

The Northwestern *Scouting* Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:27

Prof. Henry J. Vogel
Jan 46
395 Ellis St.

Volume 32

Milwaukee, Wisconsin, August 19, 1945

Number 17

DUTY TO GOD -- REPENTANCE AND FAITH

WAS not Athens, the world-center of knowledge and art, a dream of beauty and delight? — But St. Paul was not enjoying it; "His spirit was stirred within him, when he saw the city wholly given to idolatry." If it were possible for human wisdom alone to find out God, Athens must have found Him. But, as Paul wrote later to the Corinthians, "The world by wisdom knew not God."

Athens had religion. Paul observed this, and he told the men of Athens, "I perceive that in all things ye are too superstitious — devoted to the worship of your false gods." And more, as Paul passed through the city, he found an altar with the inscription, "To the unknown God." That altar with its inscription revealed a certain blind groping after the true God.

Agnostics

The Greek word inscribed upon that altar in Athens is the word from which our *agnostic* has been derived, and it means simply, "I do not know." In our world today, as in ancient Athens, you will find many men who profess to be agnostics. The agnostic is not an atheist; he does not deny the existence of God, but he does hold that the existence and nature of God can not be known or determined with any degree of certainty. The agnostic erects his altar to the God unknown; his hope reaches out after death to the "beautiful isle of somewhere." — You cannot know, you cannot be sure with regard to things spiritual — that is the "creed" of the agnostic. How many altars with the inscription "To the unknown God" have been erected in religious America!

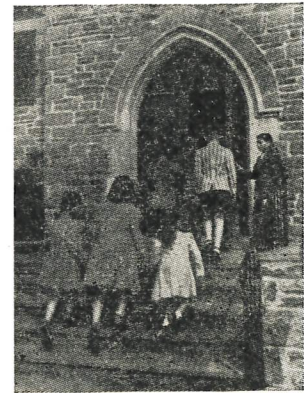
Non-Sectarians

Many individuals and groups call themselves *non-sectarians*. It is not our impression that non-sectarians desire to be regarded as irreligious people, unconverted men, Gentiles, if you please, of whom St. Paul writes in his letter to the

Romans, "They have not the Law, yet do by nature the things contained in the Law." This obedience of the natural man to the Law of God which is written in his heart is not true obedience, not a

Acts 17, 22-31

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.



blend of all sects and cults. To the Jews they become Jews; to the Mormons, Mormons; to the Catholics, Catholics. — In this connection our attention is drawn to the Constitution of the Boy Scouts of America. Article III reads, "The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout's Oath or pledge the boy promises, 'On my honor I will do my best to do my duty to God and my country and to obey the Scout Law.' The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be — Catholic or Protestant or Jew — this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life." (Italics ours.) "In other words, Scouting is in partnership

matter of the heart, but mere external obedience, which even such render to God who are entirely without fear of God, without love for God. Certainly one who calls himself *non-sectarian* still claims to have more religion than that.

Non-sectarians, as we know them, have a milky abstraction of God, a smooth

(Continued on page 174)

Editorials

History of the "Theses on Scouting in the Lutheran Church"

The Mixed (Missouri and Wisconsin Synod) Pastoral Conference of Milwaukee and Vicinity is a duly constituted conference within the Synodical Conference. Since its organization some sixty years ago this pastoral conference has met regularly in the week following Misericordias Domini Sunday. It has a sizeable membership, numbering some two hundred pastors and professors.

For about a score of years the Conference has concerned itself with a careful study of the Boy Scouts of America. From the outset the position of the Conference with regard to Boy Scouts has been this, that, on the basis of Holy Writ, there is and can be no concord between Scouting and the Lutheran Church.

In 1930 the Conference adopted an essay on the subject prepared by Prof. John Meyer which set forth the above position. In June of that year the Conference invited the author of *The Secret Empire* to Milwaukee to confer with him on the question of Scouting. The position of the Conference remained unchanged. In 1933 a committee was appointed by the Conference to re-view Scouting and the position of the Conference. The committee reported at a special meeting in October, 1933. A five-page, typewritten report, submitted by the committee, restating the position held by the Conference, was adopted point for point.

In 1934 a motion prevailed at a meeting of the Conference that the respective pastoral conferences of Milwaukee should deal with such congregations whose position with regard to Scouting differed from that of the Mixed Pastoral Conference.

Later the Concordia College Conference of Milwaukee (Missouri Synod) by Pastor F. M. Kamrath, secretary, presented an unprinted memorial to the Thirty-eighth Regular Convention of the Missouri Synod, Ft. Wayne, Indiana, "Requesting Synod to define its policy on the Boy Scout Movement, so that dissimilar practice in our midst concerning Lutheran Boy Scout Troops under a Lutheran Scout master may be removed and uniformity of practice may be achieved."

Early this year an announcement appeared in the public press in Milwaukee that Lutheran congregations in greater Milwaukee were conducting investiture services of Boy Scouts, and that the churches of the Wisconsin Synod alone were not participating in these services. Soon thereafter another announcement appeared in the Milwaukee papers that an investiture service of the Boy Scouts had been conducted in one of the Missouri Synod churches of Milwaukee. It would seem that the introduction of Scouting into this congregation followed the resolution of the Missouri Synod at Saginaw, 1944, on Scouting and the publication of a booklet "Scouting in the Lutheran Church," prepared by "The Lutheran Committee on Scouting" a committee composed of two men each from the American Lutheran Church, the Augustana Synod, the Norwegian Lutheran Church, the United Danish Church, the United Lutheran Church, one man from the Lutheran Free Church and the American Federation of Lutheran Brotherhoods, and four men from the Missouri Synod.

It may not have been the intention of the resolution adopted by the Missouri Synod at Saginaw, but the congregation in

The Mixed (Missouri and Wisconsin Synod) Pastoral Conference of Milwaukee and Vicinity is a duly constituted conference within the Synodical Conference. Since its organization some sixty years ago this pastoral conference has met regularly in the week following Misericordias Domini Sunday. It has a sizeable membership, numbering some two hundred pastors and professors.

Milwaukee which recently introduced Scouting reports, "Our Boy and Girl Scout Troops were organized in the fall of 1944, following the resolution adopted by the Missouri Synod in which the value of the Scouting program was recognized and the organization of such groups encouraged." We question the propriety and correctness of this interpretation of the Saginaw resolution.

Following the publication of the investiture service in the Milwaukee congregation the Pastoral Conference of Milwaukee, Wisconsin Synod, invited the Concordia College Conference to a discussion of the matter. The subject was also broached again at the Mixed Pastoral Conference this year. A special meeting of the Conference, it is hoped, will be held in the near future. Meanwhile the Pastoral Conference of Milwaukee, Wisconsin Synod, unanimously adopted the "Theses on Scouting in the Lutheran Church" which appear in this number of the *Northwestern Lutheran*. Our readers will do well to keep this number for future reference. Subsequent articles based on these theses will appear in forthcoming numbers of the *Northwestern Lutheran*.

A. P. V.

* * * *

God and the Great Outdoors

All nature is a voice which pays tribute to the glory of God. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse" (Romans 1, 20). The Psalmist puts it this way: "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard" (Psalm 19). When you go up into the mountains and gaze down into the yawning canyons, when you cast your eyes over the myriads of trees which God has scattered over their slopes with a lavish hand, or when you look up into the star-studded heavens at night, can you help being filled with a spirit of worship and exclaiming with the Psalmist: "O Lord, how manifold are thy works; in wisdom hast thou made them all, the earth is full of thy riches"?

The person who is not reminded of the greatness and goodness of God by what meets his eyes in nature must be wearing a veil over his eyes. But the very thing which is to kindle the spirit of worship in our hearts is made an excuse by many to avoid that attitude toward God without which no worship is acceptable to God. Especially those close to nature, such as cowboys and woodsmen, are apt to say: I get all the religion I need from the Great Outdoors. There I am close to God, and I do not need "organized religion."

Worshipping God in nature is all right as far as it goes, but it is not yet the full worship which God expects and which makes our worship acceptable to Him. We need a fuller revelation than that which nature affords. We need the revelation which God has given in His holy Word. "Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." The same lover of the Great Outdoors who exclaimed in the 104th Psalm:

(Continued on page 175)

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII
Of Ecclesiastical Power
IV

IN the paragraph which we considered toward the end of our last study there was a reference to bishops who at the same time held also some office in the state. In their case it is especially difficult to keep the two offices, the secular and the ecclesiastical, strictly apart. When the incumbent acts in his capacity as an officer of the secular government, the people cannot easily forget that he is also their bishop, and vice versa, when he is dealing with his subjects as their spiritual guide, the temptation will be great for him to reinforce his spiritual advice with the secular police power which he holds in his hand.

At this point the Article continues by stressing the importance of a proper distinction, the chief issue that it makes being that the only means at the disposal of a bishop as bishop for enforcing obedience is the Word of God, so that, if he should act contrary to the Word, his parishioners not only owe him no obedience, but are under obligation to refuse obedience.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel, or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to excommunicate from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me.

NOTES

The second sentence begins with the word *Again*. The Latin word which is so translated suggests considerably more stress than does the English *again*. Our

fathers are repeating a thought they already expressed before, but they now repeat it with a strong emphasis. When we read the sentence we can readily see the points that stand out as important.

One is that the two expressions *by divine right* and *according to the Gospel* are to be considered as synonymous. *Divine right* does not mean, as we might be tempted to assume, that the bishops have received from God some special power and authority, such as a master has over his slaves, but it means that they have been appointed to administer the blessings of God's love won for us by the suffering and death of Jesus Christ, the forgiveness of our sins, the strengthening of our faith, the assistance of the Holy Ghost for doing good works and for patiently bearing our cross — Another point is that in this connection the bishops are considered *as bishops*, that is to say, simply in so far as they have been appointed by the church to do the church's work, or in other words, in so far as there has been committed to them *the ministry of the Word and the Sacraments*.

What is the ministry of the Word? Our Article enumerates four points. The first is *the jurisdiction to forgive sins*. This has been discussed frequently in the various parts of the Confession, so that we need not repeat now. — Then the Article mentions two points that deal with *doctrine*. The bishops, having the ministry of the Word, are *to judge doctrine*, and *to reject doctrines* that are *contrary to the Gospel*. We cannot overestimate the importance of doctrine. Many people today are of the opinion that *creeds* do not matter much, that it is only *deeds* that count. St. Paul speaks about "sound doctrine" (2 Tim. 4, 3; Tit. 2, 1); "good doctrine" (1 Tim. 4, 6); "doctrine which is according to godliness" (1 Tim. 6, 3). He warns against men who are "speaking perverse things" (Acts 20, 30); against being "carried about with every wind of doctrine" (Eph. 4, 14); also the Epistle to the Hebrews warns against "divers and strange doctrines" (ch. 13, 9). It is the duty of ministers of the church to watch over the doctrine, that the people are nourished with sound and wholesome doctrine, and that strange and perverse doctrines are rejected. — A fourth point consists in this that they *exclude from the communion of the church wicked men*. Jesus Himself instructed His church to consider a sinning brother who refuses to listen to admonition as "an heathen man and a publican"

(Matth. 18, 17), and St. Paul chides the Corinthians for having failed to deal with a sinner in their midst properly (1 Cor. 5). But we mark well that our Article insists that the wickedness must be *known*, the offense must be public, we must be able to establish the sin by two or three unimpeachable witnesses. To exclude a man from the church, to excommunicate him, is a very serious matter. If a public offense is tolerated by any church, a little leaven will soon leaven the whole lump; but on the other hand, to excommunicate an unrepentant sinner is to lock the gates of heaven against him. Therefore the caution that the wickedness must be *known*. Another thing to be remembered in connection with this is that no force may be brought to bear on the sinner other than the power of the Word, no human force. The excommunicated man loses his standing in the church, but he does not lose his standing in the world, in society, in business, in the state. The bishops would be grossly violating their commission, and at the same time defeating the purpose of their office, if they tried to supplement the severity of their ban with social ostracism or a business boycott.

When the bishops handle these matters according to the Word of God, then they are functioning as bishops, and the Christians owe them obedience by divine right. If they act contrary to the Word of God, then the Christians are duty-bound to refuse obedience.

(Continued on page 175)

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

EDITORIAL COMMITTEE

W. J. Schaefer, Managing Editor
Arthur Voss, Church News
Prof. John Meyer

ASSOCIATE EDITORS

Professor K. Schweppe
Im. P. Frey

All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

All Subscriptions are to be paid in advance or at least within the first three months of the year. All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5847 West Elliot Circle, Milwaukee (8), Wisconsin.

THESES ON SCOUTING IN THE LUTHERAN CHURCH



IN making the following declaration on the Boy Scout Movement we are passing judgment not on the motives and intentions of its founders, its members and defenders, but on their own declarations, statements and pronouncements, and manifest acts as they now appear in the introduction of Scouting into some of the Lutheran Churches of the Synodical Conference. In making such a statement we are but following our Lord's instruction given in 1 John 4, 1a; Matthew 12, 37.

WE HOLD

I.

That there are certain activities recommended in Scouting, such as hikes, camping, archery, study of plant and animal life, and the like, that are purely of a secular and physical nature. With Scoutcraft in that sense the Church has no quarrel. On such activities the Church need express no opinion, as little as it is the business of the Church to express an opinion on the activities of its members who pursue an innocent sport or hobby. Pertaining to such matters the Church has only the Word of God in 1 Timothy 4, 8. 9.

II.

THAT SCOUTING, HOWEVER, BRINGS INTO ITS PROGRAM THE ELEMENT OF RELIGION

It speaks of, and makes pronouncements on, "God", "Duty to God", "belief in God", "the Church as a divinely appointed agency", "Scouting in partnership with the Church and Synagogue", "duty of the Boy Scout to his Church", "obedience to the basic Ten Commandments and His larger command to brotherhood", "the real man in conscious harmony with God", "growing in favor with God and man", a Scout's "duty to the immortal personality which he is", "active part in things religious and spiritual". It speaks

of the "best kind of citizenship" coming through recognizing obligation to God. All this is made plain in official Scout literature, its Constitution and By-Laws, the Scout Oath, Scout Law, Scout Handbooks, and Scout Fundamentals, as subsequent quotations will abundantly show.

III.

THAT SCOUTING, IN ITS STATEMENTS AND PRONOUNCEMENTS ON MATTERS THAT PERTAIN TO RELIGION, CONFUSES AND PERVERTS THE CLEAR TEACHING OF THE HOLY WORD OF GOD

A. Scouting perverts the clear teaching of Holy Scripture on the subject of "God".

1. Scouting demands recognition of, and belief in, a God.

"The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship *without recognizing his obligation to God*. In the first part of the Boy Scout's Oath or pledge of the boy promises, 'On my honor I will do my best to do my duty to God and my country, and to obey the Scout Law.' *The recognition of God as the ruling and leading power in the universe*, and the grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be — Catholic or Protestant or Jew — this *fundamental need of good citizenship should be kept before him*. The Boy Scouts of America therefore recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life." (Constitution, 1943, Art. III, Sec. 1, p. 3-4.)

"On my honor I will do my best to do my duty to God." (Oath.)

"A Scout is reverent. He is reverent to God." (Twelfth Law.)

2. Scouting encourages and demands reverence to any god.

"No matter what the boy may be — Catholic or Protestant or Jew — this fundamental need of good citizenship (the recognition of a deity) should be kept before him." (Constitution, Art. III.)

Scouting's conception of God: "the leading power in the universe" (Constitution, p. 3), "the infinite Creator of the universe," "the source of life" (Handbook for Boys, 1943, p. 108), "the Great Master of all good Scouts" (Handbook for Scoutmasters, Vol. I, p. 71).

3. Holy Scripture recognizes but one God, Jehovah, the Creator AND Redeemer God (Is. 43, 1. 3), the Triune God (Matt. 28, 19; 1 Cor. 8, 6). Also: Deut. 6, 4; Is. 45, 21. 22; Matt. 4, 10; John 5; 23; 1 John 4, 2. 3.

B. Scouting perverts the clear teaching of Holy Scripture on the subject of "Duty to God".

1. Scouting asserts:

"DUTY TO GOD" — "What is a Boy Scout's duty to God? What does a Boy Scout owe to the Infinite Creator of the Universe, the Source of life itself? The Church is the divinely appointed agency through which men are helped to keep close to God, in harmony of spirit. What is a Boy Scout's duty to his Church?"

"The Boy Scout Movement *firmly insists* that every man (and every boy), to come into his largest self and largest usefulness, must have an active part in things religious and spiritual. *Belief in God? Of course. Obedience to His basic Ten Commandments and His larger command to brotherhood? Of course — but more than these, the real man keeps himself in conscious harmony with God and with God's other creatures, his fellowmen, AND in active participation with the Church.*

"In doing this, Scouts extend to every one of the other faiths the same courtesy and consideration and respect for the other man's sacred things, that the Scout expects for his own. That is the spirit of Scouting in religiously free America. 'A Scout is reverent.'" (Handbook for Boys, 1943, p. 108.)

2. Holy Scripture teaches repentance and faith in Christ Jesus as the foremost and the very beginning of man's "duty to God" (Matt. 3, 2; Mark 1, 15; Mark 6, 12; Luke 3, 3; Luke 15, 7; John 6, 40; Acts 14, 7. 15-18; Acts 17, 18. 30; Acts 20, 21; Romans 1, 21). Through the Law God works the knowledge of sin (Romans 3, 20), and through the Gospel He works the one and only saving faith (Romans 1, 16), and thus through His Spirit creates the new life, spiritual life (the only spiritual thing in all the world). Through that same Gospel God causes that spiritual life to increase and to grow and to be built up. (1 Peter 2, 2; Eph. 4, 12-15; Col. 2, 18-19; II Thess. 1, 3; 2 Peter 3, 18; the means — Acts 20, 32.)

C. Scouting perverts the clear teaching of Holy Scripture on the subject of the "Church".

1. Scouting recognizes any and all churches as "divinely appointed agencies," regardless of what they may teach or believe.

"The Church is the divinely appointed agency through which men are helped to keep close to God, in harmony of spirit." (Handbook for Boys, 1943, p. 108).

"Scouting knows no race or creed or class. Troops are found in Catholic Parish, Jewish Synagogue, and Protestant Church." (Handbook for Boys, 1943, p. 10.)

"Scouting has been fortunate in the cooperation extended by all religious faiths — Catholic and Protestant, Jew and Gentile alike. The Church of the Latter Day Saints was one of the first to take advantage of the program, and a majority of its members are Scouts." (Handbook for Scoutmasters, 1944, p. 392.)

"In other words, Scouting is in partnership with the Church and Synagogue." (Fundamentals of the Boy Scout Movement, 1945, p. 34.)

2. Holy Scripture recognizes only that Church as "divinely appointed" which teaches and proclaims the holy Word of God in all its truth and purity (John 8, 31-32). That Church, and that Church alone, enjoys the promise of divine blessing (Is. 55, 10-11; Matt. 18, 20). To that Church, and that Church alone, the Body of Believers in Christ (not to anything and everything that calls itself a church; not to the state; not to any purely human organization), has the Lord given the commission to preach and teach the one and only religion (Matt. 28, 19) and to be the only spiritual and religious teacher of all mankind in all the world (Matt. 28, 20).

D. Scouting perverts the clear teaching of Holy Scripture on the subject of moral righteousness, the means whereby it is to be effected, and the motives from which it is to flow.

1. Scouting attempts to build moral righteousness by anti-Scriptural means (Law, not Gospel).
2. Scouting attempts to produce moral righteousness through selfish motives.

SCOUT OATH: "On my honor I promise to do my best — to do my duty to God and my country, and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight." (Const. p. 51.)

CODES OF HONOR — "The strong men of every age and every race have always had their codes of honor. Among the sun-worshipping Incas of Peru, the Knights of the Middle Ages, the Crusaders, the American Indians, the hardy frontiersmen of early America — all these had their codes of honor. Even so, the newer civilization of America, touched by the laws of Moses and the teachings of Christ, has built the code of Washington and Lincoln and Roosevelt and Wilson — the code of strong, clean American citizenship — the law of the Scout." (Handbook for Boys, 1943, p. 31.)

"The real secret of doing Good Turns is in an attitude of mind. The Scout who cares about other people's comforts, happiness, welfare finds hundreds of chances to get a thrill out of being helpful to others. Soon this tends to become a habit and marks the Scout as a real citizen." (Handbook for Boys, 1943, p. 25.)

"When one looks about for a simple yet comprehensive system of ideals which a father might commend to his own son or daughter, there are many — but the inner spirit of them all runs close together.

The Golden Rule.

The Ten Commandments of the Mosaic Law.

The Sermon on the Mount.

The Scout Oath and Law." (Adventures for Senior Scouts, pp. 270-276.)

"Any one of keen mind can quickly see that the Scout Good Turn carries on the *Knightly Ideal*. It is the sacred heritage direct from the days of chivalry "When Knighthood was in Flower." Their motto was "Be Always Ready." A reading of their Knightly code, simple but majestic, reveals at once the kinship of ancient Knight and modern Scout." (Handbook for Boys, 1943, p. 19.)

"The Scout Law is of especial importance as it outlines how one should live and act to get along successfully with people — to merit their respect and confidence by applying the age-old Golden Rule — treating them as one would like to be treated." (Handbook for Boys, 1943, p. 32.)

DUTY TO SELF — "What is a Boy Scout's duty to himself? What does he owe to the immortal personality which he is? He needs to grow — in stature, in strength, in knowledge and wisdom, in favor with God and man — to grow into greater value and usefulness and skill. He will be alert to grasp opportunities for Scout advancement, for Merit Badge Exploration, for outreach through reading. The last words of the Scout Oath clearly point to a balanced duty of self — "Keep myself physically strong, mentally awake, and morally straight." Only when he does that, can he have the full measure of fun, and happiness, and joy from living." (Handbook for Boys, 1943, p. 110.)

"In a swiftly moving world . . . where human kind are slowly but surely

reaching God-ward — in such a world of action Cubs are to live. To do their part they need to know, and to no, and to be." (Wolf Cubbook, p. 3.)

DUTY TO OTHERS — "What is a Boy Scout's duty to other people? What do they have a right to expect of a Scout? That he shall be friendly? Yes — all good citizens expect that from each other. That he shall be fair? Yes, of course — but more than that people know that the Scout promise to do a Good Turn daily means that, like the ancient knight, the Scout helps others as he would want them to help him — but does it with no thought of return — just for the pleasure of doing it as a good citizen." (Handbook for Boys, 1943, p. 109.)

"It (the Scout Law) is a statement of facts, of what is expected of a Scout. "A Scout is Trustworthy, Loyal, Helpful . . ." By keeping this inspiring guide before each individual boy from the minute he is received into Scouting at an appropriate investiture ceremony, and by placing him in life situations in which he may exercise his loyalty to the Scout ideals, the wise Scoutmaster, the Scoutmaster of imagination and vision, is able to instil into each individual boy a desire to help others, and a yearning to do his utmost to keep himself 'physically strong, mentally awake, and morally straight'. The entire Scout Law and the Scout Oath loom large in affecting the boy's whole attitude toward life and influencing his daily conduct. It is by aiding him to keep that Oath and to live that Law that we shall most surely reach our goal of fashioning his character and preparing him for participating citizenship." (Handbook for Scoutmasters, 1944, p. 35-38.)

SERVICE REQUIREMENTS — "First Class Scouts and Scouters who meet the requirements herein stated for Star, Life or Eagle Scout Rank, or for the award of Eagle Palms, may receive such award only when the local Committee on Advancement secures, in such manner as it may determine wise, from those who may be in a position to know from personal knowledge, not the Scout himself, but from the parents, school teacher, employer, pastor, Sunday School teacher, Scoutmaster, member of his Troop Committee or others, definite, concrete, satisfactory evidence that the Scout has: First, actually put into practice in his daily life the ideals and principles of the Scout Oath and Law, the Motto "Be Prepared," and the Daily Good Turn." (Const., p. 59-60.)

3. Holy Scripture teaches —
 - a. That true moral righteousness or sanctification is a fruit of the Spirit through the Gospel (Romans 1, 16; Gal. 5, 22-25).
 - b. That only those works are pleasing to God which flow out of love for His Son, Jesus

Christ, the Savior, and are done in obedience to HIS commands (Is. 64, 6; John 15, 5; Eph. 2, 10; Gal. 2, 20-21; Heb. 11, 6; Matt. 15, 9).

4. Through that same Spirit the Lord also produces "the best (and only God-pleasing) citizenship in the world" (Romans 8, 8), the willingness and ability on the part of His true children in Christ to fulfill their *God-appointed* duties of *prayer* for the government (1 Tim. 2, 1-3), *obedience* to the government's laws and ordinances (Titus 3, 1; 1 Peter 2, 13-14), and the *payment of taxes*, customs, and so forth, in its support (Matt. 22, 21; Romans 13, 5-7).

IV.

- A. Every Christian boy or adult who becomes associated with Scoutism by
1. Assuming its name (mandatory)
 2. Operating under its Charter (mandatory)

3. Submitting to its Oath and Law (mandatory)
4. Paying its dues (mandatory)
5. Wearing its uniform and insignia
6. Using its official Handbooks and literature

identifies himself with, and promotes, the whole Scout Movement and its religious perversions, as before described, and becomes *partaker* of its evil deeds (II John 10. 11).

"Every Scout in the country pays a registration fee of fifty cents a year to the National Council, which is responsible for *carrying on* and *extending* Scouting to other boys. Each Scout, therefore, helps bring Scouting to other boys." (Handbook for Boys, 1943, p. 13.)

"The share which each boy and man pays toward the *administration* and *growth* of our Movement through the Registration System amounts to 50 cents yearly for a Scout, \$1.00 yearly for a Scouter." (Handbook for Scoutmasters, 1944, Vol. 1, p. 82.)

"THE SCOUT UNIFORM symbolizes the boy's obligation to measure up to a *high standard of character*."

It stands for character because it is restricted to those who are active Scouts in good standing." (Handbook for Boys, 1943, p. 42).

"Each Scout wears the same uniform, and meets brother Scouts on the *same level*. In Scouting all creeds, races and classes are as one." (Handbook for Boys, 1943, p. 42-43.)

"The uniform to the Scout and the public alike is the outward expression of the boy's *inward qualities* as a Scout." (Handbook for Scoutmasters, 1944, p. 284.)

- B. The brethren and congregations who tolerate and even foster the Scout Movement in their midst give grave offense to their fellow-Christians and the world, and are sinning against God's plain command given in II Cor. 6, 14-18; I Cor. 5, 12.
- C. Pastors and churches that continue in this offense against all brotherly admonition violate the brotherhood and fall under the judgment of Romans 16, 17-18, in that they are causing divisions in the church. (See also II Thess. 3, 6. 14. 15.)

DUTY TO GOD--REPENTANCE AND FAITH

(Continued from page 169)

with the Church and Synagogue." (Fundamentals of the Boy Scout Movement, 1945, p. 34). — Religious? Yes, in partnership with the Church (any church) and the Synagogue; non-sectarian? yes, with all that the name implies, indifferentism, unionism, and the like.

God, the Creator and Ruler of the Universe

St. Paul laid claim to a full and certain knowledge of God. "Whom therefore ye ignorantly worship, Him declare I unto you. — God that made the world and all things therein, seeing that He is Lord of heaven and earth — seeing He giveth to all life, and breath, and all things — and hath determined the times before appointed, and the bounds of their (the nations') habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being." The God whom Paul declared is the God who made heaven and earth. And because He is the universal Creator, He is also the universal Lord, the Ruler of heaven and earth. He who gave us life and breath, rules and governs all things. If kingdoms rise and fall, if they rule or become subservient, it is by the governance of God. And God the Creator and Ruler of the universe may be known of men. "God has not left Himself with-

out witness in that He did good, and gave us rain from heaven and fruitful season, filling our hearts with food and gladness." If God is unknown to men, it is not because He has shrouded Himself in darkness; He has not left Himself without witness in creation and in His goodness toward men.

God as the Creator and Ruler of all things is recognized wherever men are religious. The God of Freemasons is the "Grand Architect of the Universe." The Constitution of the Boy Scouts clearly states, "The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy."

The Savior—God

But if men have come to know God as the "Architect of the universe," or if boys and girls have come to know God as the ruling and leading power of the universe, have they the full knowledge of God as He is revealed in the Scripture? And will the proper recognition of the duty to God flow from this knowledge? "And the times of this ignorance, God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in which He shall judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead." — St. Paul did not stop after he had

preached the Creator to the Athenians; *he went on to preach Christ*. He preached Christ the crucified and risen Savior of the world. — God sent His only-begotten Son into the world to keep the holy Law of God for us, to pay the penalty for our sins. Christ, through His perfect obedience and by His death on the cross has worked out the perfect righteousness for men. God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation. — God has revealed Himself to the world in Christ as the Savior from sin. This is the God of the Scripture; this is the God of Christians.

Repentance and Faith

And what does this revelation of God in Christ demand of men as the first and plain duty of man to God? Paul answers, the entire Bible answers on every page, "*But now God commandeth all men everywhere to repent*." Repentance and faith in Christ, that is the message of the Apostle; repentance and faith, that is the way to salvation. What folly it is, and what a perversion of the Scripture, to speak of man's duty to God, and then to ignore this first duty, "Repent and believe on the Lord Jesus Christ."

There is never a word about repentance and faith in all the literature of the Boy Scouts that has come into our hands, yet it is a part, the first part of the Boy Scout's Oath, "I will do my duty to God." — Here is religion without Christ; religion, but not Christianity. A. P. V.

CONCERNING THE COLLECTION MEMORIAL WREATHS

In memory of	Sent in by Pastor	Amount
T/Sgt. Raymond Zirbel	A. Schewe	\$ 9.00
Fred C. Milz	P. Oehlert	5.00
Mrs. Herman Flieth	P. Oehlert	5.00
Mrs. Elsie Lemberg	O. Sommer	5.00
Milton Thieleke	Harold Grunwald	10.00
Mrs. Louise Hartwig	A. Gentz	10.00
Mrs. Bertha Bodanske	Paul Pieper	3.00
Fred Trier	O. Eckert	8.00
Mrs. Albert Kocher	G. Kanies	10.00
Reinhold Schmidt	E. Mehlberg	40.00
Mrs. Mathilda Hartman	H. Engel	5.00
Pfc. Wilbur Lehman	G. F. Albrecht	3.00
Mrs. Wm. Stolzenburg	E. J. Hahn	26.50
Martha Schmeling	O. Hoyer	18.50
Pfc. Bertram Hoyer	Mr. A. Radloff, Treas.	15.00
Cpl. E. Tollefson	R. Bretzmann	5.50
Ruben Westphal	Armin Engel	17.50
Dickie Dehling	Adolph Buenger	6.00
Fred. Heuer	Adolph Buenger	3.00
Mrs. Emma Schreiber	Adolph Buenger	5.00
Leo Zacho	W. Strohschein	45.00
Harvey Larson	W. Schumann	25.00
Herman Koester	H. Schaller	28.00
Gustav Lueck	E. Pankow	5.00
Mrs. Martha Gronemeyer	M. Rische	14.00
Rev. E. Redlin	F. Brandt	14.00
Mrs. Caroline Kroggel	A. C. Lengling	19.00
Mrs. Chas. Link	Erwin Schewe	5.00
Ernst Illchen	G. Ehlert	3.00
Rev. K. Machmiller	L. Koeninger	102.00
Pfc. Ralph Taylor	L. Koeninger	10.00
August Oestreich	L. Koeninger	5.00
Henry Werth	Paul Denninger	2.00
Previously Reported		\$1,914.93
Total for July 30, 1945		\$2,401.93

The total receipts for the Building Fund were on July 30, 1945* \$148,854.35

Dakota-Montana District	\$ 8,001.53	North Wisconsin District	\$32,670.70
Michigan District	23,973.10	Pacific Northwest Wistrict	2,657.07
Minnesota District	18,085.26	Southeast Wisconsin District	43,477.26
Nebraska District	2,275.19	West Wisconsin District	17,257.80

We urge all members to have the bonds purchased for this Fund to be sent to their pastor or treasurer so that these can be sent to the Treasurer with the proper Remittance Advices. It will not be possible for us to give a congregation credit for unidentified bonds sent directly from the Federal Reserve Bank.

G. W. FISCHER, *Financial Secretary.*

* Unidentified Bonds included in the grand total.

EDITORIALS

(Continued from page 170)

"O Lord, how manifold are thy works!" wrote in the 122nd Psalm: "I was glad when they said unto me, Let us go into the house of the Lord."

The Word of God proclaims something to us about which the Great Outdoors is silent. It shows us how we can get rid of our sins and get right with God. It points us to the Lord and Savior Jesus Christ who took our sins upon Himself

and paid for them with His own precious blood, so that we are now pure and spotless in God's sight. Jesus said: "I am the way, no man cometh unto the Father but by me."

Nature tells us nothing of the great salvation wrought by Christ. The Christian Gospel, revealed in the Word of God, does that. What nature lovers say about worshipping God in nature and not needing any more religion than can be found there may sound very pious and impres-

sive, but it lacks the one thing which can make our worship acceptable to God; faith in the Lord Jesus Christ. While, then, the worship of God in nature is good as far as it goes, it must be supplemented by the worship of God as the Author of our salvation through Christ Jesus, which has its source in the special revelation of His Word. I. P. F.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 171)

But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matth. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap. Sacerdotes, and Cap. Oves). And Augustine (Contra Petilianum Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

NOTES

The Scripture passages which our fathers adduce are clear in themselves and call for no further discussion.

Also the word quoted from Augustine is clear. — This Petilian, against whom the letter of Augustine was directed, belonged to the party of the Donatists in Northern Africa. He was one of the chief speakers of this sect in the great debate held at Carthage in 411. The Donatists are mentioned in Article VIII of our Confession, and are there rejected because of their false doctrine concerning the church.

The two references to the Canonical Law are not printed out in our Article, only the opening words of the respective sentences are given. Here they are. *Sacerdotes*: "The priest and the other ministers of the holy church and all the people must love their bishops and obey their commands, even if they themselves (which we hope will not happen) act otherwise than they should, *except if they have erred in the faith.*" — *Oves*: "Sheep which have been entrusted to their shepherd, may not censure him, *unless he have deviated from the faith,* nor in any way bring accusations against him." — Thus even the Canonical Laws

grant one case in which Christians are justified in refusing obedience to their bishop and in raising charges against him.

So far our Article has been speaking about the office which bishops hold as bishops. A brief word is added regarding secular duties which princes may have conferred on them.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

NOTES

When bishops function in such matters as here mentioned, and in similar matters, they do not act in their capacity as bishops; and when they fail, then the prince may, yes must, hear those cases, without fear of thereby trespassing on the bishop's domain.

This is the end of the first chief part of Article XXVIII. It discusses the difference between spiritual and secular authority.

ANNOUNCEMENTS

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state —

Your full name.
Whether you are pastor, professor, etc.
Your place of residence (street and number if possible). Your post-office.

R. F. D. No.
County and State.
Of which synod are you a member?
Do you reside in a rural district?
If the latter is the case, which is the nearest city?

By which direction is it from your place of residence?

How far is it away?
.. This notice also applies to such as have so far not held office and were therefore not listed. ..

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee 3, Wisconsin.

ANNOUNCEMENTS

Pastor Martin Toepel of Elkton, Michigan, to whom the Board of Regents of Michigan Lutheran Seminary extended the call to the vacant professorship at the institution, has accepted the call.
Oscar Frey, Sec'y.

Pastor Waldemar Pless of Fond du Lac, Wisconsin, has accepted the call as Inspector at Northwestern College.
K. Timmel, Sec'y.

The new school year at Michigan Lutheran Seminary is to begin on September 18, at 9 A. M.
Otto J. R. Hoenecke, Dir.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

The new schoolyear will begin on Tuesday morning, September 18, at nine o'clock. Dormitory accommodations for women are no longer available, but efforts will be made to obtain private quarters if such are desired. We can

still provide for a number of boys, however. All students are required to bring their ration books. Please address all inquiries to

Carl L. Schweppe,
New Ulm, Minnesota.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

Northwestern Lutheran Academy opens for the new school year on Monday, September 17, 2:00 P. M.

Please address all inquiries to
R. A. Fenske,
Mobridge, South Dakota.

LUTHERAN HIGH SCHOOL

Milwaukee, Wisconsin

The Lutheran High School of Milwaukee will begin its new school year Wednesday, September 5. Information sent upon request.

E. H. Buerger, Director,
Lutheran High School,
1859 North 13th Street,
Milwaukee 5, Wisconsin.

CALENDAR OF CONFERENCES

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet in the church of Pastor F. Bergfeld at Bruce Crossing, Michigan, on Tuesday, September 11, 1945. The first session begins at 10 A. M.

Essays: Marriage and Divorce, J. Krubsack; Brief Sketch of the Life of Moses, W. A. Gieschen; Exegesis of 1 Tim. 2, E. Scharf.

Divine Service at 7:30 P. M.
Sermon: F. Raetz (substitute, E. Scharf).
Please, announce! W. A. Gieschen, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene, D. v., on September 11, 9 A. M., at St. John's Ev. Lutheran Church, Lake City, Minnesota, T. H. Albrecht, pastor.

Confessional speaker: C. A. Hinz; alternate: Karl Gurgel.
Please send announcements or excuses to the local pastor. H. F. Muenkel, Sec'y.

SOUTHERN CONFERENCE OF NEBRASKA DISTRICT

The Southern Conference of the Nebraska District will convene for its fall delegate conference at Geneva, Nebraska, E. A. Breiling, pastor, on September 18-19, 1945.

Papers: The Ladies' Aid, Pastor Frank; 1 Pet. 3, 18-20, Pastor Ellwein; The Book of Nehemiah, Its Message and Application, Pastor Hertler; The Congregational Meeting, Pastor Degner; Article V of the Augsburg Confession, Pastor Habben; What does Ordination Confer, Pastor Breiling.

Sermon: Pastor Gruendemann, substitute Pastor Hahn.

Kindly announce your presence or absence to the local pastor. R. H. Roth, Sec'y.

COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will meet Tuesday, September 11, at 10 A. M., through Thursday, September 13, 3 P. M., at Mt. Olive Ev. Lutheran Church, 918 E. Cache la Poudre, Colorado Springs, Colorado.

Communion service Wednesday evening at 8 o'clock. Speaker: Rev. E. C. Kuehe; Alternate: Rev. Victor Tiefel.

Papers: Confessions of the Church, Bauman; Amos, Tiefel; The Law, Wietzke; II Thessalonians 2, Witt.
W. Krenke, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference convenes Tuesday, September 11, at 9 A. M., at Louis Corners, H. Grunwald, pastor.

Scheduled: Gal. 3, 22ff., Dr. H. Koch; Doctrine of Election (continued), L. H. Koeninger; The Tenth Commandment, Special Reference to Pastor and Congregation, H. H. Eckert; Unionism, A Mixing of Law and Gospel, Edw. Kionka; Doctrinal Affirmation, Dr. H. Koch; 1 Tim. 1, 15ff., E. Froehlich.

Additional Papers: Isa. 41, 1ff., W. Schink; Synopsis of Luther's Galatians (2, 17ff.), H. Pussehl; Sanctification, the Call of a Christian for his entire Life, K. Thurow; Interpretation of 1 Cor. 9, 14, W. Haase; Ordination, V. Siegler; The Causes of the Decline of the Ten Tribes of Israel, A. Roekle; Essentials of the Celebration of the Lord's Supper, H. Kuether; Exegesis of Mt. 11, 12, R. Ehlke.

Sermon: H. H. Eckert, E. Schroeder.
H. H. Eckert, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President I. M. Frey the undersigned ordained and installed Candidate Paul Knickelbein as missionary in the following fields: Mancos, Cortez, Ignacio, Dove Creek, Dolores, Colorado, on the Sunday before Pentecost, May 13, 1945. Rev. John Schaefer assisted.
Address: Rev. Paul Knickelbein, Mancos, Colorado. A. Baumann.

Authorized by President H. C. Kirchner the undersigned installed Mr. Clarence G. Radl on the ninth Sunday after Trinity as teacher of St. Paul's Lutheran School of Menomonie, Wisconsin.
Address: Mr. Clarence G. Radl, 1015 9th Street, Menomonie, Wisconsin. J. Mittelstaedt.

Authorized by President Karl F. Krauss of the Michigan District the undersigned installed his son, Rev. Willard Kehrberg, as pastor of St. Luke's English Lutheran Church at Vassar, on Sunday, July 29, 1945. Prof. A. Schultz and Pastor A. Voges assisted. May the Lord bless both shepherd and flock.

Address: Rev. Willard Kehrberg, Vassar, Michigan. A. Kehrberg.

Authorized by President E. Behm and assisted by Pastors E. Eckert, H. Pussehl, L. Koeninger and L. Ave-Lallemant, the undersigned installed Paul Gieschen as pastor of St. John's Lutheran Church, Maribel, Wisconsin, on July 15. The sermon was delivered by Pastor L. Koeninger. May the Lord bless the work of the pastor in his new field.

Authorized by President Arthur Voss, I installed Teacher Henry Diersen on July 15, as teacher of St. John's Ev. Lutheran School, Rot Creek, Wisconsin. May the Lord bless shepherd and flock.
Address: Mr. Harry Diersen, 6200 W. Cold Spring Road, Milwaukee 14, Wisconsin.

On May 27 the undersigned ordained his son Sigmund W. Hillmer into the office of the Holy Ministry and installed him in the St. Peter's Ev. Lutheran Church in Manistique, Michigan. Address is 437 Walnut Street, Manistique, Michigan. As this is the only church of the Synodical Conference in and around the city, pastors will please send the names of members moving into the community to the above address.

In a service at St. John's Church, Milwaukee, Wisconsin, on July 1, Pastor Norbert Reim was commissioned as missionary in the Nigeria field by the undersigned, by authority of the Missionary Board of the Synodical Conference. Pastor Ed. Schmidt, member of this Board, assisted.

Authorized by President H. C. Kirchner of the Western Wisconsin District, I installed the Rev. Kurt Lederer as pastor of St. Paul's Ev. Lutheran Congregation at Marshall, Wisconsin, July 22, 1945. May the Lord bless both shepherd and flock.

Address: Rev. Kurt Lederer, Marshall, Wisconsin. Walter E. Zank.

Authorized by President A. Ackermann the undersigned installed the Rev. Winfred Schaller as pastor of Grace Congregation at South St. Paul, Minnesota, on June 17. P. R. Kurth and Hilbert Schaller were the assisting pastors.

Address: Rev. Winfred Schaller, 149 8th Avenue, S., South St. Paul, Minnesota. C. P. Kock.

Authorized by President A. Ackermann of the Minnesota District the undersigned installed Mr. Edward Kionka as principal of Zion Lutheran School at Sanborn, Minnesota, on Sunday, July 1, 1945. May God bestow His blessing upon his work!
Address: Mr. Edward Kionka, Sanborn, Minnesota. R. Schierenbeck.

CHANGE OF ADDRESS

Rev. R. Waldschmidt, Box 203, Zillah, Washington.

Notice

Extra copies of this issue of the "Northwestern Lutheran" in limited number are available. Please order promptly from the Northwestern Publishing House.