

2-1-1944

The One Hundredth Anniverary of the Franconian Settlements in Michigan, 1845-1945

J. H. Fritz

Concordia Seminary, St. Louis

Follow this and additional works at: <https://scholar.csl.edu/ctm>



Part of the [History of Christianity Commons](#)

Recommended Citation

Fritz, J. H. (1944) "The One Hundredth Anniverary of the Franconian Settlements in Michigan, 1845-1945," *Concordia Theological Monthly*. Vol. 15 , Article 7.

Available at: <https://scholar.csl.edu/ctm/vol15/iss1/7>

This Article is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Concordia Theological Monthly by an authorized editor of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

R. Gruetzmacher, *Rothe und seine Weiterfuehrung Schleiermachers*; K. Kahnis, *Der Gang der Kirche*, pp. 426—450; F. Kattenbusch, *Literarische Nachlass*; A. McGiffert, "The Theology of Crisis in the Light of Schleiermacher," pp. 362—378 in *Journal of Religion*, Vol. 10; E. Meyer, *Schleiermachers Gang durch die Brueder-Gemeinde*; O. Pfeiderer, "Schleiermacher" in *The Development of Theology in Germany since Kant*, pp. 44—56; J. Kirchmann, *Philosophische Sittenlehre*; Schleiermacher, *Saemtliche Werke: Einleitung ins neue Testament*; A. Schlatter, *Philosophische Arbeit seit Cartesius nach ihrem ethischen und religioesen Ertrag*, pp. 194—210; L. Simon, *Grundriss der Geschichte der neueren Philosophie*, pp. 108—116; Schleiermacher, "Ueber 1 Kor. 12, 31—13, 1," in *Bibliothek deutscher Kanzelberedsamkeit*, pp. 133—150; "Ueber 1 Kor. 13, 3," pp. 185 to 201; R. Wickert, "Schleiermacher" in *Gresslers Klassiker der Paedagogik*; G. Wobbermin, "Schleiermacher's Conception of the Nature of Religion" in *The Nature of Religion*, pp. 73—93; E. Zimmermann, *Zur Philosophie*; K. Harms, "Der Gemeindegedanke und die praktische Theologie" in *Neue Kirchliche Zeitschrift*, Vol. 44, pp. 335 ff.; A. Nebe, "Schleiermacher" in *Zur Geschichte der Predigt*, Vol. 3; O. Siebert, *Geschichte der deutschen Philosophie seit Hegel*, pp. 106—117; C. Scheele, "Schleiermacher versus Luther" in *Der kirchliche Beruf Preussens fuer Deutschland und sein neues Unionsprinzip nach D. Dorner*, pp. 143—178.

JOHN THEODORE MUELLER

The One Hundredth Anniversary of the Franconian Settlements in Michigan, 1845—1945

A Brief Survey of the Beginnings

Loeche was the man who, under the guidance of God, was responsible for the Franconian Settlements in Michigan, with Frankenmuth as a starting point in 1845. Craemer, Graebner, and Sievers were the pioneers who established the first colonies. Also the names of Lochner, Auch, Deindoerfer, Roebelen, and others have been written into the early history. Nor can we leave Wyneken out of the picture.

1. Wyneken

Friedrich Konrad Dietrich Wyneken was born at Verden, Hannover, May 13, 1810. He studied theology at Goettingen and Halle. As a private tutor in the home of Pastor V. Hanfstengel he learned to know His Savior better and through Him the way to salvation, after which time he diligently studied the Bible and consecrated himself fully to the service of his Lord.

94 One Hundredth Anniversary of Franconian Settlements

Reading about the spiritual needs of the much neglected German Lutherans in the United States, Wyneken decided to leave his homeland to serve these people. Together with Candidate C. W. Wolf he landed in Baltimore in 1838, the year prior to the landing of the Saxons in Missouri. Wyneken was a stranger in a strange land. A German man, whom he met, directed him and his companion Wolf to Pastor Johann Haesbaert, pastor of St. Paul's Lutheran Church in Baltimore. Both men were strangers to Haesbaert, but they soon gained his confidence. On the following Sunday Wolf preached in Haesbaert's church. In the following week Haesbaert became ill; he requested Wyneken to remain until he had recovered. For a period of six weeks Wyneken was in charge of Haesbaert's congregation. Thereupon the Mission Board of the Ministerium of Pennsylvania, to whom Haesbaert had written, sent Wyneken to Indiana to look for German "Protestants" and organize congregations. He established his headquarters near Decatur, Ind. Pastor Hoover of the Lutheran congregation in Fort Wayne died in May, 1838. Wyneken was called to succeed him. In 1845 Wyneken became Haesbaert's successor in Baltimore. At that time he was a member of the Ministerium of Pennsylvania, but for confessional reasons he soon severed his connection and, at its second convention, joined the Missouri Synod, which elected him as its President in 1850, after he had accepted a call to Trinity Church, St. Louis.

In the meantime, in 1841, failing health and the desire to acquaint the people of Germany with the deplorable spiritual condition of the Germans in this country prompted Wyneken to go to Europe, where he met Loehe, to whom we owe a large measure of gratitude for some of the early favorable developments in our Synod.

2. Loehe

Johannes Konrad Wilhelm Loehe was born February 21, 1808, in Fuerth, near Nuernberg. His father died early; his mother, a pious woman of a resolute character, lived to her 84th year. Loehe studied theology at Erlangen and Berlin. Owing to a surplus of ministerial candidates, Loehe supplied at a number of places before he was permanently placed at Neuendettelsau, where he remained until the end of his life. He died on January 2, 1872.

Wyneken's vivid description of the spiritual plight of the German people in America and his earnest appeal for men and funds to supply this need struck a responsive chord in the heart of Loehe, who together with his friend Pastor Wucherer and other like-minded people began to prepare men to be pastors and teachers in faraway America. The voyage from Europe to America was made in those days on a sailboat in about fifty days.

The first men prepared by Loehe for his American mission

were Adam Ernst (who in 1882 became the first president of our newly organized Canadian District) and G. Burger. They arrived in New York on September 26, 1842, and were advised by Pastor Stohlmann to proceed to Columbus, Ohio, to enter the theological seminary of the Ohio Synod and be prepared for the ministry. Burger enrolled in the seminary, but Ernst, who had intended to serve here as a teacher, was successful in opening a Christian school, with an enrollment of ninety children. After a time, Ernst was called to a pastorate near Marysville, Ohio. When Dr. W. Sihler, also one of Loehe's missionaries, came to America, he visited Pastor Ernst and in December, 1843, accepted a call to two congregations in and near Pomeroy, Ohio. Both Ernst and Sihler were at that time members of the Ohio Synod. In 1844 W. G. C. Hattstaedt was sent by Loehe and became pastor at Monroe, Mich.

In 1845 Loehe's American mission activities took on a new and different aspect. While the spiritual plight of the Germans in America was not lost sight of, Loehe had already asked Pastor Hattstaedt of Monroe, Mich., for information concerning mission work among the Indians. When he was informed that the newly established Michigan Synod had already decided to establish such a mission and even called a missionary, Friedrich Auch, Loehe corresponded with Pastor Schmidt of Ann Arbor, the founder and president of the Michigan Synod, who assured him that he and his Synod accepted the Lutheran Confessions and would be pleased to join Loehe in an undertaking to Christianize the Indians. When in 1844 a theological candidate, Friedrich August Craemer, prompted by Wyneken's appeal, announced his intention to Loehe to serve as a missionary in America, he and a small number of agriculturists and mechanics were sent in 1845 to establish a colony, which by Loehe was called Frankenmuth, for the purpose of converting the Indians to the Christian religion. That was the beginning of the Franconian Settlements in Michigan.

3. Craemer

Craemer was a man of outstanding qualities as a Christian, a pastor, a spiritual leader, and an educator. The following brief sketch is taken from the *Concordia Cyclopaedia*: "Friedrich August Craemer was born in Klein-Langheim, Bavaria, May 26, 1812; studied theology in Erlangen, 1830—1832; member of a Patriotic Students' Society (*Burschenschaft*), he was sentenced to imprisonment following the Frankfurt Insurrection of 1833; proved innocent in 1839, but remained under police surveillance; studied Old and Modern Greek, Ancient and Medieval German, French, and English; in Munich, later, again theology, particularly the Formula of Concord; 1841 tutor to the son of Count Carl von Einsiedel; after

96 One Hundredth Anniversary of Franconian Settlements

two years tutor of the children of Lord and Lady Lovelace in England, the latter a daughter of Lord Byron; tutor of German language and literature at Oxford. The university being dominated by the Tractarians, he severed his connection with it. The *Notruf* of Wyneken took him to Pastor Loehe, who found him to be the man needed as leader of the men he was on the point of sending to America to found a mission colony there. He traveled through Northern Germany in the interest of this work; was ordained by Dr. Kliefoth in the cathedral of Schwerin, April 4, 1845. Founded the mission-colony at Frankenmuth, Mich., labored for five years as pastor and Indian missionary; upon the advice of Loehe he identified himself with the founders of the Missouri Synod. On the death of Prof. A. Wolter he became president and professor of the Practical Seminary at Fort Wayne, most of whose twenty pupils had been sent over by Loehe. When the seminary was combined with the Theoretical Seminary at St. Louis, in 1861, Prof. Walther and he, for a while, constituted the whole faculty. For the sake of the large number of Norwegian students enrolled he took up the study of their language. In 1875 he went with the Practical Seminary to Springfield, Ill., as president and chief instructor. Craemer was an indefatigable worker; enjoyed giving twenty-three lectures a week besides performing the duties connected with the presidency and directorate; during the vacation months he frequently managed to put in his time preparing emergency classes; and besides assisting the local pastors, he took charge of missions—while in Fort Wayne, at Cedar Creek; in St. Louis, at Minertown; in Springfield, at Chatham. His labors of forty-one years in the seminary were highly successful, for he knew how to instill, by word and example, his burning zeal into the large classes that sat at his feet. Died May 3, 1891."

4. Frankenmuth

At first Loehe, in answer to Wyneken's appeal, sent men to supply the spiritual needs of the neglected German people in America, but, as already said, he also early had in mind to send missionaries to the American Indians. What turned out later to be a colonization of Franconians in the Saginaw Valley had an altogether different purpose at first. Loehe sent *an established Christian congregation to America* which should in its church activities and by the daily life of its members show forth to the Indians the blessings of Christianity. Therefore, after Craemer had been ordained by Dr. Kliefoth, he was installed by Pastor Hanfstengel as the pastor of the small congregation which was about to sail for America to become a missionary agency for the conversion of Indian tribes. A constitution was adopted and signed by the pastor and the people even before they left their home country.

On Sunday, April 20, 1845, Craemer and his small congregation left Bremerhaven, sailing on the *Carolina* toward America. On this and every Sunday during the fifty-day voyage church services were held as also daily morning and evening devotions. Candidate Lochner taught school for a few children every morning, and Pastor Craemer taught his immigrants to speak the English language.

An ocean voyage in those days was a hazardous undertaking. On the very first day the little sailing vessel ran on a sandbank, remaining there until the next morning. Six severe storms were subsequently encountered, so severe, in fact, that Captain Volkman in his thirty-two years of ocean travel had not experienced such a dangerous voyage. The ramming of the *Carolina* during a storm by another ship, its being driven by severe winds between icebergs, and the death of two men and two children from small-pox (Pastor Craemer himself having been stricken): all this made the voyage one never to be forgotten.

Five marriages were performed on board of ship on the second day out. Shortly before the voyage was ended, Craemer asked Miss Dorothea Benthien (b. February 12, 1818) to be his wife and upon arrival at New York had the marriage ceremony performed in St. Matthew's Church (June 10, 1845).

On June 12 the little band of immigrants boarded a steamer on the Hudson for Albany and from there took the train to Monroe, Mich., where they were most cordially received by Pastor Hattstaedt and the members of his congregation. The place which Pastor Schmidt, the President of the Michigan Synod, and Missionary Auch had selected was 135 miles north of Monroe. Via Lake Erie, Lake St. Clair, and Lake Huron the Franconian Congregation arrived in the Saginaw Valley after a week's time. Missionary Auch met Craemer and his people and took them to Saginaw, where they remained until Pastor Craemer and a few of his men, also Missionary Auch and a surveyor, had selected the exact site in Michigan's primeval forest where the first settlement was to be made—Frankenmuth, so named by Pastor Loehe—a little more than a section being purchased at the price of \$2.50 per acre, seventy acres being set aside as church property.

5. Other Colonizations

In the year 1849 Loehe issued a brochure, *Etwas ueber die deutsch-lutherischen Niederlassungen in der Grafschaft Saginaw, Staat Michigan*. We herewith give a free translation of some portions of this interesting historical document:

In the year 1845 a small number of Franconians under the leadership of Pastor Craemer left for the Saginaw District in Michigan. They left a dear homeland; nothing compelled them to

98 One Hundredth Anniversary of Franconian Settlements

do so. They consecrated themselves to a beautiful purpose, which by the grace of God has been well accomplished. Their pastor decided to serve as a missionary among the Indians, and under his direction they were minded to establish a mission congregation which by its church services and the daily life of its members should let the heathen (Indians) see what a blessing it is to be with Christ. Pastor Friedrich Schmidt of Ann Arbor, coming from the Basel (Switzerland) Mission Institute and at that time claiming to be a true Lutheran, had together with another man selected a few places at Saginaw which he believed would well serve the purpose for which Craemer and his people had come to America, that is, the conversion of the Indians. One of these places was on the Cass River, where Craemer and his flock established themselves and founded Frankenmuth. Such trials and difficulties as may be expected in establishing a new settlement were not lacking. But in the course of time these gave way to better conditions. In the year 1846 one hundred souls from the old homeland joined the colony, and after only four years Frankenmuth had grown to be quite a respectable community and served as a center from which other colonies could be established. In the early part of the year 1848 Frankenmuth had forty-eight houses and barns to go with these; the congregation numbered 175 souls. Since then Frankenmuth has grown still more, so that the little log church, 34×28 feet, could no longer seat all the people. More and more immigrants came to Frankenmuth, and even Germans from other sections of Michigan moved there. Pastor Craemer speaks well of his congregation; so does also the Vice-President of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, who in 1849 officially visited the colony. Living conditions also in the meantime have become more agreeable. A sawmill is in operation and likely also by this time a flour mill; a physician from Germany lived there for a time, but moved to Saginaw City; a merchant opened a store; a walk of an hour and a half takes one to the nearest post office. Other American settlements are not too far distant. The necessities of life can easily be procured by way of river transportation. It is, however, regrettable, that the inhabitants of Frankenmuth built their homes some distance apart. So much from Loehe's brochure, referred to above. Loehe had preferred that the settlement conform to the German *Dorf*, where the houses constitute a village and the farms radiate in every direction.

Originally only a mission colony for the conversion of the Indians was under consideration. A colonization of German immigrants had not at all been contemplated. But when relatives and friends of the Franconian people were persuaded also to cross the ocean and join the colony, serious consideration was given to the idea of making Frankenmuth the center for the establishment

of German Lutheran settlements in Michigan, especially since, in the neighborhood of Frankenmuth, land could be purchased even for less money than that which was paid by the first Franconian colonists.

Accordingly, in 1847 a number of Franconians under the leadership of Pastor Johann Heinrich Philipp Graebner crossed the ocean and established a colony a short distance northwest of Frankenmuth—Frankentrost. The experience of the Franconian colonies served the newcomers in good stead. Twenty families settled in Frankentrost, establishing a village to conform to the *Dorf* of the homeland. This appealed so much to a visitor that he remarked, "Frankenmuth is lovely, Frankentrost is lovelier." In 1849 Frankentrost numbered thirty families and 102 souls. The drinking water in Frankentrost, taken from wells, was better than that at Frankenmuth, which was taken from streams. Also climatic conditions were better, few people being afflicted with ague.

Since the colonization plan seemed to work out well, a rotating colonization fund furnished moneys for establishing another new colony—Frankenlust. Happily, at this time, 1874, Pastor G. E. C. Ferd. Sievers decided to go as a missionary to America. Upon his arrival in New York, he heard of the Michigan colonization plan and at once decided to visit Pastor Craemer at Frankenmuth, remained with him during the winter, and assisted in establishing the new colony, Frankenlust, in 1848.

The rotating fund enabled Pastor Sievers not only to purchase a few city lots in Saginaw where a German Lutheran congregation was coming into existence, but after consulting with Pastor Craemer, he also bought 1,592 acres of land along the Cheboygening River, not far distant from the other colonies and from Tuscola on the Cass River. In the meantime Candidate Ernst Ottomar Cloeter came to America, conferred with Pastor Sievers at Frankenlust, and became pastor of the congregation at Saginaw (1849—1856). He was also to make preparations for the establishment of a fourth Franconian settlement, Frankenhilf (Richville). Loehe had in mind that this fourth colonization project should become a haven of refuge for young men and young women who because of poverty could not hope to establish a home in Germany, but who could not remain chaste and single at the same time and therefore brought forth illegitimate children and succumbed to various other evil temptations such as theft, their children in turn following in the footsteps of the parents. Loehe hoped that not a few of these could be persuaded to emigrate to Michigan, establish a home there, and enjoy the blessings of a Christian family life in the midst of a Lutheran congregation. A very small number of people under the leadership of Candidate Hermann Kuehn came to Michigan in the spring of 1850. But for some reasons these

100 One Hundredth Anniversary of Franconian Settlements

people became scattered, and only Kuehn and one man came to the colony. Kuehn lost heart and entered a new occupation. But in the following year twenty families settled in Frankenhill and organized a congregation. At first they were served by Pastor Sievers of Frankenlust and Pastor Graebner of Frankentrost, but upon their request to have their own pastor, Loehe sent Pastor Johannes Deindoerfer, who remained with them from 1851 to 1853, after which time he became one of the founders of the newly organized Iowa Synod. Eight years the congregation was without its own pastor. In the course of time it grew to be the largest of the Franconian congregations with the exception of that at Frankenmuth. In the course of years eighty-two young pastors and candidates had been sent by Loehe to this country, more than half of which became and remained members of the Missouri Synod.

We cannot break off at this point without speaking of the *missionary labors* of Sievers, especially since it has been said by some that our fathers have not been mission-minded. Both Wyneken and Sievers were ardent and zealous missionaries, ever seeking to bring the Gospel to more people. Amelith (a few miles distant from Frankenlust), Saginaw, Bay City, Monitor, and Town Beaver: at all these places Sievers preached and even founded congregations. Upon request of Synod he visited Cincinnati, Ohio, in 1850; in the following year he visited Marquette County, Mich. In the year 1856 Sievers was one of the first Lutheran pastors to go to Minnesota, where he visited St. Cloud (near St. Paul), Saint Anthony (now Minneapolis), St. Peter (near Mankato), and Red Wing. In 1865 Sievers, on a missionary journey to the northern part of Michigan, went to Big Rapids, Reed City, and Traverse City. On this journey he was accompanied by his two sons and Students Partenfelder and Biewend. In going to Traverse City these men lost their way in the primeval forest and almost starved. Later Sievers also visited the State of Iowa. He was also interested in the mission work among the Indians. He even lived among them and traveled as far as Crow Wing, Minn., to preach the Gospel to the red man. Sievers was also interested in mission work in foreign fields, Asia, Africa, and Australia. As chairman of the Mission Board of Synod he did not cease to encourage Synod to begin work in foreign territory. But it was not until a year after his death, 1893, that our Synod decided to begin its work in India.

6. Mission Among the Indians

Since Loehe originally had in mind not a colonization plan, but the conversion of the Indians, we ask, what became of this project—the conversion of the red man? Craemer and his Frankenmuth congregation were keenly conscious of the purpose of

their being there. Within a distance of fifty to seventy miles three mission stations among the Indians were opened and served regularly once a month. Craemer ate and slept with the Indians in their wigwams. At first he had to use an interpreter, but in the course of time he learned to speak the language of the Indians. He soon noticed that his work among the Indians would have to be done mainly with the children, and therefore he brought a number of them to his school in Frankenmuth and crowded them into his small parsonage together with the interpreter and his family. Mrs. Craemer washed the filth off the bodies of these children, deloused them, and taught them table manners. In 1847 E. Baierlein came with Pastor Graebner and his group to Michigan. Baierlein assisted Craemer in his mission work among the Indians. He built a log cabin at Frankenmuth for the Indian children, but soon learned that in order to do effectual work, he would have to live with them in their native habitats. The Indian chief Bamassike (Bemassikeh) invited Baierlein to visit his village, Shingua-gunshkom. A log cabin, 30×20 feet, was built, which served as a home for the missionary and his Indian school children and as a place for church services. Baierlein gave the name Bethany to his mission station. He prepared a speller and reader in the Chippewa language. A small congregation of Indians came into existence. Amid the weeping of the women and while the heads of the men were bowed in grief, Baierlein in 1853 left his mission station, Bethany, in response to a call to become a missionary in India, for which work he had been originally prepared, but had by illness been prevented from undertaking it.

Ernst Gustav Hermann Miessler (born in Silesia, January, 1826; died as a physician at Chicago, 1916), who had been Baierlein's assistant, continued the mission. For various reasons, finally because of a governmental transfer of the Indians to Isabella Co., Mich., the mission was broken up. Miessler followed the Indians to Isabella County, where he built a log church. However, the work did not show substantial progress, and therefore the Mission Board in 1868 (1869) advised Miessler to accept a call to a German congregation. He accepted a temporary supply position in Saginaw, but retired from the ministry in 1871 to engage in the study and practice of medicine in Chicago.

7. Loche Becomes the Founder of the Iowa Synod

To the Corinthians Paul wrote, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe that there are contentions among you." 1 Cor. 1:11. Ever since, there have been contentions and dissensions and disruptions in the visible church on this earth. There arose a difference between

102 One Hundredth Anniversary of Franconian Settlements

Loeche and our synodical fathers on the doctrine of the Church and the ministerial office. As a result, much to our regret, the friendly relations of Loeche with the Missourians ceased. On August 24, 1854, Pastors G. Grossmann, S. Fritschel, J. D. Deindorfer, and Candidate Michael Schueller, in an unfinished parsonage at St. Sebald, Iowa, organized the Evangelical Lutheran Synod of Iowa. The Franconian colonies remained faithful to the Word of God and continued their membership in the Missouri Synod.

In spite of this very regrettable rupture, we admit without the least hesitancy that we owe a large debt of gratitude to Loeche. The Franconian colonies as also our Springfield Seminary (originally founded by Loeche in Fort Wayne) will ever remain a monument to Loeche's unselfish consecration to his Savior, to his missionary zeal, to his foresight, and to his courage.

8. Roebbelen and Fuerbringer

An account of the early history of the Franconian colonies would be incomplete if two names were not mentioned — Roebbelen and Fuerbringer, both pastors of the congregation at Frankenmuth. Candidate Karl August Wilhelm Roebbelen had brought eleven of Loeche's young men to the seminary at Fort Wayne. For five years he was pastor at Liverpool, Ohio. When Craemer in 1850 accepted a call as professor at Loeche's Fort Wayne seminary, Roebbelen was called as his successor to Frankenmuth. Roebbelen sincerely loved his Savior and the people for whom the Savior died and therefore took his ministerial work very serious. The fact that he examined his catechumens five days (three hours in the morning and two in the afternoon) in the presence of his congregation to prove that the children really had learned the doctrines of the Catechism, shows how conscientious and painstaking he was in performing his official duties. He was an indefatigable worker and an outstanding preacher. Roebbelen was a sick man when he came to Frankenmuth. Therefore, much to the regret of his congregation, he resigned his pastorate in 1858 and left for Germany in quest of health. He died there September 20, 1866.

Roebbelen's successor was Pastor Ottomar Fuerbringer, who had been pastor in Freistatt, Wis. Fuerbringer was born in Gera, Thuringia, June 30, 1810. He studied theology at Leipzig. He came to this country with the Saxons under the leadership of Stephan in 1839. Together with Brohm and Buenger he founded Concordia College in Perry County, Mo., where he also gave instruction in the classical languages. Prior to his pastorate at Freistatt he was pastor at Venedy, Ill. From 1854 to 1872 and again from 1874 to 1882 he was President of the Northern District of the Missouri

Synod. He was pastor at Frankenmuth from 1858 till the time of his death in 1892. Fuerbringer was a man of sound theological learning, of good judgment, and of firm resolution. Dr. A. L. Graebner called him "the profoundest thinker among the fathers of the Missouri Synod."

9. The Franconian Lay People

As important as good spiritual leadership is, we dare not, after all, give all credit for successful work to the spiritual leaders of the Church. The story of the Franconian settlements would be incomplete if the part which the lay people took were ignored. Conditions in the world today are so very different from those a hundred years ago that the average man has no conception of the hardships of pioneer life in those days. Today very few spots in the world at large have remained untouched by modern civilization. Today we travel in well-equipped, air-conditioned coaches and sleepers in fast-moving trains, in luxurious steamships that cut the waters at great speed, and in airplanes that cover hundreds of miles in a few hours. Compared therewith, how inconvenient, cumbersome, and hazardous travel was when the Franconians came to this country: fifty days in small sailing vessels on the stormy ocean, a distance now covered in seven to ten days; the passing of one whole month after leaving New York before the colonists arrived in Saginaw Valley, a distance which today is covered in less than twenty-four hours. Today farmers in the Saginaw Valley live in modern homes on modern farms and enjoy modern conveniences of life; in those days the settlers came to primeval forests inhabited by Indians and wild beasts; the settlers had to hew down trees in order to build log cabins; they had to clear the land in order to cultivate it; make roads; by hard labor and in spite of much sickness (ague) eke out a living as best they could. All of this took much faith and courage and endurance. Those early settlers, too, were human; at times they became discouraged. However, they had come here not in quest of wealth or an easy life, but to serve their Lord. They were sincere Christians, loved the Word of God, and trusted to His guidance and protection. For years they held their daily morning and evening devotions, and attended church services not only on Sundays and church holidays, but also every Wednesday and Friday. They took their Christianity very serious. Many of them became well grounded in the Word of God. They established Christian schools for their children. For years they lived an isolated life, partly owing to circumstances and partly to choice. When in the early years a railroad was to be built through one of the colonies, the people objected, believing it would bring too much of the world to them. However, these early settlers were not only interested in their own welfare; they

were as much interested in the Kingdom of God at large and did not intend to keep their spiritual blessings to themselves, but desired that others should share them. They supported the work of Synod and sent a very large number of their young men to Synod's colleges and seminaries to become pastors and teachers. But those early settlers, too, were by nature sinful and were beset by temptations on the part of their flesh, the devil, and the world. Their congregations, too, were not made up of perfect saints. But they encouraged one another to lead a Christian life, admonished the erring, and exercised church discipline when necessary. After all, the Franconian settlements were made up of sturdy, Christian people whom God richly blessed in many ways. The first early settlers have gone to their eternal reward, where they are glorifying God with the saints forevermore. May the descendants not fail to appreciate the blessings which they have inherited from their fathers. May God in His grace grant that it may not have to be said of the present Franconian generation, as it was said of the people who lived after the death of Moses and Joshua, "And there arose another generation after them, which knew not the Lord nor yet the works which he had done for Israel," Judges 2:10.

J. H. C. F.

Outlines on the Standard Gospels

Sexagesima

Luke 8:4-15

The text of this Sunday is a parable. Jesus often spoke in parables. He took some well-known fact of daily life and by way of comparison illustrated some heavenly or spiritual truth. Therefore, in order to understand a parable, we must look for the point of comparison. — Why did Jesus speak in parables? The answer is given in vv. 9, 10; see also Matt. 13:10-17. The parable, being an illustration, has as its purpose the making clear of a truth. It is common experience, however, that people who do not want to see, will not see, though a matter be clearly presented to them. The unbelievers, who harden their hearts against God's truth, do not understand Christ's parables. To them the parable conceals God's truth, though it is intended to reveal the mysteries of the Kingdom of God for man's salvation. In order that we may not be found among such unbelievers, let us learn what the Lord says in our text, the parable of the Sower, concerning those who hear the Word of God. As only some of the land on which seed is sown brings forth fruit to perfection, so only some of those who hear the Word of God are finally saved. The reason why some are not saved is