Harry Blamires, who is an able and noted British Christian scholar and writer, subjects Christianity to a devastating critique. "There is no longer a Christian mind," he says. "There is still, of course, a Christian ethic, a Christian practice and a Christian spirituality. But as a thinking being, the modern Christian has succumbed to secularization."

In Part I, Blamires gives various examples of the absence of the Christian mind and the Christians' surrender to secularism. He charges that in politics for example, "They will think pragmatically, politically, but not Christianly. In almost all cases you will find that views are wholly determined by political allegiance. Though he does not face it, the loyalty of the average churchman to the Conservative Party or to the Labour Party is in practical political matters prior to his loyalty to the Church."

He also observes that the "modern mass media are forming not only mentalities but total personalities on a vast scale...... We are being taught to treat worldly possessions as status symbols rather than as serviceable prods. In other words, we are urged to possess things on the grounds that we shall thus stand higher in the view of our neighbours."

But why do we witness this decline of Christian values? And why do Christians have so little impact upon society? "The reason we have nothing to say is the contemporary situation," says the author, "is that we have not been thinking about the contemporary situation. We stopped thinking about these things years ago. We stopped thinking Christianly outside the scope of personal morals and personal spirituality. We got into the habit of stepping out of our Christian garments whenever we stepped mentally into the field of social and political life."

At this juncture, we must ask, what does the author mean by secular vs. Christian thinking? Blamires says: "To think secularly is to think within a frame of reference bounded by the limits of our life on earth: it is to keep one's calculations rooted in this worldly criteria. To think Christianly is to accept all things with the mind as related, directly or indirectly, to man's eternal destiny as the redeemed and chosen child of God."

In Part II, Blamires discusses the marks of the Christian mind. It is orientated to the supernatural. "A prime mark of the Christian mind is that it cultivates the eternal perspective." It also has an acute and sensitive awareness of the power and spread of evil upon the human scene." Furthermore, "For the Christian, truth is supernaturally grounded – it is not manufactured within nature. " "It is a revelation and not a construction ... not elected by a majority vote ... it is authoritative and not a matter of personal choice."
This book clashes violently with the secular thinking of our days. It has a message for all who seek to live Christianly in our secular society. It contains a sharp warning. This warning must be heeded. Secularism is so confined to the West. It is now marching across Asia. It is influencing students at the universities and colleges in Asian cities and towns.

The secular message ties man to the world. It leaves man without hope or future. It is a way of death. Blamires challenges us to return to the basics. He urges Christians to take the initiative in order to avoid being out-maneuvered. We still have the opportunity to be the salt and light of the world. We don't know how much time we have left to set our priorities straight." It is better to define, establish, and nourish a Christian mind in freedom now, as a positive last effort to bring light and hope to our culture and our civilization than to have to try to gather together the miserable fragments of Christian consciousness after triumphant secularism has finally bulldozed its way through the Church, as a body of thinking men and women."

I read this book shortly after the first (1963) British edition was published. I was impressed then by the urgency of Harry Blamires' message. Having pursued the 1978 American edition, I am more convinced than ever that this book is a must reading.

Johan .D. Tangelder.