church extended a call to Pastor Klein and he became the first resident pastor of the congregation.

Because of health reasons, unfortunately, Pastor Klein resigned in July of that same year only after serving St. John's for a few short months. Despite this downfall, the congregation built its first parsonage and in November called Pastor John Eipperly. Pastor Eipperly shepherded the congregation until 1872.

After Eipperly's short pastorate of two years, the congregation received a parson who stayed around for a while. Pastor W. Kramer became the third pastor of St. John's and tended the congregation from 1872 to 1885. In addition to his Zilwaukee pastorate, Pastor Kramer also cared for mission stations at Fremont and Freeland, Michigan.¹²

During his stay, the congregation established a Christian Day School. Mr. Christopher Kastner, one of the charter members of the congregation, was its first teacher. Under Pastor Kramer's direction, the school also acquired more adequate

¹² Centennial Of St. John's Lutheran Church, op. cit., p. 7

facilities and enrollment increased. The present church, too, was built in 1881 and dedicated on October fifth. The original church was then moved to the rear of the church's property and after some renovation served as the new school building. The parsonage was also enlarged at this time.

St. John's next pastor, F. Huber, served the congregation from April 27, 1885 to October of 1888. In was in the first year of his ministry at Zilwaukee that the Michigan Synod opened the theological seminary in Manchester, Michigan. Due to doctrinal problems with the General Council the Michigan Synod had decided to open their own theological training school. Pastor Eberhardt, by the way, had already foreseen problems for the synod if it failed to break away from Basel and form its own training system for future workers. So it was a positive step in the right direction for the Michigan Synod to develop its own educational system.

With the new Seminary in operation, St. John's Zilwaukee responded favorably to the plea for workers. G. Wacker, E. F. Henning and E. H. Westendorf enrolled at this Seminary in its first year of existence.¹³ In fact, St. John's supplied more candidates for the ministry than all the other congregations of the Michigan Synod combined.¹⁴ When the Seminary was moved from Manchester to the west side of Saginaw, the congregation continued to show its interest and support by contributing

¹³ Ibid., p. 8

¹⁴ Ibid.

liberally toward the building costs and purchase of necessary equipment. St. John's seemed to have a special interest in Christian education as indicated by its enrollment of nearly 100 pupils in its Christian Day School at this time.

On October 18, 1888, Pastor Huber accepted the call to be a professor and Director of the Seminary. Pastor B. Merz, then, became his successor and served St. John's until 1893, when he too left to become a professor at the Seminary in Saginaw. While at St. John's, however, he performed double duty. He served as pastor and school teacher.

During his five year stay, the church tower was strengthened and two bells were installed. A Sunday School was organized with Mr. Kastner, who had been serving the congregation faithfully throughout its past years as church organist and secretary, as superintendent in the spring of 1892. It was that year that the Michigan Synod together with the synods of Wisconsin and Minnesota, formed the Joint Synod of Wisconsin, Minnesota, Michigan and Other States. That's when St. John first became a member of this newly fashioned body now known as the Wisconsin Evangelical Lutheran Synod.

In 1890 St. John's celebrated its twenty-fifth anniversary. In just this short quarter of a century, God had tremendously blessed the congregation. From only 9 members, the church had grown to a membership of 82 including a few widows.¹⁵ Reports

¹⁵ Evangelisch Lutherischer Synodal Freunde (Published by the Michigan Synod Freunde, December, 1880), p. 141

also indicate that St John's had baptized at least 379 children, buried 93, married 68 couples, confirmed 187 and administered the Lord's Supper to 4052 souls.¹⁶

The next man to serve St. John's was Pastor W. Bodammer. Pastor Bodammer's ministry lasted until 1896, when he accepted a call to Toledo, Ohio. Pastor M. Boehner of Marshall, Michigan, then succeeded him from 1896 to 1904. During his pastorate, for reasons unable to be properly confirmed, the congregation and pastor experienced a period of hardships and trials. Perhaps these stormy years were a result of St. John's membership in the Michigan Synod and the conflict it experienced when the Joint Synod tried to make the Seminary in Saginaw a prep school.

Next, E. Rupp served St. John's from 1904 to 1909. After his stay in Zilwaukee, he accepted a call to St. John's Church of Bay City, Michigan. In his first year at Zilwaukee, sad to say, more troubled times occurred when the parsonage suffered extensive damage from the big flood of 1904. Local residents still claim that the water was so deep in the church's vicinity that some members entered the second story window of their homes by means of a row boat! So, a new parsonage had to be built in 1905.

During the years from 1896 to 1912 the Christian Day School, which had once numbered almost a hundred pupils, began to die out. Although the school still taught all grades in 1896, a dramatic change took place at the turn of the century. Minutes

16 Ibid.

of the congregation are lacking in detail, but by 1904 the school only offered classed for grades 7-8. At this time, students began attending the Zilwaukee public school for the first six grades. By 1912 all secular subjects had been dropped from the curriculum. At the outbreak of the first World War the school had almost shut down completely--only teaching confirmation instruction--because it was a German school and at that time the community displayed animosity toward any German affiliated organization.

In the meantime, Pastor O. Eckert accepted a call to St. John's in 1909 and served the congregation until 1914. In these years the church members renovated the present building and installed a Schuelke pipe organ. About this time, the congregation no longer had the practice of making the women sit on one side of the aisle and the men on the other. Prior to this tradition, there was no narthex in the church and a fence separated the pews on each side of the church. The members simply came in the main door and immediately entered through two inner doors: the women seating themselves on the left; the men on the right! (Of course, looking at it from Jesus' statue in the front at the altar area, the men would be on his left and the women on his right!--no intended insult ladies!) St. John's probably had no narthex throughout these years in keeping with the German idea that people were to leave church without speaking to one another so they could continue to contemplate on the thoughts from the sermon.

Pastor G. Schmelzer followed Pastor Eckart who took a call to St. Paul's Church in Saginaw. Pastor Schmelzer served the congregation from 1914-1918. Some older members allege that he was a very considerate pastor. Also, he was the last teacher of the Christian Day School when it ceased to exist.

Pastor Theo. Gieschen next shepherded the congregation from 1918 to 1920. At the time of his ministry in Zilwaukee, economic conditions were poor. In fact, Pastor Gieschen had to work part time at a local ranch, since the congregation was unable to adequately support him.

Further griefs struck him when his wife became ill and died around the year 1919. This year ushered in the great flu epidemic of Zilwaukee which claimed the lives of many people, especially pregnant women. Perhaps these reasons were factors in his decision to leave Zilwaukee after such a short time.

Following his departure, a vacancy took place during which the congregation was served by professors from Michigan Lutheran Seminary until the congregation called pastor Wm. Grimm. Pastor Grimm, at the time, was living in Zilwaukee and was a member of the congregation. Since he was a qualified ministerial candidate and wasn't presently serving a church, the members decided to call him to fill the vacancy. It was during Pastor Grimm's era the lot adjoining the church property was purchased.

In 1928 Pastor Grimm was released by the congregation for personal reasons, so the congregation extended a call to Pastor August Kehrberg of Tawas City. Pastor Kehrberg initiated an

improvement campaign of the church grounds and worked at rebuilding the membership. He served the congregation until 1934.

Pastor Kehrberg's successor was Pastor Reinhardt G. Koch. Under Pastor Koch's guidance the church was completely redecorated. A new furnace was installed and stained glass windows were inlaid. Improvements were also made in the parsonage and in the old school building, then serving as parish hall. The Ladies Aid actively strove to retire the small debt on the kitchen added to the school building a few years prior. A Young People's Society was also active during this time.

In 1940 the congregation was privileged to celebrate its seventy-fifth anniversary. Pastors Wm. Bodammer, O. Eckert, C. Henning and Pastor G. Schmelzer spoke as guest preachers. Pastor Henning, a son of the congregation now serving in Sebawing, conducted the German Service on Thursday evening, June 20th.

Pastor Koch followed a call to Maribel, Wisconsin, in 1950, and was succeeded by Pastor Theodore Horneber, who was ordained and installed on May 13, 1951. Pastor Horneber was a native of nearby Flint, Michigan. Prior to his call at St. John's, he was a tutor at Michigan Lutheran Seminary for one year and taught English and General Science.

During his pastorate, various changes and improvements took place. The congregation dedicated a new electronic Baldwin organ to the glory of God on February 7, 1959. In 1954 the congregation started a building and sites fund with the goal of

constructing a centennial building to replace the old parish hall.

By 1959 this fund had grown to \$14,000. After a study of the needs of the congregation by the building committee, the congregation hired an architect in October of 1960 and soon adopted a floor plan. The congregation initiated a year of maximum effort to raise funds. The members of St. John revealed their whole-hearted support when in an initial offering, on one Sunday, they contributed more than \$5,500--a pretty hefty sum for a church with about 250 communicant members!. Throughout that entire year, God moved the members to give almost \$19,000 to the building and sites fund. Events now began to move so swiftly that the congregation held a ground-breaking ceremony on Sunday, June 10, 1962, and laid the corner-stone on September 9. The congregation dedicated St. John's centennial building, serving as a roomy 61x77 foot parish hall, to the glory of God on January 6, 1963, almost two and one-half years ahead of schedule. The centennial building cost approximately \$78,000.

On June 18 & 20, 1965, St. John's celebrated its one-hundredth anniversary. The Michigan District president, Norman Berg of Plymouth, spoke at a Vespers service on Friday evening. At the Sunday services, the speaker was the former pastor Reinhardt Koch. Finally, another Vesper service on Sunday evening ended the celebration featuring as guest speaker the former pastor August Kehrberg residing in Frankenmuth, Michigan, at the time.

After Pastor Horneber accepted a call to Slinger, Wisconsin, in the summer of 1965, the congregation had a vacancy until June of 1966. During the vacancy, Pastor Victor Thierfelder served St. John's from October 1, 1965, through May 31, 1966. Although Pastor Thierfelder was^{at} St. John's a short time, his legacy lives on~~φ~~. Pastor Thierfelder is remembered by the members for his extreme dedication. What do I mean by that? On the way to St. John's one Sunday morning to conduct the services, (since he didn't live in the parsonage, he drove to Zilwaukee every Sunday) his car went off the road and became stuck in a snow bank caused by a blinding snow storm on that particular day. This storm didn't stop Pastor Thierfelder, however. Determined to make it in time to hold services, Pastor Thierfelder walked the remaining distance to St. John's. Once there, to his surprise, he discovered that he had left his church shoes in the car. All he had to conduct the services for feet apparel was a pair of boots! So he decided to lead the service--which probably distinguishes him from any other pastor--in his stocking feet!

On June 5, 1966, Pastor Hanson filled the vacancy and became St. John's new resident pastor. During his pastorate, St. John's celebrated a mortgage Sunday, which signified that the debt of money still owed for the parish hall begun in 1962 was retired. After the service, a ceremony was held in the parish hall in which the \$45,000 mortgage was burned.

On February 28, 1971, the old parsonage was removed and a new brick veneer parsonage was raised at the same location. In

1975 the members spent \$30,000 to renovate the church. The bell tower of the frame church was repaired and repainted and the church re-roofed. Workers sandblasted the interior and repainted both interior and exterior of the church. Also, the congregation installed a new pulpit, lectern and baptismal font, each designed to harmonize with the traditional architecture of the altar area. Members further donated money to replace the old solid wood pews with new padded ones, and an electric bell ringer replaced the old conventional method of pulling ropes to ring the bells.

In 1976 Pastor Hanson left St. John's and accepted a call to become pastor of Our Savior's Evangelical Lutheran Church of Sault Ste. Marie, Ontario, Canada. Shortly following his departure, Pastor James Kiecker, who had served Paul the Apostle Lutheran Church of Detroit until 1974, accepted the call to the St. John's. He was installed on August 29, 1976. The reason he had not been in the public ministry the past two years was because he was working on his doctorate degree in Church History at Marquette University in Milwaukee, Wisconsin.

While at his pastorate at St. John's, the church redecoration debt was paid off. In October of 1976, the congregation started offering the Lord's Supper twice a month instead of only once a month. Also, the church was covered with aluminum siding in 1981 and on October 4 of that same year, the church celebrated the one-hundredth anniversary of the present building. Pastors Kehrburg, Koch, Horneber, and Hanson were all able to attend the celebration. For the Sunday morning service

on October 4, Pastor Horneber served as the preacher and Pastor Kiecker as the liturgist. For the evening vespers service Pastor Hanson preached and Pastor Kiecker served as liturgist.

Presently, the congregation is served by Pastor Kevin Salzwedel. Pastor James Kiecker accepted a call to teach history at Wisconsin Lutheran College in Milwaukee, Wisconsin, in the fall of 1984. The congregation, then, extended a call through the Synod's assignment committee to Pastor Salzwedel, who accepted the call shortly after graduating from Wisconsin Lutheran Seminary in the spring of 1984. He was installed on August 12, 1984.

Since his short ministry in Zilwaukee, Pastor Salzwedel quickly organized an evangelism committee and a cradle roll program. The cradle roll program officially started in 1985 and has a present enrollment of 12. On October 6, 1985, Pastor Salzwedel's era also marks the time when the congregation began celebrating the Lord's Supper with the individual cup. Another significant event in St. John's history at this time was in the fall of 1987 when the congregation decided to drop two Sunday services and switch to one ten o'clock service on Sunday morning.

Throughout the church's official 123 years of life, through good times and bad--some of which this writer has chosen to omit and hopes will not be lost in antiquity or obscured as time marches on--the Lord has continued to show his love and concern for St. John's Evangelical Lutheran Church. In the face of the great challenges of nearly a century and a quarter, the Lord of

the Church has showered his blessings on the congregation.

St. John's congregation has experienced its share of problems and difficulties, yet at the same time, the Lord has presently left the members with the following statistics which indicate evidence of his grace.

CHURCH STATISTICS (from 1865-1988)

MINISTRATIONS: Baptisms 1242, Confirmands 872, Marriages 355,
Transfers to heaven 501

SUNDAY SCHOOL TEACHERS 1988: Mrs. Terrie Labeff, Mrs. Phyllis
Harden, Miss Anne Wise, Mr. Harold Fuhrmann, Pastor Salzwedel.

VESTRY BOARD 1988: President: Mr. Lawrence Wise
Treasurer: Mr. Herbert Luplow
Financial Secretary: Mr. Patrick Kinley
Elder-Deacon: Mr. Gregory Squanda
Elder-Deacon: Mr. Edwin Ruppel
Trustee: Mr. David Blohm

May St. John's continue to live in the light of God's love now
and in the future.

577 92
Copy of St. John's first constitution.

Signed by Pastor Conrad Volz and various members on June 18, 1865.

*Provisional church constitution of the Lutheran congregation
in
Hillman's Cove, Saginaw Co. Michigan
1865*

Kirchens Ordnung für die ev. Lutherschen St. Johannes Gemeinde im Gilman'schen Saginaw County. D. N. D.

§ 1.

Wir nach Gottes Wort, 1. Cor. 11, 20. in einer christlichen
Gemeinde nicht auf sich selbst sondern vordemlich geschicket sollen die
geistliche Nutzen dieser Kirche durch die Aufnahme christlicher
Kirchens Ordnungen von Angewandten christlichen Leuten in
Bergsh. Lutherschen Kirchen und im Gilman'schen Bergsh. Bergsh. Bergsh.
indochig als Gemeindefürsorge in der Kirche in der Kirche in
in einer christlichen Gemeinde und in der Kirche in der Kirche in
die Kirche in der Kirche in der Kirche in der Kirche in der Kirche in
christlich bestimmt.

§ 2.

Das Thema, unter welchem wir uns als eine Kirche verstehen
Kirche Gemeinde haben wir sollen sein:
Die Gemeinde der christlichen evangelischen Lutherschen
Kirchen in der Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.

§ 3.

Als Lehramt und ohne Rucksicht zu dieser Kirche
alt und neue Lehrbuecher, als die evangelischen
Bibel, Gottes Wort und die angewandte Kirche in der Kirche
von der Kirche und der Kirche, mit demselben in der Kirche
syndikalischer Kirche der ev. Kirche. Kirche und die
die Kirche in der Kirche in der Kirche in der Kirche in der Kirche
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.

§ 4.

Die Gemeinde will hier einen Dienst angehen als eine
selbständige Kirche in der Kirche in der Kirche in der Kirche
Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh. Bergsh.

§ 5.

der Pfarrer in der Gemeinde sein nur einen solchen
 Prediger übertragen werden, welcher sich zu dem in § 3 an-
 gegebenen symbolischen Bekenntnis des ev. Luth. Bistums bekennet
 und wenn nicht „inseparat mit inseparat“, sondern „mit“ sei
 mit der f. Schrift in allen Punkten übereinstimmend, welcher
 ferner die in 1 Timoth. 3, 1-6, und Tit. 1, 4-9
 angegebenen Eigenschaften eines Verkünders von Christ
 in gereinigtem Verstand besitzt; welcher durch sein
 Amt die Gemeinde auf weise, gerechtes, demüthiges
 Leben leitet und durch seine Predigt die in ihm
 angezeigten Tugenden fördert; welcher endlich von
 seiner Amtspflicht herkommt. Demnach soll die
 Gemeinde nach dem Maßstab seiner
 Würdigkeit bei der Wahlung eines Pfarrers
 § 6.

Der Kirchenrat soll nach dem Prediger des
 gemeinlichen Pfarrers und drei Kräfte beauftragt
 die 3 Beamten sollen bei der Kirchenwahlung
 welche nicht als ein Pfingstmontag
 auf weise, gerechtes, demüthiges Leben
 dem Gemeinlichen werden soll, von dem Pfarrer
 Allen Gliedern der Gemeinde durch einen
 Gemeinlichen werden die Gemeinlichen
 Gemeinlichen und die Kräfte auf dem
 Gemeinlichen die Stelle des Gemeinlichen
 Gemeinlichen. (Wann die Gemeinlichen
 Gemeinlichen die Gemeinlichen Gemeinlichen
 Gemeinlichen Gemeinlichen Gemeinlichen)

§ 7.

die Kräfte sollen in einem Rat mit dem
 Prediger die Gemeinlichen Gemeinlichen
 Gemeinlichen Gemeinlichen Gemeinlichen
 Gemeinlichen Gemeinlichen Gemeinlichen
 Gemeinlichen Gemeinlichen Gemeinlichen
 Gemeinlichen Gemeinlichen Gemeinlichen
 Gemeinlichen Gemeinlichen Gemeinlichen

aus hiesigen Ordnung nicht zu lassen, sondern in
jedem Falle zu befehlen, dass die in der Ordnung
vorgeschriebene Ordnung nicht zu lassen, sondern in
jedem Falle zu befehlen, dass die in der Ordnung

§ 8.

Die Kaufleute sind verpflichtet, ihre Geschäfte
nach den in der Ordnung vorgeschriebenen
Rechtsregeln zu betreiben, und die in der
Ordnung vorgeschriebenen Vorschriften zu befolgen.
Die Kaufleute sind verpflichtet, ihre Geschäfte
nach den in der Ordnung vorgeschriebenen
Rechtsregeln zu betreiben, und die in der
Ordnung vorgeschriebenen Vorschriften zu befolgen.

§ 9.

Alle Kaufleute sind verpflichtet, ihre Geschäfte
nach den in der Ordnung vorgeschriebenen
Rechtsregeln zu betreiben, und die in der
Ordnung vorgeschriebenen Vorschriften zu befolgen.
Die Kaufleute sind verpflichtet, ihre Geschäfte
nach den in der Ordnung vorgeschriebenen
Rechtsregeln zu betreiben, und die in der
Ordnung vorgeschriebenen Vorschriften zu befolgen.

Die in der Ordnung vorgeschriebenen
Rechtsregeln sind für alle Kaufleute
verbindlich, und die in der Ordnung
vorgeschriebenen Vorschriften sind für
alle Kaufleute verbindlich, und die in der
Ordnung vorgeschriebenen Vorschriften sind
für alle Kaufleute verbindlich.

§ 10.

Alle Kaufleute sind verpflichtet, ihre Geschäfte
nach den in der Ordnung vorgeschriebenen
Rechtsregeln zu betreiben, und die in der
Ordnung vorgeschriebenen Vorschriften zu befolgen.
Die Kaufleute sind verpflichtet, ihre Geschäfte
nach den in der Ordnung vorgeschriebenen
Rechtsregeln zu betreiben, und die in der
Ordnung vorgeschriebenen Vorschriften zu befolgen.

zu sein, d. nur den Abschweifungen der Gemein-
heit zu beschließen, unzulässig; so wenig sie nicht durch
ihnen, nach jedem sie für die Zeit ihrer Abwesenheit
von der Gemeinde keinen Anspruch auf den eigenen
Theil des Erbtheils.

Das gesetzlichste modo mit der Abwesenheit gemein-
schaft wieder aufgenommen, man sie auf gewisse
Zeitraum der Abwesenheit abwesender selbst über
den mit dem der Gemeinde selbstbestimmt geschehen

§ 15.

Alle, welche durch irgend welche Ursachen wollen, Abwesend sein
in der Gemeinde anzuführen, ist für gewisse Zeit der Abwesenheit
in der Gemeinde, oder gewisse gewisse Erbtheil auch
anwachen und können sie selbst nicht an. Sie sind nicht
dabei beigetragen werden, so soll zulässig die Gemeinde
zu sein, die Gemeintheit selbst von dem selbst Gutachten
in dem Zeitpunkt der Abwesenheit der Abwesenden ausgehen
werden. Es ist nicht die Abwesenheit zu geben, sondern
sich die Abwesenheit zu erklären und sich zu erklären, &
alle Abwesenheit zu vermeiden, oder zu vermeiden.

§ 16.

Es ist ein Brauch der Gemeinde, so möglich
des beuuglich und unbenutzlich gezeigtem der
Gemeinde zu zeigen. Es ist möglich die eigene
Erbtheil der Zeit. Es ist nicht möglich auf dem
dieser Abwesenheit, und was ist nur auf dem
diese Artikel soll ein gegeben werden.

§ 17.

Der Artikel ist möglich, und denjenigen
zu erklären von dem und die Abwesenheit
möglich zu zeigen.

§ 18.

Die dieser Abwesenheit der, und der & den
dieser, und den, und den, und den, und den
dieser, und den, und den, und den, und den
dieser, und den, und den, und den, und den
dieser, und den, und den, und den, und den

§ 21-Birge Gummibau
am 24. August 1872

§ 19.

Bei jeder Arbeit sind keine Arbeiter zu beschäftigen, so lange
als der Bau der Birge noch im Gange ist, und
wenn auch nur eine Birge abgeplant.

§ 20.

Die Arbeit an der Birge soll nur dann
aufgehört werden, wenn die Birge
für den Winter fertig ist, und
wenn die Arbeit an der Birge
aufgehört.

Witterung in der Nacht vom 18. bis 19. 1872.

Morgen des 19. August 1872.

Carl Glawe, Johann B. Müller

Frederick i. Ott.

Johann Dahl

Carl Glawe

Frederick i. Ott.

Johann D. Meyer

Johann D. Meyer

Johann D. Meyer

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Johann B. Müller

Johann B. Müller

Johann B. Müller

Johann B. Müller

Verhandlung am 14. Juni 1865.

1. die Strafen (wird) ...
2. die ...
3. der ...
4. ...
5. ...

die Verhandlung ...

...
C. M. ...

...

Worpswoldener am 25^{te} Juni 1865

1 Meiner Gläubiger waren ausser dem
 Gemeindegeld die Kirchenrenten, wozu noch
 die Gemeindefürer waren — 262, 06
 die Aufgabener waren — 397, 11
 Lauffeld ist durch die Trübsal der Zeit — 269, 06
 die zu bezahlenden Pflichten sind — 128, 05
 für die collectionen an die Selbstthätigkeit — 139, 00

2 Worpswoldener wurde, eine Nummer dafür
 werden zu lassen für die Nummer der Leiter
 und das ist die Nummer der Gemeindefürer
 wurde.

3 Worpswoldener wurde, eine zehnte folgende
 Liste werden zu lassen und am Standes zu be-
 halten zum collectionen — genehmigt

4 Die Gemeindefürer wurde am die Gemeindefürer, einen
 zum Standes zehnten Standes und die Pro-
 duktions und zehnten werden zu lassen.
 genehmigt

Die Worpswoldener wurde auf die Zeit
 und am Standes Zeit

Carl Gluck
 2te Trübsal

Wiederholungsbesuch am 3. Sept 1865.

Die im Bergwerksrat 1865 als Fund 1854 für alle
Menschen.

Die Gemeinde hat mich eine Kopie mit 7
Gru. 1865. 1865. 1865. 1865. 1865. 1865. 1865.
als Beweis der Eigentumsrechte. Die ist
mit der richtigen Befunde.

Der No. 3 letzte Prüfung ist mit einem
-schlechten Ergebnis. Die Bergwerke in
der Gemeinde sind.

Man ist aber alles fertig gemacht.

Die Bergwerke sind
mit dem Fund 1865.
A. H. H.

Unterzeichnete sind: Guss, in der Ordnung

Wilhelm Wittmann

Carl Wöhr

August Lohm

Gustav Lohm

Johann Godmann

Wimboldt Wierow mitgeff.

Johann Lohm mitgeff.

Christ Lohm mitgeff.

Johann Müller mitgeff.

Albert Otto mitgeff.

Johann Lohm mitgeff.

Carl Bauer

Carl Lohm

Wilhelm Rinow

Gerhard Lohm

Wilhelm Lohm

Albert Lohm

Carl Lohm

Eck Westendorf

Carl Lohmann

Carl E. Wichman

Hans Behrens

Fred Bauer

Wilhelm Goldhoff

Carl Goldhoff

Anton Goldhoff

John W. ...

Alexander R. ...

Fred ...

Albert ...

Ferdinand ...

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