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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle? *1 Cor. 14, 8.*

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ARCHIVE

wollen, daß solche Abgefallenen nie bekehrt gewesen seien, wäre ebenso töricht, als wenn man behaupten wollte, ein hungriger Mensch sei in seinem Leben nie satt gewesen, eben weil er wieder Hunger hat.

Kurz, mit den Argumenten der Reformierten gegen die Kraft der Taufe hat es nichts auf sich. Sie kämpfen *in the face of open defeat*, eben weil sie Schriftstellen gegen sich haben, die unwiderleglich beweisen, daß die heilige Taufe doch regenerationis sacramentum ist. Wie verfahren nun die Calvinisten vis-à-vis dieser Sprüche? Die große Kluft, die sich zwischen den rationalistisch eingestellten Calvinisten und den bibelgläubigen, bekennnistreuen Lutheranern in der Lehre von der Kraft und Wirkung der Taufe findet, zeigt sich auch gerade in der exegetischen Behandlung der hier in Betracht kommenden Schriftstellen.

(Schluß folgt.)

J. T. Müller.

Beginnings in Indianapolis.

In the mosaic of Missouri Synod history the story of the confessional Lutheranism in Indianapolis ought to be a stone, however small, of some interest. As so often, this story centers upon the spiritual development of one man.

Johann Georg Kunz was born November 7, 1812, in Alzey, in the Grand Duchy of Hessen. In the years of his early manhood, it appears, he was converted and came under the influence of Johann Evangelista Gossner, that erstwhile Catholic priest, who in 1826 published the biography of Martin Boos, "*Prediger der Gerechtigkeit*," and who from 1829 to 1846, as pastor of Bethlehem Church in Berlin, developed such remarkable activity in the organization of charitable and missionary enterprises. In 1840 Gossner sent Kunz and six others as missionaries to America with instructions to look up the Otterbein people, the United Brethren in Christ, upon their arrival in Baltimore, where they landed September 26.

Upon his arrival in Baltimore, Kunz promptly followed his instructions and that same day he found the Rev. Rossel, pastor of the Otterbein church, and was at once taken into the strong current of the religious life of those people. The diary he kept in those years is still with us, and we can pursue his spiritual development. The day after the ship docked was a Sunday, and Kunz attended a class-meeting in the church and was astonished and confused by the loud, tumultuous, and emotional manner in which it was carried on. Then followed a church service with sermon and Holy Communion, and Kunz records that he was edified. In the evening one of his companions, Isensee, a later successor of Kunz in Indianapolis, preached. On Monday Kunz led a meeting, but he became alarmed when a man leaped up and clapped his hands and a woman shrieked

at the top of her voice. He recorded that they said this was the influence of the Holy Ghost, but that he doubted it.

The days were filled with such activity. On the following Sunday the new arrivals from Germany were formally accepted as preachers and brethren and were temporarily assigned to assist a certain Rev. Hoffmann in the district of Chambersburg, Pa. Kunz writes that "the Lord was near" in this meeting.

There followed two months of intense revivalistic activity. Kunz's diary records his conflicting impressions. He would feel that he received a blessing, that the Lord was sensibly present, and again he would not know what to make of this violent emotionalism. There were protracted meetings that left scant time for eating and sleeping. "Nothing was left undone to rouse and frighten the minds of the people." The preacher would extend his throat and hands and feet to the limit. It all seemed so artificial, and yet the love of the people was so convincingly sincere, thought he. They might labor for hours and fail to bring a single person to the mourners' bench. On one such occasion a stout man, a layman, then arose and rather impatiently demanded that people come forward, whereupon three women came and knelt at the bench and wrung their hands in agony, and men, women, and maidens surrounded them and labored over them frantically and noisily. Such things finally became intolerable to Kunz.

Late in October he met with River Men, a Mennonite branch, also called *Bartleute*. By reason of contrast they impressed Kunz favorably. They were so quiet. But while the United Brethren specialized in loud utterances of joy, these River Men practised a plaintive tone. Kunz felt that he would rather find a middle way, and he prayed for light.

By the middle of December he wrote to Rev. Haesbaert, a reputedly Lutheran pastor of Baltimore. After Christmas he was invited by him, and on January 6 Kunz was again in Baltimore, now under "Lutheran" influence. This Rev. Haesbaert was the same man who in 1838 had befriended Wyneken upon his arrival in America and whom Wyneken in turn befriended, taking charge of his congregation for six weeks while Haesbaert was sick. It was the same man who later, in December, 1844, so suddenly and disappointingly left his congregation, whereupon Wyneken became successor. Wyneken and Haesbaert maintained a correspondence during these years, and in January, 1841, when Kunz came seeking advice and direction, Haesbaert advised him to go to Fort Wayne and look up Wyneken, and at the same time he wrote Wyneken that he might expect Kunz. Wyneken was hopeful that this would enable him to go to Germany to recruit more men for the large American field. But Kunz did not manage to get to Fort Wayne, and his diary is entirely silent on all this.

On January 10 Kunz preached in Haesbaert's church, and on the next day Dr. Benj. Kurtz commissioned him to go to the Western States and to preach and administer the Sacraments among scattered Lutherans. He was therefore commissioned by men of the Pennsylvania Synod. In Indiana he became connected with the Synod of the West and thus with the General Synod, which was very indifferent in point of doctrine, consistently and as a matter of principle fraternizing with the Reformed, one of its synods actually disavowing the Augsburg Confession and specializing in revivalism. But while these synods were unionistic in principle, they did not seek an organic union, or merger, with other denominations. They retained the Lutheran name. Kunz was as yet quite ignorant on the matters here involved.

On January 13 Kunz left Baltimore. Via Pittsburgh and Cincinnati he traveled, and the journey seems to have been particularly exhausting. On February 2 he arrived in Indianapolis and was very glad when he found occasion to end his wanderings here. Indianapolis then had a trifle over 2,000 inhabitants, but already the Baptists, Presbyterians, Methodists, Christians, Catholics, Episcopalians, and Lutherans had church-buildings there. The Lutheran congregation was English, but the Rev. Abraham Reek gave Kunz an opportunity to preach in the evening of February 3 to the Germans who, however loosely, were connected with his church.

This little group of Germans consisted of Lutherans and Reformed, who, in the spirit of the Prussian Union of 1817, desired to form a congregation of their own. They were without synodical affiliation; for as yet there was no larger church-body which expressly united the Lutheran and the Reformed confessions. They might have joined a Lutheran synod which was unionistic enough; but because it was Lutheran in name, it did not satisfy the Reformed.

This little group, on February 11, engaged Kunz as its pastor, for a year at a time. They drew up a constitution in which the congregation was called "United Evangelical, that is to say, Lutheran and Reformed." The pastor's duty was to preach the Word of God in its truth and purity and to belong either to the Lutheran or to the Reformed Church. Every male member that was confirmed and had reached the age of fourteen had the right to vote. A little later the salary was fixed at \$225, payable quarterly. On May 6 a constitution was drawn up for the Sunday-school, to be held Sundays at 1.30 P. M. and to have a president, a secretary, and an elder. There was to be a *Stiftungsfest* every year. — On May 26 Kunz was made happy by a letter from Father Gossner. — On June 9 he began to teach 14 children three times a week, but he did this without special arrangement with the congregation. — The services were held in a rented room of a seminary building situated on what is now University Park, immediately north of the Federal Building.

All that year Kunz was kept busy teaching and preaching and traveling on bad roads and no roads at all. That same year he built up a congregation in the country. Occasionally he would preach in the same service, as at a funeral, with a Reformed minister, the one in the English and the other in the German language.

On October 5 the Synod of the West opened a convention in Indianapolis. The English language was used entirely in the opening service. Kunz together with a few others, applied for membership. They were examined and on October 11, in a solemn service, licensed to preach as members of the English Lutheran Synod, Kunz again recording that the Lord was noticeably present, which is an observation met with repeatedly in the diary of those years, also when he could not understand the English sermon.

In January, 1842, Kunz's congregation elected a new church council and resolved to buy a building lot. On the anniversary of his appointment as pastor of the congregation, February 11, he regarded it as his duty to testify against a ball which the Germans of the city had recently given, and this created quite a stir in the congregation and in the city. But Kunz remained calm and joyous although there was some suggestion of his discharge. — On Easter Day a class of 13 was confirmed, and 25 communed. There had been instructions three times a week for six months. On the next day 57 communed in the country congregation. — In April a building lot was bought and \$75 paid down on it. — There had been some strife about the constitution, and a few changes were made. Antagonism stiffened, and Kunz recorded that his carefully cultivated flowers of hope were wilting. Strife and drunkenness were in evidence. But again there also were other experiences.

May 22 the congregation celebrated the anniversary of its Sunday-school. The next day Kunz left to meet his bride at Cincinnati. He had met her briefly in Bremen when he left Germany, and in response to his letters she came over and was now about to arrive. It took Kunz two days by stage-coach to get as far as Madison, Ind., the last three hours of this part of the journey being spent in a "steam-car." The trip from Madison to Cincinnati was made in a steamboat. — In July Kunz began to preach in Cicero, about thirty miles north of Indianapolis. In August he opened a *Missionsstunde*.

On August 19 the congregation, while deliberating about building a church, resolved that Kunz should go east and solicit aid from the churches for the erection of this house of worship. He wrote a letter for publication in the *Luth. Kirchenzeitung*, edited by Fr. Schmidt in Pittsburgh, apprising the people of his coming. On September 1 he took tearful leave of his newly wedded wife and started out on his arduous journey on horseback. Via Cicero, Richmond,

and Hamilton he came to Cincinnati in eight days. In Cincinnati he preached, but got scant collections. Then there was a boat ride of three days to Pittsburgh. Here Kunz communicated chiefly with the editor of the *Luth. Kirchenzeitung*, who had already printed fine things about Wyneken and who soon hereafter published Wyneken's exposure of Methodist revivalism. There is, however, no mention of Wyneken or Sihler in any of the early notations of Kunz.

When Kunz was about to leave Pittsburgh for points farther east, Schmidt asked him, "Is your congregation Lutheran or Reformed?" Kunz replied, "It is neither; it is United Evangelical." Then Schmidt told him it was useless for him to go on, for the synods had passed resolutions against aiding such congregations. Kunz was convinced of the futility of his undertaking and resolved to return at once. On September 24 he was back home. On the next day he was astonished to find that his report did not at all please a considerable part of the congregation. He was held personally responsible for his failure. He should have done this and should have done that.

On October 2 he preached in the morning, and in the afternoon there was a meeting, which he did not attend. A committee was sent to him with the curt question whether he was ready at once to go out again to collect the money. He promised to reply the next evening. His reply then was that his health would not permit his going out at once, but that next spring he might do so, provided the congregation definitely resolved to call itself either Lutheran or Reformed. Then he left the meeting, asking them to decide in his absence whether they wished to retain his services or not. Those who wanted to discharge him failed to carry the meeting.

The next day Kunz together with his wife went to Knightstown, Ind., to attend a synodical convention, at which he preached. By November 5, a Saturday, a number of secret meetings of the dissatisfied members culminated in a resolution of the congregation to discharge Kunz on the ground that he had not done all in his power to collect the desired money. The next day he preached on the words "Fear not; only believe." On Tuesday he began to call a meeting for Friday, November 11, of all those who wished to organize a Lutheran congregation. In the mean time the elders of the opposition formally told Kunz of his discharge, to take effect at the end of this quarter, according to a provision of the constitution. On Friday the meeting of the Lutherans took place in a private residence. Eighteen men attended. Kunz submitted a constitution, ready for signature, and thus was organized "the German Evangelical Lutheran Congregation and Church of Indianapolis."

The constitution was in close conformity with the former one, elaborately outlining the duties of the pastor and of the church

board. It provided that all religious functions must be performed in the German language as long as there remained a single member that desired this. Then it stated that everybody was eligible for membership who confessed "the Evangelical Lutheran religion." The vote was given to every male member fourteen years of age. The pastor must be Lutheran and must vow faithfulness to the Augsburg Confession. Children must be instructed in the Christian religion and must be confirmed. The pastor must abide by the old customs. It is understood that there will be a school. The entire and detailed constitution was declared unalterable for all time to come. By special resolution the congregation agreed that Pastor Kunz was to preach in the country congregation every two weeks, in winter every three weeks. It was calculated that this would facilitate the financial support.

On the following Sunday seven new members were added. Eight days later, November 20, Kunz preached to the *Landgemeinde*; he acquainted it with recent developments and had a contract ready for them to sign, which eventually they did. By December 28 the new congregation in the city numbered 28 members. In January, 1843, there was a resolution to continue also the afternoon services. The *Klingelbeutel* collection was to defray the cost of the rent. Members were willing to take turn about, month after month, in cleaning the church. On January 22 the country congregation subscribed to the constitution. On February 5 Kunz preached his farewell sermon on the Aaronic blessing. No doubt he was still "under contract" to the old congregation, but in all probability only the Lutherans attended.

During the week the elders of the old congregation came to Kunz to get the records of the church and the sacred vessels and invited him to come to the house of one of them the next day to "close accounts." He went to the house of an elder, but refused the elders' offer, with the result that reproaches were heaped upon him. On the following Sunday he found that also the pulpit, the kneeling-bench, and the *Klingelbeutel* were taken from the church; but soon some members of the new congregation replaced all this. April 2 the new congregation found that it had so far met all expenses. The afternoon services were transferred to the evening. In August, Kunz opened a Sunday-school also in his country congregation, that is, he gave directions how to conduct one.

By the end of the year most of the members again made pledges for his support, and so he was engaged for another year. In March, 1844, we find him reminding his country congregation that the year was up for which he had been engaged. A few pledged again, but he noticed that there was discontent. He found that the amount of the pledge made was not enough to pay for the keep of his horse.

In May a stupid and scurrilous placard denouncing him was posted on one of the houses.

About this time the city congregation bought a piece of property directly north of the present police station, on which a church was to be erected, and on June 5 the name *St. Paulus* was added to the name of the church. On July 19 the corner-stone of the new church was laid, and we note that in it was placed, besides a German Bible, a hymn-book, a catechism, a constitution, the roster of members, a copy of the *Luth. Kirchenzeitung* and a copy of the *Hirtenstimme*, which was published in Baltimore and just in that year carried scurrilous writings against Wyneken, who, let us recall, left the Synod of the West the following year, 1845, and who waged so much more vigorous a warfare, having seen the wrong, not only of out-and-out unionism with the Reformed, but also of that unionism with error found among so-called Lutherans.

In August, 1844, Kunz's congregation resolved that the children were to be instructed for three hours four times a week. In October he attended a convention of the Synod of the West which was held at Fort Wayne, and on this occasion he was solemnly ordained as minister. In January, 1845, he was again engaged as pastor for a year. In May his church was dedicated. In January, 1846, he was again engaged, and his salary was fixed at \$200, payable quarterly. He was asked to teach school four days a week from 9 to 11 A. M., and from 2 to 4 P. M., from May 1 to October 1, and the rest of the year only in the afternoon, from 1 to 4.

In this year we find an acknowledgment of Kunz's subscription to the *Lutheraner*, the second volume, on page 60. On page 77 a brief article of his appears in the *Lutheraner*, directed against the General Synod because it had published the statement that most of its pastors had given up the doctrine of the real presence in the Lord's Supper; and on page 100 he announced a meeting of the Synod of the West, which was to be held in his church. Walther adds a paragraph to explain that this Synod of the West was a part of the former synod of that name, the former synod having been divided into three bodies, and he hopes that the members of this body are imbued with the same love of the truth which Pastor Kunz exhibited in his recent article.

On September 3 the Synod of the West opened its convention in St. Paul's Church, but on September 5 Kunz, who was entertaining the Synod, and three others with him, among them Rev. Isensee, Kunz's successor at the United Evangelical Church, left the Synod of the West because they found that it was not Lutheran and that plans were under way to get them to join the General Synod, which was so shockingly indifferent in matters of doctrine.

These four men that same day organized a new synod and called it the Synod of Indianapolis, subscribing to the confessions of the Evangelical Lutheran Church. On the following day, September 6, they celebrated Holy Communion and for the first time used the Evangelical Lutheran agenda of Pfarrer Loehe.

In his diary (which for the most part is filled with details about sermons and sick-calls) Kunz on September 22 records that he sent "that dollar" to Dr. Sihler in Fort Wayne. This is the first mention of one of our men in the diary.

In its issue of September 7, 1846, Vol. 3, p. 11, the *Lutheraner* published Kunz's account of the convention of the Synod of the West and of his leaving it and of his conscientious objection to renewed connection with the General Synod. He tells how he, Isensee, Wier, and Meissner met in the school of the Lutheran and Reformed congregation (Isensee) and organized the Synod of Indianapolis. Isensee was elected president, Kunz secretary, Wier treasurer, and Meissner was made missionary at large. A final article was appended telling of a bad charge a former member of the Synod of the West raised against that body and calling upon the synod to clear itself of that charge.

In the issue of August 10, 1847, Vol. 3, p. 140, of the *Lutheraner* Kunz announces that the Synod of Indianapolis would hold a convention in the Lutheran Zion Church of Franklin Co., Ind. In Vol. 4, p. 48, issue of November 6, 1847, Kunz reports on the proceedings of that convention. It opened with the four pastors of last year as members of the Synod. The officers were reelected. There is no mention of lay delegates. Provision was made for a constitution. A resolution was passed to grant ordination to one applicant as soon as he would present a testimonial of honorable discharge from the Ohio Synod. Another man was to receive license to preach as soon as he would present a testimonial of discharge from the Synod of the West. One man present at the convention received a "candidate license" for one year; another was promised such a license as soon as he would pass an examination. These are resolutions by the *Ministerium*, which does suggest that lay delegates, too, were present. A resolution was passed calling upon the members to gain subscriptions to the *Lutheraner*. The secretary was instructed to send \$5 to the *Lutheraner* for subscriptions. Preaching services were held every evening during the convention and Holy Communion was celebrated on Sunday. A financial account was added, also a parochial report. This was called the second convention of the Synod.

In the *Lutheraner* of July 25, 1848, Vol. 4, p. 192, Kunz briefly announced the next convention of the Synod of Indianapolis, to be opened on the first Thursday of September. This announcement was repeated on page 200.

In the issue of December 12, 1848, Vol. 5, p. 63, Kunz explains his own failure to appear at the convention and defends himself against an accusation contained on pages 9 and 10 of the published proceedings of that convention. It appears that in the preceding convention, 1847, he had protested against the practise of serving congregations of mixed—Lutheran and Reformed—membership, but without avail. The treatment his protest had received prompted him to stay away now. He states that both his congregations, the one in the city and the one in the country, were Lutheran only.

The next volume of the *Lutheraner*, Vol. 6, speaks of the Indianapolis Synod four times. On pages 22 and 23, of October 2, 1849, Walther explains why the *Lutheraner* could no longer publish the desired notices of the Indianapolis Synod, as long as that synod permitted its pastors to serve mixed congregations. Hitherto the *Lutheraner* had published the notices because of the noble testimony of that Synod against the evils of the General Synod and in the hope that it would progress along that line. The article makes no mention of Kunz. It also answers a scurrilous attack on the *Lutheraner* published in the *Kirchenbote*.

On pages 87 and 88 of January 22, 1850, Walther reports on the proceedings of the convention of the Indianapolis Synod of September 27 to October 2, which had come to his hand, and he writes in a hopeful vein, saying that his good expectations of that body are justified. The synod now consisted of 19 congregations and 12 pastors (Kunz no longer was a member of it). A unanimous resolution had been adopted that no pastor of this synod would henceforth found a congregation of mixed, Lutheran and Reformed, membership, and the synod made it the duty of every pastor who had a mixed congregation to use his best efforts to change it into a Lutheran congregation. Pastors were instructed to accept only such congregations of which they had good reason to believe that they would accept instruction to make them Lutheran. Walther expresses his joy over the progress made, but he adds that the synod will consistently have to go a step farther and that he fails to understand why it had not yet done away with the licensing system. He also rejoices over the missionary activity of the synod, which had assigned an itinerant missionary for Southern Indiana.

On page 118, issue of March 19, 1850, Kunz published a letter in which he gives account of the rupture effected between himself and the Indianapolis Synod and takes up in detail the accusations formerly spoken of, which charged him with insincerity, alleging that he protested against that practise while himself serving mixed congregations, for which reason the synod had refused to honor him with an honorable discharge. On page 136, issue of April 16, 1850, Walther reluctantly publishes a reply from Isensee, President of the

Indianapolis Synod, to that letter of Kunz just spoken of. Walther does so reluctantly, for Isensee here exposes a spirit that makes it very understandable that Kunz should want to separate himself from that synod.

In Vol. 7 of the *Lutheraner* we again find two references to the Indianapolis Synod. On pages 37—39, of October 29, 1850, the secretary of the synod, Th. Wichmann, published a detailed report of the fifth convention of that synod, held in Cincinnati, September 5—7. The Synod then had 16 ordained pastors, who served 21 congregations. There were regular and ministerial sessions. A morning session was again devoted to the matter of mixed congregations, and a resolution was passed to the effect that no pastor must accept a call from a mixed congregation. In this meeting Rev. Isensee reported that he had “given up” his mixed congregation, but that he still served the Lutheran members. Much time was given to missions, also to a disciplinary case involving Rev. Wier, one of the four founders of the synod. The ministerial meeting deliberated on the eligibility of certain pastors who had applied for admission.

On pages 69—71, of December 24, 1850, we find an article sent in to the *Lutheraner* by an unnamed person in which these last minutes of the Indianapolis Synod are criticized. The criticism refers to the disciplining of Rev. Wier. The synod had stated that for lack of information it did not sustain the accusations against him. The charge had been that he had left his Lutheran congregation without cause and had become missionary of a Protestant association and agent for the *Free German Catholic*, and the complaint which this article makes against the Indianapolis Synod is that it took no action and closed its eyes to facts that were only too evident. The writer regrets this sad contradiction to the otherwise so encouraging expression of principles in the resolutions of the Synod.

The *Concordia Cyclopaedia* states that the Indianapolis Synod was absorbed in the early fifties of the last century by the Ohio and the Missouri synods. Pastor Kunz joined the Missouri Synod in 1849, but he could not persuade his congregation to do likewise, and his efforts to introduce reforms created a great disturbance. It seems that especially his insistence on announcement for Communion (*Beichtanmeldung*) brought matters to a climax. In July, 1850, definite resolutions were in preparation for his discharge. The constitution, however, provided that a pastor could be removed only for false doctrine and a wicked life. And the constitution was so rigidly unalterable! A resolution now was passed to suspend the paragraph which said that the constitution was unalterable. Kunz now preferred to resign. Still there was an old agreement that three months' notice must be given in case of resignation or discharge. Kunz begged to be relieved at once, and a resolution was passed according

to which the congregation accepted his resignation and that it was to take effect a month hence. He accepted a call to Elk Grove, Ill.

On November 24 the congregation called Rev. Carl Fricke of White Creek, Ind., as its pastor, and he promptly came. During his stay here he changed his name to Frincke. He was a man of robust health and of a mind steeled in the smithy of Wyneken and Sihler. He remained at this church eighteen years. In 1852 he persuaded the congregation to join the Missouri Synod, and in 1855 the Central District held its first convention in St. Paul's Evangelical Lutheran Church of Indianapolis.

Indianapolis, Ind.

H. M. ZORN.

The "New Creation" According to Is. 65.

(With special consideration of v. 20.)

"Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind," Is. 65, 17. Of what kind of creation and of what time is the Lord speaking here? Does the "new creation" mean the Christian Church, which began when our Savior established the New Covenant through His redemptive work and the pouring out of the Holy Ghost, so that the "new creation" is a specific name for the New Testament Messianic kingdom? Or does it denote a certain period of Christ's kingdom here on earth, the so-called millennium, a period of one thousand years of glory? Or does the Lord in the words quoted above give a promise of what He will do after this present world has been destroyed? Each of these three views has its adherents in the Church. Which of them is correct?

I. Parallel Passages.

In order to arrive at the correct understanding, we must consult the context and among the parallel passages those texts particularly in which the Holy Spirit refers to the promise of the "new creation." Beginning with the latter, we find this promise undoubtedly quoted or referred to in 2 Pet. 3, 10—13 and in Rev. 21, 1—5. Of which creation do the holy writers speak in these two passages? It is not difficult to find the answer. St. Peter is describing the events that should occur at the end of this present world when our dear Lord will appear visibly again, in His glory. He says: "But the Day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto, the com-