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Frantz

FIRST CLASS



May 31, 1993

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Lorraine Frantz Edwards  
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Dear Mrs. Edwards,

Thank you so much for the Easter letter and the words of encouragement about the Hope that is within us. (1Peter 3: 15) It is important that we stand ready to use many situations and avenues as a means of witnessing for Our Lord and Savior.

Ruth Frantz Rhinehart and I have had much correspondence and she speaks highly of your work, although she is not convinced that John, father of Bishop Christian, is indeed the son of Michael Jr. Locally, in print and word of mouth, it has been told that Bishop Christian is a descendent from Elder Michael. But the early published dates in local 19th century books are not correct so it throws suspicion on all the information given.

I enjoy genealogy but it is not often a high priority with my limited time. We are busy with family, church and work and I find I can't allow this interest to dictate my schedule. When I do find a little time, I'm working with my Mom on Welty things.

I would guess that in your thoroughness you have found much information on the Reformed Mennonite Church (Bishop Christian's denomination) and that you have up to date information on the Waynesboro Frantz Families from Ruth. I do have much of that, however I will not send it unless there is a need.

The church we attend for worship and are active in is the Church of the United Brethren in Christ. Its denominational headquarters is in Huntington, IN. It was the church that both our maternal grandparents attended. Our moms grew up in that church and then continued in it after marriage. So my early memories of John are from church and school.

I am enclosing a few pages of copy from a 1967 conference handbook for a brief overview of our church history.

I also have a few pages of copies of Elder Michael Frantz's writings. I have never seen the one existing original copy but a portion of some of it was reprinted and I found that copy in the Lancaster Mennonite Historical Society.

Another source that speaks of Elder Michael is A History of the Brethren by Martin Grove Brumbaugh.

Best wishes as you continue at this task.

Sincerely,

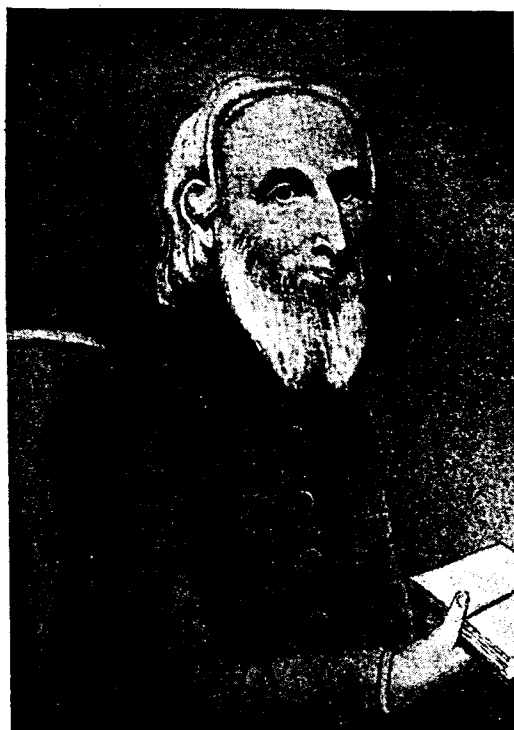
Jean Welty Frantz

CHURCH OF THE  
UNITED BRETHREN  
IN CHRIST

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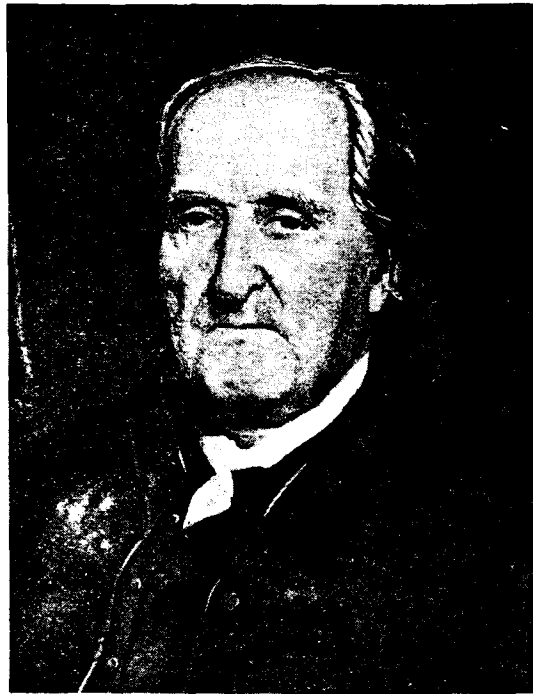
Martin Boehm

The Rev. Martin Boehm was born near Lancaster, Pennsylvania on November 30, 1725. His early life was spent on the farm of his Mennonite parents and he was trained and schooled according to the customs of their faith. At the age of 31, he was chosen by lot to become a minister in the Mennonite church. He had no zeal for this responsibility and felt himself unworthy.

A two-year period of intense personal soul searching was climaxed in his conversion as he plowed in the fields of his farm. After his experience of Christ's saving grace, he became a powerful witness and preached in meetings in Pennsylvania, Maryland and Virginia. It was one of these Great Meetings which brought him to Isaac Long's barn near Lancaster on Pentecost Sunday, 1767.

Following that occasion and the affectionate spirit which drew them together, he and Philip Otterbein labored together in the formative years of the Church of the United Brethren in Christ.

## OUR FATHERS



Philip William Otterbein

The Rev. Philip William Otterbein was born in the town of Dillenburg in the province of Nassau, Germany on June 30, 1726. He received a thorough classical and theological education at Herborn and spent a short time as teacher, preceptor and pastor in Germany before coming to America as a missionary in 1752. He served as pastor of German Reformed Churches in Lancaster, Tulpehocken and York in Pennsylvania and in Frederick and Baltimore in Maryland.

While pastor of the Lancaster church, he experienced the fullness of Christ's forgiving assurance and his ministry became one of spiritual fervor. This fervor prompted him to attend the Great Meeting held at Isaac Long's barn on Pentecost Sunday, 1767. He rejoiced in the kindred spirit he shared with Martin Boehm, the preacher of the afternoon. In the succeeding years, they labored together with others of like spirit and mind as United Brethren in the founding of the Church of the United Brethren in Christ.

## OUR HERITAGE

The moving of God's Spirit to bring forth the first indigenous church in the New World began in the Colony of Pennsylvania. Two men of diverse training and religious practices came to a common knowledge of the personal assurance of Christ's forgiving love. In contrast to the religious experience and habits of others, both zealously practiced and encouraged others to engage in godly righteousness.

It was this personal faith and zeal which brought them to the deeply moving moment of recognition of their kindred spirit in the Great Meeting held in the barn on the farm of Isaac Long on Whitsundtide in the year 1767.

This truly was an ecumenical meeting with a large company of people of various denominations present. So many were there that the congregation overflowed into a nearby orchard where others preached to them. But the focus of God for that afternoon was upon Philip William Otterbein of the German Reformed Church and Martin Boehm of the Mennonite Society.

Boehm preached the message of the afternoon and closed with a strong personal affirmation of his own knowledge of Christ's redeeming grace. Before Boehm could take his seat at the close of his message, Otterbein came to embrace him, exclaiming, "Wir sind Bruder!" — ("We are Brethren!"). Thus was demonstrated the spirit which God used to bring forth among the German colonists of the New World the first distinctive church in North America, The Church of the United Brethren in Christ.

During the period of 1767 to 1789, the ministers who fellowshiped as United Brethren met as often as once a year at one of the Great Meetings. At that time they would care for such business and organization as was necessary. But as the number of ministers associated with the movement increased and as others sought appointments to preach, the need for a formal conference became apparent. Thus, the first regularly convened conference was held in Baltimore in 1789. A second session was held in 1791 at the home of Brother Spangler in Paradise township, York County, Pennsylvania. The conference of 1800 formally adopted the name of the society: **The Church of the United Brethren in Christ**. During these formative years, Otterbein and Boehm served as bishops of the church.

The ministry of this period bore the apostolic stamp. "They visited the sick, hunted up the lost sheep, found their way to the prisoner's cell and the felon's dungeon, sought out the destitute, visited from house to house, instructed the children, exhorted the youth, and, in every way, exerted themselves to the utmost to save men from their sins, and build them up in the faith of the Gospel" (History of the Church of the United Brethren in Christ, John Lawrence, p. 287).

During this time, the itinerant ministry was fully developed with those who would give their whole time to traveling being assigned to particular fields or circuits. Others were appointed to hold Great Meetings in different sections of the country and to devote as much of their time as possible to the work of evangelism.

Also, during this period, a number of young ministers were admitted to the conference. They were the sons of the church being forged in the pentecostal fires of revival and following in the steps of the fathers of the faith, they took up the torch of evangelistic fervor.

The succeeding years brought forth the formal organization with its constitution and book of discipline. But the real heritage is not the name nor the organization — it is the spirit of devoted men whose legacy is that of Spirit-filled action toward the fulfillment of God's purpose toward all men. May we who are the recipients of that heritage prove worthy of those who have given themselves so fully and effectively to the cause of Christ and the Church. In this anniversary year, let us renew our dedication — Christ Calls . . . Advance!

The beautiful Cumberland and Shenandoah Valleys are the physical setting for most of the churches of the conference. From Harrisburg, Pennsylvania in the North to Staunton, Virginia in the South; from Baltimore, Maryland in the East to Solomon's Chapel near Riverton, West Virginia in the West, the conference boundaries reach out to include cities, towns, villages and rural communities.

Forty congregations make up the conference with a total adult and youth membership of 7,230 and a Sunday School enrollment of 8,532. The value of church buildings is \$2,919,925. and additional buildings and improvements are now in progress which will cost an additional \$650,000. The parsonages of the conference are valued at \$420,800. and other real estate owned by the churches is valued at \$61,050. The conference institutions have an additional value of \$400,000.



from Schwarzenau  
Autumn-Winter

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## WRITINGS OF MICHAEL FRANTZ

### FOREWORD

Few men have had more influence than Eld. Michael Frantz in determining the character and course of the Brethren. Michael Frantz came to Pennsylvania from Switzerland, September, 1727. He went at once into the comparative wilderness of Lancaster County. Baptized by Peter Becker September 29, 1734 he was immediately made exhorter. In 1735 he was made elder of the Conestoga Church. This congregation was the third organized in America, but its position made it the real "mother church". Until his death in 1748 he presided over the congregation. His geographical location and his natural talents, together with his unusual force of character all combined to make him one of the most important men in Brethren annals.

This writing of his is now extant in a single known copy. The book is preserved in the vault of the German Society of Pennsylvania, Marshall and Spring Garden Streets, Philadelphia.

For these translated excerpts we acknowledge indebtedness to two of Eld. Frantz's descendants—Alvin Frantz Brightbill of Chicago, and Harry W. Frantz of Washington, D. C. The translation is the work of Mrs. Helen Harjes Muller.

(Translation from German to English)

The title-page is in script, the original evidently lost. This book, the only one in existence, has 48 pages.

PLAIN

INSTRUCTIVE CONSIDERATIONS

AND A SHORT

CONFESSION OF FAITH

BY THE PIOUS TEACHER

MICHAEL FRANTZEN

FORMERLY LEADER

OF THE BAPTIZER-CONGREGATION IN CANESTOGOE

NOW PUT INTO PRINT FOR THE GENERAL WELFARE

GERMANTOWN: PRINTED BY CHRISTOPH

SAUR 1770

78

Durnbaugh

BY 21517  
108



*Mirror and Examiner of Himself*

Verse 1-105

1. Lord Jesus, Thou my A & O (Alpha & Omega)  
I now want to confess to Thee  
How imperfect I still am.
2. At the outset I must confess, my Jesus, where I still am want-  
ing; my eyes that yet are dark, lighten Thou them with the  
halo of Thy grace.
3. My ears, oh listen, are closed to hearing Thy teachings; if  
anyone prays, reads or teaches my ears are soon turned away.

*The Foundation and Covenant of Faith*

106. He who is in the ship of faith and remains attached to its an-  
chor, Jesus Christ, is calm until wind and waves have passed.
107. He has strength through his faith and so holds to his anchor  
when soon again comes wind, waves and very severe storm.
108. Help me, my anchor, Jesus Christ, who are founded upon  
love, truth and justice, Thy foundation remains firm in all  
eternity.

*Of the Congregation*

116. Hence I believe in a congregation that, chaste and pure, re-  
mains in the ship of faith. Another ship is now reported that  
is shut off from the world.
117. This ship will be like the ark of Noah made tight and strong  
by faith. The ark passed over mountain and valley, yet only  
the pious were saved.

*Of Baptism by Water*

118. Thus baptism by water, through Thy sacrifice, buries our for-  
mer self, so that we live for Thee only, Jesus Christ.

*Of the Washing of Feet*

123. Thereupon when he is cleansed of sin and all sensual desires  
he lets his feet be washed as Christ bade His apostles do.
131. The congregation of Christ is wholly clean, bathed in water,  
the Holy Ghost is its pledge and signet-ring.

*Of the Breaking of Bread*

132. It is built upon the soil of Christ, very firmly, and remains in  
His covenant; it offers the Lord's supper and breaks the  
bread prophesying the death of our Jesus.



*Of the Spiritual Shepherd's Office*

144. God has placed in the congregation apostles and prophets pure, evangelists, shepherds true, likewise bishops and elders.  
145. Helpers, rulers, servants full of humility and love, so the body may also be improved & the herd of Christ be well guarded.

*Of the Incarnation of Jesus*

158. Lord Jesus Christ, Thou art the Word, Thou hast opened the gates of Heaven, Thou, the eternal Word, hast become flesh, Thy seed is the Holy Ghost.  
159. The Holy Ghost sent from above brought this secret, as is known to all, the Virgin Mary accepted it in faith, hence she became pregnant not knowing any man.

*Of Spiritual Marriage*

166. In everything I believe Jesus Christ and also the Scriptures. God's congregation is one body, Christ the man, the congregation the woman.

*Of Outward Marriage*

187. Marriage ordained by God was wholly pure before the Fall of Man, for as then Adam was not led astray, as St. Paul clearly states.

*Of Training Children*

241. Married people believing in the Lord, teach and punish their children, resist their wicked inclinations and train them in the ways of the Lord.

*Of Celestial Citizenship*

269. Blessed is he who is born anew, for he enjoys the law of Jesus Christ in evangelical countries and also has the citizenship of Heaven.

*Of Worldly Citizenship*

282. Worldly citizenship enables us to complain to the worldly authorities of the wicked and their envy and quarrels in order to obtain worldly justice.

*Of Worldly Authorities*

287. Worldly princes in general rule here and are powerful; lords and more powerful yet the king and the emperor.

*Of Revenge and Self-Defense*

322. The old push suffering away from themselves; if persecution and suffering comes they want to hide.



323. Saying this was not the proper time, but that it was the office of the authorities to punish the wicked and defend them.

*Of Worldly Warriors*

328. Moreover you have heard that Christ taught not to resist evil, neither with weapon nor sword.  
329. Hence nobody ever heard that Christ waged worldly war with weapons of war, His kingdom was not of this world. Of spiritual war.

*Of Spiritual War*

351. God, however, is a warrior, therefore we should be subject to Him having promised allegiance to the king, Lord God and the Son of Man.

*Of Taking Oaths*

367. Should we take oaths? Oh no, Oh no, in all eternity. In the Old Testament Lord God said to swear in support of truth.  
368. In the New Testament Christ clearly said, I say unto you, you shall not swear, upon no occasion, whether great or small.

*Of the Partaking of Blood*

380. Moreover the Bible says to refrain from the partaking of blood. Of that which has been choked and of that offered as sacrifice to idols.

*Of Sunday*

398. Sundays and holidays are permitted when there is no complaint; if the authorities decree work shall be dropped.

*Of the Sabbath*

408. The Sabbath is proclaimed quite clearly in the Old Testament; in the New Testament, note and hear, the Son of Man is Lord of the Sabbath.

*Of the Inner Sabbath*

(Again)

433. The outward Sabbath is a model of Jesus Christ and leads to our inner self, that we may rest in the Sabbath of Jesus.

*Of the Resurrection of the Dead*

449. The angel will soon tie fast the enemy, the devil and Satan, the dragon is an old snake, he ties it fast for a thousand years.  
507. Hallelujah to the bridegroom, the immaculate lamb of God. I close, Jesus, in Thy Grace, so that the enemy may not harm our souls.



Pages 35-46.

*To the Congregation  
Of the Inner Union With God*

The congregation of the faithful is one with God, the Father, and His son, Jesus Christ.

Here follow Bible quotations.

*Of the Outer Union*

From the inner union is born an outward congregation, for as God, our Heavenly Father, is merciful and perfect, so are His children.

More Bible quotations follow.

Page 47 gives: "A hymn of brotherly love and communion," in 14 verses.

On page 48 an index is printed.

## ESSAY CONTEST—A REMINDER

I. Essays for publication are solicited on the following subjects:

1. The Dunker Church in Somerset County, Pennsylvania.
2. Dunkers as Publishers.
3. The Contribution of the Brumbaugh Family to the Dunker Church.

II. The essays may vary in length. Ten thousand words is a maximum length.

III. Essays are to be submitted to the Editor of SCHWARZENAU, 3435 W. Van Buren St., Chicago by April 30, 1941.

IV. The merits of all contributions are to be judged by a committee of three. The committee is E. S. Moyer, Assistant Editor, Homer Sanger, a member of the Educational Board of the Church, and Dr. D. W. Kurtz, Pastor of the Church of the Brethren, La-Verne, California.

V. For the best essay submitted on each of the three subjects and published in SCHWARZENAU, Mr. Judy of Chicago, President of the Juniata College Alumni Association, will award a prize of (\$25.00) twenty-five dollars.

VI. The directing of the contest and the answering of inquiries is the duty of the Editor of SCHWARZENAU.