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CHRISTIAN LIBRARIAN

CLIS

Christians *in*
Library *and*
Information
Services



CONTENTS INCLUDE

- ***PAST PUT BEHIND US FOR THE FUTURE TAKE US***
- ***IMAGINATION, REASON, WILL***
 - ***ALIVE AND AVAILABLE***
 - ***COME OVER AND HELP US***

EVENTS AT A GLANCE

●SATURDAY 5 APRIL 2014: MOVING FORWARD CONFERENCE

Chancellor's Room, Hughes Parry Hall, Cartwright Gardens, London, WC1, from 10.30.a.m.
Speakers: Dr. **Peter Brierley**, *Brierley Consultancy*, Dr. **Neil Hudson**, *London Institute for Contemporary Christianity* .
Details: pp. 8-12

●THURSDAY 22 MAY 2014: VISIT TO EVANGELICAL ALLIANCE

176, Copenhagen Street, London, N1, from 2.00. p.m. .
Details: pp.13-14

SATURDAY 18 OCTOBER 2014: ANNUAL PUBLIC LECTURE

Bedford Central Library, Harpur Street, Bedford. Speaker: **Tony Collins**, Publishing Director, *Lion Fiction* and *Monarch*. Details: p. 14

PRAYER NOTES FOR SPRING 2014

PLEASE PRAY FOR

- Our Executive Committee as we re-launch our Fellowship under the new name *Christians in Library and Information Services*.
- Suitable candidates who are willing to serve as Officers of CLIS when vacancies arise
- Our forthcoming activities including April's launch conference and the October 2014 Public Lecture.
- Successful efforts to attract new members for CLIS.
- Possible future Christian involvement in the CILIP *Umbrella* conferences.
- Librarians facing the prospect of redundancy and unemployment in an uncertain employment climate.
- Our professional association, the *Chartered Institute of Library and Information Professionals*.
- The work of *Brierley Consultancy*, the *London Institute for Contemporary Christianity* and the *Keston Center*.



FOUNDED IN 1976 AS THE LIBRARIANS' CHRISTIAN FELLOWSHIP

An organisation 'in liaison' with the Chartered Institute of Library and Information Professionals. Affiliated to: Christian Research Association; Christians at Work; Evangelical Alliance; Transform Work UK; Universities' & Colleges' Christian Fellowship. Web Site: www.christianlis.org.uk

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SELECTED CONTENTS

04: Margaret Keeling: Past Put Behind Us

22: Graham Hedges: Lewis at the Abbey

26: Michael Ward: Imagination, Reason, Will

39: Kathy Hillman & Larisa Seago: Alive and Available

44: Malcolm Walker: Come Over and Help Us

THE FIRST WORD

MARGARET KEELING welcomes the transformation of the *Librarians' Christian Fellowship* into *Christians in Library and Information Services* and draws some lessons from recent bad weather experiences

PAST PUT BEHIND US FOR THE FUTURE TAKE US

Today as I write we are just a few days into the life of CLIS – *Christians in Library and Information Services*. It's not a case of new name, same old... It's a signal to the wider professional world that we are responding to changing times; to the way jobs and work places may be nothing like the work patterns and careers of the past. We have come to this point out of a deep conviction about our calling as a Christian voice in an increasingly secular world. It is about finding fresh ways to support, and encourage people as they work out their faith in workplace and life, as Christ's followers, wherever and whatever that may be.

Personally, at the start of another year I try to look back with thanksgiving before looking forward with hope. To think again about the things that stand out – good and bad - which included for me, several reminders of just how small we are.

Living close to the East coast, the St Jude's storm caused dramatic damage as several large trees blew down leaving massive root craters. It all happened in a very short time, followed by forty hours without light or power (and we were some of the lucky ones!). Suddenly all our civilised sophistication was reduced to meeting elemental needs - food, staying warm, using a limited supply of water wisely. Recognising in all that how fortunate we were unlike so many people.

And that was followed by a tidal surge greater than the 1953 floods – but thankfully without loss of life. Walking to the point where I can look out over the Alde and Ore Estuary I could no longer see Havergate Island

(RSPB bird sanctuary) - it had been inundated. Yet another reminder of the futility of human efforts against wind and waves. But, recognising smallness and the need for powers outside ourselves is a good place to be at the start of a year.

As we re-launch as CLIS, we are also very conscious of our smallness, of the urgent challenge to grow our membership against the tide of competing claims for time and attention within our profession, or within our personal lives.

The end of year service at my church included Timothy Dudley-Smith's great hymn '*Lord for the Years thy hand has kept and guided*': a good one for new beginnings! We have been looking back on LCF with thankfulness, and recalling some of the activities which have '*urged and inspired us, and cheered us on our way*'. Looking back in gratitude for the vision which brought us into being.

We have many things to celebrate in our '*new*' existence. A new logo. The start of our new website. The opportunity for press releases to remind people who we are and why we are here. Gratitude for everyone who is working hard on all that needs to be done before our re-launch Conference in April. We have a President designate, in Eddie Olliffe, who brings something unique to CLIS with his background in publishing and bookselling, so relevant for this particular time in locating CLIS as part of the wider Christian world. So as we move forward towards the new things God has planned for us, we can echo the words of the hymn '*past put behind us*' however good it has been, and pray confidently '*for the future take us*'.

D. Margaret Keeling, BA, MA, MCLIP, PhD, was first elected as President of the *Librarians' Christian Fellowship* (now CLIS) at the Annual General Meeting on Saturday 2 April 2011. She worked until her retirement as Head of Services for Libraries, Culture and Adult Community Learning for *Essex County Council*.

THE SECOND WORD

LOUISE MANNERS commemorates the centenary of the outbreak of the First World War and looks forward to the four hundred and fiftieth birthday of the world's most famous playwright

ANNIVERSARIES

As they prepare for the centenary of the outbreak of the First World War, institutions, communities and families in the United Kingdom and the Commonwealth have remembered the service and sacrifice and experiences of the men who fought and the families left behind and unexpected stories and happenings have emerged. There has continued to be reconciliation between the nations. The *Radio 4* Listening Project, the *British Library* and the “*World War One at Home*” project have played important roles in the preparations. Children have helped research the wartime experiences of their families and aided in tracking down service medals. Children have learned that the outbreak of the First World War was four generations ago, in a world where computer games did not exist and children were not obsessed by zombies.

A remembrance concert at a church in Hampton in Richmond-upon-Thames, which I sang at, included a performance by a large, enthusiastic rock choir. The rock choir members knew the words and choreographed movements off by heart and were extremely well rehearsed.

The British diplomat Cecil Spring-Rice, who as ambassador to the USA encouraged the administration of Woodrow Wyatt to abandon neutrality and join Britain in World War One, amended the words of his earlier poem *Urbs Dei* to reflect the losses suffered by Britain in World War One. *Urbs Dei* describes how

a Christian is loyal to the fatherland and to the heavenly kingdom. Composer and school music teacher Gustav Holst, born one hundred and forty years ago, in 1874, arranged the music from his ***Planets Suite*** as a setting to the words, “*I vow to thee my country*”. The tune was named ‘*Thaxted*’ because Holst and his wife owned a cottage in Thaxted, Essex, for weekend and school holiday use.

When I studied for a Customer Care Award, Edexcel Level 2 in 2013 a fellow student was oblivious to everything in life except that she knew Simon Cowell. Her loud mobile phone ringtone was always switched on in case one of his team should ‘phone her.

The 2014 celebrations of the four hundred and fiftieth anniversary of Shakespeare’s birth provide an opportunity to watch from behind the scenes the activities of luvvie actors where I volunteer as front of house. The first *Shakespeare Week*, 17 to 23 March 2014, is a time when librarians can promote the plays and poetry and the literary adaptations of the plays of the world’s most famous playwright.

Louise Manners, *DipLib, MA, MCLIP*, serves as Chair of the Executive Committee of *Christians in Library and Information Services*.

NEWS

***SATURDAY 5 APRIL 2014, from 10.30. a.m.
CHANCELLOR'S ROOM, HUGHES PARRY
HALL, 19 – 26 CARTWRIGHT GARDENS,
LONDON WC1 9EF***

“MOVING FORWARD”



SPEAKERS:

Dr. NEIL HUDSON

“Losing the Plot but Trusting the Author”

Dr. PETER BRIERLEY

“Resourcing Leaders for Better Decision Making”

MOVING FORWARD

Christians in Library and Information Services is the new name for the *Librarians' Christian Fellowship*, originally founded in 1976.

CLIS will be officially re-launching itself under its new name at its annual conference **Moving Forward** on **Saturday 5 April 2014** in the **Chancellor's Room, Hughes Parry Hall, 19 – 26 Cartwright Gardens, London, WC1H 9EF**, from 10.30. a.m. – 4.45. p.m.

Attendance is *not* restricted to members of CLIS and the organisers are looking forward to a good attendance. The booking fee for the day is £25.00, including lunch and refreshments, with a reduced rate of £20.00 for unwaged delegates.

CONFERENCE THEMES

The guest speakers will be Dr. **Neil Hudson**, Director of the *Imagine* project at the *London Institute for Contemporary Christianity* on **Losing the Plot but Trusting the Author** and Dr. **Peter Brierley**, of *Brierley Consultancy*, on **Resourcing Leaders for Better Decision Making: the Story of the UK Christian Handbook and Its**

Successors.

Explaining the title of his talk, **Neil Hudson** explains:

“There are occasions when I am half way through a book and it slowly dawns on me that I have no idea what is actually happening. It's not that I have glazed over and am no longer reading carefully: I am. It's just that I have no idea what is happening, or even, on occasion who is speaking. At times like that I long for clarity, and even traditional punctuation! I'm half way through the book. Do I throw it against the wall and abandon the plot, or do I trust the author, trusting that they know what they are doing?”

It's a tiny parable reflecting the challenge that we all face from time to time. We will explore our own reactions, the ancient wisdom of exilic Jews, and the reality of Jesus as the Way, the Truth and the Life in an attempt to continue the story to the end of the plot.”

Peter Brierley will draw on his many years' experience as a statistician, researcher and compiler of such publications as the **UK Christian Handbook**, **Religious Trends**, and numerous research reports and church censuses. Although much of Peter's work has been within the context of the Christian Church his emphasis on the importance of accurate information will be applicable to all of us in our work in library and information services

of various kinds.

We are sure that both our speakers will have much to say to us that will be helpful as we move into a new era as *Christians in Library and Information Services*.

CONFERENCE SPEAKERS

Neil Hudson began working with the *London Institute for Contemporary Christianity* as the Church-Life Consultant on the *Imagine* project in 2006 and took over as *Imagine* Project Director in 2010. In 2012, Neil published ***Imagine Church*** that reflected on the lessons that had been learned from working with churches as they engaged with the challenge of developing a culture of whole-life discipleship. Together with Tracy Cotterell, he also published a Grove booklet entitled ***Leading a Whole Life Disciplemaking Church***.

For the previous ten years he worked at *Regent's Theological College*, serving there latterly as its Vice-Principal. His main area of teaching concerned the relationship between the Church and wider society. As well as working for LICC, he co-leads a church in Salford, Greater Manchester.

Previously the Director of *Christian Research* and *MARC*

Europe, **Peter Brierley** now runs *Brierley Consultancy* in a full time capacity. Its aim is identical to the previous organisations – to strengthen church leadership, in whatever way that may be appropriate. That means providing key data for strategic planning, undertaking research projects, including national church censuses, interpreting the research of others, obtaining and publishing factual resources and providing specific material for church leadership in an easy-to-read format.

ANNUAL GENERAL MEETING

The first Annual General Meeting of *Christians in Library and Information Services* will be held from 11.20. a.m. on **Saturday 5 April 2014** at the **Hughes Parry Hall**, Cartwright Gardens, London, as part of the annual conference programme announced above.

Nominations for office and notice of any motions to be put to the meeting should be in The Secretary's hands not later than *Saturday 8 March 2014*.

Nominations for the following executive committee positions are invited: Secretary, Membership Secretary, Scottish Secretary, Recruitment Secretary

and Prayer Secretary.

Each nomination will require a proposer and seconder and each candidate should indicate their willingness to serve in writing.

Some existing members of the committee may be willing to stand for re-election but we are always keen to attract newcomers onto the committee. A formal agenda will be circulated to all members not less than two weeks before the meeting.

TRAVEL AND BOOKING

The Hughes Parry Hall is one of the Garden Halls of the University of London and is conveniently located just a few minutes walk from King's Cross, St. Pancras, Euston and Russell Square rail and underground stations. Further travel directions plus a full conference programme will be sent to all registered delegates nearer the time.

Please attend the conference yourself and invite friends and colleagues to do the same.

Please send your bookings and cheques, made payable to *Christians in Library and Information Services* to The Secretary, Graham Hedges, 34 Thurlestone Avenue, Ilford,

Essex, IG3 9DU. Tel. 020 8599 1310. E mail

secretary@christianlis.org.uk

Web site www.christianlis.org.uk

APPEAL FOR CHAIMA CHRISTIAN INSTITUTE

As part of our re-launch, CLIS is announcing an appeal for donations towards books and equipment for the *Chaima Christian Institute Library* in Maridi, South Sudan.

The following notes on the appeal have been supplied by our Overseas Secretary, **Eleanor Neil**.

Currently the small library collection of this tertiary college is housed in a classroom.

The Institute has a vision for building a larger purpose-built library which will cost £30,000.

The initial goals are:

- Purchase resources which will effectively support the taught curricula, particularly in theology, business administration and development

- Purchase a computer for the Librarian

- Purchase fifteen wooden

cushioned chairs

- Train two librarians
- Catalogue the library collection

The Principal of *Chaima Christian Institute Maridi*, the Rev. Canon **Patricia Wick**, asks:

“Please join hands with us so that through the work of the Institute we can increasingly offer skills and knowledge for sustainable and equitable social, economic transformation of the lives of South Sudanese for useful service to God and for the development of South Sudan.”

Donations

- Via PayPal using treasurer@christianlis.org.uk as the address and the reason for payment: “Library Appeal”.

Or

- Send a sterling cheque made out to *Christians in Library and*

Information Services and identified as “*Library Appeal*” to our Secretary, 34 Thurlestone Avenue, Ilford, Essex, IG3 9DU.

To volunteer your professional expertise, or to request more information, please contact our Overseas Secretary at overseas@christianlis.org.uk

Eleanor Neil, *RLIANZA*, is the Overseas Secretary for CLIS and lives in northern New Zealand, where she is the *Lifeway College* librarian based at the *David Yaxley Memorial Library* at their Snell's Beach campus.

NEWSLETTER

From The Secretary:
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C.L.I.S. IS HERE!

This is our first issue since our name change from *Librarians' Christian Fellowship* to *Christians in Library and Information Services*, as recommended by our review group and agreed at last year's Annual General Meeting.

A logo has been designed for the 'new' organisation and in recent weeks we have been sending out letters and press releases to various library and Christian organisations and periodicals informing them of the change and promoting our April re-launch Conference. We are working on a re-design of our web site and hope to have this ready in time for the April conference.

Readers are asked to note our new web site and e-mail addresses as given above although the old addresses will remain in use for some time to come.

The name change and re-launch provide an opportunity to publicise our existence and increase our membership. Existing members have an important role to play.

If you would like copies of our recruiting literature to give to Christian colleagues who are not yet members, or would like us to send them information on your behalf, please contact our Membership Secretary: Janice Paine, 22 Queensgate Gardens, 396 Upper Richmond Road, Putney, London, SW15 6JN. Tel. 020 8785 2174. E mail members@christianlis.org.uk

VISIT TO EVANGELICAL ALLIANCE

On Thursday 22 May 2014, from 2.00.p.m., we are arranging a visit to the new headquarters of the *Evangelical Alliance* at **176 Copenhagen Street, London, N1 0ST**, a short distance from King's Cross station.

The visit will be hosted by CLIS member Kim Walker who

will be telling us about her work as the Alliance's Senior Information and Research Officer and introducing us to other members of staff.

Kim will be showing us the Alliance's book library and items from the archives (telling the story of the organisation back to its origins in 1846) and telling us about the Alliance's publications, printed and on-line. The afternoon will also provide us with an opportunity to learn more about the Alliance's work in uniting evangelical Christians and providing an evangelical voice in the wider Church, the media and society at large.

Those who are able to arrive in time will be able to have lunch together in a local restaurant, from 12.00. noon prior to the afternoon visit.

If you would like to join us for the visit and/or lunch, please let me know. Travel directions will be sent to those who book places.

SALVATION ARMY HERITAGE CENTRE

On **Wednesday 17 September 2014** we will be organising a visit to the **Salvation Army International Heritage Centre** at the **William Booth College, London, SE5 8BQ**. This will begin at 2.00. p.m. but we hope to

arrange lunch in a local restaurant, from about 12.00. noon, for those who can arrive in time. More details to follow.

ANNUAL PUBLIC LECTURE

This year's **Annual Lecture** will be held on **Saturday 18 October 2014** in the **Meeting Room, Central Library, Harpur Street, Bedford**. Our guest speaker, **Tony Collins**, Publishing Director of *Monarch Books* and *Lion Fiction*, will be speaking to us on the theme of "*Christian Fiction*".

For those who can get to Bedford during the morning there will be another chance to visit the **Bunyan Museum and Library** at the **Bunyan Meeting in Mill Street, Bedford**, the church where John Bunyan, the author of *Pilgrim's Progress*, was once the minister. This will be followed by lunch in a local restaurant.

Further details of this and other 2014 events will appear in due course but please note the dates now and plan to attend

EDDIE FOR PRESIDENT

We are pleased to announce that **Eddie Olliffe** has agreed to become our next President from April 2014.

Following in the illustrious footsteps of Philip Sewell, John Andrews, Ken Bakewell, Gordon Harris and Margaret Keeling, Eddie will be our first “*non-librarian*” President. However, he has extensive experience in bookselling and publishing and his appointment will help to emphasise our commitment to the wider world of books and communications.

Eddie currently works freelance in the sector of Charity and Retail Portfolio Management. He was previously head of the *Wesley Owen* chain of Christian bookshops and worked for the publisher CWR. Back in the 1980s he served as Director of the *Faith in Print* library scheme (now *Speaking Volumes*) and he is now a trustee of the *Christian Book Promotion Trust*.

Eddie was a speaker at our annual conference in 2010 when he gave an address entitled *UK Christian Retailing: Albatross, Dodo or Jewel?*

E-NEWSLETTER

If you are an LCF/CLIS member or subscriber with an e-mail address you should receive our occasional ***E-Newsletter***, unless you have specifically opted not to receive these mailings.

However there is evidence that some members are not receiving the ***E-Newsletter*** and, in particular, that our December 2013 issue may not have reached some people.

If you are not receiving the ***E-Newsletter***, or missed the December issue, please contact Mary Wood, our Web Site Manager, at mary@the-woods.org.uk

MANY HAPPY RETURNS

Philip Hayworth, our Life Vice-President and former Northern Regional Representative, celebrates his eightieth birthday this June.

Philip tells me that his birthday will be commemorated as part of the evening service at *St. Luke's Church*, Chorley Old Road, Bolton, BL1 3BE on **Sunday 15 June 2014**, beginning 6.30.p.m. He would be pleased to welcome fellow members of

CLIS to this service, particularly those who live in the Greater Manchester area. If you would like more information please 'phone Philip on 01204 847989.

SPEAKING VOLUMES AWARDS

The public vote is now open for the **Speaking Volumes Christian Book Awards 2014**.

Members of the public are invited to vote for their favourite recent Christian books for adults and children. Shortlisted titles in the adult category include Alister McGrath's ***C.S. Lewis: a life*** (Hodder and Stoughton, £9.99, ISBN 978-1444745542), Andrew Atherstone's ***Justin Welby: the Road to Canterbury*** (Darton, Longman and Todd, £7.99 ISBN 978-0232529944) and Peter Walker's ***The Story of the Holy Land*** (Lion, £16.99, ISBN 978-0745955827).

Shortlisted children's titles include Mary Joslin and Alida Massari's ***The Story of Christmas*** (Lion, £8.99, ISBN 978-0745961163), Katherine Sully's ***Noah's Ark*** (QED, £8.99, ISBN 978-1848358515) and Andy Robb's ***Professor Bumblebrain's Bonkers Book on Parables*** (CWR, £6.99, ISBN 978-1853459474).

The winning authors will

each receive a cash prize of £1000 from the *Christian Book Promotion* Trust, sponsors of the *Speaking Volumes* library scheme.

You can cast your votes at www.christianbookawards.org Every voter will receive a complimentary ticket to the *International Christian Resources Exhibition* where the winners will be announced by ***Songs of Praise*** presenter **Pam Rhodes** on **Tuesday 13 May 2014**, in the Parkview Suite, from 11.30. a.m.

The *International Christian Resources Exhibition* is to be held from **Tuesday 13 – Friday 16 May 2014** at **Sandown Park, Portsmouth Road, Esher, Surrey, KT10 9AJ**.

The exhibition is always well worth a visit, not least for librarians wanting to keep up with the latest Christian books, media and other resources. This year should be especially memorable as it is the thirtieth exhibition. You can get more information from <http://www.creonline.co.uk> or by 'phoning 01793 418218.

ARTS AND ENTERTAINMENT SUNDAY

Sunday 13 April 2014 has been designated as **Arts and**

Entertainment Sunday, “a day of prayer for the arts”.

Churches are to be encouraged to include prayers for those involved in the arts and entertainment during their services and, perhaps, to invite Christian practitioners in these areas to talk about their work and vocation.

Christian librarians might have a particular interest in promoting this occasion in their churches as a way of supporting the writers, illustrators, musicians, film makers, etc. whose works are represented on our library shelves.

You can find more information on the *Christians in Entertainment* web site at www.cieweb.org.uk

BIBLICAL BLOCKBUSTERS

Channel Five viewers were treated to ten hours of biblical narrative from Genesis to Revelation during November and December 2013 when the station broadcast a dramatisation of *The Bible* in five regular episodes.

I was pleased to accept an invitation to attend an advance showing of extracts from the series at the London offices of *Twentieth Century Fox* on 8

November 2013 and to meet Nonso Anozie, the actor who played the part of Samson. I'm afraid that I cannot resist the obvious joke that Nonso, as Samson, really brought the house down!

I very much enjoyed the complete series although I was a little irritated that the producers identified Cyrus, rather than Darius, as the King who had Daniel thrown into the lions' den! The series is now available on DVD and Blu-Ray and I hope that it will be widely stocked in libraries.

Film lovers can look forward to the release of other biblical blockbusters during the coming months. *Noah*, starring Russell Crowe, is due for release in cinemas in April, while *Exodus*, with Christian Bale as Moses, is scheduled for December 2013. We might, perhaps, also include *Glastonbury: Island of Light*, currently scheduled for a December 2015 release, and inspired by the legend that Joseph of Arimathea first brought the Christian message to Britain.

WORKING FAITHFULLY?

84% of evangelical Christians feel valued for the work they do, compared to 59% in a similar

government survey of civil servants. 37% say that they work more than forty hours a week and 7% more than sixty hours. 31% of people who have been unemployed feel that they received no support from their churches. 85% say that most people at their workplace know that they are Christians while only 9% have encountered difficulties at work from management because they are known as Christians or have spoken up for Christian values.

These are some of the statistics that emerge from ***Working Faithfully?*** a survey of the beliefs and habits of evangelical Christians carried out during the autumn of 2013 by the *Evangelical Alliance*. This is the latest in a series of surveys carried out by the Alliance under the general title of *21st Century Evangelicals*. The survey raises important questions about the extent to which local churches regard the workplace as a vital daily frontline for mission and the assistance that churches give to their members in thinking through the issues that arise in their daily work.

You can download discussion questions arising from the ***Working Faithfully?*** report, and a Powerpoint presentation of key findings from the web site www.eauk.org Printed copies of the report are available from the Alliance at 176 Copenhagen

Street, London, N1 OST.

WISE AND MODERATE

Over thirty people gathered at *Rugby Evangelical Church* on Saturday 28 September 2013 for the annual conference of *Christians at Work*. After an informal time of sharing the conference continued with a presentation by Sam Wylie, from the *Christian Institute*, on the Biblical Perspective on Work.

Delegates were reminded that throughout the Bible, starting in Genesis, we are told that God works and that it is right for humankind, made in God's image, to work. This includes work in the home, and voluntary work, as well as paid employment. 1 Corinthians 10:31 tells us that whatever we do should be done for God's glory. We should not compartmentalise our lives but see our daily work as service to God.

In a second session Simon Calvert, also from the *Christian Institute*, explained the legal position that applies to Christians in their daily places of employment. The meeting heard about Human Rights legislation, which is enforceable in government departments and local authorities though not in

private organisations. As Christians we have the right to hold our beliefs, but our actions are constrained by the rights of others.

Aspects of the law against Discrimination were explained and how this legislation offers Christians a certain amount of protection. Diversity policies should allow for Christians as well as those of other faiths, or none, in the workplace. The implications of some recent court rulings were explained and those present were encouraged to be wise and moderate in their actions. Christians should try to offer solutions rather than problems to their employers but not be afraid to stand up for what they believe.

The final session acknowledged the contribution of CAW's Director (and past LCF speaker) the Rev. Brian Allenby who, on reaching the age of seventy in 2014, will be reducing the hours that he works for the organisation.

You can obtain more information on *Christians at Work* from their offices at Suite 11, Hubway House, Bassington Lane, Cramlington, NE23, Northumbria. Web site www.caw.uk.net

CURRENT AWARENESS

- (CLIS President-elect) Eddie Olliffe calls for a re-think within the Christian book trade in his article *Stock, Stock and Yet More Stock*.

Eddie argues that new product is replaced by even newer product in an ongoing frenetic cycle and then quickly forgotten. In a radically changing retail environment bookshops will have to be more selective in the titles they stock, to the frustration of writers and publishers.

The demise of the *Kingsway-David C. Cook* distribution service has had a profound effect on the Christian trade. Many publishers have found that much of their stock is slow moving or dead and *Lion Hudson PLC* has suffered a large stock write-down for two years running.

Internet bookselling has made a great difference to the book trade although it remains to be seen whether on-line sales will ever completely replace the need for physical bookshops.

Two sectors of the trade provide grounds for optimism: children's books and Bibles.

The article appears in the book trade periodical *Together* December 2013/January 2014, pp. 36 – 37.

•The December 2013/January 2014 issue of **Together** also includes several articles on fiction.

Andrew Hodder-Williams and Suzanne Wilson-Higgins explain the thinking behind *Lion Hudson's* new fiction imprint in *Lion Fiction* (pp. 16 – 18).

Clem Jackson investigates the current state of the fiction market for Christians and shares some of his own favourite novels in *Fiction – Stranger Than Fact* (p. 24 – 26).

There is a lot of “*Christian fiction*” to choose from: perhaps too much. *Amazon* has 18,165 titles in its *Christian Fiction* category. Popular writers include Wm. Paul Young, author of **The Shack**, Davis Bunn, and Adrian Plass. The new *Lion Fiction* imprint is to be welcomed. Influential writer Brian McClaren has recently ventured into fiction as has **Songs of Praise** presenter Pam Rhodes.

Popular author Francine Rivers talks about her own fiction writing in *Sharing God's Love Through Story* (pp. 29 – 30.)

•The **Church Times** marked the fiftieth anniversary of the death of C.S. Lewis with a series of articles published in two consecutive issues of the newspaper.

In the issue of 15 November 2013 Jonathan Luxmore

considers the reasons for Lewis's continuing broad appeal in *Still a Page-Turner Fifty Years On* (pp. 19 -20.)

Alister McGrath considers Lewis's *Appeal to the Imagination* (pp. 20 – 21) and Malcolm Guite re-assesses Lewis's reputation as a poet in *Unsung Lyrics Recollected* (p. 22).

•In the issue dated 22 November 2013 Francis Spufford considers the relevance of Lewis's apologetics to a current readership in *When an Apology Was Called For* (p. 21).

Lewis's stepson Douglas Gresham recalls his childhood experiences of Lewis in *Fantasy Author Meets Real Children* (22 – 23).

Brian Sibley speculates on why Lewis might have chosen a wardrobe as his entry-point into another world in *An Unlikely Portal* (p. 23).

Former Archbishop Rowan Williams answers the question *What is the Point of Narnia?* (pp. 24 – 25)

•Patricia Batstone considers the life and legacy of C.S. Lewis in *Influenced and Influencing*, published in the **Methodist Recorder** for 22 November 2013, pp. 12 – 13.

•After speculating on possible

links between the **Chronicles of Narnia** and **Dr. Who** in our last issue I was interested to find similar ground covered in Tony Jones's article *The Writer, the Box and the Time Lord*. This appeared in the **Church of England Newspaper** for 22 November 2013, p. 9.

Surprisingly, though, the writer seems to have overlooked the most obvious link: the stable in **The Last Battle** which is described as "*bigger on the inside than on the outside*".

Interestingly, last November's BBC2 play **An Adventure in Space and Time** described the character of the Doctor as "*C.S. Lewis meets H.G. Wells meets Father Christmas*" and threw in an additional reference to Narnia.

•The **Church Times** also marked the fiftieth anniversary of the BBC series by publishing Madeleine Davies's *The Doctor, the Tardis and the Trinity* in its issue dated 20/27 December 2013, pp. 37 – 38.

The writer acknowledges that **Dr. Who** has often portrayed religion "*as primitive and superstitious, and religious people caricatured as naive, infantile and easily manipulated*". However, it is inevitable that a long-running programme about good and evil will have some Christian themes. The Doctor has sometimes been portrayed as a

Messianic figure and some Christians have co-opted the programme in their missional endeavours.

The article mentions that reflections on religious and spiritual themes in **Dr. Who** can be found in Andrew Crome and James McGrath's book **Time and Relative Dimensions in Faith** (Darton, Longman and Todd, £14.99, ISBN 978-0232530216).

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LEWIS AT THE ABBEY

**GRAHAM HEDGES
reports on the C.S.
Lewis memorial service
held at *Westminster
Abbey* on Friday 22
November 2013**

Ten members and friends of the *Librarians' Christian Fellowship* joined several hundred worshippers at *Westminster Abbey* on Friday 22 November 2013 to attend a memorial service for the writer C.S. Lewis.

The service was held on the exact fiftieth anniversary of the death of Lewis and was the culmination of many Lewis-related events held during the year including our own public lecture held in Oxford during October 2013.

The service began at noon with a Collegiate Procession and an introtit by the Abbey's choir: "*Come, Holy Spirit, and send the heavenly radiance of your light*".

In his opening "*bidding*" the Dean of Westminster, the Very

Reverend Dr. John Hall, explained that the service had been arranged to commemorate Lewis's life and his achievements as a scholar, writer, Christian apologist and the author of stories that have inspired the imagination and faith of countless readers and film-goers.

It was fitting to remember Lewis in the Abbey where over three thousand men and women of Britain and the wider English speaking world are either buried or memorialised. Members of the congregation were invited to pray that scholars, writers and apologists would be inspired by Lewis's example and that his work would continue to exercise an influence for good on young and old alike.

These introductory remarks were followed by the singing of John Bunyan's hymn *He Who Would Valiant Be*. The other congregational hymns included in the service were *All Creatures of our God and King* and *O Praise Ye the Lord!*

Bible readings from Isaiah 35: 1-7; 19 and 2 Corinthians 4: 5 - 18 were read by Dr. Francis Warner, C.S. Lewis's last pupil, and Professor Helen Cooper, Professor of Medieval and Renaissance English at the *University of Cambridge*, a position held by Lewis himself between 1954 -1963.

Douglas Gresham, Lewis's stepson, read a passage from ***The Last Battle***, the final volume in the ***Chronicles of Narnia*** series of fantasy novels.

Lewis's own voice was heard during the service through a recording from *Beyond Personality: the New Man*, the sole surviving recording from his famous series of wartime radio talks for the BBC.

The Abbey choir sang a setting of Psalm 19 and a newly written anthem incorporating the words of Lewis's poem *Love's As Warm As Tears*.

Prayers during the service were led by several members of the Abbey clergy and others with a link with C.S. Lewis, among them the Chaplain of *Magdalene College*, Cambridge, the Professor of English Language and Literature at the *University of Oxford*, and the Vicar of *Holy Trinity Church*, Headington Quarry, Oxford, Lewis's parish church.

The guest preacher for the service was Dr. Rowan Williams, former Archbishop of Canterbury and the author of a recent book on Narnia. His theme was the abuse of language, and as someone who first encountered C.S. Lewis through his science fiction trilogy, I was pleased that the address placed particular emphasis on this

series of books.

Lewis shared with George Orwell a suspicion of and an aversion to the use of jargon and inaccurate language. In ***Out of the Silent Planet***, Professor Weston's rationale for colonising the planets and subjugating the inhabitants becomes comical when translated from English into the native Martian language.

In the banquet scene that occurs towards the end of ***That Hideous Strength*** the skills of language and intelligence desert the speakers but we only slowly realise that they are speaking nonsense. This scene could be described as "*High Table choreographed by Quentin Tarantino*".

Attempts to make human beings "*more than human*" leave us profoundly less than human. In ***Perelandra*** Weston becomes the Un-man, "*a demonised, diabolical figure*".

Lewis's later novel, ***Till We Have Faces***, speaks about uncovering ourselves to the truth to the point where questions fall away. Lewis stresses that if we only think about ourselves we will stay in our self-made prisons. We need to be re-connected with the real world and accept the gift of Jesus. As Dietrich Bonhoeffer remarks, in the face of God, language can become stale.

The highlight of the service was the unveiling of a stone memorial to Lewis in the Abbey's Poets' Corner.

Our recent lecturer, Dr. Michael Ward, Senior Research Fellow at *Blackfriars Hall*, Oxford, formally asked the Dean and Chapter of the Abbey to take safe custody of the memorial. The Dean replied with a dedicatory blessing and Walter Hooper, trustee and literary advisor to the C.S. Lewis estate, laid flowers on the stone.

After the service members of the congregation queued to take a closer look at the memorial and to read the inscription from Lewis's essay "*Is Theology Poetry?*" which reads "*I believe in Christianity as I believe that the Sun has risen, not only because I see it but because by it I see everything else*".

After the service members of the LCF group adjourned to the nearby *Methodist Central Hall* where we enjoyed lunch in the basement café and had a brief look at the *Epworth Collection*, a small library of books from the former *Methodist Publishing House*.

The *Westminster Abbey* service was preceded, on Thursday 21 November 2013, with a symposium on C.S. Lewis

held at the adjacent *St. Margaret's Church*. This began with a talk by Professor Alister McGrath, the author of a recent biography of Lewis, on the role of rational argument in Lewis's Christian apologetics. This was followed by Dr. Malcolm Guite, Chaplain of *Girton College*, Cambridge, on the place of the imagination in apologetics and, later, by a panel discussion chaired by Dr. Michael Ward.

Thanks to Christopher Kreuzer and Jessica Yates whose reports of the Abbey service have proved useful in compiling my own report. You can also read a "*Mystery Worshipper*" report of the service on the ***Ship of Fools*** web site at <http://shipoffools.com/mystery/2013/2627.html>

Graham Hedges, *Hon. FCLIP, MCLIP*, is the Secretary of *Christians in Library and Information Services* (formerly LCF).

MEMBERSHIP MATTERS

**News from the Membership Secretary:
Janice Paine, MCLIP, 22 Queensgate Gardens,
396 Upper Richmond Road, Putney, London,
SW15 6JN. Tel. 020 8785 2174
e-mail members@christianlis.org.uk**

We would like to remind current members that subscription renewals are now due for 2014. It would be greatly appreciated if payment could be sent **before the end of April**.

Minimum subscription rates for 2014 are: £26.00 (full rate), £16.00 (retired, unemployed and students), £16.00 each for two members at the same address; overseas (outside Europe) please add £5.00 for postage.

Cheques should preferably be made payable to *Christians in Library and Information Services* although, for the time being, we can still accept payments made out to *Librarians' Christian Fellowship*

If you have **changed address, job, etc.**, please let us know as soon as possible.

CHANGES TO MEMBERSHIP DETAILS

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ARTICLES

Dr. MICHAEL WARD reflects on the contribution of a leading Christian apologist and thinker who died just over fifty years ago in November 1963

IMAGINATION, REASON, WILL

A PERSPECTIVE ON THE LEGACY OF C.S. LEWIS



*The Librarians' Christian Fellowship Annual Public Lecture held on Saturday 19 October 2013 at the New Road Baptist Church, Bonn Square, Oxford, OX1 1LQ. A fuller version of this talk can be found in **Imaginative Apologetics**, ed. Andrew Davison (SCM Press, 2011).*

This lecture will focus on C.S. Lewis's legacy as a Christian apologist. There is his legacy as a medieval literary historian and as a writer of fiction; but today we will be considering principally his apologetics and the thinking that lay behind them, his apologetic strategy.

Lewis is probably the most influential practitioner of Christian apologetics from the last hundred years. According to his Oxford contemporary, Austin Farrer, Lewis was "*the most successful apologist our days have seen*" and works such as ***Mere Christianity***, ***The Problem of Pain***, ***Miracles***, ***Surprised by Joy***, as well as the classic ***Chronicles of Narnia***, have been read by millions of people round the world since

they were first published in the 1940s and '50s. But in this talk I would like to take a step back and look at the Lewis of the 1930s, in order to examine some of the groundwork to his thinking which enabled him to become such a successful apologist.

The success of his apologetic writings lies, I believe, not in their reasonableness, though reasoned his apologetics were intended to be, but in their use of their imaginative thought and imaginative intent. Lewis had a profound respect for the imagination, and his thinking about imagination constitutes one of the reasons why, in our postmodern age, where there is often a distrust of reason as a method, he offers an approach which others would do well to follow.

As someone trained in literary history and criticism and also equipped with a particular talent as a poet and novelist, Lewis inevitably thought long and hard about the role of imagination. But he also taught philosophy here in Oxford for a brief period of his academic career; moreover he was also a non-professional theologian of very wide reading. So he also gave considerable attention to the claims of reason. When he turned to apologetics, that thinking about imagination and reason naturally informed his whole approach and only if we understand his thinking about both faculties and the way they inter-relate with each other and with the life of faith will we gain a secure grasp of his effectiveness as an apologist.

Apologetics is usually defined as a '*reasoned defence*'. But in order for the reason to operate, it must first be supplied with material to reason about. It is imagination's task to supply that material. Therefore, for Lewis, apologetics was necessarily imaginative. In order to illustrate what we mean by the imagination supplying material, I will relate to you the following untrue story:

One day I took my car into the repair garage to have its annual overhaul. When I came to collect it, I started to drive it off the forecourt, but I wanted to check everything was as it should be, so I wound down the window and called to the mechanic and asked him if the rear indicator light was working. To which he replied, "Yes . . . no . . . yes . . . no . . . yes . . . no . . . yes." Now that little story encapsulates something of what Lewis meant by the use of the imagination. There are various definitions of imagination, but for Lewis the imagination was simply the *organ of meaning*. For our car mechanic, an intermittent flashing light had one meaning: electrical failure. He could observe that there was a light going on and off, but he was unable to give it the correct meaning. Not that he was entirely without the capacity to interpret the situation. He knew the

basics: he knew that when the light came on the circuit was completed and when it went off there was a break in the circuit. But he was focussing on the externals and had no insight as to their inner significance. He was unable to distinguish between the different types of light on a car. He was imaginatively incapable of discerning that a flashing light meant indicator, not a bad electrical connection.

Lewis's definition of the imagination as the organ of meaning appears in an important but overlooked essay, *Bluspels and Flalansferes*. It's an essay about how metaphors are made and used and it concludes with that thought that the imagination is the organ of meaning. During the course of this piece, Lewis asks what the opposite of meaning is. Is it error? Lewis said no. The opposite of meaning is nonsense, or meaninglessness. Imagination's job is to look at what is in the universe and determine whether it is actually meaningful. Only once a thing has meaning can we determine whether its meaning is true or false. Thinking again about my car and the mechanic, not every flashing light on a car is actually meaningful: sometimes there really are bad connections. If a light goes on and off in no particular pattern then it implies that something needs mending. But if the flashing is regular or rhythmic then you might do better to decide that it has some kind of meaning. But what kind of meaning? Could it be that the vehicle is about to turn right, or could it be that the driver has forgotten to cancel the lever? I'm sure it's happened to you that a car in front has indicated it is turning one way and then doesn't turn. The car continues on past more side roads and you conclude that the driver has no intention of turning. In this instance the meaning of the flashing light is that the driver has forgotten that the indicator is still active, or that he can't hear the tick-tick noise of the indicator because the stereo is turned up too loud. It is human reason, in Lewis's view, that decides between the available meanings, helping us to differentiate those meanings that are true and illuminating from those that are false and deceptive. Reason, Lewis says, is the natural organ of truth, whilst imagination is the organ of meaning.

Let us now turn to Lewis's understanding of Christianity and look at the role played by the imagination in his journey towards his acceptance of the faith. That theoretical understanding of the relationship between imagination and reason that we have just outlined can be related to his own personal experience, insofar as we can reconstruct it from the history of his Christian conversion. Lewis's own imagination, he said, was '*baptised*' in the second part of his teens when he read a fantasy novel by George MacDonald entitled *Phantastes*. It happened at a time of his life when he was aware of powerful sensations of longing and yearning, which

he called 'Joy'. When he read **Phantastes** something new happened. He wrote: "*Up until then, each visitation of Joy had left the common world momentarily a desert . . . Even when real clouds or trees had been the material of the vision, they had been so only by reminding me of another world; and I did not like to return to ours*". But now, as he read **Phantastes**, "*I saw the bright shadow coming out of the book into the real world and resting there, transforming all common things and yet itself unchanged. Or, more accurately, I saw the common things drawn into the bright shadow . . . In the depth of my disgraces, in the then invincible ignorance of my intellect, all this was given me without asking, even without consent. That night my imagination was, in a certain sense, baptized; the rest of me, not unnaturally, took longer. I had not the faintest notion what I had let myself in for by buying **Phantastes**.*"

There isn't time to go any further into **Phantastes** or George MacDonald, and the effect which his writing had on Lewis, except to note that what **Phantastes** did was to awaken Lewis's imaginative capacity for understanding holy things. For the first time he was able to attach some meaning to the idea of sanctification, - the sanctification of all common everyday things, not by throwing them out in order to make room for some other alien reality, but by changing their *meaning* from the inside, transforming them, illuminating them with a different light.

He says that it took longer for the rest of him to be baptised, and we should remember that he became a Christian when he was thirty two – fifteen years or so after reading **Phantastes**. Interestingly, though, at the point of conversion he felt it was once again the imagination which had to be addressed first of all. It was through the imagination that his reason and ultimately his will were transformed. The organ of meaning, the imagination, had to be involved before the natural organ of truth could get to work. Then the imagination and reason had to be engaged before the core of the being, the will or '*the heart*' could turn towards the supernatural.

His conversion came about through a long night-time conversation with two friends, J.R.R Tolkien and Hugo Dyson. These three men gathered together at *Magdalen College*, Oxford, spending a good deal of the evening wandering round the grounds, continuing the conversation in Lewis's rooms until the early hours. Lewis would later recount the detail of the conversation in a letter to a third friend, Arthur Greeves, and from this letter we can see that Lewis's problem with Christianity at that stage was fundamentally imaginative. He wrote to Greeves: "*What's been holding me back [from becoming a Christian for the last year or so] has not been so much a difficulty in believing as a difficulty in knowing what Christian*

doctrine meant.”

Tolkien’s advice was that doctrine was not the way into Christianity. Doctrines are translations into our concepts and ideas of that which God has already expressed in “*a language more adequate*”, namely the actual incarnation, crucifixion and resurrection of Christ. The primary language of Christianity is not doctrinal: it is a lived language, - the real, historical, visible, tangible life of an actual person, being born, dying and rising again. For the first time, Lewis felt he understood what being a Christian really meant. Since childhood, Lewis had been fascinated by the stories of gods dying and rising again. In ancient mythology, there are many stories about characters who die, go down into the underworld, and who then return in some form or other (in the coming of spring, in the growth of the crops, or in the dawning of the sun, for instance). Lewis felt that the heart of these pagan myths to be “*profound and suggestive of meanings beyond my grasp even though I couldn’t say in cold prose ‘what it meant’.*” The difference between his attitude to Christianity and his attitude to pagan myths was that with the pagan myths he didn’t try to explain them. The pagan stories were felt to be meaningful in their own terms. They were myths that told you something in their own way, and didn’t need to be translated into another set of terms, a set of doctrines. By letting Christianity speak in that way too, primarily as stories, before it could be translated into a codified doctrinal system, Lewis had moved, we might say, from an analytic world to a religious perspective. ‘*Analysis*’ means ‘*to break down, to pull apart*’. ‘*Religion*’, on the other hand, is a word which comes from the same root as ‘*ligature*’ or ‘*ligament*’; it means ‘*to tie together, to find the unity, the oneness*’. Being religious is the opposite of being analytical. Doctrines, though useful, are the product of analytical dissection; they recast the original, equivocal, historical material into abstract, less fully realised categories of meaning. In short, doctrines are not as richly meaningful as that which they are doctrines about. By coming to this conclusion, Lewis anticipated by several decades the turn to ‘*narrative theology*’ that would characterise much later twentieth century theological thinking.

For Lewis the story in the gospels was the essence of Christianity, and not so much the commentary upon that story, which one finds in the Epistles. The Christ story could be approached in a way similar to the way one looked at pagan myth. Christianity, he now saw, was the true myth, whereas pagan myths were simply “*men’s myth*”. In paganism God expressed Himself in an unfocussed way through the images which human imaginations deployed in order to tell stories about the world; but in the story of Christ Lewis located ‘*God’s myth*’, - the story in which God

directly expressed Himself through a real, historical life of a particular man, in a particular time, in a particular place, - Jesus of Nazareth, the Messiah, crucified under Pontius Pilate outside Jerusalem, circa A.D. 33. That there were certain similarities between pagan myths and the true myth did not lead Lewis to conclude, '*So much the worse for Christianity*'; it led him to conclude '*So much the better for Paganism.*' Paganism contained a good deal of meaning that was realised, consummated, and perfected in Christ.

In a sense, what Lewis was seeing in pagan myth was what Christ himself had said could be found in the Old Testament story of Jonah. You will remember how Jesus told the Pharisees in Matthew's Gospel: "*No sign will be given to this generation except the sign of Jonah, for as Jonah was in the belly of the fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights.*" Jonah descends into the belly of the fish and re-ascends when he is vomited out three days later. And that descent and re-ascent is a meaningful pre-figuration of Christ's own death and resurrection. In pagan myth Lewis found a similar sort of pre-figuration to that kind of pre-figuration in the Hebrew scriptures.

A couple of weeks after his conversation with Tolkien and Dyson, Lewis passed over from being nearly certain that Christianity was true to being certain, but the important thing to notice, for our present purposes, is that the first hurdle Lewis had to clear before he could accept the truth of Christianity was an imaginative hurdle; his '*organ of meaning*' had to be attended to and satisfied. Although the imagination, in Lewis's thinking, was a lower thing than reason, this did not mean that it should be denigrated; in fact it was all the more to be honoured. "*The highest does not stand without the lowest*" was a maxim from ***The Imitation of Christ*** which Lewis greatly valued. The rational approach to Christianity can't occur unless there is some lower stuff, some meaningful content, to which the higher faculty of reason can give assent. Reason cannot operate without the imagination. It rests upon the imagination and is supported by it.

And as reason casts about looking for things that are not only meaningful but identifiably true, it inevitably finds itself presented with a great many stories for consideration, some of which are much more true than others and very few that are completely untrue. This point was important for Lewis because he had been previously taught by his schoolmasters that Christianity was 100% correct and all other religions, including the pagan myths of ancient Greece and Rome, were 100%

wrong. Not even 1% right! Lewis found himself struggling with the idea that Christians could be absolutely right and everyone else *absolutely* wrong. Lewis would abandon Christianity at this point largely as a result of his classical education.

Lewis determined, then, that the first thing necessary for Christian faith is an understanding of Christianity's meaningfulness and not immediately the truthfulness of it. He was untroubled by the similarities between the pagan Jupiter and the Hebrew Yahweh. The similarities, he said, ought to be there. It would be a problem if they were absent. And so he takes pleasure in pointing out, in *Miracles*, that '*God is supposed to have had a "Son", just as if God were a mythological deity like Jupiter.*' The resemblance needs to be present, given that God works through human myths as well as through His own true myth, the historical story of Jesus Christ. Since God is "*the Father of Lights*" (as it says in James's Epistle), even the flickering lights of paganism could be attributed ultimately to God, and Christians should feel no obligation to snuff out the smouldering wick found in pagan stories. Quite the reverse, in fact – they should fan it into flame.

Lewis, with Edmund Spenser, one of his greatest poetic heroes believed that '*Divine Wisdom spoke not only on the Mount of Olives, but also on Parnassus.*' Of course, the Parnassian wisdom was no as complete as that offered in Christ, it was not sufficient or salvific, but it should be admired and respected as far as it went.

By acknowledging the wisdom of Parnassus, Lewis was following the example of St. Paul. In the Book of the Acts, Paul preaches to the men of Athens, using the pagan gods to communicate his message. He says to the Athenians that God 'is not far from each one of us, for `In him we live and move and have our being'; as even some of your poets have said, `For we are indeed his offspring' (Acts 17: 27-28).

Paul gives two quotations there, but who is he quoting? Moses? Isaiah? One of the minor prophets? He is not quoting the Hebrew scriptures at all, but rather Greek poetry, poetry about the pagan gods, in particular the king of the pagan gods, Zeus. The first quotation comes from Epimenides, a Greek poet and philosopher of the sixth century before Christ. Epimenides wrote a poem in which he refers to Zeus as the god '*in whom we live and move and have our being*'. And the second quotation comes from Aratus, a poet from about three hundred years before Christ, who again refers to Zeus, saying that '*we are indeed his offspring*'.

Paul's example here is extremely interesting. Obviously he is not

recommending that the men of Athens should worship Zeus: he is urging them to worship the true God, the Father of our Lord Jesus Christ. But notice how he goes about making this point. Rather than saying to the Athenians, ‘*You’ve got it completely wrong*’, he says, ‘*You’ve got it partly right. You’re right that we live and move and have our being in God; you’re right that we are God’s offspring. You’re wrong in thinking that that God is Zeus, but you’re right in these other respects.*’ He takes their imagination and ‘*baptises*’ it.

As an apologetic strategy, it only makes sense to meet people where they are. Where else can people be met? Before people know the God and Father of our Lord Jesus Christ they are not necessarily in complete ignorance about the divine nature. Everyone after a certain age has thoughts and beliefs about what is of ultimate value in the universe, i.e. what is ‘*divine*’. Lewis thought that this should be responded to positively. He would even write that “*The only possible basis for Christian apologetics is a proper respect for paganism.*” In other words, every non-Christian religion, including paganism, must be respected. To respect means to ‘*look back at*’. In other words we need to look back at what people are saying and see if in fact it should be opposed at all.

So then: although apologetics is a ‘*reasoned*’ defence, the focus is necessarily imaginative, for reason can’t work without imagination. The high value which Lewis accorded to the imagination appears in an essay he wrote called *Myth Became Fact*. He said:

I suspect that men have sometimes derived more spiritual sustenance from myths they did not believe than from the religion they professed. To be truly Christian we must both assent to the historical fact and also receive the myth (fact though it has become) with the same imaginative embrace which we accord to all myths. The one is hardly more necessary than the other.

Now of course, for a Christian, it’s not possible to separate the imaginative approach from the rational assent. But if you were forced at gunpoint to choose between them it’s interesting to ask oneself which one you would choose first. There’s little doubt as to the one which Lewis would incline towards. He writes this: “*A man who disbelieved the Christian story as fact but continually fed on it as myth would, perhaps, be more spiritually alive than one who assented and did not think much about*

it.”

Given that an imaginative embrace of Christianity is as necessary as rational assent, and given that rational assent can't be offered without imaginative content informing it, the only decision that the Christian apologist has to settle is whether the reasoned defences are more imaginative or less imaginative. They are going to be imaginative at some level, whether he likes it or not. The question is to what extent does Christian apologetics approximate to the lived language of Christianity and to what extent will the apologetics render that in more abstract categories. Abstract categories have a value in apologetics but in some respects they are less desirable. The more abstract and the less imaginative the terms in which the apologist captures his ideas, the less he will be able to communicate what is under discussion. Lewis captures what he means in a brilliant article entitled *The Language of Religion* and he homes in on this point:

“Apologetics is controversy. You cannot conduct a controversy in those poetical expressions which alone convey the concrete: you must use terms as definable and univocal as possible, and these are always abstract. And this means that the thing we are really talking about can never appear in the discussion at all. We have to try to prove *that* God is in circumstances where we are denied every means of conveying *who* God is.”

Having first come to the conclusion that doctrinal language is less adequate to the reality of the Christian truth than the *lived* language of the Christ story, Lewis then came to the conclusion that the controversial language of debate and persuasion and demonstration was even less adequate than doctrinal language, because in a controversy you have to thin down your language so that you can communicate with your debating opponent, who by definition doesn't work with the imaginative embrace of the topic in hand, necessary for a full understanding of what you are saying.

The Christian apologist has to work, so to speak, at a university lecture podium or a bar in a courtroom, all the while talking about something (the Christian faith) which in reality goes on neither at the podium or at the bar. Rather it goes on in fellowship, in communion, in confession, in serving the poor or in the reading of the scriptures; in other

words in the holistic life of faith. Apologetic language of the controversial kind unavoidably uses *'the logic of speculative thought'* instead of what Lewis calls the more pertinent *'logic of personal relations'*. Christian apologetics of that speculative kind has to be univocal, so that it can be useful in those situations where Christianity doesn't usually reside. Think of it in terms of a composer like Mozart or Beethoven trying to prove their musicality not by conducting one of their symphonies in front of an orchestra but by standing gagged at a maths blackboard using only numbers. This is what Lewis means when he talks about the great disadvantages under which the Christian apologist labours. The life of faith is best communicated in its own terms, namely *'life!'* - the lived language of real people in real times in real places, living out their Christian faith. Actions speaking louder than words. If faith has to be turned into apologetic words it is best to do it in words which tell a story, as in the synoptic Gospels, or in words which tell a story and which are also richly resonant and connotative, as in St John's Gospel with its mighty nouns such as Water, Word, Light, Life, Way, Glory, Vine, Bread. The narrative terms of the synoptic Gospels and the symbolic terms of the Fourth Gospel are more capacious than the attenuated metaphors characteristic of abstract arguments. They are therefore more able to contain and convey the weight of meaning that there is to carry.

Once he became aware of the disadvantages of abstraction, Lewis didn't limit himself to the reasoned defences of traditional non-fiction argumentative and propositional apologetics. He also attempted more poetic and creative presentations of the faith in his fiction. The most notable attempt of course was the seven ***Chronicles of Narnia*** and these stories have achieved more, perhaps, than any of his writings by way of communicating the heart of his faith. Rowan Williams, formerly Archbishop of Canterbury, has said of the Narnia septet that more theological students ought to read them for a *'sense of what classical orthodox theology feels like from the inside – a unique achievement at that level'*. American scholar, Chad Walsh, author of the first study of C.S. Lewis, ***Apostle to the Sceptics***, is of the opinion that in these Narnia books *"where Lewis's imagination has full scope, he presents the Christian faith in a more eloquent and probing way than ever his more straightforward books of apologetics could"*.

But this present talk is about apologetics in the sense of *'reasoned defences of the faith'*, the type of propositional defence where language cannot be as resonant with truth and as alive as in a fairy tale. In non-fiction apologetics, language has to be univocal or, at any rate, *'as univocal as possible'*. Lewis did not think it was possible to be utterly

univocal, even in his *'reasoned defences'*, for he believed that all language, except for the most basic and elementary, was metaphorical, and even the highly dessicated metaphors are not verbal algebra. So, he makes a virtue of necessity and, if one compares his ***Mere Christianity*** against other broad introductory apologetic works such as John Stott's ***Basic Christianity***, N.T. Wright's ***Simply Christian***, or Timothy Keller's ***The Reason for God***, one notices how much Lewis's book stands out for the wealth of imagery it employs. He constantly resorts to analogy, simile and metaphor in a way and to an extent which none of these three successor books does.

You may find difficulty with certain metaphors he uses; some of them have become dated, some may simply be too vivid for their own good. But Lewis's working principle is sound. Apologetic language benefits from being sensory, and chosen with poetic, not just abstractly rational, intent. Lewis intends to lead his readers along the same way that he himself trod. The apprehension of meaningfulness was the first step in his conversion, and so it became in due course the customary first step in his apologetic method. If you look at the rhetorical strategies in Lewis's apologetics you find that he almost always begins in the very first paragraph by immersing the reader in a meaningful situation, whether it be quarrelling, as in ***Mere Christianity***; despairing, as in ***The Problem of Pain***; or doubting, as in ***Miracles***. When in ***The Four Loves*** he introduces the first of the loves, Affection, he aims first of all to establish *'the meaning of the word'*:

"The image we must start with is that of a mother nursing a baby, a bitch or a cat nursing a basketful of puppies or kittens, all in a squeaking, muzzling heap together; purrings, lickings, baby talk, milk, warmth, the smell of young life."

The method is poetic rather than polemic. There's no question at the outset of whether these various images or situations are good or bad, true or false, beautiful or ugly, they just *are*. Rational judgements about their value can wait, we know that they mean something, and they resonate with our own experience, or our observations of the world. Having thus engaged our imaginations, Lewis then proceeds to his next step. But as he proceeds, he doesn't leave imagination behind and exit into some purely rational realm: his strategy is imaginative all the way along. It has to be, given his understanding of how reason works, for

reason cannot work without imagination. There's no question of discarding imagination, and emerging into some neutral, reliable, 'scientific', disinterested region which perforce commands the assent of all objective observers. Lewis isn't willing to reduce himself or his readers to mere thinkers in a sort of ultra-Cartesian move, which plagues so much inferior apologetics and so many earnest late-night undergraduate discussions. It's no good arguing for 'God' or 'Christ', or for 'the atonement', or even for truth itself, until the apologist has shown at some basic level that these terms have real meaning. Otherwise they are just counters in an intellectual game, leaving most readers cold. Likewise, apologetic arguments for the authority of the church, or the Bible, or experience, or reason itself, must all be imaginatively realised before they can begin to make traction on the reader's reason, let alone on the reader's will. Before we act or think, we understand meaning, in Lewis's view, so the provision of meaningful images becomes the hallmark of his apologetic method.

But although Lewis accords the imagination a high place, it's not the only or the highest place. There is also reason, and reason is important, indeed essential, if the imagination is to serve its proper purpose. Lewis distinguishes between two types of imaginative product. There's the imaginary, which is bad, and the imaginative, which is good. The imaginary is just the imagination when it's on its own, unattended by reason. When it's attended by reason, then it becomes the imaginative. Pagan myths, however meaningful, were ultimately unreliable and untrustworthy as a final guide to life because their meanings were essentially imaginary rather than imaginative.

To prevent imagination running amok it must be properly related to reason and both to the will. Lewis sometimes pictures the human person as three concentric circles, the outermost being the imagination, the middle ring being the reason, and the core being the will. Although imagination is the most exposed of these three rings and the one most naturally inclined to deceive, it is nevertheless indispensable to the two higher or more central levels. Images provide reason and the will with the very stuff of conscious life: *'I doubt if any act of will or thought or emotion occurs in me without them.'* Thus, imagination, which is good, serves reason, which is better, and both serve the will, which is best of all.

Once we come on to the subject of the will, and how the will may be turned around, we leave the subject of apologetics and move into the field of evangelism or soteriology, neither of which are a topic for this lecture.

Nevertheless, let us conclude by looking at what Lewis has to say about conversion in his article *The Decline of Religion*:

Conversion requires an alteration of the will, and an alteration which, in the last resort, does not occur without the intervention of the supernatural. I do not in the least agree with those who therefore conclude that the spread of an intellectual (and imaginative) climate favourable to Christianity is useless. You do not prove munition workers useless by showing that they cannot themselves win battles, however proper this reminder would be if they attempted to claim the honour due to fighting men. If the intellectual climate is such that, when a man comes to the crisis at which he must either accept or reject Christ, his reason and imagination are not on the wrong side, then his conflict will be fought out under favourable conditions.

So apologetics serves a vital ancillary function, and this is its main justification. For although reasoned defences don't themselves create conviction, the absence of them makes belief that much harder to engender or sustain. We started with Austin Farrer, let us finish with Farrer too. Farrer wrote this in an essay about Lewis as an apologist:

“What seems to be proved may not be embraced, but what no-one shows the ability to defend is quickly abandoned. Rational argument does not create belief [not even rational argument most richly and sensitively supplied by the imagination], but it maintains a climate in which belief may flourish. So the apologist who does nothing but defend may play a useful, though preparatory, part.”

Dr. **Michael Ward** read English at Oxford, Theology at Cambridge and has a PhD in Divinity from St. Andrew's. He is the author of ***Planet Narnia: the Seven Heavens in the Imagination of C.S. Lewis*** (Oxford University Press, 2008), which became the subject of a BBC television documentary called ***The Narnia Code***. He is also the co-editor of ***The Cambridge Companion to C.S. Lewis*** (Cambridge University Press, 2010).

KATHY HILLMAN and LARISA SEAGO provide a progress report on the Keston Center for Religion, Politics, and Society Library and Archives at Baylor University in Waco, Texas

ALIVE AND AVAILABLE

In 1969, the Rev. Canon Michael Bourdeaux founded *Keston College* and the *Keston Institute* as the *Centre for the Study of Religion and Communism* to specialize “*in the study of all religions and all forms of religious expression in Communist and formerly Communist countries.*” The Institute grew out of Bourdeaux’s experiences as a member of the *British Council’s* first exchange program with the Soviet Union.

During his year studying at *Moscow University*, religious persecution returned to the USSR under the leadership of Nikita Khrushchev. Bourdeaux’s personal encounters led to his life’s work studying the Church in Russia and the founding of *Keston College* and the *Keston Institute*. At the height of Keston’s work, the Institute employed twenty-five people, collected extensive archival materials, published a journal, produced more than thirty books, and became a leading voice promoting religious freedom.

The Keston Archive consisted of approximately six hundred and fifteen feet of materials, including books and periodicals, research files, underground publications (*Samizdat*), KGB documents, anti-religious posters, audio and video recordings, and photographic images. The Library held more than eight thousand books and a hundred journals. Malcolm Walker served as the Librarian and Archivist.

The collapse of the Soviet Union and the communist governmental system created a natural decline in interest in religious activities and events in the former East European communist countries. Thus the

Keston Institute saw a significant decrease in funding from Western sources for facilities, staff, and projects. Those circumstances led the Institute to seek a new permanent home for its archive and library, and the Keston Institute Board of Management began the search for a secure location at a college or university in the United States that could provide proper processing, preservation, and access.

Several institutions competed for the acquisition of the Keston Archive and Library. However, most indicated interest only in specific parts of the collection. After careful consideration, the Board of Management selected *Baylor University* in Waco, Texas, because of the institution's willingness not only to acquire and process the entire archive but also to provide a research center where scholars and the general public could access the items. In June 2007, Baylor and the *Keston Institute* signed an agreement creating the *Keston Center for Religion, Politics, and Society* at the University and transferring the materials. The Keston Archive and Library arrived in Waco in September 2007.

The Keston Archive houses the world's most extensive collection of *samizdat* relating to religious liberty. The underground publications consist of more than four thousand items, including letters, petitions, news-sheets, symposia, memoirs, and trial transcripts representing such diverse religious groups as Baptists, Jews, Pentecostals, Adventists, and Roman Catholics as well as Orthodox. The Library holds approximately ten thousand books in a variety of languages and includes arguably the world's largest collection of anti-religious books published in the USSR. The periodicals section contains more than a hundred titles in diverse languages, some of which are unavailable elsewhere. In addition to print and manuscript material, the *Keston Center* encompasses approximately one hundred and fifty videotapes, five hundred sound recordings, and in excess of three thousand rare and one-of-a-kind photographs. There is also a collection of fifty original Soviet anti-religious propaganda posters. See: <http://www.baylor.edu/kestoncenter/index.php?id=54192>

The Keston Library and Archives are located in the Carroll Library building in the center of the *Baylor University* campus within the *Keston Center for Religion, Politics, and Society* which was established in 2007 under the *J.M. Dawson Institute of Church-State Studies*. In June 2012, the Center moved administratively to the *Baylor University* Libraries. The Center works closely with the *Keston Institute* in Oxford to carry out its mission "to promote research and encourage the study of religion in communist, post-communist, and other totalitarian societies and the relationship between religion and Marxism."

An international advisory board supports and assists the *Keston Center*. The Keston Advisory Board, which meets at least annually to discuss the Center's affairs, includes Rev. Canon Michael Bourdeaux and the current chair of the Keston Council Xenia Dennen. Baylor Russian scholar Dr. Stephen Gardner, Herman Brown Professor and Chair of Economics and Director of the *McBride Center for International Business*, chairs the Board. Other members are higher education and religious professionals from the United States, United Kingdom, and Russia who share common interests in the areas of religious persecution and/or church-state relations in communist, post-communist, and other totalitarian societies. The Board advances the mission of the *Keston Center* through advocacy and development efforts.

Preservation and storage of rare items and other materials needing care and repair remain an ongoing effort. All *samizdat* and vertical files have been transferred to acid-free folders. All images and negatives in the photo archive have been placed in special protective sleeves. Journals have been bound and shelved. Newspapers have been sorted and placed in acid-free storage boxes.

The *Keston Center's* goal is to make the archive available to interested scholars from across the globe. Digitisation of Keston materials not only preserves the archive but also makes the collection available to researchers worldwide. Once digitised, items are uploaded into the Keston Digital Collection, and the metadata becomes open and searchable on the Internet. Through the Digital Collection website, researchers can also request automatic updates on the collection. See: <http://digitalcollections.baylor.edu/cdm/landingpage/collection/keston>

Although immediate access is limited to Baylor affiliated users due to copyright issues, researchers can obtain online access as virtual scholars by submitting a request along with a curriculum vitae and brief description of the project for which the material is needed. Often the researcher receives credentials by e-mail the following workday. Details for access are available at: <http://www.baylor.edu/kestoncenter/index.php?id=87721>

As of the end of 2013, the Keston Digital Collection contained more than two thousand and fifty items, including Baptist and Pentecostal *samizdat* periodicals, Alexander Ogorodnikov's *samizdat* journals ***Obshchina*** and ***Bulletin of Christian Public***, Soviet anti-religious posters, and photographs. A digital copy of a trial transcript on cloth of Soviet Unregistered Baptist Aida Skripnikova is available in Russian with

English translation. Other digital materials include one thousand three hundred and fifty five photographs, sixty-nine posters, and forty-one prints.

The *Keston Center* offers reference service online and in the collection. The staff also provides assistance to scholars, both national and international, who wish to travel to Waco to conduct research in the archive. Such help includes assistance with completing paperwork, locating accommodations, and providing access to the Keston materials related to the research topics. The *Keston Center* can also provide high resolution images for scholars desiring to use Keston materials in published works.

The Center publicises the Keston Archive and Library by leading tours of the collection, inviting scholars to give lectures on campus, hosting symposia, and delivering presentations at conferences and professional meetings. The Center recently organized a symposium, “*Religion and Political Culture in Communist Countries: Past, Present, and Future*,” held on the *Baylor University* campus November 14-15, 2013. *Keston Institute* founder Rev. Canon Michael Bourdeaux delivered the opening keynote address “*Gorbachev and the Church after Twenty-Five Years: Facts and Personal Reminiscences*.” Dr. Wallace Daniel, Distinguished University Professor of History at *Mercer University* in Macon, Georgia, delivered the keynote closing luncheon address. He spoke about the importance of preserving “*memories as the keys to the future of a country*” and the value of the Keston Archive as the richest and finest collection of materials on religious persecution. Symposium presenters and panelists included scholars from the United States, Armenia, France, Romania, Ukraine, and China. Videos of the addresses are available on the Keston Symposium webpage at: <http://www.baylor.edu/kestoncenter/index.php?id=99707>.

Since 2007, the *Keston Center for Religion, Politics, and Society* has hosted researchers from the United States and European countries, including Armenia, France, Lithuania, Romania, Russia, Serbia, Ukraine and the United Kingdom. Their topics have ranged from religious persecution and church-state relations to theology and religious education both before and after the collapse of communism. Each chose to work in the Keston Archive because of its unique, in-depth, primary-source material on church-state relations history and documented evidence of religious persecution under communist regimes.

Interest in the *Keston Center's* Library and Archive remains high

because the knowledge of a country's history helps explain its present and to some degree predict its future. The *Keston Center's* goal is to organise and preserve Keston materials so they are available worldwide while also assisting researchers who travel to Baylor to make the most of their time in the Archive. Additional information about the Center as well as the Keston Archive and Library is available on at: <http://www.baylor.edu/kestoncenter/> or by e-mailing Keston Center director Kathy Hillman at Kathy_Hillman@baylor.edu or administrative archivist Larisa Seago at Larisa_Seago@baylor.edu

Kathy Robinson Hillman, BA, MLS, serves as a librarian at *Baylor University* in Waco, Texas, where she holds the titles of Associate Professor and Director of *the Keston Center for Religion, Politics, and Society*. Her other duties include Director of Baptist Collections and Library Advancement. She has served as an officer of the *Baptist General Convention* of Texas and of the *Woman's Missionary Union*.

Larisa Seago, a native of Russia, is the administrative archivist for the *Keston Center for Religion, Politics, and Society*. She received her MA in Church-State Studies from *Baylor University* and used the Keston Library and Archives for her thesis research.

MALCOLM WALKER recalls his post-library career teaching English to students in one of the largest cities in China

“COME OVER AND HELP US”

When Graham Hedges asked me to contribute an article to this issue of *Christian Librarian* I was rather reluctant. After all hadn't I left the library profession in 2007 when the *Keston Institute* library and archive were transferred to *Baylor University* in Texas? Yes, but after updating myself on last year's conference, *Beyond Librarianship*, and having read Richard Waller's article about his work in local radio, I realised that a word about the last six years in my life might not go amiss.

The experience of the first six months as a job seeker was uncomfortable. I was by no means certain that my new job should be in librarianship but felt constrained to apply for library jobs all the same. In addition to “*the work*” of applying for jobs I did some volunteering with *Lancaster Library*, helping to digitise photographs in the local history archive, and with *Olive Tree Ministries*, helping in their second-hand bookshop in Morecambe. I also took a course entitled *Preparing to Teach in the Lifelong Learning Sector* offered to job-seekers free of charge.

Perhaps it was this course or a feeling left over from my days as an undergraduate that led me to set my sights on a job teaching English abroad. The six months on job seeker's allowance were over, so I headed back to Oxford to the *British Studies Centre* for an intensive course in teaching English leading to the Certificate in English Language Teaching to Adults, commonly known as the CELTA.

My first application after receiving the new qualification was for a job with the well known chain of English language schools *International House* which had vacancies in Moscow. This seemed a sensible choice for someone who studied Russian as part of his degree and worked with Russian language materials for many years in the *Keston College* library but it was not to be. They made me an offer which I accepted for commencement in the new year of 2009 but then everything went quiet and with only a few weeks to go before the start they replied to my enquiry to say that they could no longer take me on because of a drop in registrations for their courses.

At church the next weekend my friends were surprised to learn of the latest twist in events. Nellie from my mother's *Women's Fellowship* came over for a word after the morning service. "So he's not going to Russia, then. Has he ever thought of going to China?" Although I was aware of the huge demand for English teachers in China I had never seriously considered going there. However, when I met Nellie's lodger, Professor Tian Hailong, Dean of the School of Foreign Languages at *Tianjin University of Commerce*, I began to see things in a different light. The change came about when I was invited to tea with Nellie and Michael and the professor. The brief chat I had with the professor before we sat down to the meal can be summed up in the phrase "come over and help us."

There are times in our lives as Christians when we have a heightened sense of God being in control of events and this time for me was certainly one of them. After the necessary checks and formalities had been completed it was cleared for me to start in Tianjin in September 2009.

Tianjin is one of the largest cities in China. It lies about seventy five miles south-east of Beijing and about twenty miles from the sea in the opposite direction. It was the point of arrival in China of Lord George Macartney on his famous but ill-fated trade mission of 1793 and the venue for the notorious Treaties of Tianjin (Tientsin) in 1858. Europeans have played a significant if controversial role in the development of the city over the last century and a half so much so that the European style architecture of the central districts is now a tourist attraction and in addition to the old banks and hotels you can still see *All Saints Anglican Church* (opened in 1903 but no longer in use as a church) and fragments of the *Gordon Hall*

which served as the administrative centre of the British concession from 1889 to 1943. An interesting book about Tianjin's British concession is Brian Power's memoir *The Ford of Heaven* (1984). Heavenly Ford is the literal translation of Tian-jin.

Another detail which inspired me as I prepared for my departure was the fact that the Scottish runner and missionary Eric Liddell was born in Tianjin in 1902 and taught science there at the *Anglo-Chinese College* for twelve years following his triumph in the Paris Olympic Games of 1924. Would I find any reminder of those days in the Tianjin of our day or any knowledge of the man among today's inhabitants?

So much for the background. What about the experience itself? My duty was to teach Oral English to first and second year undergraduates studying for a degree in English. The students, mostly women, numbered about one hundred and fifty in each year and were divided into classes of about thirty each. The allocation of a student's class determined not only their study group (classmates) but also their dormitory accommodation (dormmates) and was calculated according to the students' provenance with the aim of creating a microcosm of China in each class.

My workload was approximately twenty teaching hours a week and I was expected to devise my own scheme of work delivering one two-hour lesson for each class each week. The lack of guidelines, textbook or supervision was quite alarming for me as a beginner and quite unlike anything I had been prepared for in my teaching course. However, the good humour and reassurance of the students gradually put me at ease. The philosophy was that we learn things by doing them and this applied to me in my teaching as much as to the students in their speaking.

The students became my social network and because I was living on the campus they could easily find me in the canteen or visit me at home. If I am inclined to doubt the technical quality of my work as a teacher over the four year period what is certain is that the easy going atmosphere of the class and my approachableness outside class were good for language acquisition in general.

The highlights of my time in Tianjin were simple things such as

outdoor table tennis on the stone table tops with their grid metal nets or cycle rides on and in the vicinity of the campus, but nothing pleased me more than those occasions when students asked to go to church with me. For most of those students it was the first time they had been in a church.

A Chinese friend in England had provided me with a list of the official Protestant churches in Tianjin so it was not long before I located the largest of them just behind the main shopping street in the city centre. There are probably more than a thousand people who worship at this church Sunday by Sunday, some attending between 8.30 and 10 am and others from 10.30 till 12 o'clock. Each service is preceded by half an hour of singing practice when a choir member takes the gathering congregation through each of the three hymns to be sung that morning, first using sol-fa to secure the tune and then verse by verse. And then as the choir, worship leader and preacher take their places the congregation sings hymn number 133 in ***The New Hymnal***, the Chinese version of Fanny Crosby's hymn "*Be silent, be silent, A whisper is heard...Tread softly, tread softly, The Master is here.*"

According to my statistics Fanny Crosby has three hymns in the top twenty used in worship during my four years of attendance, namely, "*Jesus, Keep Me Near the Cross*", "*All the Way My Saviour Leads Me*", and "*Will Jesus Find Us Watching.*" The most frequently chosen hymn of all was number 1 in the book, "*Holy, Holy, Holy! Lord God Almighty*", a favourite for opening worship. When ***The New Hymnal*** (1983) was compiled a conscious effort was made to introduce hymns with lyrics or melodies composed by Chinese Christians. Perhaps about one quarter of the hymns in the book fall into this category but my analysis revealed that only four of them made it into the top twenty and even those four were quite Western in style. The preferred lyrics are overwhelmingly from North American nineteenth century hymnody – in Chinese translation, of course.

The American influence was also very noticeable in the university (regularly referred to as their "*school*" by my students). The year is split into two semesters, the first years are freshmen, the second years sophomores and so on. Nevertheless the UK is a popular destination for those with sufficient financial backing to pursue their studies abroad after graduation. Several students I taught in Tianjin have already arrived here to study for their Masters in subjects such as translating, linguistics, English teaching or even accounting, and I look forward to a reunion with

still more in the next year or two.

There's no space here to write of travels round China such as to Beijing, Shanghai, Hangzhou or Xi'an but there's no doubt that the experience can only be described as the beginning of my journey into the language, the history and the culture of China.

(I'm glad to see from Glen Campbell's news-clip referenced below that Eric Liddell is honoured today in Weifang where he died in 1945. It's also good to know that one of his former pupils William Yu, eighty-six years old at the time of the report, has written a Liddell biography in Chinese.)

<http://www.bbc.co.uk/news/uk-scotland-18856533>

Malcolm Walker, BA, PGDipLib, is the former Librarian and Archivist of *Keston Institute* and a past member of the executive committee of the *Librarians' Christian Fellowship* (now CLIS).