

Although the writer warns against seeking martyrdom, he sometimes falls into the trap of seeing in suffering the true solution for Churches in contemporary Western pluralist society too, where they are not persecuted, but silenced by indifference from without, and oppressed by frenetic activity within. At the same time it must be made clear that the Churches in Western industrial society find themselves at a completely different starting point to Christians in the communist world. Certainly they must recognize and learn from the confessing courage of the Churches in Eastern Europe, but to overcome their inward and outward problems they need other ways than in Eastern Europe.       BERNHARD PIERAU

**Confucius, Mao and Christ**, by Paul E. Kauffman, Asian Outreach, Hong Kong, 1975, 248 pp.

This American pastor, born of missionary parents in North China, founded "Asian Outreach" as a research and communication centre in Hong Kong in 1969. He offers us a popular, not a scholarly, presentation of his theme. It is very readable, basically sound, but unfortunately somewhat careless. The concerned general reader will be edified, and not seriously misled. This is obviously a testimony of faith.

The scholar, however, would learn little, though he might be grateful for the testimonies of Christians in the People's Republic today (near the end of the book). He would probably be highly irritated by offhand statements such as "today's communist leaders are really just the mandarins of yesterday" and by the comparison of the Cultural Revolution of 1966-69 to the T'ai P'ing Rebellion (erroneously dated within the present century - p. 9); by the very inadequate dismissal of the Emperor K'ang Hsi's controversy with the Vatican in a few sentences (p. 53); by the errors of translating Peiping as "city of Peace" (p. 133), of mis-spelling the Nationalist Party as the "Kuomintang" (repeatedly), and of saying that "in 1935 [Mao] assumed the chairmanship of the Politburo fully 15 years after his open espousal of Marxism" (a sentence on p. 144 in which there are three inaccuracies). He would be irritated by the confusion of the sentence that speaks of "the public whipping boy who sees that proper punishment is administered where necessary" (p. 145); by the gross exaggeration of the report which is quoted to give the figure of approaching 50 millions as a reasonable estimate of communist killings in China; and, finally, by the carelessness of writing "Now that a wedge had been driven into a weak, disorganized China, the West was determined to milk it for all it was worth" (p. 70) and "Thou shalt have no other God's before me" (p. 176).

As an impressionist sketch the book is fair enough. Its chief merit lies in its final three chapters – the first two of these for heartening examples of Chinese Christian witness, and the last for sound advice regarding the future.

It is my present conviction that under no foreseeable circumstances should leadership in China evangelism be in the hands of any but the Chinese Church itself . . . the Church inside mainland China . . . Evangelism in China must not be totally dependent, ever again, on Western personnel or Western finance. The time will certainly come when they will want, and appreciate, our assistance. We must be ready for meaningful co-operative efforts. The initiative, however, must be theirs, the response ours.

He goes on to speak helpfully about personal evangelism, based on the Bible (which Asian Outreach is producing in China's new simplified script) and on the experience of Christians in China whose faith has triumphed over the challenge of a communist regime. VICTOR HAYWARD

**Derriere le Rideau de Bambou**, by Sergiu Grossu, Editions des Catacombes, Courbevoie, 1975, 153 pp.

This book divides into two almost equal parts, the first on "What is happening in communist China?" and the second on "The Country of the 'Tiger Cages'" (Cuba). To both regimes the author applies these curses from Nahum and Habakkuk: "Woe to the bloody city, all full of lies and booty – no end to the plunder! Woe to him who builds a town with blood, and founds a city on iniquity!" He invites us to look through what he himself describes as "only a hole in the wall" of silence. And all that he sees is of the devil.

Though this account has been written in French, many of the documents on which it relies were originally in English. Most of the material is drawn from obviously hostile sources. No attempt is made to explain, let alone extenuate.

In both countries Christians indubitably have suffered for their faith. But this is not the whole story. "To all appearance, religion is practically dead in China," asserts Mr. Grossu. This, however, is to equate religion with public worship. And in a footnote Mr. Grossu at least recognizes that Protestants have fared better than the Catholics. Plenty of evidence from many sources supports Mr. Kauffman's very different report. The physical sufferings of prisoners in Cuba seem more terrible than those of prisoners in China. VICTOR HAYWARD