

The SPINNAKID

The Lutheran Theological Seminary at Philadelphia

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A LETTER FROM OUR PARISH IN INDIA

U. L. C. Mission
Rajahmundry, S. India

Dear Friends and Members of Father Eyer Missionary Society:

Upon taking over the Yelleshwaram district from August Schmitthener, when he went on furlough last March, I found among the four parishes abroad supported by friends in America, one supported by the Father Eyer Missionary Society.

Your parish is the village of Kottur, which means 'new village.' When the parish came under my supervision, the 'teacher-catechist' was Eda Samuel, a man of limited education, but a good, faithful chap. He came from the Godaveri delta section of the Mission, which is some distance from Kottur. He asked several times to be transferred to his home area. It so happened that last July I was able to make an exchange with a teacher from that area. Samuel was overjoyed to be able to get back to Bhimavaram.

The man that came in his place has a most interesting history. When I was in charge of the Bhimavaram District, a young fellow came to me one day and said that he wanted to become a Christian. He was in the sixth form (senior) in high school and had learned something about Christianity in the Bible classes conducted there. He belonged to a caste whose members are the priests of the Malas (one of the outcast groups). Strange to say,

although the members of this caste are the Mala priests, they will neither intermarry or eat with the members of the Mala caste, but only within their own caste. Imagine a situation like that in America, preachers neither marrying members of their churches or eating with them, but, rather, forming a closed corporation. Well, Embaramanardas (Manar, for short) became a Christian and was immediately excommunicated from his caste. He finished his high school course. After working as an evangelist for a time, he went to normal training school and then to Bible training school. He is a very fine Christian and an earnest worker. I am glad that we have him in Kottur.

Concerning the village, we have the only school there. High caste as well as Christian children come. About the time that Manar came to Kottur, a Moham-
medan started a school and tried to get all the high caste children away from our school to his. It looked for a time as though he would succeed. But Manar worked hard and got a good many of the children to stay. I think that he saved the situation.

The Yelleshwaram District is one of the most interesting parts of the Mission field to work in. It extends up into the mountains for many miles and the further into the hills that one goes the more wild the scenery becomes. There is a good deal of game—deer, panthers, tigers, wolves, hyenas, and a host of smaller animals.

The other day, I went to one of the villages to settle a land dispute and was told that the night before several tigers had come near the village and had killed four oxen. If the villagers had left one ox where it was killed, the next night they could have gotten the tiger. Strange to say, tigers do not eat the animal when they kill but wait until the following evening. This gives the hunter time to put up a machan (platform in a tree) and wait till his majesty comes on the scene. Of course the tiger is not so easily shot, for he may not come till after dark and then the hunter must fix an electric

torch on his gun and put the tiger 'on the spot.'

Finerock is our champion hunter. He has shot some dozen tigers. One time he took one of the other missionaries with him and they sat over the kill. Mr. Stripes came after dark and Finerock gave the missionary a chance. He fixed his torch, shot, but his nervousness caused him to miss completely. The tiger ran away and after a time returned and resumed his dinner. The man made another attempt but missed again. The tiger got off.

Another time Finerock was out with an Indian. They were sitting on the ground eating their lunch. Surprisingly, a tiger, with a deer in his jaws, came into view about twenty-five yards away. He did not see them although he was facing them. It would have been dangerous to shoot in that position for if the tiger were only wounded it would charge and it could cover twenty-five yards in a matter of seconds. So Finerock waited until the tiger had turned away and then risked the shot. Fortunately, it brought the tiger down in his tracks.

One time, Schmitthenner had a lucky shot. It was at night when he and Mr. Panther exchanged compliments. He did not have a torch on his gun but he aimed at the two spots of light reflected in the animal's eyes. Just as he was about to pull the trigger, the panther turned his head and Schmitty could no longer see the spots. He blazed away just to see what would happen and, luckily, got the beast in the chest.

But that is enough of animal stories. You will begin to think that I am stringing the long bow. As a matter of fact, when we go touring, we seldom see anything. We usually avoid the jungles at night and it is very seldom that animals are seen in the day time. I expect to go on tour in a few weeks and in the next letter may have more interesting things to tell about the work in that section.

Sincerely yours,

F. L. Coleman, '14

(Submitted by the secretary of F. E. M. S.)

ARE YOU SAVED?

Whenever we see or hear these works we immediately think of any number of so-called emotional sects, who use this phrase as their watch-word. We think of hundreds of Gospel Missions scattered throughout our land, of revival tents, and sawdust trails. That is exactly what we are going to think about in the next few paragraphs.

The writer of this article was asked by the practical department of the Seminary to preach at one of such missions. Among many reactions, favorable and otherwise, the most outstanding was this: Is not our church either overlooking or reasoning itself out of an opportunity to meet a particular spiritual and charitable need in administering to "down-and-outers?"

Upon inquiry we are told that our church does no direct work of the Gospel Mission type. We say this, not unmindful of the activities of our orphanages, settlement house, dispensary, children's bureau, and the city missionaries. Nevertheless, we still seem to be ignoring a definite need among the lower strata of society.

Those who object to our Lutheran Church doing this kind of work offer the following reasons: First, it costs too much for the results obtained. To that we respond: What about the "Whosoever Gospel Mission" started on faith in Philadelphia forty-five years ago? Today it is an organization that has no encumbrances, has a total of fixed assets of \$94,200.33, and an endowment fund of \$21,014. Of the 16,512 derelicts who applied for aid during the past year, 1,612 decided by God's help to lead Christian lives, and through the aid of the mission have been re-instated into society as acceptable members. Of that number 115 have joined and helped to support other churches apart from the mission.

A second objection offered is that there are

too many men who take advantage of the missions for support, and are thus encouraged to be human parasites. We ask, what was Christ's attitude toward the lepers when only one returned to give thanks for the aid he had received? There is some justification, we feel sure, for the joy in heaven over the one sinner who repents. The parable of the prodigal son should cause us to pause and think a moment on this point.

The third objection is that the conversions are purely on an emotional basis and most probably not lasting. Although our church emphasizes the changing of lives through understanding and faith, is it not nevertheless a fact that a certain percentage of our own people have been won by an emotional appeal? Furthermore, is it not true that behind every religious experience there is some emotional reaction or feeling?

Having seen a mission doing effective work, some of us are convinced that our church might do its part also in this field. For further information we suggest that you visit the "Whosoever Gospel Mission" at 101-109 Chelton Ave., or read their Forty-fifth Annual Report as of October, 1937.

We believe that our church should do this kind of work because: (1) The Master would have all men come unto Him. (2) Such an institution, if adequately supported and properly started, could, over a period of years, be made to pay for itself.

(3) People who could not be changed by a liturgical service might be won by other informal methods. (4) We are obligated to attempt by divine injunction to win people from all the walks of life, including the poor and the "down-and-outers."

Under our present Lutheran organization, however, this would only be possible under certain conditions. Some young man out of the Seminary, willing to sacrifice his life and capable of this type of work, would have to be ordained and then be swallowed up in this field of labor. The church at large would have to support that man unselfishly until such time as his institution would be able to

support itself. This man in turn would be obligated to send the converted and tried men, after rehabilitation, to our Lutheran churches for membership.

What do you think about this type of work? What are your reactions? Have you thought on these things? Do you think it is both possible and advisable? If you will think over these questions, this article will have accomplished its purpose, for its intention was to stir your thoughts on the matter.

Luther N. Schaeffer, '38

REFLECTIONS ON KLOPSTOCK'S "MESSIAS"

The whole poem is a lyric epic built upon two opposing themes, God and the Devil. These themes develop and finally meet in one focal point. In this focal point which is Christ, God emerges victorious and triumphant.

Songs, arias, and choruses appear throughout the poem. The whole universe with its thunder storms, roaring hurricanes, and whispering zephyrs accompanies the themes as an orchestra. The world is a great powerful divine harmony singing and ringing until the inmost soul of man echoes this universal symphony.

Just as Wagner over a century later associated musical motives with themes so Klopstock associated special nature motives with characters. The clash of thunder heralds God's approach. Trombones announce the angels. Rumbling echoes in bottomless chasms prepare us for the appearance of devils.

The poem has to be considered from the viewpoint of music because it is the sound of words and not their thought that is important. Man's soul is therefore depicted in sound-words. The actors don't really speak but sing, hymnical songs raising their feelings until they are in consonance with the music of the spheres. This harmony of man's soul with the universe gives him his value.

Thus we find in Klopstock's descriptions no color, no form, no contour but only the musicalness of the words themselves. It is a style aiming not at expression of thoughts but arousing of emotions. So from the very beginning Klopstock has to reject the adjective. The absence of the descriptive adjective is not artistic shortcoming but romantic genius, "charaktergefuehl."

Since he intends to be musical and arouse emotions he emphasizes words which in themselves already denote "Seelen- und Geisteszustaende." Motion, feeling, and action are expressed by verbs. The noun is used to denote metaphysical "Esse."

Klopstock's committment to musicalness conditions the application of stylistic means of three kinds: First, adjectives in the comparative. Second, verbs leading on in motion and action. And third, nouns expressing spiritual motion. Words by themselves, loosened from their original meaning, must produce sound-effects. This is done by the fitting together of words with other words of similar association, which in consequence is nothing but assonance and alliteration.

The most important musical device of all is the rhythm, which is the homeric Hexameter. Yet, this is not the Greek meter, each line embracing just one idea, but free rhythm, rhythmical prose carrying the idea over a number of verses.

And if anyone should imagine to find the same material in Milton's Paradise Lost as in Klopstock's Messias, let him be mindful of the essential differences between the two great poems known throughout the world. Milton's outlook throughout the poem is pessimistic and his persons are of the Michelangelo type. His poem is epic and dramatic, based upon Vergil, has an Old Testament spirit and results in the loss of Paradise. Klopstock on the other hand is optimistic throughout the poem. His persons are elevated, exalted, and full of feeling. His poem is lyrical and musical, is based upon Pindar, has a New Testament

spirit and results in the gaining of Paradise.

Heinrich Suhr, '38

THE DISEASE; ANALYSIS AND CURE

The article "A Lament" in the last issue of the *Seminarian* is like the first attempt of a doctor in the analysis and cure of a disease. Now it is our duty as consulting doctors to discover the true nature of the disease and an adequate cure. The first analysis and cure consisted in a diagnosis of the disease as a lack of close relationships with the faculty and the cure the establishment of such. It is this doctor's contention that the diagnosis was partial and incomplete.

Our diagnosis should begin with a study of the component parts of the body. In other words we must begin with ourselves by a process of thorough introspective analysis. The object is to find an answer to the inquiry, "Do I live up to what I expect of seminary life?" The answer comprises the first step in a proper diagnosis of the disease which is debilitating our life. I believe that very few of us can emerge from the examination of such a question with an affirmative report.

The immediate result of this leads to an analysis of the group. Here we discover cliquishness, narrow, petty relationships, widely prevalent. Yet, as ministers of Christ's Gospel we should be free from this disease. Yet, both from within our own clinic and from closely associated outsiders the report comes that we are subjects of just the disease we should be free from. Is this charge correct? Witness a few canteen and phone-booth squabbles with the hard words spoken there, listen in on a group "knifing" a fellow student in the back. The results of the research indicate truth in the diagnosis.

In other words, we are not within ourselves

or in our inter-fellow relationships living up to what we know we should during our life at the Seminary. The disease of the group is the direct result of diseased parts of the body of the group.

How then shall we cure this? The faculty offers us knowledge, guidance, aid, spiritual strength, and encouragement as a group. How do we follow their prescriptions? No, I feel that before we have a right to request more medicine from the faculty, we must first gain the proper frame of mind ourselves. We can be immune to the disease of "lack" felt on this campus if we but inoculate our lives with a little more Christlikeness. With each part of the body of the group subjected to this treatment, the cure of the group as a whole is a matter of course. If we but apply a Christian self to the group relationships the group will flourish with good health. We must first be what the faculty expects us to be before we can expect anything more from them. I sincerely believe that the lack on our campus, felt by us all, is caused by relationships within ourselves and with one another. The helping hand, the sincere friendship attitude among all students, or to revert to our metaphor, to inoculate the Christlike life into ourselves, this is the cure for our disease of "lack."

W. Krumwiede, '39

IN ANSWER

In reflecting upon a recent article entitled "A Lament," I came to the conclusion that there were two points of attack to remedy such a situation. In the first solution the initiative should come from the students, while the second should be initiated by the faculty.

(1) In the past (and even now) students have occasionally dropped in for a chat with one or another of the professors. Do we not have ample evidence of this when we notice how frequently

alumni come back to talk with the professors on a basis of friendship? Too often we are afraid that the professors will be too busy to sit down with us just for the purpose of passing the time of day (or night). My brief experience has been that they would like to know us as we really are, and not always as inquisitive beings. In a small institution such as this, opportunities to meet one another are so frequent that it seems a shame, after two or more years here, that men lament because they do not know their leaders with their professorial garb removed.

(2) There is a hesitancy on the part of most students to intrude into the sanctity of a professor's time or home. We feel that they give us enough of their time during class hours. They have other interests which must be attended to - families, meetings of one kind or another, reading and research. We cannot ask them to be ready to talk with us at any hour of the day or night. Therefore, perhaps the setting aside, now and then, of specified evenings at home would be the best solution. This would be entirely informal, for the men would know that they would find a welcome and could drop in and leave at will. There is a danger, however, of this becoming formalized.

The first solution (really a continuation of the present situation) is adaptable to individual preferences. The second is more practical from the professors' standpoint. Whichever choice is taken, the opinion of those most closely affected - the professors - is necessary. Friendship cannot be forced, but the opportunity to sow the seeds is essential.

Oswald Elbert, '40

NO LAMENT

The Seminarian spotlight has recently come to rest upon a "lament." The Reaction to this article in student circles has hit somewhat of a median between a hiss and a soft crack of a belated firecracker.

It is well if the spotlight should fade out as such.

This is not a new question. Students through the centuries have pro-ed and con-ed it until at divers times it has reached a variety of proportions. When kindled to boiling points, results have simmered down to placing either students or professors behind "eight balls." For this reason let us stop trying to pull the trigger of an issue that may eventually be found to be packed with ill will.

Does anyone actually believe that friendship is lacking between professors and students? Rather ask these questions, "Have I knockod?" "Was the door opened?" If the answer to the latter question is negative, then it is time enough to start house cleaning. But why not sweep our own door steps first?

To be a friend, a man must first of all be humble. He must have within himself the power of self-offacement. He must also be enthusiastic. And more than all else he must dare to love in the moments when the reason for loving seems to be temporarily lost. But, essentially, this is not an essay on friendship. Emerson's essay on "Friendship" along with Ciceró's, still stand as two of the finest critiques of spiritual values in all literature.

Friendship, like the wind, bloweth where it listeth. It can not be nailed down to conferences in homes. I have found friends in all the professors. Perhaps I do not know all of them as well as I should like, but to me, their smiles in greeting, and the warmth of their hearts in an occasional friendly chat, have meant as much to me as the warmth of their firesides.

Beautiful flowers grow only under favorable conditions. Nature is that way. Our purpose here is to come to know better one Friend. Let us seek Him first and all our other relationships will grow in proportion to our friendship with Him.

A VOICE FROM THE ORIENT

The Epiphany season is the season for Foreign Mission appeal. In the Church and in our magazines we are hearing and seeing this appeal for Foreign Mission spirit. Japan is one of our mission fields, the fruits of which are as follows:

There are now almost forty stations; seven of them are self supporting. We have one seminary in the suburb of Tokyo and one Boy's High School, one Girl's High School in Kumamoto, Kyushu, in the Southern part of Japan. The Mercy Home in Kumamoto has been receiving government support for some time. In addition to the work of this home and the schools mentioned above we have fourteen Kindergartens to propagate and enlarge the Kingdom of God in Japan.

One may suppose the power of our mission work in Japan to be comparatively weak, but the progress of our development in the last fifty years has not been necessarily slow. Some of our Lutheran men are exceptionally able and prominent in social affairs. More and more of our churches are becoming self-supporting. Surely this indicates considerable progress.

But we cannot stop with the small amount of success already obtained. We must move forward at an ever increasing pace. The most important task in our field must be the establishment of a strong Seminary.

The Japan Lutheran Theological Seminary was founded thirty-five years ago in Kumamoto. Twelve years ago it was moved to Tokyo. From this seminary almost all of our present workers have been graduated. The present President of our Seminary is the Rev. Edward T. Horn, D.D. Dr. Horn is an alumnus of this Seminary and originally came from the Ministerium of Pennsylvania. He is in charge of the Old Testament department in the Seminary and even has some students studying Hebrew under his direction. Recently a Japanese Hebrew Grammar has been published.

The Rev. Prof. John K. Linn of North Carolina is a Mt. Airy alumnus in charge of the New Testament department. The Rev. Hepner, Ph.D., is the Professor of Historical Theology. He received the degree of Ph.D. from Yale University as a result of his patient research of one of the Shinto Sects, the so-called Kurozumikyō in Japanese. Professor Noborn Asaji, also a Mt. Airy alumnus, is in charge of the department of Systematic Theology. He has translated into Japanese some of the Lutheran Symbolical books. The Rev. Prof. Inokomiura, the President of our Japan Lutheran Church, is teaching the department of Practical Theology.

Now, we have no question concerning the value of Lutheran Symbolics and Doctrines for Japan but it is our problem to create a Japanese Lutheranism. This does not imply a synchronistic process. Year ago, Dr. H. E. Jacobs said, "Lutherans for America, America for Lutherans." In Japan we may say "Lutherans for Japan, Japan for Lutherans." To Lutheranize the Japanese is a different matter. They have a complicated history, confused religious tradition, and their own Oriental civilization. Especially in recent times, as a result of the rise of nationalism some of our Christian Churches have been experiencing difficulties. Our Church members believe and have hopes that we shall eventually grow strong enough to take care of ourselves. To meet this belief we are seriously re-studying and emphasizing the essential meaning of Lutheranism, its faith, its traditions, and its practices. Fortunately, our Lutheran Church in general has received a goodly spiritual heritage and this type of evangelical faith is now rapidly becoming the norm, the light, the life, and the leader in Japan.

We need the strong spiritual power of the fundamental truth, and deep evangelical faith of Martin Luther. Not only must we propagate the Christian message and serve in the love of Christ, but also we must stand on the foundation of the vigorous evangelical Lutheranism, and become a self-supporting Japan Lutheran Church. This is our ideal and the reason why we must have a very strong seminary.

Several years ago the theological thoughts in Japan were very liberal and humanistic. Then we had the theological tendency of the Social Gospel. In recent times among the young professors and pastors the study of Barthian theology has become the most important topic.

In such current thought and practice it then becomes essential that by the guidance and protection of the Holy Spirit through the Word of God, we grasp the redemption of our Lord Jesus Christ from the terrible situation of our sins. This is the reconciliation with God through Christ Himself.

We must restudy the true meaning of Lutheranism and propagate the Christian message to the people of Japan. God the Father in Christ will bless us and they will understand the Gospel correctly and will be converted to Christianity.

Then the people will be saved. The beautiful traditions, the long history, and the national pride of our ancient civilization will be regenerated and we shall see the glory of God in the future.

This huge task needs vicarious prayer, financial support, patient sacrificial life, and unselfish co-operative service in the name of Christ.

Shinichi Kawagiri

A PLEASANT WEEKEND

A hospital weekend is something you never forget. It just can't possibly be done - the forgetting. It is one of those experiences that come to stay. Its memory grows roots into your memory, like a tree by the roadside, a mountain roadside where erosion is impossible.

When you get into the ward, a very beautiful creature in a nurses uniform comes to your bedside. She says with the most charming of smiles, "Welcome to our part of the world." By and by you discover it is a very interesting part of the world indeed.

To begin with the calendar is slightly different from the one you are used to - a hospital weekend is fifteen days long.

They are not fifteen long days though, that is, if the condition of your bones is not very wretched, and you are allowed to move around.

Moving around among the sick you make several startling discoveries. First thing you notice is that when a man is on his back his soul comes to the surface. This works both ways. With very little effort you can get him to like or dislike you.

Getting a sick man to like you is the easiest thing imaginable. Pick up for him an envelope he has dropped, hand it back to him with a smile, and you are life-long friends, even if the envelope was empty. It is only among children that you see the likes of it. The explanation seems to be that when a man is on his back, the child that he is at heart gets the upper hand over the stiff, starched, formal, super-imposed grown-up we take so many pains to carry around.

Sick people when they lie side by side strike up friendships with startling rapidity. In comes the new patient. He lies down. He looks around. His eyes strike a couple of eyes looking his way. Fifteen minutes later he knows everything about the owner of those two eyes, and vice versa. Furthermore, when six or seven fellows are allowed to go up to the smoking room - you never saw a jollier bunch of people even if you tied together in a bundle two dozen radio comedians. Sick people are definitely the best people in the world, except nurses and sisters. You can get along with any assorted dozen of them any day much better than with any two healthy athletes in holiday spirits.

But on the other hand you can hurt a sick man just as easily with no effort at all. Pay no attention to his pains real or imagined. Pass him by without a word of greeting. Try to make your own pains greater than his. Deny him his own little share of sympathy. Do not lower the shade

when the sun is shining in his eyes while you walk around and he cannot. Just that easily you hurt him to the very core of his soul, for a sick man's soul is out - just under the skin.

As to the nurses, they are the most beautiful creatures on earth, except for the sisters. The sisters are the most beautiful creatures on earth too. That is something a hospital weekend does to you. You fall in love with all the sisters and all the nurses. It just cannot be helped, for sisters and nurses are the most perfect living expression of Christianity you will ever meet.

A hospital weekend is an inspiration. It brings you into contact with human suffering and applied Christianity mitigating that suffering. It strengthens you, body and soul, for your daily life when you come back into your own part of the world. It leaves a cluster of pleasant memories, a green patch where the eyes of your soul can rest when you go adventuring into your inner world.

Francisco Molina, '38

Beginning with the March issue the editorial staff will be:

Luther Schlenker, '38

William Pfeifer, '39

John Stump, '40

Oswald Elbert, '40

John Ritter, '39 (editor)

The Rev. Charles M. Cooper, adviser.