Finally, it seems highly probable that measures called for in the neo-Marxist program to reduce inequality through more progressive taxation, the taxation of wealth and inheritance, and a reduction in income possibilities from properties and shares, would have a highly depressing effect on private savings and investment, as well as on work incentives. All things considered, the neo-Marxist program impresses this reviewer as a prescription for economic and social disaster rather than salvation.

The "democratic socialist programme" refers to a modified capitalistic system, the objective of which is to improve the "social performance" of the capitalistic system. Required here is a democratic socialist party which can receive support from a wide spectrum of voters, and not just from members of the working class. The middle classes "... are to be persuaded of the moral rightness of the programme, even if some aspects are not entirely in their class interests."

Other aspects of this program include: dealing with undesirable conditions of oligopoly normally through antitrust policy and the establishment of competitive public enterprises--and using nationalization only when absolutely necessary; the establishment of a state bank to compete with the private banking sector; the use of governmental economic planning only when absolutely necessary in promoting the public interest; and an "... extensive provision of public goods such as education, health, and other amenities."

The democratic socialist program also impresses this reviewer as being naive and unrealistic. The measures called for would seem destined to have a highly adverse impact on private savings and investment, as well as on work incentives. Though Hay includes this program as one of his three types of socialist programs one could question whether it deserves the designation of "socialism." "Welfare capitalism" would seem to be a more appropriate characterization of it.

The remainder of the "Socialism" pamphlet consists of six brief chapters on the state, property, planning and efficiency, freedom, work, and economic equality. Each of these important topics is considered with regard to its biblical implications for socialism. He draws the conclusion that socialism, as an economic system, is not inherently in conflict with biblical principles and teachings in any of these six areas.

This reviewer finds "A Christian Critique of Socialism" to be largely an extension, by implication, of the criticisms of capitalism noted in the earlier volume. Hay has not come to grips with the manifold real-world problems which have plagued contemporary socialist systems. One is left with the impression that, either by design or unwittingly, Hay in these two monographs has developed a highly critical review and condemnation of capitalism and merely an apologia for socialism.


Reviewed by Roland Hoksbergen
(Director, Latin American Studies Program, Christian College Coalition)

*The Overseas List* is essentially a reference book "for Christians who are looking for opportunities for service among the many jobs and study programs" in the world's developing countries (7). Unlike other such reference books that just list opportunities, *The Overseas List* guides Christians in their search by focusing their attention on the proper goals, by orienting them in their pursuit of these goals, and by helping them to find the service opportunities best suited to their talents and interests. The book also encourages readers to become more informed by providing sound bibliographic references on many important issues in economic and social development.

One of the strengths of the book is its assumption that Christians are called to work internationally in more than Church missions or Church diocesan agencies. Christians also are expected and needed in private businesses, national governments, international organizations, educational institutions, secular development agencies, and even advocacy groups. Beckmann, et.al. hold the view that the Lord wants Christians to penetrate every sphere of society.
and work for the good of His children everywhere. Consequently the book informs Christians how to obtain placements in all of these different areas, and thoughtfully advises them how to maintain their Christianity in these basically secular institutions.

The authors begin with a brief introduction on "Why Go to a Developing Country?", arguing that "the gap between the world's rich and poor is ,, except for the threat of nuclear war, the most compelling moral issue of the generation," that " . . God intends the unity of all people," and that ", . . the Lord has called us to share the gospel with all nations." (17) They then launch right into the main task of providing the listing of opportunities for Third World service. The chapter on "Private Development Assistance," for example, lists 98 private development agencies, offering a short explanation of what each of them does and how one might get involved with their work.

Subsequent chapters list opportunities with other types of institutions, in each case providing brief summaries of the main issues of importance for Christians, a well-balanced reading list for the reader who wants to know more, explanations of what the various institutions actually do, and details of how to get in contact with them. All told there are 180 pages of such listings.

In the process of doing all this the authors express great concern for the well-being of the poor and hungry in the Third World, and for the responsibility we have to be Christ's ambassadors to them: as well as making it very clear that actually making a career in Third World service is difficult. In many institutions only the most highly qualified are assigned to offices in the Third World--and landing that first assignment can be tough. This is not meant to discourage those with a true calling to Third World service, only to prepare people for the magnitude and importance of the task, and for the dedication and commitment it will require. Because prior experience in the Third World is so important for beginning such a career, the authors encourage Christians to take advantage of opportunities to study, travel, and live in the Third World before trying to land a job there.

The book ends as it begins, with "A Christian Rationale" for service in the Third World. The authors point out here that Christians ought to be eager to serve in developing countries "because developing countries are the scene of some of God's most dynamic activities in the contemporary world." (212) God is at work building His kingdom in all the world, and we as Christians are confronted with the challenge ", . . to work--through politics and other means--to make the entire U.S. presence in developing countries more supportive of God's purposes." (217)

For Christians who want to know how they can serve their brothers and sisters in the Third World, this book is an invaluable resource, for it tells them how to get started, where to turn, and whom to call. With this book available the excuse of ignorance is all the less credible, and the call to serve all the more practical. Let us pray that the Christian community makes use of it.