

# Leben

a journal of Reformed life

## *In This Issue*

Anna Reinhard,  
Zwingli's Wife

Paul Schneider,  
the Martyr of  
Buchenwald

Helffenstein on  
Megersburg  
Theology

Kidnapped!  
The True Story  
of the Keller Family

Caleb Hauser,  
Sing a New Song



## Contents

Welcome! / 2

**Anna Reinhard**  
*Wife of Zwingli* / 3

**Caleb Hauser**  
*Sing a New Song* / 6

**Paul Schneider**  
*Martyr of Buchenwald* / 7

**Kidnapped!**  
*The True Story*  
*of the Keller Family* / 9

**Jacob Helffenstein**  
*The Romanizing Tendency*  
*of the Mercersburg*  
*Theology* / 12

*Leben* is German for "life."  
*Leben*, a journal of Reformed life, is published quarterly by City Seminary of Sacramento. Signed articles reflect the opinions of their authors. Permission to quote excerpts is granted where credit is given.

### Publisher

City Seminary of  
Sacramento

### Editor

Wayne Johnson

### Production

Kurt Snow

### Design

Eric D. Bristley

### Circulation

Christine Walker

### Contributing Editors

Frank Walker, Jim West,  
Dennis Roe, Eric Bristley,  
Jay Fluck, Michael Voytek

### Address

2020 Sixteenth Ave  
Sacramento, CA 95822

### Web

[www.cityseminary.org](http://www.cityseminary.org)

## Welcome!

A new publication is always something of an adventure, and the inaugural edition of *Leben* is no exception. Our goal was to not only rekindle an interest in the rich history of the Reformed Church, but to celebrate the wonderful mosaic of Reformed life, past and present.

The history of Reformed life is, to a great extent, the history of Protestantism, for it is from Reformed soil that most expressions of the Protestant church sprang. Because so much of the believing church today shares part of this history, we hope that the retelling will be of interest to the broader church community, as well. It is a history that shouts forth the mercy of God, as tragedy and triumph so evidently worked together to accomplish His will.

In the following pages, you will meet Anna Reinhard Zwingli, the wife of the founder of the Reformed Church. It is appropriate that this under-appreciated Reformer grace our first cover, and that the remarkable Anna Reinhard be the subject of our first article.

We have included an historical sermon by the Rev. Jacob Helffenstein accusing a seminary of subverting the historic Protestant doctrine of justification by faith. What may surprise many of our readers is that the institution in question was the German Reformed Church seminary at Mercersburg, Pennsylvania. The year? 1852.



In our *Profiles in Faith*, you will read the moving account of the first minister of the Gospel to be martyred by the Nazis in Germany. Pastor Paul Schneider is a name that every Christian, but especially every Reformed Christian, should know. There is also the story of the Keller family and their ordeal on the frontier during the French and Indian War.

This first issue of *Leben* is sent to friends of City Seminary as an expression of our thankfulness for all the Lord has done for us. We have so many stories to tell that we can hardly wait for our second issue. If you are not already a supporter of the ministry of City Seminary and would like to continue receiving *Leben*, then please, use the attached envelope to let us know. We'd love to hear from you.

WCJ

Editor and Publisher

# Anna Reinhard

## The Wife of Zwingli

BY DR. JAMES I. GOOD

What would Luther have been without his Kathe? The women of the Reformed Church have been an important element in her history. Just as Deborah and Esther, with the Marys of the New Testament, aided in making up Bible history, so the women of the Reformed Church have helped to make her history great.

The first, and in some respects the most interesting of them, was the wife of the founder of our Church, Ulrich Zwingli. Her name was Anna Reinhard. She had not been a nun like Catharine von Bora, Luther's wife. She was a pious widow when he married her. And there is an element of romance about their courtship which Luther's life does not have.

Not far from Zwingli's parsonage in Zurich was a house called the Hoefli. In it lived the widow of John Meyer, of Knonau. She was born about 1487, although the date of her birth is uncertain. Of her youth we know nothing, except that she was beautiful. A young companion, John Meyer von Knonau, sought her hand. But it happened that his father had chosen another bride for his son. The Knonau were among the oldest and most prominent noble families in Zurich, and John's father was proud of his family and position. He desired his son to occupy the same position in the aristocracy as he. So he sent him to the court of the bishop of Constance, his cousin, to be properly educated. And he chose as a bride for his son a lady of Thurgau, who belonged to a noble Austrian family. But his son was of a different mind. With true Swiss independence

he preferred a Swiss girl to a foreign noblewoman. He had not forgotten the beautiful Anna Reinhard, the daughter of the landlord of the Roessli, and they were secretly married in 1504 at a village chapel in the canton of Zurich. When the father heard of this, he became terribly angry. He forbade his son the house and disinherited him, leaving his fortune to his second wife,

going to and fro. A maid came along with a little three-year-old boy and left him sitting at the stall while she paid for her fish. The old man noticed that the boy was attracting the attention of the passers-by by his beauty and pretty manners. He asked his companions whose child the boy was, and was surprised to be told that it was the son of his son. He ordered the child to

mother and Zwingli together, until they were finally married. Zwingli came to Zurich after the death of his grandfather, when Anna was struggling to support and train her family, although she was cramped by her small means. She was from the beginning one of Zwingli's most attentive listeners whenever he preached. As her home was in his parish, he came in contact with her as her pastor. He soon saw her needs and also her Christian graces. But it was Gerold who especially attracted his attention. Zwingli's quick eye soon saw the talents of this precocious boy. He gave him private lessons in Greek and Latin and when Gerold needed higher education, he sent him at the early age of eleven to Basle, then the literary center of Switzerland. Thus Zwingli became a foster-father to the orphan. The boy was so bright that his teacher as Basle wrote back to Zwingli, "If you have any more such boys, send them to me. I will be a father to them, and they shall be my sons."

When the boy went (1523) to the baths at Baden, instead of giving him the customary present, Zwingli gave him what was better. He wrote him a book, entitled "Directions for the Education of a Young Nobleman," and dedicated it to him. Most earnestly he urged him to good morals and a Christian life. This beautiful and timely appeal saved the boy. He started out in a new life, and never after brought disgrace, but only honor on his family or friends. He became the brightest and most promising of the youth at Zurich—a member of the city council when only eighteen, and president of the city council at the early age of twenty-



*Zwingli reading his Bible translation to his wife*

rather than to his son's family. Anna's husband was now cast on his own resources. He was elected to the city council in 1511 against his father's efforts, and then became ensign in the Swiss army, going with them to Italy in the wars against France. But after several campaigns he returned in broken health and died in 1517, leaving Anna a widow with three children, a son and two daughters.

Now it is her little boy Gerold around whom the romance of Zwingli's marriage seems to gather. He must have been a very beautiful and attractive boy, for his grandfather happened to be with some of the city councilors in a room that overlooked the fish market one day, watching the people

be brought to him and took him in his arms. The child, unabashed, played with his beard and looked him in the face so prettily, that the old man gave way to tears. He said to the boy, "Your father made me angry, but I will not let it injure you, but will take you as my child, instead of your father." And he ordered the boy to be taken to his own home, where the grandfather and grandmother cared for him with great tenderness. When he was nine years old his grandfather died, and his grandmother cared for him.

Now this beautiful boy, who so aptly healed over the breach in his father's family, was destined to do a similar act for Zwingli. It was this boy who unconsciously brought his

one. Although only a young man, he thus very rapidly rose to the highest positions in the city. Now it was Zwingli's fatherly care over Gerold, his favorite, that prepared the way for his marriage with Gerold's mother. Gerold was, as her biographer says, the means of bringing his foster-father and his anxious mother together.

But there were grave difficulties in the way of the marriage, for it was not customary then for priests or ministers to marry. A priest had married in 1523 in Zurich, and it had caused a great commotion. Zwingli married Anna in 1522. His marriage caused a great sensation, more in his birthplace in the Toggenburg than in Zurich. The Romanists and the Anabaptists charged him with marrying Anna for her beauty and her money. He replied that as for her money, she was not worth more than 400 guilders.

After marrying Zwingli, she ceased to wear jewelry. Zwingli addresses her as his dearest housewife, and such she was, a useful helpmeet in his work. She was a model minister's wife, the foster mother of the poor, and the visitor of the sick. She was called "the apostolic Dorcas." Her care for her husband was greater even than for the parish. She brightened his cares and sympathized with him in his sorrows. When her husband, with the other ministers of Zurich, began translating the Bible (1525) and published it (1529) complete several years before Luther's complete Bible appeared (1534) it was his custom to read to her its proof sheets every evening before retiring. She afterwards spoke of the eager interest she felt in the story of the gospel as it was thus translated into her own Swiss tongue by her husband. When it was published he presented her with a copy of it. The Bible thus became

her favorite book. She tried to introduce it into the families of the congregation so that it might become the property of each household.

When she found that her husband by early rising and excessive labors was becoming too deeply absorbed in

*Her care for her husband was greater even than for the parish. She brightened his cares and sympathized with him in his sorrows.*

his work, she would, as he says in a letter to Vadian, pull his sleeve and whisper in his ear, "Take a little more rest, my dear." In her intercourse with others she revealed the Christian's spirit. The more religious the conversation, the more she took part in it. No greater joy could come to her than to receive some new light on some holy truth. She loved to hear Zwingli in his homiletical works sometimes throwing new light on the character of Christ. She thus lived in a religious atmosphere. Toward her husband she always showed great reverence.

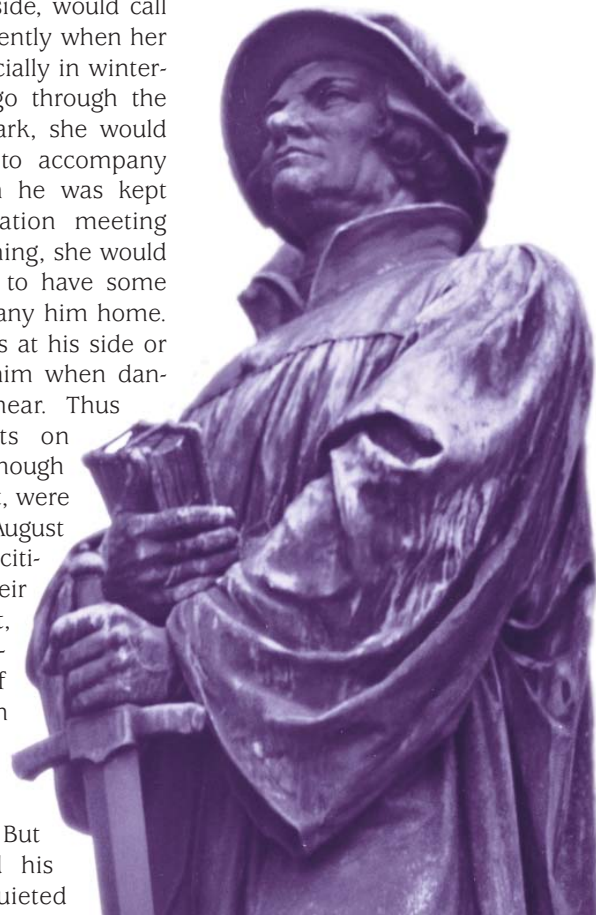
Only one letter written by Zwingli to her has come down to us. It was written from Berne in 1528, just after a child had been born in his absence. It is a beautiful Christian epistle, thanking the Lord for the birth of a son, and praying that both parents might be able to educate him aright, urging her not to be anxious about his safety, and sending salutations to friends. He also wrote to her afterward from Strasburg when on his way to Marburg, when he praised the wife of Zell the Reformer, at Strasburg, of whom he said, "She combines the graces of both Mary and Martha." Anna welcomed his friends and entertained his guests, of whom there was always a

large number. For Protestant refugees were many in those days, and Zwingli's house was always open to them. When Zwingli was engaged or away, she was the center of the circle. The leading citizens and ministers like Leo Juda, Pellican and others, gave her great credit and praise. And the upper chancellor of Silesia, Arator, who visited Zwingli in 1526, was so pleased with the Christian arrangement of Zwingli's home, which he declared he would never forget it, and called Anna "an angel-wife."

But her married life had not only pleasure and honor in it, but also care and anxiety. The danger in which her husband continually lived gave her great care. He was repeatedly warned not to go out in the street alone at night, lest he be killed or carried off into a Catholic canton and suffer like Hus. He was also warned to be careful where he ate or drank, for fear he might be poisoned. Anna, when she noticed any danger at his side, would call for help. Frequently when her husband, especially in winter-time, had to go through the streets after dark, she would call a citizen to accompany him. Or when he was kept in the corporation meeting late in the evening, she would try to arrange to have some friend accompany him home. She was always at his side or thoughtful of him when danger seemed near. Thus many attempts on his person, although near fulfillment, were frustrated. On August 28, 1525, two citizens stoned their house at night, the stones sending pieces of wood through the house. Anna and the family raised a great outcry. But Zwingli seized his sword and quieted

them; calling out that if any one outside had any business they should come the next morning at daylight.

These anxieties were only prophecies of the still greater sorrow that was to come to her. She, with her husband, saw the black storm gathering over them, and which burst on the awful eleventh of October 1531. For on the ninth the news came that the army of the Catholic cantons was approaching. Hastily a little army was gathered at Zurich against them. Zwingli was ordered to go along with them as chaplain. On the Charity Square just in front of the parsonage, a part of the soldiers formed so as to depart. His wife came forth to bid him good-bye. Unable to repress her feelings she burst into tears, her children joining with her in weeping, clinging in the meanwhile to their father's garments so as to detain him, if possible, from danger. "The hour is come," he says to her, "that separates us. Let it be so."

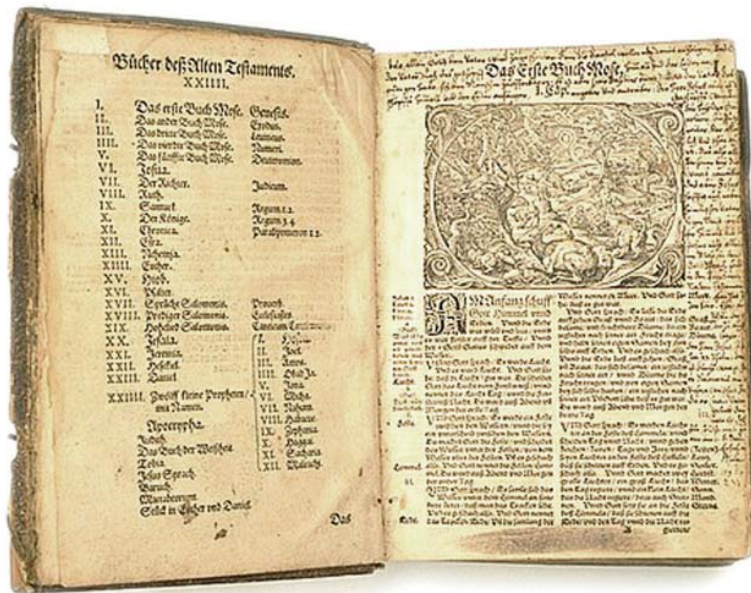


The Lord wills.” He then gave her a parting embrace. Her fears almost robbed her of her speech, but she said, “We shall see each other again if the Lord will. His will be done. And what will you bring back when you come?” Zwingli’s prompt reply was, “Blessing after dark night.” These were his last words to her, and they remained as a sacred comfort to her in all her after life. For she believed that blessing would come after the dark night of earth, as she saw him in the light of the new day in heaven. Zwingli then pressed his children to his heart and tore himself away. As he rode with the soldiers around the corner of the street, he looked back and she waved him a last good-bye.

And now in her sorrow to whom should she go but to her Savior, to whom her husband had led her after he came to Zurich. She hurried into the house, and with the children threw herself down in the lonely chamber and prayed in the words of the Savior, “Father, not my will, but Thine be done.” Comforted she arose and awaited the result of the battle. When the first news of the defeat, and of her husband’s and her son’s deaths came, her friends concealed from her the very sad particulars connected with it. They, however, hastened to comfort her. Prominent citizens and ministers visited her, sympathizing with her. Prominent ministers from other cities, as Capito and Bucer of Strasburg, and Keller of Augsburg, wrote beautiful letters of Christian sympathy.

But the greatest comforter of all to her was young Henry Bullinger, her husband’s successor. He now took her husband’s place and cared for her as a son. He said to her: “You shall not want, dear mother. I will remain your friend, your teacher and adviser.” Nor did

he stop with words, but fulfilled them by deeds. Zwingli had left his family no means, for all he could spare he gave to the poor. So Bullinger took her under his own roof, at his own table, and united the two families into one. He also acted as a father to Zwingli’s children, supervising their education and sending young Ulrich to Basle at his own expense.



Zwingli’s Bible

Of the later years of Anna we know almost nothing. It is said she rarely went out of the house after Zwingli’s death, except when she went to church. She now lived for her children and for her Lord. In her later life she was very sick, and her disease continued for some years; but she bore her sufferings patiently.

Of her death on December 6, 1538, Bullinger says: “I desire no more happy end of life. She passed away softly, like a mild light, and went home to her Lord, worshipping, and commending us all to God.” Her death was like her life—sweet, quiet, and beautiful.

The most prominent scene in her life, and also the most impressive, is at the time of her husband’s death on the battlefield at Cappel. Bullinger says that at the news of that

awful defeat there arose in Zurich a loud and horrible cry of lamentation, and tears, bewailing and groaning. But her weeping was greater, her sorrow was deeper. The greater her husband, the greater her grief. She had had sorrows before, but this eclipsed them all. For his death was not her only sorrow then. With her husband there died on the battlefield her bright, beautiful

and beneath it is the text: “God will wipe away all tears from their eyes.” In view of her great and many sorrows she might well be called the Mater Dolorosa, the weeping mother of the Reformation. Under her crosses she wept as Mary did at the cross. And just as John, the beloved disciple, took Mary to his home, so young Henry Bullinger gave Anna a home and became a beloved son to her.

The oldest daughter of Anna Zwingli, named Regula, inherited the beauty of her mother and possessed the piety of both her parents. She grew up in the family of Bullinger with young Rudolph Gualther, who afterwards became her husband and also the successor of her father and of Bullinger as the anti-stes or head of the Zurich church. During the Marian persecution in England, many of its refugees came to Switzerland and were entertained by her at her home, among them Grindal, later Archbishop of Canterbury, and others, who later became bishops of England. After her death her husband thus wrote of his loss, “What the pious Abraham lost in his beloved Sarah, and Jacob in his lovely Rachel, that have I also now to mourn. An example of purest love—of the most inviolable conjugal fidelity and domestic virtue, she knew how to drive away sadness and every tormenting care from my soul.” Her son, Rudolph, whose picture we show with hers, also later wrote a poem describing her fidelity, piety and other graces. **Leben**

*Excerpted and condensed from Famous Women of the Reformed Church, by Rev. J. I. Good. Originally Published by the Sunday School Board of the Reformed Church in the United States, 1901. Material is reprinted by permission of the RCUS Permanent Publications Committee.*

# Sing a New Song...

Rev. Caleb Hauser was born of American missionary parents in Birsampur, India. He spent his childhood among the Winnebago Indians near Black River Falls, WI, later attending schools in Rising Sun, IN and Archbold, OH.

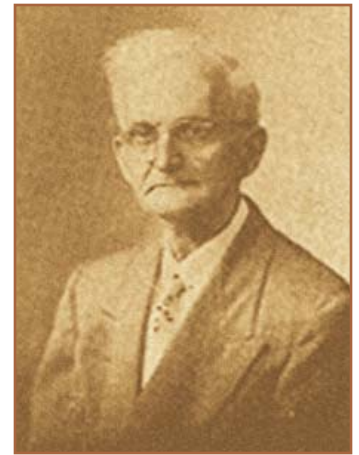
Responding to God's call to the ministry, he enrolled at Mission House College in Franklin, WI, graduating in 1897. Three years later he

graduated from the Mission House seminary, serving Reformed churches in Ohio, Indiana, and Wisconsin. Between times of service in the pulpit, Hauser also worked as a backwoodsman, clearing and cultivating land. He also served as Stated Clerk of the Sheboygan Classis of the Reformed Church in the U.S.

His wife's grandnephew, Rev. Paul Treick, currently serves as Stated Clerk of

the Synod of the RCUS, and remembers that Uncle Caleb "used to walk at least 10 miles a day, even in his eighties. His wife, Aunt Lydia, was a nurse and a real character."

Another interesting parallel is that Paul Treick serves as Editor of the *Reformed Herald*, while Uncle Caleb was editor-in-chief of the German-language *Reformierte Lehre und Wehre*. A prolific writer and poet, Caleb Hauser also



Caleb Hauser

## Christ Is Risen from the Dead

Caleb Hauser

NEWTON

Barry Sindlinger and Wayne Johnson

1. Christ is ri - sen from the dead: Sing hal - le - lu - jahs to our Lord! Sing,  
 2. Christ's a - tone - ment stands ap - prov'd. The Sa - vior's death brings life to all Be -  
 3. Con - que - ror of death's do - main, All hail, Re - deem - er, Lord, and King! Be -  
 4. Sing, ye choirs in heav'n a - bove, All saints in glo - ry, with your God! Sing,

5  
 che - ru - bim and se - ra - phim! Church in glo - ry, greet your head! Earth's  
 liev - ers true they live with Him. Chains of bon - dage all re - mov'd, Dread  
 liev - ers bless'd, im - mor - tal thron'. Pon - der your e - ter - nal gain. Come,  
 che - ru - bim and se - ra - phim, Rap - tur'd throngs in realms of love! Come,

9  
 ran - som'd, join in sweet ac - cord And sing a joy - ful Fas - ter hymn:  
 Sa - tan's em - pire now must fall, Van - quish'd is he in com - bat grim.  
 ply your harps and sweet - ly sing The "Glo - ry, Hal - le - lu - jah!" song.  
 wor - ship at the Vic - tor's nod And chant th'e - ter - nal Eas - ter hymn:

13  
 Christ is ri - sen from the dead: Sing hal - le - lu - jah!  
 Christ is ri - sen from the dead: Sing hal - le - lu - jah!  
 Christ is ri - sen from the dead: Sing hal - le - lu - jah!  
 Christ is ri - sen from the dead: Sing hal - le - lu - jah! A - men!

© 2005 Barry A Sindlinger and Wayne C. Johnson

authored a large number of poems, sonnets, and hymns—which brings us to the present day.

At the 2004 Synod held in Manitowoc, Wisconsin, a copy of one of Rev. Hauser's books of poems was donated by the family to City Seminary's library. Browsing through the volume on the trip, seminary board member Wayne Johnson was struck by a particularly beautiful Easter poem. Thinking the poem would be a beautiful hymn, he jotted down a melody and, upon his return to Sacramento, shared it with Barry Sindlinger, an accomplished pianist and member of the Sacramento RCUS congregation.

In Wayne's words, "Barry turned a simple melody into a truly majestic hymn that those of us in the RCUS may well find a fitting addition to our unique Reformed hymnology." Readers will note that the musical score has been entitled "Newton," a name taken from the small town near the present-day site of the Manitowoc RCUS congregation (and reputed to be the home of the world's finest bratwurst).

Plans are underway for the hymn to first be sung in public worship on Resurrection Sunday at the RCUS church in Manitowoc. **Leben**

# Paul Schneider

## the Martyr of Buchenwald

By WAYNE JOHNSON

Few in the United States know the name of Paul Schneider, the first Protestant pastor murdered by the Nazis. Fewer still know the remarkable trial of faith that marked the life of this Reformed minister of the Gospel.

From an early age, young Paul set his mark upon the ministry, listing “the pastorate” as his chosen field of study when he passed the school-leave exam to enlist in the war effort during the First World War. Though wounded and awarded the Iron Cross, Paul remained in service until December 1918.

His diary from these early years testifies to a tortured soul. As he contemplates returning to seminary, he writes “Once again lonely on the trip. Although I am developing an aversion to wandering this way all by myself, yet I am still driven back to it for no one wants to share my interests. Being alone disgusts me, the company of people disgusts me. I have nothing else, everything is a problem: capitalism and socialism. Religion and life. My work time is coming to an end. Once again I am supposed to be about my Father’s business. What should I preach?”<sup>1</sup>

His lifelong friend, Emil Weber, would write:

“From high-school on we had a very close friendship but in the semesters at Giessen this came close to destruction because of the radical liberalism to which Paul had completely given himself over. Not a day passed without vehement theological confrontation, on the way to and especially from the university to the station and then on the train.”<sup>2</sup>

In 1920, Paul Schneider sought a room at the manse in Weilheim, where he made the acquaintance of Margarite, who years later would become his wife and fellow warrior for the faith. Over the next several years, God again and again brings the intense young student into contact with genuine believers, yet it is difficult to discern at what point the Holy Spirit uses their witness to bring Schneider to saving faith. In one such encounter, following his assignment to the Berlin City Mission work, Schneider would write:

“Whenever I have wanted to march out of this remarkable Berlin with its remarkable people, just then God has given me courage refreshed once again, and now I will certainly not leave here before I have gone to the wall with this confrontation. There are actually people here who maintain that they not only intend to know Jesus and seek to follow his teaching, but also to possess him as the living power of their life... [they] leave the impression that they really have delivered their lives over to Jesus, loved only him alone, and that they have really died to everything of their own in wish, thought or feelings.

“They impress me as being truly saved. They prove their Christianity in great sacrificial strength and joyfulness. In a

quite childlike way they deal with the Savior as with a near and truly living friend who surely listens to all their concerns. I have to say to myself: you are not such a child of God. I feel as if some excommunication separates me as by so many as yet unexpressed sins, so much hanging onto my own wishes, so much presumption in my own thoughts of Him.

“So it has happened that I have now been changed from the subject to the object of the mission.”<sup>3</sup>

At the death of his father, the Reformed congregations of Hochelheim and Dornholzhausen issued a call to the young seminary graduate who, according to the rules of the Reformed church, would now be permitted to be married. He was installed on September 4, 1926.

Paul Schneider immediately began to institute reforms into the congregation, launching Bible studies among the young people of the church, and encouraging them to seek fellowship within the covenant community. Public morality had suffered greatly following the war, and unbelief was rampant. The young pastor and his wife were determined to restore the church to the center of public life in the community, and to reinvigorate catechetical instruction. Little could they have known that the renewed emphasis on the Heidelberg Catechism would cost the young pastor his life.



*Engagement photo of Margarete Dieterich and Paul Schneider*

1933 saw radical change in German life. The Nazis lost little time in consolidating and extending their reach into every sphere of public life. Although Schneider sought nothing more than to serve faithfully as pastor of a small village Reformed church, God chose to place him squarely in the path of the Nazi state. Knowing the folly of political salvationism, Schneider penned a circular letter in which he asked, “Where are those Christian consciences who judge righteously, who take the standard for their politics neither from National Socialism nor from socialism, but rather from the Gospel?”<sup>4</sup>

While Schneider did not seek conflict, neither did he run from it if the witness of the Gospel was at stake. He refused to ring the church bell, as required, to signal the beginning of Nazi meetings. He would not return the Nazi stiff armed salute, and tendered his resignation from church organizations taken over by the “German Christian” movement.

After running afoul of the German Christian-dominated *Konsistorium* for publicly disagreeing with brownshirt leader Ernst Roehm, Schneider was placed on leave of absence from his ministry. When he returned on January 28, 1934, he preached a stunningly powerful message that shook the Nazi establishment to its core, proclaiming,

“Dear congregation, in the last months no thinking, attentive Christian has failed to notice that in our Evangelical church we



*Schneider family in the Dickenscheid garden, 1936 (left to right) Dieter, Paul, Evmarie, Gerhard, Gretel, Karl-Adolf and Paul Hermann*

are being summoned to battle, to witness, to confession... To be sure, many still sleep... they simply want to accommodate themselves to the church regardless of the practice of the 'German Christians.' They must under gird this practice with false teaching: that the foundation of the Church is not the Gospel, the joyful offer of Jesus Christ, the healer of sinners, and the Kingdom of God alone, but rather nationality and the Gospel. Whenever they place blood and race and the history of the people as a source of revelation next to God's Word, next to his Will revealed to us in the words of Scripture alone, next to Jesus as the unique Mediator between God and man, then in truth they fall away from the living God and His Christ..."<sup>5</sup>

Schneider then launched a truly controversial reform for the times, "fencing" the communion table against those in the community who presented themselves for the Lord's Supper only at holidays, but who were otherwise absent from the life of the church. For his actions, the *Konsistorium* transferred Schneider to pastor the tiny villages of Dickenscheid and Womrath. Four short weeks later, the faith of Paul Schneider would again be sorely tried when, filling in for an ailing pastor, Schneider was forced to rebuke Nazi officials who

insisted on invoking Nazi language at the funeral service of a young man who had been in the Hitler Youth.

The final straw came, however, when Schneider took the extraordinary step of asking his church council to begin church discipline against a member who withdrew his son from catechism class. The father, a Nazi sympathizer, placed his son in the Thuringer (Nazi) school, instead. The act of discipline would have to be read publicly three times. After Schneider announced the disciplinary action the first Sunday, he was arrested.

Whenever the "Confessing" Church leaders backed away from him, Schneider was comforted only by his faithful wife and local church congregations. When he refused to recant, he was subsequently sent to Buchenwald concentration camp. It is in the face of certain death that the testimony of Paul Schneider is tried, and found to be the most precious gold and silver.

Beaten and humiliated, Schneider never wavers in his Christian testimony. When he refused to remove his cap at the prisoner's assembly when the Nazi anthem was played, Schneider was beaten severely, and placed in solitary confinement. A fellow inmate at Buchenwald, Alfred Leikam, remembers the day clearly:

"Wholly without fear, he

bore witness of his Christian faith to the SS. In this frankness, he was probably unique in Germany. He called the devil by his name: murderer, adulterer, unrighteous, monster. Throughout this witness, in which he presented the grace of Christ together with a call to repentance, Schneider was exposed alternately to severe bodily tortures, humiliations, and agonies... heavy beatings, dangling up off the floor at the window crossbars... Schneider was utterly tireless, always calling out words of Scripture to other prisoners, especially mornings and evenings at the count for roll call..."<sup>6</sup>

On a January morning in 1939, when two prisoners who had escaped and been captured were murdered in the cell block, Schneider called out during the roll call "In the name of Jesus Christ, I bear witness to the murder of the prisoners," before he was silenced and subjected to a new round of beatings.<sup>7</sup>

to be "treated" by the camp physician, Dr. Ding-Schuler. An inmate medical secretary, Walter Poller, writes:

"I received Paul Schneider for the first time face-to-face. He was suddenly brought into the prisoner sickbay by SS-Sergeant Sommer. What an appearance!.. how could this man be alive? In this condition, unaided and tottering but still in his own strength, how could he have walked the long way?"<sup>8</sup>

Paul Schneider never left the infirmary of Dr. Ding-Schuler alive. On July 18, 1939, Margarite Schneider would receive a telegram announcing the death of her beloved husband, and advising her that she must pay within 24 hours to recover his body, or it would be cremated.

The body of Paul Schneider, in a sealed casket, was returned to Dickenscheid. The elders of his church bore the casket through the streets to the church filled to overflow-



*Paul and his confirmands on the Lorelei overlooking the Rhine River, 1932*

The *Konsistorium* proceeded to formally remove Schneider from his pastoral charge.

In the month before his death, his condition deteriorated, as he was placed under the personal oversight of SS-Sgt. Martin Sommer, a notoriously abusive bunker guard. In July 1939, Schneider was ordered to walk the half-mile journey from his cell to the camp infirmary, where he was

ing with his parishioners. At last emboldened, his fellow pastors found their courage as more than 170 in their pastoral robes and another 30 in plain clothes followed the casket through the streets. As the procession passed the Roman Catholic Church, the priest fell into line in the procession, followed by his congregation.

In his poignant biography,

*continued on page 17*



In the year 1738, my ancestors were living in the city of Zweibrucken, in the Palatinate, Germany. This is near the border of France, and sometimes known by its French name Deuxponts. Originally our family was of Swiss descent; but in the time of the black plague, they, with many other Swiss, emigrated, and found a pleasant home in this city, which is now included in what is known as Rhenish Bavaria.

The clear waters of mountain streams flowed from thousands of springs in the Hardt Mountains down into the Moselle. Nor was there any lack of honest employment. But Germany then was not united as now, but split up into provinces, and in fact lay under the feet of proud France. This was under the rule of the celebrated, but vicious, Louis XIV. "This brought much sorrow upon the German lands; but what was worse, Louis was driven by his ambition to bring that beautiful borderland, the Palatinate, under his power. His generals ravaged the defenseless land with barbaric fury."

Then it was that necessity drove many to emigrate; and among them Joseph Keller, with an older brother, and with a half-brother, named Good (Guth), also concluded to go to America. At that time Joseph was but 19 years of age. His father had been of the Catholic faith, but his mother belonged to the Reformed Church, and had piously trained her son in the doctrines and duties as set forth by this confession.

In entering upon the state of matrimony, as an active and industrious young man, he could no doubt have found a life-companion in America also, but his heart went back to the Palatinate, and sought out a daughter of his people, a friend of his youth, whom he had learned to know and love in his old home. Her name was Maria Engel Drumm, born

in Ann Weiler, a village of the Palatinate. She followed him to America as soon as she could find an opportunity to do so in the company of friends. Possibly he may have written

in the Hardt mountains, and on church-occasions the same forms were used as there; the youth were instructed in the same doctrines, so that the young as well as the old

table" (Ps. 128:2-3).

But now a dark cloud began to gather over the heads of the prosperous and happy family. The "French and Indian War" broke loose. Because the French devoted themselves mainly to the trade in furs, and paid little attention to agriculture, most of the Indians sided with them, and the settlers on the border were greatly subject to their hostility and fearfully murderous raids. It was on the 15th of September 1757 that the unsuspecting Keller family by the Blue Mountains was suddenly overwhelmed.

It took place in the afternoon. Joseph Keller, the father, was at that time in a distant field, engaged in plowing. After having fed and watered his horses at noon, he had taken two of the children with him, going joyfully to his work, which was the preparation of his field for seeding. Another son, Simon, had been sent into a clearing in the woods, to drive away the wild pigeons from the newly sown field. The mother, with the two smaller children in the house and the babe in the cradle, was engaged in her household work.

In that region, as soon as the sun sinks behind the Blue

## Kidnapped! The True Story of the Keller Family

to her and described to her the new home in America as a land where no French border-incursions and no forced military service were to be found; where no officials, in imitation of the French, oppressed the common people; where no one was compelled to pull off his hat in the presence of the proud nobles; and where no mocker made sport of the Heidelberg Catechism. It was a free, open land, with fine game in the forests, and an abundance of fish in the numerous waters.

No one looked with anxious eyes upon the newcomers. They were received with the greatest of kindness. The old Bible and the Hymn Book, which had been brought by them from Germany, are lying before me as I write. The Hymn Book especially is as yet complete. The Psalms and Hymns are all accompanied with the notes. Appended are the Heidelberg Catechism, and prayers and liturgical formulas. Out of this book they sang, in the cabin under the shadows of the Blue Mountains, the same hymns and tunes, which they had sung at home

might learn to know that they were Reformed Christians, who renounced the world, the flesh, and the devil, and gave themselves with body and soul to the Lord Jesus.

In the old Bible before me are recorded the names of seven children, six sons and one daughter. No father need be ashamed to enter such a record in his Bible. Over the door of such a house we might well write, in golden let-

**He saw nothing of the usual signs of an evening meal a preparing. No smoke ascended from the chimney. Only the loud crying of the babe in the cradle met him. Fear and dread overwhelm him. He searches through the whole house, and finds no one. He hurries to the barn, but only an empty echo answers to his call.**

ters, the words of the Psalmist: "For thou shalt eat the labor of thy hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy

Mountains, the ploughman usually regards it as time to stop and return home. But in seeding time he may think it best to go round his field a few times more, in order to complete his work. So on this day Joseph Keller had con-

## RCUS Students Receive Free Tuition at City Seminary

A year ago, the Board of Governors of City Seminary adopted a policy of extending 100% tuition scholarships to all Reformed Church (US) students who have been formally taken under care of their Classes.

The free tuition program was established to help address the problem of new pastors (often with young families) beginning their ministry deeply in debt. In the RCUS, where churches tend to be smaller and salaries lower than in many other denominations, the move to free tuition was viewed by the Board as a practical and necessary step.

The tuition scholarship is a grant, not a loan, and will not be required to be paid back, even if the student does not subsequently receive a call to an RCUS congregation. While it is the hope of the Board to encourage students to enter the RCUS ministry, the Board did not want students to make that decision on the basis of financial considerations. Chairman of the Board of Governors Kurt Snow perhaps put it best:

“Five of our faculty members are serving in RCUS churches. An RCUS student is going to have broad exposure to the RCUS and have many opportunities to preach and teach in our churches in the West. We believe they will remain in the RCUS because it is home.”

This tuition program is funded entirely through the voluntary contributions of RCUS members. City Seminary is an approved seminary of the RCUS, but has not requested guideline support. If you would like to be a part of this ministry to train pastors, you may use the attached envelope to designate how you would like your gift to be used.

*From “Useful Family Hints”  
in the 1881 “Almanac for the Reformed Church.”*

### RELIEF FOR BURNING FEET

To relieve burning feet, first discard tight boots; then take one pint of bran and one ounce of bi-carbonate of soda, put in a pail, and add one gallon hot water; when cool enough, soak your feet in this mixture for 15 minutes. The relief is instantaneous. This must be repeated every night for a week, or perhaps more. The bran and bi-carbonate should be made fresh after a week's use...



continued his work longer than usual, and returned late in the evening, tired and weary. Arriving at the house, he at once noticed a very unusual silence. He did not, as at other times, hear the voices of the children and their joyful greetings. He saw nothing of the usual signs of an evening meal a preparing. No smoke ascended from the chimney. Only the loud crying of the babe in the cradle met him. Fear and dread overwhelm him. He searches through the whole house, and finds no one. He hurries to the barn, but only an empty echo answers to his call. The two children whom he had brought with himself from the field, and Simon, who had returned from his pigeon hunt, gather in tears about him. Where are the rest? Where possibly can the mother be? Is not this the season for going after wild grapes, plums, or whortleberries? Is not this perhaps the time to make a visit to a neighbor? He leaves the children in the house, and hurries to the nearest neighbor. No one of his family is there. The neighbors accompany him home. They call aloud, and search in every direction. Suddenly they see something lying on the ground, and hasten to it. Alas! It is a bloody corpse, lying in the field, the corpse of Christian, the eldest son. He has been pierced through with a spear, and his scalp has been torn from his head! It is plain that he was attempting to escape, and was brought down to the ground in his flight. This at once explained a great deal: Indians had been here, and had murdered the rest also, or had carried them away as captives. This conclusion was at once reached.

But what now is to be done? The night has already fallen, and, in searching for them what direction was to be taken? O, woe and misery! All the neighbors hurry to the scene, and soon there are

plenty of well-loaded weapons standing in a corner. The whole night is consumed in discussing plans but what can it all avail?

At the break of day Christian was buried not far from the spot where he had fallen. The whole region round was searched, far and wide, but all in vain! Joseph Keller was overwhelmed with his misfortunes. He could well say, with Job: “Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea” (Job 6:2-3). With the same Job he could sigh: “Oh that I were as in months past, as in the days when God preserved me!” (Job 29:2).

If all had been murdered the anxiety would not have been so great. But as they had entirely disappeared, without the slightest trace, the heart was all the time alternating between hope and fear. Every sound, by day or night, agitated his heart. Ah! how many tears fell to the ground, and how many sighs and prayers ascended to heaven!

It was not the object of the Indians to murder them; they also avoided setting the house on fire, else their raid might have been discovered too early, and their flight might have been cut off. Nor had they probably intended to kill Christian. As a prisoner he would have been of more value to them than his scalp. But no doubt he tried to escape from them, and was too fleet to be overtaken by them. All else turned out according to their plans, and Maria Engel Keller, with her two sons, Joseph and Jacob, aged respectively 3 and 6 years, was now in all haste hurried over mountain and valley, in the way to Montreal in Canada. The first night they were halted at a place about 12 miles distant, now known as Cherry Valley. The night was beautiful and cool, and a fire was kindled. Scarcely had the

flames commenced to arise, when an Indian drew forth the scalp of Christian, and dried it at the fire. The mother recognized it by its blonde hair, and a stab went through her bleeding mother-heart. It is easy to understand what a night of terror she must have passed, and that no sleep visited her eyes. Then followed the long and hurried march of 400 miles. She was often so exhausted that an Indian would place his weapon against her back to urge her along. Often she believed that

**The night was beautiful and cool, and a fire was kindled. Scarcely had the flames commenced to arise, when an Indian drew forth the scalp of Christian, and dried it at the fire. The mother recognized it by its blonde hair, and a stab went through her bleeding mother-heart.**

in the end the Indians would kill her, in order to get rid of her. Still Canada was finally reached, and the mother was sold to a French officer. The boys were taken away from her, and she was now alone in her misery. Joseph was adopted into an Indian family. A young Indian had died, and his sister adopted Joseph in his stead. This saved his life. What became of the other boy will only be known in eternity: nothing was ever heard of him.

Thus passed three eventful, disturbed years. In the meantime, the English had been greatly successful as over against the French, and in these contests our forefathers, the colonists, rendered great services. The fortified city of Montreal, although surrounded with high walls and a ditch eight feet deep, and placed under the special protection of the Virgin Mary, could not withstand them. With the aid of the God of Abraham, the English under General Wolff stormed the "heights of Abraham," took

the city of Quebec, and cooped up the French commander Vandreuil in Montreal. On the 6th of September 1760, nearly 10,000 British troops advanced against the city, and two days later Montreal, with the whole of Canada, fell into their possession. All prisoners were at once released.

At this time the farmers of upper Pennsylvania were wont to bring all their farm produce by wagon to Philadelphia, a distance of 60 miles. Joseph Keller was on his way to market, in the neighborhood of Philadelphia, when he heard the news that the prisoners were released; and this took such possession of his heart, and filled him with such hope, that he at once unhitched his team, allowing the loaded wagon to stand, and rode back home with all speed. And when he arrived at his house, behold! his beloved wife had returned. Ah! what a meeting that must have been! How must the children have gazed upon the mother, and how must the mother have embraced the children before the arrival of the father! How much there must have been to relate on both sides!

True, Christian was dead and buried, and the two younger ones had not yet been found, but the mother was now restored, and there was hope that the two boys might again be found. In the family Bible the father wrote, with trembling hands: "My wife came back, anno 1760, on the 20th of October, but of my boys I have as yet heard nothing."

Two years later another entry was made in the same Bible: "Philip, born the 29th of March, 1763." This was my grand-father, whom as a youth I often visited. Each time, on leaving him, he gave me a quarter of a dollar as a present. With the older brother, Simon, I also became well acquainted. He often visited our house, and each time was presented by our mother with German cheese, of which he was very fond.

A few years after the birth of Philip the parents had the great joy of welcoming the return of Joseph, after his seven years captivity and detention in Canada. He had passed this whole period with the Indians, and in his feelings and habits had become like one of them. With the bow and arrow he was very skilful. The Indians had not yet allowed him a gun, but had promised him that the next year he should have one, and his desire for it was so great that at first he did not wish to return home. Gradually, however, he accustomed himself again to a civilized life. He was, however, always very fond of hunting, in which he easily took all sorts of game. Often he would seat himself under a tree, in a thicket, and

allure all sorts of birds to him in order to catch them, for he could imitate the cry of every kind of bird. He was also fond of playing jokes on his acquaintances, without injuring them. Seated in a thicket, imitating the songs of the different birds, he would rouse their curiosity, and after allowing them to gaze around for a sufficient time, he would suddenly emerge from the thicket, and laugh loudly at them.

It was not long now, until the War of Independence commenced. Margaretha, the only daughter, married a Mr. Miller, who served as captain under Gen. Washington. He met with the sad misfortune that his wife and only child died whilst he was absent in the war. Both lie buried in the Plainfield graveyard. The inscriptions have long since become illegible, but in the stone that marks the resting place of the daughter is a hole, filled with lead, in which was once fastened a crown, as an ornament. Joseph also served in the Revolutionary War. The other son, John Jacob, had a son who became a minister of the Reformed Church, and died in the year 1852 in the State of New York.

*continued on page 17*

## **Coming Next Issue...**

### **PROFILES IN FAITH: LADY JANE GREY**

*"I think that at the supper I neither receive flesh nor blood, but bread and wine; which bread when it is broken, and the wine when it is drunken, put me in remembrance how that for my sins the body of Christ was broken, and his blood shed on the cross. ... I ground my faith upon God's word, and not upon the church ... The faith of the church must be tried by God's word, and not God's word by the church; neither yet my faith."*

—Lady Jane Grey to John Feckenham, 1554

# A Perverted Gospel or, the Romanizing Tendency of the Mercersburg Theology

By Rev. JACOB HELFFENSTEIN

*Jacob Helffenstein was the last of a long line of Helffensteins who had served in the German Reformed Church ministry since its earliest colonial days. His warning against Mercersburg theology went unheeded, resulting in the withdrawal of the Germantown congregation from the German Reformed Church. All of the Helffensteins still active in the ministry also tendered their resignations in the German Reformed Church, a move which strengthened the hand of the Mercersburg theology over the Church.*

It has ever been the policy of Satan, when he cannot lead to the denial of the gospel, to obscure its lustre and neutralize its power by connecting with it the “commandments and doctrines of men.” It was so in the early days of Christianity. Through the influence of Jewish tradition and pagan Philosophy, many, even in the Christian church, were “corrupted from the simplicity that is in Christ.” Some rejected the doctrine of the Savior’s humanity—others, that of his divinity—some, under the pretext of seeking justification solely by faith, “made void the law,” and “turned the grace of God into lasciviousness;” others, discarding the idea of a gratuitous justification, maintained not merely the necessity of good works, but their absolute merit. The defection had found its way into the church at Galatia, and the apostle here denounces it not only as a perversion of the gospel, but as in fact “another gospel.” “There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

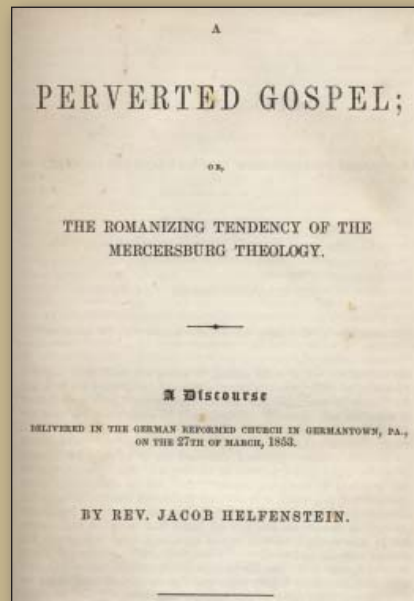
Unhappily for us as a denomination, there have, for some years past, been gradually introduced among us principles “which we cannot but regard as at variance both with the formulas of our church and with the teachings of the word of God. A system of theology has found currency among us which in its influence must be most disastrous. To present a full and detailed statement of this system, would require a volume. The limits of a discourse will permit us to point out only a few of those errors which appear to us as the most prominent. Our main object on this occasion will be to show that this new theology is, in its spirit and tendency, decidedly Romanistic—that it aims to undermine the very foundation of our Protestant faith, and that if carried out to its legitimate results, it must lead us back to Rome itself.

The position we have taken, bold as it may seem, is one which we might suppose would hardly be questioned. So legibly is it inscribed on the productions of the Mercersburg theology that it cannot, but be “known and read of all men.” Honesty would at once demand that those who advocate the system should acknowledge the truth of our charge. Were we alone in our judgment of the case, it might be alleged that our decision is founded on prejudice or misapprehension; but when we find ourselves sustained by the general sentiment of the evangelical church, we feel confident that we utter “the words of truth and soberness.” The press of various religious denominations has uttered its voice of warning in tones distinct and forcible. Lutherans, Reformed Dutch, Evangelical Episcopalians, Methodists, Baptists, Congregationalists-Presbyterians, both Old and New School, have all borne their decided testimony against this new movement towards Papal corruption, and deplored the sad defection from the faith of Zwingly. Now what does all this mean? Are all men liars?

Have the wisest and best men been duped? Has Archbishop Hughes, who expects soon to welcome Dr. Nevin to the Papal communion, entirely misapprehended the meaning of the man? Listen for a moment to the exultation of the Freeman’s Journal, the organ of the Archbishop and the Pope. Speaking of Dr. Nevin, the editor of the *Mercersburg Review*, it says: “We find grounds assumed by the leader of the German Reformed Church which convince us that the day is not distant when another triumph will be added to the faith, in the conversion of this profound and learned scholar.” Again, “Without concerning ourselves with the issue, we have in the case before us another instance of a Protestant, distinguished alike by station, intellect and learning, renouncing the main theory of Protestantism as absurd, and bearing the strongest testimony in favor of Catholicity.”

Whatever support the teachings of Mercersburg may have received from the German Reformed Synod, we are happy to say, there have been, and still are among us, some, few as they may be in number, who have entered their solemn protest against the spreading heresy. The secession of our friend Dr. Berg is so well known to the public that we refer to it only as an honorable testimony in favor of Protestant truth, against those papal innovations which he labored so faithfully, and yet, we fear, so unsuccessfully to resist. The North Carolina Classis with one accord has dissolved all further connection with the German Reformed Synod, and from henceforth no one tainted with the semi-popey of Mercersburg can find any footing within their bounds. The following language from the Rev. Dr. \_\_\_\_\_, one

of our prominent ministers, it will be seen is in perfect harmony with our position. “We have fallen upon perilous times, and it becomes every true friend of the Reformation and of the church, to speak out his sentiments fearlessly and fully, and to take a firm and decided stand against innovation and error. Until lately, peace reigned throughout our borders, and we were a united and happy people. At present there is considerable distraction and division among us. The source of this mischief is well known. At a certain point the flood-gates of error have been lifted high, and the muddy and bitter waters have poured in upon us. Not satisfied with the good old beaten paths of our fathers in this country, our Professors have attempted to open up new and better ones, and in the attempt have well nigh made shipwreck of themselves and us. Oxford and Rome have appeared so lovely in their eyes that they could refrain no longer from expressions of sympathy and regard. They have viewed those cities in the distance, very minutely, as it would seem, and have discovered therein certain excellencies, which all orthodox Christendom could never see, not with standing their full and oft-repeated observations and investigations. For us as a church, these discoveries have been most unfortunate; and I could and do wish from the bottom of my heart that they had never been made. They are useless in their nature



and destructive in their tendency.”

From a communication addressed to me by the Rev. Dr. \_\_\_\_\_, one of our oldest ministers, and the pastor of a large congregation, we extract the following: “Differences do exist among us, and I have long felt that they are fundamental; they begin at the very foundation, and I feel, more than ever, that the lesson taught us is not a lesson of charity, but a lesson of fidelity; charity is out of the question, because the gospel is at stake. The great doctrine of justification by faith, the turning point of a standing or a falling Church, has been gradually weakened and undermined; and in addition to this there have been special and untiring endeavors to break down all the distinctive and cherished landmarks of what has been regarded by all evangelical Christians of the present day as evangelical religion. In the first instance of the



*John W. Nevin in the middle, surrounded by his disciples*

movement, it appeared so gradually to steal upon us, it carried so much plausibility, it had so much love to the church and zeal for its rites and ceremonies, and distinctive character, on its front; it had so much of apparent fitness to meet the exigencies of the times, that it deceived many, and gained their confidence, and they lent their sanction more or less to it before they were aware of its real purpose and drift. What was the real purpose and drift? I am bold to say—a desire to approximate again to the apostate church, from which we were rescued at the glorious Reformation, an adoption of what were insidiously termed ‘Catholic principles,’ but which in very deed were nothing else but Popish principles. Stripped of its enamelling, what more or less has Dr. N\_\_\_\_\_ said than that Protestantism is an enormous lie and a cheat?”

We will bring in one more witness to justify the fears we have entertained in regard to these innovations. The senior Editor of the “Messenger,” the principal organ of the German Reformed Church, though formerly one of the warmest supporters of the

Mercersburg vagaries, became himself so much alarmed at the rapid progress of the “developments” that he was eventually brought to a stand, and felt it incumbent upon him to raise the note of admonition and warning. “The Mercersburg Review,” he says, “has, for the last six or nine months, furnished us with articles from the pen of Dr. Nevin, on the ‘church question,’ rising in regular gradation, higher and still higher, until our head has become dizzy—We are at a dead halt—He has traveled too fast for us, and we can therefore only commend him to God and the word of his grace,” etc.

We proceed now to direct your attention to some of those points in which this defection from Protestant principles is most clearly manifest.

And first of all, we may notice the denial of the great principle that “the Bible and the Bible alone is the religion of Protestants.” On this

point the formulas of the German Reformed Church are remarkably explicit. In the installation of a Professor of Theology the Constitution requires that he make the following declaration: “That the Holy Scriptures contain all things which relate to the faith, the practice and the hope of the righteous, and are the only rule of faith and practice in the Church of God; that consequently, no traditions, as they are

called, and no mere conclusions of reason, which are contrary to the clear testimony of these scriptures, can be received as rules of faith, or of life,” etc. As the chairman of the committee appointed to induct our late Professor into office, it devolved upon us to administer this solemn oath, in the presence of God and the congregation. Compare now the obligation which was then assumed with the following quotation from the “Mercersburg Review,” (Vide Vol. II No. 4.) “A purely Biblical Christianity can never be a complete Christianity.” Could any

language be in more direct opposition to the language of the Constitution, or more insulting to the great principle of our Protestant Christianity? Hear it, ye unlettered Christians, who know nothing of the opinion of the Fathers and who have been content to make your appeal simply “to the law and the testimony,” a Christianity derived alone from the Bible is, after all, only a defective religion! Consult the word of God as much as you please, implore the illumination of the Holy Spirit as much as you please, the Bible is to be fully understood only by the aid of tradition. “The Bible must be read with the

mind of the church—which starts in the Apostle’s creed,”—“tradition is absolutely indispensable—by its means we come first to the contents of the Bible.” “It is an abominable presumption for a single individual to cast off all respect for church authority and church life, and pretend to draw his faith immediately from the Bible, only and wholly through the narrow pipe-stem of his own private judgment.” To ascertain what the Bible teaches you must first be careful to ascertain what

*“The great doctrine of justification by faith, the turning point of a standing or a falling Church, has been gradually weakened and undermined... In the first instance of the movement, it appeared so gradually to steal upon us, it carried so much plausibility, it had so much love to the church and zeal for its rites and ceremonies, and distinctive character, on its front; it had so much of apparent fitness to meet the exigencies of the times, that it deceived many, and gained their confidence, and they lent their sanction more or less to it before they were aware of its real purpose and drift.”*

the church teaches. Admitting that the Scriptures contain the richest treasures of knowledge and wisdom, tradition is “the key,” without which those treasures never can be reached. It is needless for me to occupy your time in exposing this Popish dogma. It is at once condemned by the voice of all Protestant Christians. It is directly at variance with the teachings of the inspired penmen, who have assured us that the Holy Scriptures—not the Scriptures and tradition, but the scriptures alone—are able to make us wise unto salvation. It is opposed to the very principle on which was based the Reformation; for the Reformers, instead of appealing to the authority of the Papal hierarchy, arrogating to itself the title of “the Church,” made their appeal to the “sure word of prophecy.” It is, in fact, inconsistent with the position of our Professors themselves; for their theology, instead of being a true presentation of the Church, is universally repudiated

by evangelical Protestants. What right have they to set up their judgment in opposition to the orthodox Church any more than other men? Is not the right of private judgment as sacred with

from the first, as in their case, emphatically the sacrament of regeneration. Hence, also, the frequent use, by the advocates of this system, of the terms "sacramental grace," "baptismal

church because they desire to be converted out of the church, and only go into it afterwards for safe keeping. Instead of viewing the church as a garden, in which, as Tholuck says, plants are to be cultivated, they regard it as a barn into which ripe sheaves are to be gathered. They regard the church, not as the means of regeneration, but only of sanctification. Thus they wait to be converted, (and assured at once,) without taking that step towards it which will place within their reach all the means of grace."

The Heidelberg Catechism, in answer to the question "For whom is the Lord's Supper intended?" replies, "For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ," etc. It regards the Lord's Supper, not as the means of originating faith, but as the means of invigorating and confirming faith already in existence—the Church, not as the refuge of the unregenerate, but of those who are already born of God. With the evangelical view of conversion, as held by such men as Baxter, Doddridge, Bunyan, Owen, and Edwards, the system which we are now exposing evidently has no land of sympathy; but experience is stigmatized as

Puritanism, spiritualism, pietism, and revivals of religion, the hope and the glory of the church, as the mere effervescence of fanaticism and human folly. The great thing is to be brought into connection with the church. That step taken, the attainment of salvation is made easy, if not absolutely sure. Speaking of the conversion of Augustine, one of the Fathers of the Church, Dr. Kevir remarks: "The very crisis of conversion, in the case of the African father, turns on the principle of absolute and unconditional submission to the supernatural authority of the Church in a form that would be considered anything but evangelical with the Pietistic or Methodistic tendency of the present time." We had always thought that submission to Christ constituted that crisis, but no, we are told it is submission to the Church! The manner in which the African Father is referred to is evidently designed, though in a very sly way, to present, not an historical fact, but a theological theory. Agreeably to this exaltation of the church, as the only organ through which grace is communicated to man, one of the disciples of Mercersburg in a late obituary notice, says of the deceased. "When he looked at

*"It is needless for me to occupy your time in exposing this Popish dogma. It is at once condemned by the voice of all Protestant Christians. It is directly at variance with the teachings of the inspired penmen, who have assured us that the Holy Scriptures - not the Scriptures and tradition, but the scriptures alone are able to make us wise unto salvation."*

one man as with another? If a Professor of Theology may be allowed to exercise this right, why not allow the same liberty to others?

Another evidence of the Romanizing tendency of the Mercersburg system may be seen in the inherent efficacy which it ascribes to the sacraments. The sacraments, it says, are "objective institutions" of the Lord that hang not on the precarious state of the subject." "We must not say that faith puts into the sacrament the virtue which it is found to possess. The virtue of a real presence on the part of the Savior, is in the sacrament itself, objectively considered, as truly as the same virtue was exhibited in his living form in the days of his fleshy Baptism is "no mere sign, no simple outward adjunct or accident." "It is the washing of regeneration; it saves us; it is for the remission of sins. The ceremony, of course, is not this per se, but it goes actually to complete the work of our salvation, as the mystical exhibition in real form of that divine grace, without which all our subjective exercises in the case must amount to nothing. We have this faith formally proclaimed in the creed; for the article there affirming the remission of sins, as may be easily shown, refers to this as a fact accomplished in the church by baptism." "The baptism of infants was continued in the Protestant church on this ground alone (i.e. the mystical supernatural power of the sacrament,") and has been spoken of

grace," "the mystical force of the sacraments." If this is not the *opus operatum* of the Catholic Church, it at least comes so near it, that it would be puzzling indeed to define the distinction. What more than this could any Romanist ask? and what can be better calculated to quiet the conscience with the fearful delusion that a man is in a state of grace, while yet he remains an entire stranger to the power of godliness?

In perfect accordance with this view, Dr. Schaff, in his "Principle of Protestantism" has asserted that as "out of the church there is no Christianity, there can be no salvation," (page 177.) And one of our classes not long since, gravely passed a resolution of the same purport, and though brought before Synod, in the examination of their minutes, it was passed by with almost universal silence and with an evident determination to leave the error unrebuked. If the sacraments are what they are represented to be, the great channels through which grace is communicated to the soul, we wonder not why the advocates of this sentiment should be chiefly concerned, not about the conversion of men, but their introduction to the church, and their submission to gospel ordinances. Their practice is certainly in perfect keeping with their theory. Hence we find a certain writer in the *German Reformed Messenger* expressing himself thus: "It is evident that many keep back from joining the

*From "Useful Family Hints" in the 1881 "Almanac for the Reformed Church."*



## ANTIDOTE FOR LOSS OF HAIR

Someone inquires for an antidote for loss of hair. I have found the following the best I have ever seen, viz: Strong sage tea, and borax mixed. Wet the hair and scalp and brush thoroughly. Add alcohol sufficient to keep from souring.

*[We presume it is the taste of the mixture, not the disposition of the patient, that is prevented from souring by the addition of alcohol—Ed]*

Christ in the Church, he had not a single doubt; when he looked at himself, he saw nothing but sin!" This is one of the worst tendencies of the Mercersburg movement. Carried out to its legitimate results it must sweep away every vestige of vital godliness, and substitute in its place a religion of mere rites and forms. This effect may not at once be perceptible, but the end must eventually be reached. The leaven is working, and will ere long leaven the whole lump.

The denial that the Papacy is an apostasy, "the great apostasy," is another significant indication of the Mercersburg movement. The views of the Reformers on this subject must be familiar to every intelligent Protestant. When their eyes became fully opened to the evils of Popery, they denounced it, in the most unsparing terms, as the very "masterpiece of Satan." In declaring this conviction their tongues never faltered. "You," says Calvin, in addressing the pretended Vicar of Christ, "you, the successor of St. Peter! you, who have no more resemblance to him than any Nero, Domitian, or Caligula! you, the vicegerent of Christ! you, whose every thought and wish and action are directed to the extinction of Christ, provided only the empty name remain, with which, as a meretricious glare, you would deceive us! you, the vicegerent of Christ, whom now the very children know to be the very antichrist!" With this view of the Papacy has accorded the general sentiment of the Protestant Church. They have been accustomed to look upon the system, as it is indeed represented by the inspired penmen, as "the man of sin—the mystery of iniquity—the mother of abominations—the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." They have regarded it as destined not to be reformed but destroyed, as totally and incurably evil—the smoke of her torment to ascend forever and ever.

Listen now to the apologizing and flattering terms with which this system of corruption is spoken of by the Mercersburg

school. Here we find it represented as "an onward movement," "a movement whose general ultimate tendency is forwards, and not backwards," "the grand channel," "the central stream by which the general life of the church" is carried forward. Such witnesses to the truth as the Waldenses, Albigenses, etc., were but "side currents," "separate particular movements," "miserable sects at the outside of it." "We do not," say they, "hold the Papacy as such to be antichrist;" "it was necessary for the wants of a particular period," just as Judaism was adapted to the wants of the former dispensation. "Catholicism in this view is justified as a true and legitimate movement of the church." "It would seem the credit of Protestantism absolutely demands a much larger concession in favor of Romanism than many are willing to make." "No church has been more monstrously slandered. Our religious papers, it is to be feared, lie here too generally under dreadful guilt." The middle ages, which, according to the testimony of ecclesiastical historians, were ages of darkness, superstition, and every abomination, are painted by the Mercersburg professors in such colors of light and beauty that we might almost be ready to conclude that the church was then in her very best estate, and as might well afford us occasion to weep that we cannot roll back the wheels of time and once more realize the departed glory. Compared with the superior illumination of that period the boasted light of the present age is but like a taper to the sun. "The mighty dead" of that glorious period are represented by Dr. Schaff as pointing, "with a compassionate smile," the dwarfish race of the nineteenth century to their "own imperishable giant works, and exclaiming, Be humble, and learn that nothing becomes you so well." "The middle ages are the cradle of the Reformation."

The system of Mercersburg, instead of maintaining that the Papacy is destined to a fearful overthrow, maintains that it is to be perpetuated and brought

to a glorious consummation. "The new order in which Protestantism is to become thus complete cannot be reached without the cooperation and help of Romanism." "Protestantism cannot be consummated without Catholicism."

All attacks on Romanism are, therefore, regarded as uncharitable and uncalled for. Romanism has its mission as well as Protestantism, and therefore must be left to pursue its course unmolested. It may burn the Bible, shed the blood of heretics, and throw its iron fetters over the human conscience—no matter for that, every tongue must be hushed. This "war with Romanism," Dr. Nevin tells us, "is a rude profane assault in truth upon all ecclesiastical antiquity. No such controversy

can stand. History and theology must in due time sweep it from the field."

... Mercersburg has departed from the orthodox faith, on which time will hardly allow us to dwell. We cannot, however, omit noticing that great and cardinal doctrine for which the Reformers so earnestly contended, justification by faith in the atoning merits of Christ. If the system we are now exposing does not absolutely reject this fundamental truth, it at least speaks of it in the most disparaging terms, as one-sided, and, at the same time, utterly confounds justification with sanctification. Justification, according to the Protestant view, is an act of God's free grace, whereby, for the sake of Christ's righteousness

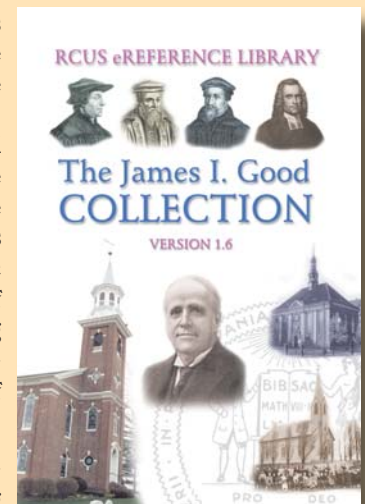
*continued on page 16*

## The James I. Good Collection RCUS eReference Library Version 1.6 Available

This is the first in a series of eBook collections which are a part of the Reformed Church in the U.S. eReference Library. They are being published under the direction of the RCUS eBook Committee (Permanent Publications Committee). The disc contains a number of documents introducing the theology, history, government, and worship of the RCUS.

Two important commentaries on the Heidelberg Catechism are provided in eBook format. The first, *The Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism*, based upon his theological lectures, gives a comprehensive treatment of early Reformed teaching. These views have had great influence on the development of Reformed theology. *An Aid to the Heidelberg Catechism* by Otto Thelemann provides further solid commentary and is a useful resource for students, pastors, and elders.

This disc contains the majority of works published by James Isaac Good (1850–1924). These works cover the range of the history of the German Reformed Church and the Reformed Church in the U.S. until the early part of the 20th century.



alone, imputed to the believer, he is fully absolved from the sentence of the law, and obtains a title to eternal life. Unjust as he is in himself, he is pronounced just; and treated as such wholly on account of the merits of the Redeemer.

Attend now to the statements of Dr. Nevin: "The atonement, as a foreign work, could not be made to reach us in the way of a true salvation. Only as it may be considered as immanent in our nature itself, can it be imputed to us as ours, and so become available in us for its own ends." This accords, substantially, with the views of the Catholic Church, the righteousness by which we are justified is not a righteousness without us—a righteousness inherent, or as Dr. Nevin expresses it, "immanent in our nature." So, too, the editor of the Messenger remarks on this subject: "The Protestant doctrine of Justification is but very superficially and one-sidedly apprehended, when it is conceived that the sinner is justified pretty much in the same way, as if an innocent, good-natured individual were to impute his innocence to a guilty murderer, and offer

his own life as a ransom for his, and that, thereby, violated justice were satisfied." Another writer in the same paper speaks thus: "The justification of a sinner cannot be a merely external work. The righteousness of Christ is not merely thrown around the sinner as a cloak, a shield, or a coat of steel to defend and screen him from the wrath to come." What is this but a virtual denial of the great principle both of Substitution and of Justification? Are we not taught that "he who knew no sin was made sin for us, that we might be made the righteousness of God in him?" that "he suffered, the just for the unjust, that we might be brought to God?" Are we not called upon to "put on the Lord Jesus Christ?" Was it not the great desire of Paul "to be found in him, not having his own righteousness which is of the law, but that

which is through the faith of Christ?" "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

*"Lord, thy imputed righteousness*

*My beauty is; my glorious dress;*

*'Midst flaming worlds in this arrayed,*

*With joy shall I lift up my head."*

With the evidence thus furnished, it will at once be obvious that the Mercersburg movement has a decided leaning towards Rome. To deny

this is utterly out of the question. It would be a barefaced insult to common sense, and the conviction of every unprejudiced mind. But we cannot stop even here. We unhesitatingly affirm, that the movement, if carried out to its proper tendency, must conduct to Romanism itself. Look at the case as it

is presented in the article on "Early Christianity." According to Dr. Nevin—the writer of these articles—the Christianity of the fourth and fifth centuries was substantially the same as Roman Catholic Christianity. The Fathers of that period, were they now to appear on the earth, would find their home not in the bosom of the Protestant, but of the Papal Church. But how was it with the preceding centuries—the third, the second, and the first? "The fourth century," we are told, "was a true continuation of the ecclesiastical forms and views of the third, and this again grew by natural and legitimate birth out of the bosom of the second. As far back as our historical notices reach, we find no trace this side of the New Testament of any church system at all answering to any Puritan scheme of the present time: no room or space, however small, in which to locate the hypothesis even of any such scheme; but very sufficient proof rather that, the prevailing habit of thought looked all quite another way, and that, in principle and tendency at least, the infant church was carried from the very start towards the medieval Catholicism in which that older system finally became complete.

All this however, if presented merely as historical, though exceedingly questionable, might still be endured, were the state of things as it is represented to have been at that period, regarded as a corruption of a purer form of Christianity previously existing. This, however, is no where admitted. This is a mere "hypothesis"—a mere "fancy." Such "a truly golden age, representing, for a time at least, however short, the true original simplicity of the gospel," is not allowed. We have no intimation that even in the age of the apostles, the state of the church was materially different. If Dr. Nevin believed that there then existed a purer Christianity which gave way to a subsequent defection, why did he not manfully, avow the sentiment, and thus relieve the minds of his anxious readers? How easy would it have been for him by a single

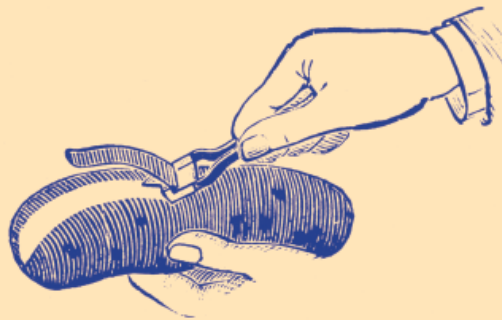
*If the system we are now exposing does not absolutely reject this fundamental truth, it at least speaks of it in the most disparaging terms, as one-sided, and, at the same time, utterly confounds Justification with Sanctification.*

*The Reformed Church was not above offering a little practical advice, particularly when it came to the near-sacred cooking processes for potatoes! From "Useful Family Hints" in the 1881 "Almanac for the Reformed Church."*

## HOW TO COOK POTATOES

It would seem a very simple matter to boil a potato, but there is a know-how even to this simple art. The true method is to pare them and let them lie in cold water for an hour—10 hours will not hurt them—before they are boiled....pour off the water in which they have been boiled just as the tubers become soft, and then gently shake the kettle over a slow fire. This drives off the moisture and makes the potatoes dry and meal....if any prefer mashed potatoes with a nice brown crust on the surface. they are welcome to mash them with as much butter or cream as they can afford...

The life of a baked potato, like that of a pear, is very short. Emerson says a pear lives in perfection only five minutes. A potato may be in perfection 10 minutes, but no longer. It needs to be taken from the oven and squeezed...and eaten without delay. Allowed to remain in the oven till overdone, or on the table till cool, the virtue goes out of them. Hotel-baked potatoes are almost always overdone, and are poor eating.





sentence to have cleared himself of all suspicion on this momentous subject. Why did he not frankly express his conviction that the New Testament—that the founders of the Christian church, taught a Christianity free from those corruptions which like a flood afterwards swept over the church for so many long and dreary centuries? What means this mysterious silence when as a true Protestant it might reasonably have been expected he would have borne his testimony to the truth? We honestly confess that could we be convinced of the truth of the Doctor's positions, we should, without a moment's hesitation, utterly dissolve all connection with Protestantism, and return to the bosom of that apostasy which, in all material points, we are taught was the same as "Early Christianity."

We have thus endeavored to give you a fair and candid view of the Romanizing tendency of those sentiments which now so extensively prevail in the German Reformed Church. Where this development will end God alone knows. Its march is not forward, but backward. Already it has endorsed some of the very worst errors of Rome, and, we fear, it will not rest until it has endorsed all. The Mercersburg school has no "stand-point." It is in perpetual motion and moving with accelerated velocity to its fearful destination. The church of the future, of which it sometimes speaks in such glowing colors, is nothing more than the superstitions of the past. It talks, indeed, of a glorious union of Protestantism and Romanism, but it is a union in which Protestantism will have to sacrifice everything, and Romanism nothing. For our part, we dare not throw ourselves in the current which is carrying forward so many to the wreck of every distinctive principle of our Protestant Christianity.

We are Protestants, and Protestants we mean to remain. Our hearts bleed to witness the melancholy condition of our beloved Zion. We love the German Reformed Church; it is the church of our forefathers, the church in which,

about twenty-eight years ago, we were ordained to the gospel ministry, and to which we have devoted a considerable part of our ministerial life. A better summary of Christian doctrine than that contained in the Heidelberg Catechism is nowhere to be found; but if those with whom we are now in fellowship depart from the faith of our ancestors, then we must depart from them. We have repeatedly entered our protest against the defection, but as yet we can discover no signs for the better. We charge not the entire body of the German Reformed Church with being thus untrue to her original faith. We are happy to say that within her pale are still many whose Protestantism remains firm, and who are deeply "grieved for the afflictions of Joseph." The great mass of our people, did they but properly understand the present tendency, would resist it with all their might. We only regret that there has been no more combined and vigorous effort to stem the spreading tide of corruption, and, if possible, prevent the coming catastrophe. "O God, give us help from trouble, for vain is the help of man." We must look to him, and we feel confident that He will direct our steps. Only let this church remain firm in the faith, and it will have nothing to fear. Let none be moved from their steadfastness by any foreign interference or influence. Our position at this time is a responsible one. Momentous consequences are depending upon the decision and fidelity of this single Church. May the great Captain of our salvation lead us onward from victory to victory, until our warfare shall be accomplished, and from the Church militant we are ultimately introduced to the Church triumphant. **Leben**

*Sermon delivered in the German Reformed Church in Germantown, PA., on the 27th of March, 1853. Material is reprinted by permission of the RCUS Permanent Publications Committee.*

*continued from page 8*

*Paul Schneider: The Witness of Buchenwald*, Rudolf Wentorf notes that Commandant Koch, of the Buchenwald concentration camp, was eventually accused of corruption by the Nazis, and executed shortly before the war's end.

Dr. Ding-Schuler was arrested as a war criminal, and hanged himself.

The bunker guard Sommer was transferred to the front and severely wounded. Tried in 1958, his unspeakable atrocities were made known before the world. Unable to care for himself, he spent the rest of his life in a nursing home run by Christians. **Leben**

*Wayne Johnson is an elder at Sacramento Covenant Reformed Church (RCUS) and a member of the Board of Governors of City Seminary of Sacramento.*

## FOOTNOTES

<sup>1</sup> *Diaries of Paul Schneider*

<sup>2</sup> Wentorf, Rudolf, *Paul Schneider: The Witness of Buchenwald*, translated by Franklin Sanders, published by American Eagle Publications, Inc., Tucson, AZ, 1993, p. 20.

<sup>3</sup> *Diaries of Paul Schneider*

<sup>4</sup> Wentorf, p. 45.

<sup>5</sup> *Trotz der Hollen Toben*, Berlin, 1967, pp.65 ff. (as referenced in Wentorf, pp. 49-50)

<sup>6</sup> Wentorf, pp. 104-5.

<sup>7</sup> *Ibid.* p. 105.

<sup>8</sup> *Ibid.* Pp. 108-9.

*Reprinted with permission from The Outlook, available from Reformed Fellowship, Inc., 3363 Hickory Ridge Ct., SW, Grandville, MI 49418. Annual subscription US \$21.*

*continued from page 11*

The two parents lived to a venerable age. The father died at the age of 81, the mother lived to be 83. They were well and widely known for their piety. As long as she lived, the mother always kept the day of her deliverance from captivity as a day of prayer

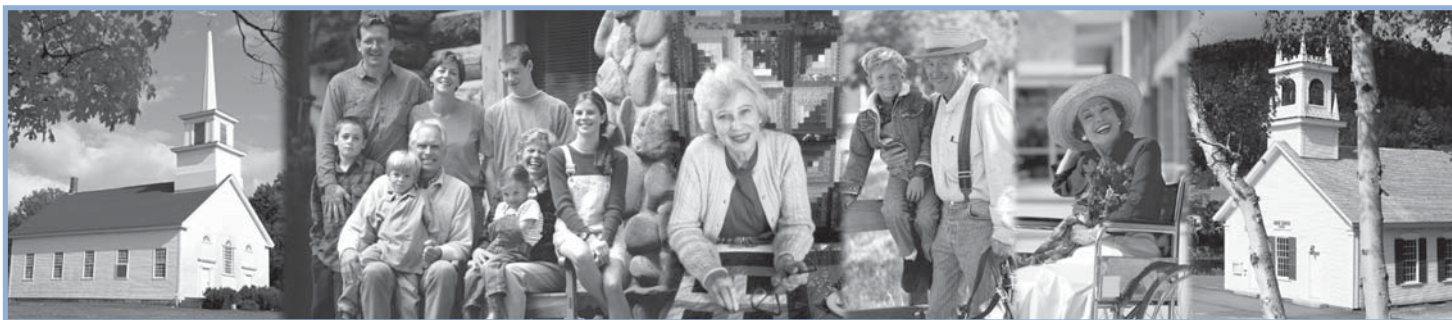
and thanksgiving, which she kept strictly also as a fast-day, doing entirely without food. Both of them served God through their whole lives, remembering the severe sufferings through which they had passed, and which left ineffaceable traces in their countenances and hearts.

But they did not forget their thankfulness for the great blessings which were also vouchsafed to them. By the grace of God I hope to meet them before the throne of Jehovah, among those, who have not only "come out of great tribulation", but who have also "washed their robes, and made them white in the blood of the Lamb". **Leben**

*Eli Keller, Reformed Minister in Zionsville, Lehigh Co., Pennsylvania, 1880. (This English translation is reprinted from the RCUS 1880 Almanac)*



# City Seminary's Gift Annuity Program



*Would you like to increase your annual income while providing a generous donation to City Seminary or to your other favorite ministries?*

## **How does it work?**

Very simply, you exchange a gift of cash, securities or property in return for fixed payments for life for you and/or your spouse. The annual payments are typically two or three times what you are earning today, there are substantial tax benefits, and your gift eventually goes to fund the missions of your favorite Christian ministries.

You start with an application to the Christian Community Foundation, our charitable gift annuity service provider. This tells them the type of annuity (immediate or deferred), the ages of the annuitants, the frequency of the payments, and the charitable beneficiaries.

Next, transfer the property (\$10,000 or more) to Christian Community Foundation. They will help with transferring securities or gifting of real estate. Gift annuities in exchange for real estate may be deferred up to two years in order for CCF to have time to sell the property.

Christian Community Foundation sells the property, issues the gift annuity agreement, and invests the proceeds in a separate gift annuity account. CCF manages the investments, audits the account, and makes the payments to you for life. When you pass away, the remaining value of the annuity goes into a special fund to support the mission of your favorite ministries.

– over –

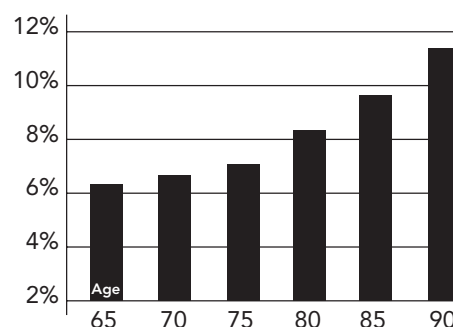
## **An Example**

Mr. Robert Schuman, a widower, is 75 years old and would like to support the scholarship fund of City Seminary, as well as other ministries. Currently, he has a \$50,000 Certificate of Deposit that earns only 2.0% interest annually. Mr. Schuman uses that interest income to help meet current expenses. His financial advisor suggested using a charitable gift annuity to substantially increase his income, while helping this favorite ministry.

Mr. Schuman decided to gift the \$50,000 to the Christian Community Foundation in exchange for a 7.3% payout rate (based upon his age category), fixed for life. (In Mr. Schuman's case, he decided to have his gift benefit both City Seminary and his local church equally.)

Mr. Schuman has increased his income more than three-fold, received a substantial tax deduction, reduced his eventual estate taxes and provided for one of his favorite ministries.

Current Annuity Rates - Single Life



American Council on Gift Annuities, Effective 1/03

**What charity may benefit from my gift annuity?**

While you may recommend 100% of the charitable portion of your gift annuity to support a special fund at CCF for the mission of City Seminary, other beneficiary options are available for gift annuities over \$50,000.

**Will my gift annuity be included in my estate?**

No, your charitable gift annuity is an irrevocable contract, and is therefore not subject to estate taxes. In fact, you will receive immediate tax benefits, along with fixed payments for life.

**Will my annuity payments go down, if interest rates go down, or the economy changes?**

No, one of the benefits of a Charitable Gift Annuity is that payments remain the same for the life of the donor and/or donor's spouse.

**Are all gift annuity rates the same?**

Charitable Gift Annuity rates are established by the American Council on Gift Annuities and are based on your age and/or the age of your spouse. Once a gift annuity is made, your payments are "locked in" for life, and will not change.

**Is there a minimum amount required to establish a gift annuity?**

Commonly, charitable gift annuities are established with a gift of \$50,000, \$100,000, or more, however, you may establish a gift annuity for as little as \$10,000. Commonly, donors use funds currently invested in certificates of deposits or money market funds, in order to increase their income, while eventually benefiting favored Christian ministries.

**How do I set up a charitable gift annuity?**

It is very easy. Use the attached form to find out what your annuity payment rate will be. If you wish to include lifetime benefits for two persons, list both names and ages, along with the amount of the gift you are considering. You will receive an application form from Christian Community Foundation, our service provider, with a preliminary proposal detailing the amount of your annuity payments and deduction. (Most donors choose to receive their payments quarterly and direct deposit is available.)

**Will my local church, or other beneficiary, know of my gift?**

While it is a good idea to check with your estate attorney or CPA and discuss your decision to establish a charitable gift annuity, you may request that your gift remain anonymous.

Christian Community Foundation, Inc. (CCF), member of the Evangelical Council for Financial Accountability (ECFA), is a nonprofit, tax exempt 501(C)(3) public foundation specifically designed for the donor who desires more involvement and flexibility in his charitable activity. CCF may be reached at:

Christian Community Foundation, Inc., 2925 Professional Place Suite 201, Colorado Springs, CO 80904-8105  
719-447-4620, FAX 719-447-4700, Email:ccf@ccfnfi.org, www.thefoundations.org



Clip and mail to receive your free quote

Yes, I would like more information about City Seminary's planned giving program. I understand there is no obligation. The information provided below is confidential and will be used strictly for the purposes of calculating a proposed annuity benefit.

_____		Age	Proposed gift amount:  <input type="checkbox"/> \$10,000 (Minimum) <input type="checkbox"/> \$25,000 <input type="checkbox"/> \$50,000 <input type="checkbox"/> \$75,000 <input type="checkbox"/> \$100,000 <input type="checkbox"/> \$_____ Other
Your Name	_____	Age	
Spouse's Name (if establishing a two-person annuity)	_____	Age	
Address	_____	Phone	
City/State/Zip	_____	Email	

Please detach and mail to: City Seminary of Sacramento, 2020 16th Avenue, Sacramento, CA 95822. You may also email us at: annuity@cityseminary.org. Additionally, you may obtain more information about City Seminary's Planned Giving Program on our website at www.CitySeminary.org



*City Seminary of Sacramento*  
2020 Sixteenth Avenue  
Sacramento, CA 95822

NON PROFIT ORG.  
US POSTAGE  
**PAID**  
Sacramento, CA  
Permit No. 1637