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ART. VII.—THE APOSTLES' CREED.

To understand properly the religious significance and value of this most ancient Christian symbol, we must take into consideration, first, its *outward history*; secondly, its *constitution*, or *inward form*; and thirdly, its *material structure*, or *organism*. All this may be regarded as forming a proper introduction to the study of its actual contents, the glorious world of truth which it throws open to our contemplation.

I. *Outward History of the Creed.*

The title of the symbol seems, at first sight, to refer its authorship at once to the Apostles; and it has been in fact a very widely prevalent opinion in the Church, resting in long tradition, that it came originally complete in every part, as we now have it, from their hands. In the Romanist communion, it has been looked upon almost universally indeed, as profane to call this in question; and many in the Protestant world, have made it a part of their religion to believe the same thing. The first distinct statement

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## ART. XII.—FALSE PROTESTANTISM.

WE translate the following communication from a late number of Schaff's *Kirchenfreund*. It is too important, in our estimation, to be allowed to pass without attention. If there be any one evil among us, that deserves to be exposed, it is the disposition shown in so many directions to make common cause with any and every interest that proclaims itself in opposition to Rome. The worst sort of zeal for Protestantism, surely, is that which practically at least, seeks to turn it into a mere *negation*, the blind contradiction, simply, of all that is considered peculiar to Romanism; by which it is brought to regard all such contradiction, however rationalistic and radical, as so far good and desirable. It seems to be forgotten by many, that opposition to Rome *may* be at the same time hostility to all religion; and that the loss of the Pope is not necessarily, in and of itself, the gain of Christ. We have heard, indeed, of a distinguished minister openly preaching that infidelity itself is to be counted a less evil than religion under the Roman Catholic form; and we remember the case of another, (to our mind, a very *melancholy* case,) who took pains to show publicly, that his son had not sought the consolations of religion, when dying on the battle field, at the hands of a Roman Catholic chaplain—preferring, as it seemed, a death that left no hope to one that could offer it only in this form. But such diseased judgments carry with them no lasting or general weight. They caricature the true Protestant faith. This is not in league thus with Christ's enemies, against Christianity under any form. The triumph of mere infidelity over Romanism, is not one which it can either desire or welcome. That is no true Protestantism, even when exhibited by otherwise good Protestants, which can take complacency in such a man as Ronge, or go off in a fit of sympathy with his so-called German Catholicism, whether in Europe or America. We all remember how this ungodly movement was greeted, at the beginning, by the most of our religious papers; and how few of them had honesty enough afterwards to utter any equally explicit denunciation of it, when its true character stood confessed

finally before the whole world. What must we think, however, of the easy credulity of the same religious press, that after all this, could allow itself to be so readily imposed upon again by the very same spurious spirit presenting itself with the same pretensions on this side of the Atlantic. The movement referred to in the following letter, under the auspices of the notorious Giustiniani, was hailed in all directions, on the faith of our most respectable religious journals, as the outburst of a new reformation, which was likely to sweep the whole German Catholic population in this country, and turn it away forever from its allegiance to the Pope. No one cared, apparently, to sift very narrowly the positive character of this new church; enough that it showed itself ready, with open throat, to hate and curse Rome. And yet, as might have been easily foreseen from the first, it has all turned out to be just what Rongeanism was before, on the other side of the water, a hellish farce, a diabolical lie. This is, of course, sufficiently humiliating; but it is still more so, that the respectable and popular religious journals aforesaid, still lack nerve, as it would seem, to come out openly and confess the sham, which was thought so recently to deserve their high glorification; and judging by the past, there is too much reason to fear that a new outbreak of the same spirit in some new quarter, with the Rev. Giustiniani figuring at its head, would so throw them again off their guard, in spite of all that has gone before, that we should have the very same old song rung in our ears, from Dan to Beersheba, as though the whole movement had gone perfectly straight from the beginning. J. W. N.

*Letter in the Kirchenfreund.*

In the November number of your Monthly, you have expressed your views freely, and for this very reason offensively to many, on the subject of *Free German Catholicism* in America. Will you allow a correspondent also, a few words, which may serve possibly to place your remarks in a still clearer light? When we speak of *Free German Catholicism* in America, we must now understand by it simply the efforts at conversion which are made by the American Protestant Society, through its missionaries and colporteurs, among the Roman Catholics; for the representative of the Rongean movement, Mr. Dowiat, who for a

time created such a stir in New York, has already a good while ago, bid adieu again to this country,\* and no trace whatever remains of his work. And what is it now that the American Protestant Society properly proposes in this case? Is it to transplant to America also, the movement started a few years since in Germany? So it is pretended; plainly, however, neither the nature of that movement is understood, nor the means needed, humanly speaking, for bringing it to effect. In truth, such a movement is at this time wholly impossible in America. Every one who knows anything of the general state of the case, knows that the Catholics of this country, so far as they retain any religious feeling and are not fallen into full indifferentism, are far more closely and stiffly wedded to the worship of their church, than those of the old mother country; that they are here much more under the authority and will of their priests and bishops, than in the old country, where the government has taken the regulation of ecclesiastical affairs into its hands, and the episcopal mandate becomes of force only through its *placet*. And the mass of the Roman Catholic people, belonging as they do almost entirely to the lowest class, and as such ignorant and superstitious, is perfectly satisfied with this state of things; neither the oppression of the hierarchy, nor the defect in doctrine or worship, are so felt as to create any longing after deliverance. And yet this is indispensable for any work of reformation, which is to stand. God himself must produce this feeling, this longing, however dark and unclear; so that the preacher standing forward in the service of such a people, shall have only to bring the dark want into clear consciousness, and show how it is to be satisfied; in other words, the fuel must be at hand, so as to need only the commencing spark to kindle the whole mass into a bright glowing flame. This was the case, unquestionably, with the Jews and heathen in the time of the Apostles, and with the Roman Church at the time of the Reformation; and inasmuch as nothing of the sort is found in the Roman Church of America, there is no room to think either of any result in this view. If the American Protestant Society wishes to do anything then for the benefit of Romanists, it should send pious and fit persons to visit them from house to house, who might converse with them in the spirit of love, proclaim to them the free grace of God in Jesus Christ, and so bring them to an inward dissatisfaction with their spiritual state. With the word of God in their hands, and the way to the throne of grace open, they would then soon find

\* Condemned, Dec. 16, by the criminal court in Berlin, on a charge of riot, to six years' imprisonment.

the right way and come into union with some of the existing denominations of the Protestant Church. Such in fact was the earlier design of the Society, till the notorious Giustiniani came into it, and by his influence, with some of its more active members, brought about this unhappy change in its efforts. Of the fruit of the labors of its other missionaries, almost nothing has become known; though it has had several such, for longer or shorter time, as Winkelmann, Reubelt, Lachenmayer, &c.; while all noise has been made from time to time of Giustiniani, as though the Roman Church in America, stood on the point of falling to pieces under his hand. How scandalously he has behaved, however, and how very foolishly the Am. Prot. Society has acted in regard to him, must strike every one who is at all acquainted with the case. It is now just two years since he made so much noise in New York; one hundred and eighty conversions were reported, and the number of converts represented to be daily increasing. But how soon did this soap-bubble burst! In June, of that same year, this flourishing congregation, under Giustiniani's own care, had melted down to fifteen, and now no trace of it whatever is to be found. The means alone which had been resorted to, cut off all continued growth; for not to mention that the greater part of those who had lent their names to this farce, consisted of homeless Protestants and unbelievers, no pains had been spared to win the few Catholics included in it by fair promises, the prospect of profitable employment, and the assurance of having ministerial acts performed without cost. Is it any wonder, that all should go down under such circumstances? The Society boasts of a thousand conversions already wrought by its agents; but if it be with all as with the hundred and eighty in New York, the thousand must melt into less than a hundred. With the state of things in New York, the writer is fully acquainted, and can at any time prove any of his statements. According to report, the Free German Catholic congregation in Newark, is also about breaking up; and Rochester will form the exception to a rule, if within one year any trace shall be left there of the same movement. R.