

*Amos*: Yes, verily, it is the king's sanctuary, not the Lord's. But above your altar here I see Jehovah, and his word is "Smite", and "Slay".<sup>30</sup> In his hand is a plumb-line, and he says: "Behold, I am setting a plumbline in the midst of my people Israel. I shall not again relent. The sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword."<sup>31</sup>

(People raise stones threateningly.)

*Amaziah*: Seize him! Cast him forth from Israel! (People seize Amos and tie his hands. While they are doing so, Amaziah speaks to an attendant.) Go, tell King Jeroboam Amos has conspired against him, saying, "Jeroboam shall die by the sword and Israel shall be led captive."<sup>32</sup>

*Amos*: If Amos has conspired against King Jeroboam, he has conspired only with the Lord. O Israel, seek Jehovah. Seek good and not evil. Establish justice in your courts and righteousness in your land. It may be that the Lord of Hosts will be gracious unto you.<sup>33</sup> (He is led out just as people throw their stones.)

#### EPILOGUE

A hillside of Tekoa. Amos is seated on a stone writing, with a rude table and writing materials before him. He pauses in his writing, and looks up.

*Amos*: The word of God, which they would not hear, I will write upon parchment. I will send it to the people of Israel. To Samaria, to Bethel, to remote country farms, it shall go. Some will destroy, yes, but many will read—they and their children yet to come.

But Israel's doom is near. It is Jehovah's punishment for greed and cruelty. (He writes, bending over his task.) They have sold the righteous for silver, and the needy for a pair of shoes.

#### REFERENCES

- (1) Amos 8:5; (2) Amos 5:12; (3) Amos 3:10; 6:4-6; (4) Amos 2:8; (5) Amos 5:7,11; (6) Ex. 23:6; (7) Amos 5:24; 7:14; (8) Amos 7:15; (9) Amos 1:2; (10) Amos 1:3,4,5; (11) Amos 1:6-8; (12) Amos 1:11,12; (13) Amos 2:4; (14) Amos 2:10; 3:2; (15) Amos 2:6-8 (16) Amos 3:10; 6:4-6; (17) Amos 8:5,6; (18) Amos 8:6; (19) Amos 5:10,12; (20) Amos 5:9; (21) Amos 4:1-3; (22) Amos 4:6-12; (23) Amos 4:4; (24) Amos 5:5,6, 21-26; (25) Amos 5:22; 4:3; 5:27; (26) Amos 7:17; (27) Amos 7:12,13; (28) Amos 7:14,15; 3:8; (29) Amos 7:13; (30) Amos 9:1; (31) Amos 7:7-9; (32) Amos 7:10; (33) Amos 5:14,15.

### THE WORLD-WIDE TASK OF THE CHRISTIAN CHURCH: A SKETCH OF THE HISTORY AND LIFE OF THE OECUMENICAL MOVEMENT

(Concluded)

DAVID M. PATON

#### CHAPTER IV. FUTURE

##### THE CHURCH AND THE WORLD

**T**HE terms, "Christian" and "non-Christian" countries are out of date; the terms "home churches" and "foreign missions" belong to an earlier understanding of geography; the terms "older" and "younger churches" will do temporarily, so long as they do not imply tutelage. The fact is that the one Church of Christ is living in the world and calls us into its membership and service in every land.

'A church which is not first, last and all the time a missionary Church is not a Church at all. It is not that the Church is not good enough, not sound enough in its theology, not united enough, to be missionary; rather it is not missionary enough to be good, to be sound in its theology, to be united.'

In other words, the objective of our missionary work is not the un-Christianized Orient or Africa. Rather it is the un-Christianized world both in the Orient and in the Occident. The Church has already sowed its seeds in various parts of the world; now the task is to help these seeds grow and spread. There are no longer strictly non-Christian countries in the world; nor are there any entirely Christian countries.....Every Church is a missionary Church.....According to a Chinese proverb, this is a time so far as our Christian movement is concerned, for pooling together our resources; those who have money contribute money; those who have strength contribute strength. Different contributions go to the same goal—the realisation of a World Christian Community or the Kingdom of God."

(J. M. Tan in the report of the Chinese Delegation to the Amsterdam Conference.)

"For the relation of the Church to the Community, the "mission field" is now normative. The relation of the Church in China to Chinese life is more typical than the relation of the Church in Britain to British life; indeed, the reality in Britain may be more like that in China than is commonly suspected."

(Oxford Conference Report.)

These two "oecumenical documents" state the basic position in the modern world with force and clarity. To put it crudely, we are in this time of change and disintegration all in the same boat. Such a period necessitates, and also does much to ensure, a real equality in the Oecumenical Movement. It is to what we have to learn from each other and to give to each other that we should now in conclusion deal.

This is a time of change: of revolution and of reconstruction. In China, a great nation is making a convulsive effort, complicated by the necessities of grim and unremitting defensive warfare, to come to terms and make adjustment with a civilisation of a quite different kind from her own. Her Christian Church is at the same time striving to be true to itself and also to the circumstances and nature of the Chinese people, and to meet the manifold calls and opportunities that the time provides. These tasks call for the help and the sympathy of the whole Christian Church; but they can only be carried out by the Chinese. At the same time, there is comparable experience being gathered in India, the Near East and Africa at the present moment and in the recent past. None of this experience presents precisely the same features as that of modern China; almost all of it has lessons for her. So also help is gained from the experience of the Churches of the West in dealing with the phenomenon of large-scale industry, and the inroads it necessarily makes on the life of farmer or craftsman.

#### CONTRIBUTIONS OF THE "YOUNGER CHURCHES"

Equally, it is a time of change and revolution for the West, though the fact is perhaps less acutely realised. A time such as this demands that we be willing to take risks. In this the East has something to teach the West. Christianity has been so long established in the West, especially in those parts from which missionaries have most been drawn, that its forms have tended to harden. We are unwilling to entrust much responsibility to women, or to youth; we cling to our traditions of theology, liturgy, organisation. On all these counts we must be more willing to give up our hallowed traditions, and entrust important things to those who show promise but necessarily have not yet grown gray in achievement. I do not mean that we should scrap the old—it represents a priceless body of experience—but that we should be more flexible in our use of it.

Another contribution which can be readily envisaged as coming from China in particular is the passion for education. No nation on earth has so much exalted the scholar and the sage. No nation has

so long a tradition of learning. There were gaps in that learning, some of which the West has, in the mercy of God, been able to fill. But the West has much to learn from the Chinese in that respect, as in other and smaller but very important matters, such as courtesy and warmth of welcome.

Finally, the European should pay some kind of tribute to the social idealism of Chinese Christian youth. The recovery of a more profound and less humanistic Christian faith has not always been accompanied by a steady determination to preserve the ethical passion that was characteristic, with all its faults of naiveté and utopianism and sentimentality, of the humanist tradition. In this matter the unyielding hopefulness, expressing itself in concrete practicality, of some young churches in old nations has much to teach some older churches in what are, by Chinese standards, young nations.

But if this is a time of revolution and reconstruction, and by that token, of hope for the future, it is also a time of disintegration, separation, national and racial exclusiveness, and war. We need all the fellowship and unity we have, and more. The fellowship between nations and churches, and especially in war-time, between nations, which the Oecumenical Movement sums up, is doubly precious. At a time when almost all other ways of keeping some channels open between nations at war with each other are closed, we can and do pray for each other, and seize every opportunity, represented for example by nationals of neutral nations who can travel more freely, to share with each other our situation and our concern and our obedience and love to God. At such a time also we especially value, and need, the sympathy of other Churches, not themselves so intimately concerned in our struggle. And at such a time we need perpetually to be reminded, when the national need is so overwhelming and the national task demands all our energies, of the existence and transcending importance of the world-wide Christian community, and of the God who is the loving Father of Chinese and Japanese, British and German, and whose Will is our final authority. There is no need to dwell further on a topic which has been so much and so well dealt with in theory and in practice by Christians the world over. But while we treasure the unity we have in Christ, there is always the possibility that we shall remain content with this purely religious unity. The realism of the younger churches, and their perpetual criticism of this tendency in their older partners, is a necessary and important corrective. Indeed, in this matter of behaving like Christians towards our enemies, the East has a better record than the West, as the West widely recognises.

## A COMPLETE CHRISTIANITY

Our time demands from Christians a whole and complete Christianity. Nothing else will stand in the crises and destructions of the day, and nothing else is adequate to meet the challenges which such a day throws out to us. But our Christianity is not whole and complete; as Dr. T. Z. Koo said at the Oxford Conference, "we are members of a secularised church confronting a secularised society." We are members of a church which has forgotten God, without Whom the church cannot exist as the church. It is partly that we have got absorbed in necessary duties to the exclusion of the central one—of being missionary and worshipping. It is partly that we have suffered human sin and weakness to overlay the bright metal of pure religion with all manner of dross. We have become pharisaic and proud; stiff and conventional; reactionary; divided. We have two outstanding troubles from this point of view—of the recovery of the essential Christian faith and life. Some of us are enmeshed in a rigid dogmatism; while others are so broadminded that their message has little meaning, and their steps slight direction. In the Oecumenical Movement the gap is bridged between dogmatism and excessive broadmindedness, between "liberal" and "conservative." The Movement is committed to the classical Christian faith, "once delivered to the Saints" to use the Catholic phrase, the faith of the Bible, the Creeds, and the ancient liturgies. It is equally committed to the demand of the "liberal" that this shall be stated in terms which men can understand now, and be worked out courageously in response to present needs. This is difficult to describe shortly; we have got so used to thinking in catchwords and dismissing opinions with labels, that we are perpetually surprised when we meet the reality of the Oecumenical Movement. Fundamentalists think it shares their point of view, because it stands for the central Christian faith against what they call "higher criticism" or "modern thought"; and are confounded when they learn of its reliance on sound and unfettered Bible study. The extreme "liberal" is encouraged by the emphasis on re-union, and the social message of the Oxford Conference, and deeply disturbed at what he regards as the "reactionary" nature of its "theology." The important thing is that both sides to this long-standing and tragic quarrel are forced to think and pray; and in that there is hope.

## OUR NEED OF SAINTS

A whole and relevant Christianity means that we need not only to know what we believe and be able to state it in terms men can understand. It means something for living. We have spoken already on the social and national aspects of this; we should say a word on

the personal. Underneath their concern for their nation, their bewilderment about science and religion, or their Marxist or Freudian conceptions of religion as wishful thinking or social opium, there are very many young people (and old too for that matter) who want quite simply but sometimes with an urgency amounting to desperation to know how to be good. We want to know how to spend our money, how to live with those we do not like, how to behave with and towards the opposite sex, what to do about beggars, how to treat our friends, what is the point of our prayers, and how we should say them. We want to know these things; we want also to know about goodness. We want to recover the meaning, which has sadly shrunk in Protestantism, of the word "saint".

The Christian Gospel is not "Be good and you will go to heaven" but it does come down to something like "Live the heavenly life now, and the goodness will follow." The Christian Church is not much of a church if it does not produce people with a goodness which reminds others of Jesus. We are not doing that enough; and our failure is affecting many who look to the Church and to Christian organisations generally for advice, guidance, leadership and inspiration.

We are not producing saints—men and women who remind people of God. There is only one way in which saints come into existence. We can only speak to people of God if we ourselves live with Him and concentrate upon Him, if He is in actual fact the centre of our lives. Men and women are wanted whose goodness and love in life and service remind people of the God and Father of our Lord Jesus Christ, because, He is, in fact the dominator and ruler of them. This is a world-wide need. We do not, I think, know the whole answer. We have our various patterns of goodness—the old, "conservative" one (not without its strength) which consisted in abjuring many pleasures and luxuries (as well as other more important things) and concentrating on prayer, Bible study, and evangelism, but which left out of consideration so many crucial moral and social questions. We have a successor, the social idealist; his weakness is a tendency to ignore the individual, and a still more important tendency to secularisation—it is good, but does not remind us of God, because it has in large measure forgotten Him in the excitement of building what it hopes will be His Kingdom. But God's Kingdom is His own, and He gives it; it is here, and cannot be built. Then there is the holy man, the monk or the nun, the full-time religious worker—but we all know that valid as that may be for a minority it will not do for the many, who cannot escape from the world of making a living.

None of these answers will do, because either they do not sufficiently grasp the conditions of our life, or they do not care sufficiently about God, or both. We do not yet know the answer. But it will be given by God if we are faithful; and the Oecumenical Movement can help, and be helped by, our corporate and individual faithfulness. We need to be faithful in prayer, in meditation, in Bible study, seeking to learn to love, and so to grow like God. We need to be faithful in confronting our world in love, in study, and service, so that our love of God is really expressed in a meaningful and relevant way. Then we may get a pattern of the Christian life which is both genuinely and wholly Christian, and genuinely and wholly relevant to its circumstances,—Chinese, Russian, American, as the case may be.

#### THE IMPORTANCE OF INDIGENOUS THEOLOGY

Of the many other needs on which we might dwell, we select one more. If we need an indigenous Christian art, music, and architecture, and an indigenous Christian character, we need also an indigenous, genuinely Chinese theology. Theology is not an abstract and irrelevant affair of people who have nothing better to do. (Admittedly it sometimes becomes that; but it need not, and in the great periods is not.) Theology is simply trying to think like a Christian. Every person has a philosophy or a theology—simple or complex, according to his education and the amount of thought he gives to it; superficial or profound, varying with the quality of his opinions and life. Every religion has a theology. These things are simply an attempt to be rational about one's convictions—to put them into some kind of order, so that they cohere as well as may be. Christian theology is the activity of Christians who wish to think like Christians as they try to live like Christians, who try to eliminate un-Christian thought in the same way as they try to eliminate moral practices which are equally at variance with the character of God. All of us, in some measure, large or small, are theologians whether we know it or not; and we shall be the better theologians if we give our theology some conscious thought. But beyond this, every church needs to have some people, who give their whole time to this work. The Church needs to know what it thinks, and to be able to express it as profoundly and as relevantly as possible. It must be relevant not only to the social and other needs of the period, but also to the cultural and intellectual traditions of the people. It need not—it never will—be the same as the religious, cultural and intellectual tradition of a people before Christianity came to them; but it must be aware of the distinctive character of that tradition, make use of the best and truest in it, and use the categories of thought with which it is

familiar. A Church which does not have such a theology—or, more accurately, such a corpus of theological writing, since we do not and shall not all agree completely upon what in part transcends our understanding and imagination—is shorn of one of its tools for its task in the world. It is a work of centuries perhaps to achieve; but it is not necessarily and wholly inappropriate to a time of troubles. One of the greatest of Western theologians, St Augustine, was writing his greatest book at a time when the civilisation he knew was being broken up by the Vandals. The book has, perhaps for that reason, been a source of inspiration, again and again, in a measure much exceeding that of some more peaceful works.

But an indigenous Chinese theology is necessary not only to China, but to the rest of us. Professor H. P. van Dusen commented that even at Madras, the more distinctively theological parts of the discussion were largely confined to Westerners, not so much, in his view, because the others were uninterested, but because the categories of thought used were all Western, and so did not come readily to the minds and lips of the East. It is in fact true that the Christian theology has only been stated in terms of Western philosophy, which is chiefly indebted to the Greeks. Until it is stated in terms of other philosophies, Chinese and Indian, for example, not only will the Church in those countries be the loser, and to some extent still retain a certain foreign character, but also intellectual discussion between East and West will be hampered; and further, the increased understanding of Christianity which comes from placing it, like some jewel, in a new setting, will be delayed. We have laid hold upon Greece and Rome, and their successors in Europe, and made them deliver their treasures to Christ and His Church. We have not yet done so in China, India, Japan, Africa; though we have made a beginning.

#### CHRISTIANITY INDIGENOUS AND OECUMENICAL

Christianity is necessarily and desirably closely associated with the whole life of the people. We desire that Christianity should be Chinese. On the other hand, it is the mission of Christianity, as a universal religion, praying to embrace all men because of the love of the Father of all men which is its source and power, to point men beyond the nation to the whole human community, and beyond man to God. Christianity in this as in other respects is a dialectical faith; it speaks of God made flesh, of the eternal in time, of the perfect revealed in the imperfect, of the supernatural in the natural, of the supranational in the national. It must be truly national, suffering and serving with the people whose Church it is; it must point beyond them to God. It must care chiefly for God and his universal love, yet not so that it becomes abstract and irresponsible—divorced from

the need of the nation, the town, the village, the individual. The Church, that is, must be anchored in three places. It must be anchored in China, and be the Chinese Church. It must be anchored in the world, and be a true member of the One Holy Catholic and Apostolic Church. It must be anchored in God, and be the Church of God. So we return through the life of tragedy and victory of the divisions and the unity of the Oecumenical Movement, where these things are being struggled for in faith and prayer and thought and action, to the vision of the "holy city, new Jerusalem", which is one and perfect, and into which the nations bring their individual and especial glories to the common honour of the God who is the Creator, Redeemer and Father of them all.

## SOME DATES

- 1844 Foundation of the Y.M.C.A. in England: 1851 in America.
- 1846 Foundation of the World's Evangelical Alliance of Protestant Churches.
- 1854, 1855 Interdenominational and international missionary conferences in America, Britain, India.
- 1859 Foundation of the Y.W.C.A. in England.
- 1886 American student conference, attended by many foreigners, at which the Student Volunteer Movement for Missionary Service Abroad was founded on an interdenominational basis.
- 1888, 1893 United conferences of mission boards in Britain and America.
- 1889 FOUNDATION OF THE WORLD'S STUDENT CHRISTIAN FEDERATION.
- 1895-7 WORLD TOUR OF DR. JOHN R. MOTT founding branches of the W.S.C.F. in Europe and the East.
- 1900 Oecumenical conference in New York attended by 1700 delegates from 48 countries.
- 1908 Formation of the Federal Council of Churches in the United States.
- 1909-1912 Formation of the Chung Hua Sheng Kung Hui from missions from Great Britain, Canada, and the United States.
- 1910 WORLD MISSIONARY CONFERENCE, EDINBURGH, WITH DELEGATES OFFICIALLY APPOINTED BY THE CHURCHES.

- 1910 Protestant Episcopal Church of the U.S., on the motion of Bishop Brent, proposes a world conference to promote the reunion of the Churches.
- 1912-13 World tour of Dr. John R. Mott: student evangelism and follow-up conferences of "Edinburgh 1910" in 21 countries.
- 1914 Foundation of the World Alliance for Promoting International Friendship through the Churches.
- 1914-20 Work in various countries for a world conference on the social and political responsibility of the Churches. Preparatory conferences for this, and for a conference on "Faith and Order," held in 1920.
- 1919-26 Formation of the Church of Christ in China.
- 1920 Foundation of European Student Relief (later International Student Service) by the World's Student Christian Federation. Appeal by the Lambeth Conference of Bishops of the Anglican Communion for unity among the Churches.
- 1921 Formation of the International Missionary Council from the Continuation Committee of the Edinburgh Conference.
- 1922 National Christian Conference at Shanghai, and foundation of the National Christian Council of China. Foundation of the N.C.C. of India.
- 1924 Conference on Christian Politics, Economics and Citizenship ("Copec") in England, attended by members of all denominations and many foreign visitors.
- 1925 Formation of the United Church of Canada.
- 1925 STOCKHOLM CONFERENCE ON THE LIFE AND WORK OF THE CHURCH with 610 delegates officially appointed by their Churches.
- 1926 Committee of the World's Student Christian Federation works out agreement for the full participation of Orthodox movements.
- 1927 First of the annual student conferences in England between Greek and Russian Orthodox, members of the Anglican and Free Churches, and European Protestants.
- 1927 LAUSANNE CONFERENCE OF THE CHURCHES ON THE FAITH AND ORDER OF THE CHURCH. First General Assembly of the Church of Christ in China.
- 1929 Union of the Church of Scotland and the United Free Church.

- 1931 Centering of the work of the World Alliance in Geneva, where are also the headquarters of the World's Y.M.C.A., the World's Y.W.C.A., the W.S.C.F., the Research Department of the International Missionary Council, the Universal Christian Council for Life and Work, and (later) the World Council of Churches.
- 1932 Union of the Methodist Churches in England.
- 1937 OXFORD CONFERENCE OF THE CHURCHES ON CHURCH, COMMUNITY, AND STATE.  
EDINBURGH CONFERENCE OF THE CHURCHES ON THE FAITH AND ORDER OF THE CHURCH.
- 1938 MADRAS CONFERENCE OF THE CHURCHES ON THE WORLD MISSION OF THE CHURCH.  
DECISION TO FORM THE WORLD COUNCIL OF CHURCHES.
- 1939 AMSTERDAM WORLD CONFERENCE OF CHRISTIAN YOUTH.
- 1939 Union of the U.S.A. Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Protestant Church.
- 1939 Union of French Evangelical Churches.

Important negotiations for unity are still proceeding, notably in South India (between the South India United Church, the (Episcopal) Church of India, Burma, and Ceylon, and the Methodist Church), and in America (between the Presbyterian and Protestant Episcopal Churches).

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## A STUDY OF THE RELIGIONS OF HSICHOW

CARL H. F. LIU

(Continued)

### III. GENERAL DESCRIPTION OF THE TEMPLES

#### 1. Distribution and Classification.

**I**N the fifty-six villages visited, there are one hundred and thirty temples of various kinds not including ancestral halls and small wayside shrines. With exception of four Mohammedan temples and two Confucian ones they may be classified into four main groups, namely: Taoist, Buddhist, Local Patron Gods and temples of a mixed

nature, the last mentioned being a combination of the three main religions of China: Buddhism, Taoism and Confucianism. The percentage of the numbers of the different temples may be briefly stated as follows:

1. Local Patron Gods	38	.....	29.2%
2. Taoist temples	38	.....	29.2%
3. Buddhist Temples	24	.....	18.5%
4. Mixed	23	.....	17.7%
5. The Rest	7	.....	5.5%

These figures needs a little explanation, for it looks as if Buddhism were not nearly as strong as Taoism or as the worship of the Local Patron Gods. Although Buddhism has lost the predominant position it once enjoyed, it nevertheless remains as at least one foot of the tripod. The explanation of this point is to be found in the mixed temples which were formerly primarily Buddhist temples. From the names of these temples and the arrangement of the central gods in the main hall, we can say that the Taoist dieties and Confucian tablets were added to these Buddhist temples later on.

There are, however, temples purposely built for the three major religions of China because the Chinese, much given to compromise in their thinking and after centuries of religious rivalry and antagonism, are tired of religious differences. Thus there is an increasing tendency among Chinese religionists to merge the three in one and a great many of these mixed temples are expressions of this quite prevalent idea. Even though that is the case, Guatama Ruddha nevertheless occupies the central place in these temples.

There is a practical reason why Taoist temples out-number the Buddhist temples, and that is that Taoism offers more gods to meet the desires of the people. For example with the intensification of Chinese culture and especially the introduction of the Chinese literary examination, there was naturally a great desire for success in such examinations which not only meant fame and distinction but also promotion in official circles. Therefore the worship of the Taoist God of Literature, Wen Chang (文昌), and Kwei Hsin (魁星) became popular and temples were built in the villages to ensure the production of more scholars. Then the desire for wealth is human and when in the economic life of the people commerce begins to take the place of agriculture, the worship of the God of Wealth (財神) becomes increasingly popular and so the Taoist temple of the God of Wealth becomes an indispensable equipment of the village. Buddhism with