

## Book Reviews

*The Pattern of New Testament Truth*, by George Eldon Ladd. Grand Rapids: Eerdmans, 1968. 119 pages. \$3.75.

The thesis of this small volume by Dr. Ladd, professor of New Testament Exegesis and Theology at Fuller Theological Seminary, is explicitly stated and restated: There is a unity in the New Testament in “the fact of the divine visitation of man in the person and mission of Jesus Christ.” There are diversities within the framework of this unifying element to be accounted for “in the progressive unfolding of the meaning of this divine visitation and in the various ways the one revelatory, redeeming event is capable of being interpreted.” To clarify this thesis, Ladd develops a chapter on the background of the pattern and devotes a chapter each to the consideration of the Synoptic Gospels, the Johannine and Pauline writings. In these chapters he demonstrates the presence of the pattern enunciated in his thesis, while also giving attention to the diverse approaches of these writings.

Before concerning himself with the New Testament itself, Ladd addresses himself to the question of the background for the pattern. Do the New Testament writings display a syncretistic process in which the Hebrew view of the Old Testament is modified by Hellenistic influence until the New Testament actually reflects the dualism of Greek philosophy, particularly that of Gnosticism? A comparison of the New Testament and the Greek sources reveals a contrast between Greek dualism and biblical dualism.

Greek dualism is cosmological; i.e., there are two worlds, the visible and the invisible, the phenomenal and the noumenal, the material and the “spiritual.” Analogous to this is an anthropological dualism: Man is soul and man is body, he belongs to both worlds. “Salvation” is ultimately escape from the inhibiting phenomenal world (which for the Gnostics is the source of evil) to the noumenal world, the world of ultimate reality.

The Old Testament dualism is not cosmological and anthropological, but rather ethical and religious. The world is not evil, it is the creation of God and hence good. Evil is to be accounted for in terms of human sin, not, as in Gnosticism, materiality. Man is not a spirit trapped in a body from which it longs to be “saved”; man is body and spirit together. He is viewed in his totality. Salvation is not escape to a noumenal world, it is the redemption of God’s creation—man and his world. This redemption

is to be accomplished through a mighty act of God, erupting into history for the transformation of this world. Thus Old Testament dualism is between God and man—a God who can be known in the sphere of human history, and man who is to be redeemed within the reality of God's existing creation.

This pattern dualism Ladd finds in the New Testament. In the Synoptic Gospels, the central theme is the Kingdom of God, which is rooted in the Old Testament view of God acting redemptively in historical events. But something new is added to Hebrew eschatology: “. . . that before God acts as King to inaugurate the redeemed order, he has acted in Jesus of Nazareth to bring to men in advance of the eschatological consummation the blessing of actual fulfillment.”

In the Johannine writings, the Kingdom of God is not primarily emphasized, but rather the concept of eternal life. But this is a difference of emphasis, not theology. God has invaded history through the incarnation to lead men to a present experience of the life to come. Redemption is not escape, it is God acting to redeem man and His world. Paul likewise maintains this theology of invasion. He proclaims the total meaning of the Christ event in terms of the eschatological concepts of justification and life in the Spirit. Through Jesus Christ God has invaded history to bring to man a “down payment” (*arrabôn*), a “first-fruit” (*apparchê*) of these eschatological blessings.

This work should be of interest to both pastor and scholar. Its emphasis on the contrast between Greek dualism and biblical dualism; its presentation of the unity of the New Testament through the diversities of the Synoptics, Pauline and Johannine writings; its cogent development of the progressive, yet completed, concept of the Kingdom of God and the “new thing” done in Jesus Christ provide ample food intellectually and spiritually.

William B. Coker

*Introductory Studies in Contemporary Theology*, by Robert L. Reymond. Philadelphia: Presbyterian and Reformed, 1968. 242 pages. \$4.50.

Professor Reymond, of the faculty of Covenant Theological Seminary in St. Louis, publishes here nine essays in the area of current theological study, dealing (in three sections) with empirical, dialectical and existential types of thought. The work is written from the viewpoint of the acceptance of a high view of Scripture, the adequacy of the basic

system articulated in the Westminster Confession, and the finality of the Gospel of the Resurrection of our Lord.

The survey of systems resting upon some form of empiricism traces the twofold form of theologies which see natural theology as supplemented by supernatural revelation, or as stemming from an analysis of some aspect of the cosmic process. In the treatment of dialectical modes, he notes that these have come as a reaction to a scholasticizing of both of the major branches of the Reformation, and sees Barth and Brunner as primarily seeking to reinstate a doctrine of faith. In his critique of existential forms, he traces them in terms of their German ancestry, and analyzes Bultmann's and Tillich's application of existential motifs to what the two men regard to be the Christian faith.

Dr. Reymond's critique of non-evangelical systems centers in his conviction that modern science has been elevated to a place of exaggerated philosophical significance—or at least, that theologians who have sought to come to terms with scientific endeavor have really misunderstood the proper role of science, or else have based their conclusions upon a one-sided group of scientists. With respect to the adaptation of theology to "modern man," he feels that unbelief is far from a modern phenomenon, and that from early Christian times until now, the basic claims of supernaturalism have been an offense to certain types of minds.

This volume embodies gentle but thorough critiques of contemporary movements. It is especially helpful to the busy pastor who wishes to grasp the central drive of current theologies, particularly that of Tillich.

Harold B. Kuhn

*Theological Dictionary of the New Testament*, Vol. V, edited by Gerhard Kittel; translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1967. 1031 pages. \$22.50.

The fifth volume of this eight-volume series brings the colossal project within sight of completion. Six volumes have now been published in German, and work is progressing on the last two. The English-speaking world apparently will enjoy the complete set almost as soon as those who read German. Already, the available volumes permit theological study of much of the New Testament in depth in the context of an overwhelming

amount of data and documentation. The present volume brings the treatment down to the words beginning with the letter P.

As would be expected, even this exhaustive set is less than uniform in the thoroughness with which it treats words and subjects. No single church or nation asks all the significant questions that could be raised about the words in which New Testament revelation is couched. Therefore, not even the painstaking German scholars give all the answers. Nor is German scholarship always the most helpful in its critical presuppositions and methods from the standpoint of the conservative scholar or layman. But nowhere else does there exist such a mass of data for the perusal of all. The thoroughness of research and the care with which the results are recorded make the set of incomparable value for any who want a New Testament library in one set of books.

Though this volume does not cover the treatment of all words beginning with even three letters of the Greek alphabet, it does contain a number of important subjects that are handled in amazing detail. Father, son, and Son of God are traced through every conceivable ramification of the terms to deepen and enrich the understanding of the New Testament usage. Even a word like "stranger" consumes 36 pages of heavily documented fine print that makes biblical usage come alive. And the words for house, heaven, way, see, anger, comfort, suffer, confess, and parable take on the proportions of profound theological study within the bounds of one volume, though the bibliography and documentation would go beyond the library resources available to most readers. Unquestionably, this volume is no exception to the rule. The set is proving to be an incomparable source for those who have neither time nor opportunity to sift the great libraries of the world for basic data of this sort. The completion of the set in English translation is awaited with excitement.

Wilber T. Dayton

*Beacon Bible Commentary, Volume VIII (Romans; I and II Corinthians),* by William M. Greathouse, Donald S. Metz, and Frank G. Carver. Kansas City, Mo.: Beacon Hill Press, 1968. 655 pages. \$5.95.

With the recent appearance of Volume VIII of the projected ten-volume *Beacon Bible Commentary*, only Volume I—covering Genesis

through Deuteronomy—is yet to be published. The authors of Volume VIII are scholars and schoolmen within the Church of the Nazarene.

Dr. Greathouse is the recently elected President of the Nazarene Theological Seminary; Dr. Metz is Dean of the newly developed liberal arts college at Olathe, Kansas—called Mid-America Nazarene College; and Dr. Carver is Chairman of the Division of Philosophy and Religion at Pasadena College in California.

This volume follows the same general pattern as the previous eight volumes in the series. A critical introduction to each Bible book here treated is followed by a verse-by-verse commentary. These scholars give good evidence of acquaintance with both the most recent scholarly trends and the classics among the older commentators. Each section of the commentary is punctuated with helpful homiletical hints which will be appreciated by the busy pastor and Bible teacher. Each commentator furnishes a representative bibliography for the Bible book he is treating.

Here is another outstanding scholarly work to add to the Arminian-Wesleyan column of evangelical books.

Delbert R. Rose

*Radical Christianity*, by Lonnie D. Kliever and John H. Hayes. Anderson, S.C.: Droke House, 1968. 282 pages. \$3.50.

The word “radical” seems almost essential in the title of a contemporary work on theology. “Radical theologies” gather within their scope the mixed bag of godless and secular systems which have proliferated within the past decade. It is not surprising that theologians who take their cue from prevailing trends in a secular society reflect the centrifugal and disintegrating forces which operate in our time. The radical “solutions” proposed by the avant-garde are offered as alternatives to historic Christianity, which is castigated as being fideistic, exclusivistic and exploitive, and are said to operate in terms of a relativistic secularism.

Secularism is identified as “the most important and comprehensive feature of life and thought in the modern world” (pp. 32 f.). Secularists allegedly correct “man’s primitive dependence upon divine providence,” and replace Christianity’s “idea of God as a miraculous problem-solver and need-fulfiller” with humanistic endeavor (p. 35). It is recognized, of course, that “radical Christianity” is not a monolithic thing, but rather expresses

itself in a number of particularized movements. Their common denominator is that they reject absolutes and insist that today's radical problems can be met only by radical solutions.

The work is forthright in insisting that "Radical Christianity represents a decisive break with all preceding ways of understanding and implementing Christian faith" (p. 47). Its advocates view condescendingly the afterglow of older forms of faith and seem to anticipate the ultimate dissolution, not only of orthodox Christian faith, but also of Neo-orthodoxy and the older mediating Liberalism. The newer forms of "theology" are illustrated by quotations from a number of the radicals, including the "God-is-dead" thinkers, those who reject "God-talk," the popularizers of secularity and the "new morality," and those who reject every transcendental ground for humanity's hopes.

These quotations leave the reader in no doubt concerning the basic meaning of the theological secularists, who seem determined to "practice the absence of God." Acknowledging that the "journalistic phase" is now largely past, the avant-garde maintain that any and all forms of historic Christian belief are now untenable, and any hold which they may have upon the public mind is a temporary one, to be replaced by views limiting the horizons of life and history to secular human concerns. The work cannot be faulted at the point of candor; one wonders whether its claim to be the wave of the future may not fail to come to grips with the essential vitality of Revelation, and above all, the perpetual claims of Jesus Christ upon human life and human allegiance.

Harold B. Kuhn

*The Edge of the Ghetto*, by John Fish, Gordon Nelson, Walter Stuhr, and Lawrence Witmer. New York: Seabury Press, 1968. Originally published by the Church Federation of Greater Chicago. 188 pages. \$2.25 (paperback).

This sociological study, initiated by the Church Federation of Greater Chicago and executed by four students from the University of Chicago Divinity School, examines the reactions of a Chicago neighbor-

hood caught in the rapid social and racial changes on the edge of an expanding ghetto. It centers on the founding and early history (1959-1965) of the Organization for the Southwest Community (OSC), an aggressive community organization based originally on the principles of Saul Alinsky's controversial Industrial Areas Foundation (IAF). Alinsky insists that any organization that hopes to stem the tide of community degeneration must give "priority to the significance of self-interest" and realize that "power patterns can only be altered by power."

But the authors of this study are concerned also to study the involvement in OSC of six selected and hopefully typical churches—two Roman Catholic, one Presbyterian, one Lutheran, one United Methodist, and one United Church of Christ. After a thumbnail sketch of each church and its relationship to OSC, the churches are compared statistically in terms of four dimensions—socio-economic, community orientation, religious and theological tradition, and finally organization and polity patterns. The data is then analyzed to discover what shapes attitudes toward church involvement in such programs as OSC. The major conclusion is a modest one: Lay attitudes toward OSC were shaped more by "their general attitudes on race and their basic theological stance rather than socio-economic factors or varieties of church traditions."

The authors are fair, objective, and cautious. Appendixes include a frank statement of their point of view (especially their theological point of view), a discussion of the research methods used, and a copy of the questionnaire. This book is to be recommended as an important document in an area needing much more investigation. It should be used with both the respect and discretion appropriate to any statistical study.

Donald W. Dayton

*The Wesleyan Bible Commentary*, Volume II, by Charles W. Carter, Editor. Grand Rapids: Eerdmans, 1968. 659 pages. \$8.95.

The appearance of this volume, embodying a commentary upon the Bible books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, brings the completion of a seven-volume work very near, for only one further volume awaits publication. Many feel that this series is the most complete exposition of the Wesleyan-Arminian position since the appear-

## *The Asbury Seminarian*

ance of Adam Clarke's classic *Commentary*. So far as structure is concerned, the volumes are printed in double column format; they embody extensive introductions to the several books and comments upon the text, which is that of the American Standard Version.

The text is divided into paragraphs, and includes carefully drawn topic headings, these being elaborated by the commentary sections. The introductory sections are, in the main, analytical, and embody the generally accepted forms of interpretation. The exception is found in the extended introduction to the Book of Job, written by the general Editor, Dr. Charles W. Carter, Chairman of the Division of Philosophy and Religion at Taylor University in Upland, Indiana. After considering in depth the basic questions relating to the literary structure of the Book, Dr. Carter presents a thoughtful analysis of the central thrust of the work which differs from the conventional statement of the central "problem" of Job as that of human suffering, in terms of the question, "Why do godly men seem to suffer, while ungodly ones prosper?" Rather, he feels that the central issue in Job is that of whether there exists a truly disinterested piety—whether there really are persons who serve God out of "pure faith and devotion for Him alone. . ." (p. 17).

More specifically, Dr. Carter feels that the Book of Job served to challenge the deterministic views of life which prevailed in the world of Job's time, notably those which later crystallized in the Indic doctrine of *Karma* and in the Islamic fatalism. The author sees a parallel between Job's accusers and those imbued with deterministic philosophy. This reviewer is disposed to agree with this interpretation, at least in principle, and would only raise the question, whether there is literary evidence that "theological" determinisms were in fact current in the Arabian peninsula at the time in which Job lived.

The other introductions, particularly Dr. W. Ralph Thompson's to the first half of the Book of Psalms, Dr. G. Herbert Livingston's to Psalms 73-150, and Dr. Dennis F. Kinlaw's to Ecclesiastes and Song of Solomon, are no less penetrating, even if shorter than that to the Book of Job. They fall within the general stream of historic evangelical thought, as does also Professor George Kufeldt's introduction to the Book of Proverbs. This latter is noteworthy for its relating of the work to the "Wisdom Literature" of antiquity.

The commentary sections have for a common denominator a discerning awareness of both historic interpretation and the more recent assertions of biblical scholarship. This reviewer's reaction is that the strongest of these are those written by his esteemed colleague, Dr. G. Herbert Livingston, and by Dr. Dennis F. Kinlaw, President of Asbury College since September 1 of this year. Perhaps the impression stems from



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the fact that both commentators draw heavily upon their acquaintance with Near Eastern languages.

The format is easily readable, with sufficient of typographical contrast to assist with the identification of the several parts and sections. The division into paragraphs is made with clarity in mind, while the structure of the commentary sections is arranged with a view to make the text "live" within the pulsating context of the *Sitz-im-Leben* out of which the Old Testament came.

This Commentary should have an appeal beyond a readership committed to the Wesleyan understanding, and extending to all of evangelical persuasion. All who love and revere the Word of God will find their faith nourished by exposure to such a treatment of the Old Testament books as this volume contains.

Harold B. Kuhn

*Tinder in Tabasco*, by Charles Bennett. Grand Rapids: Eerdmans, 1968. 213 pages. \$2.95.

This publication is the latest in the Church Growth Series sponsored by the Institute of Church Growth in Pasadena, California. It is an extremely well-documented and interesting story of missionary efforts in Tabasco, the Mexican state famous as the setting for Graham Greene's novel, *The Power and the Glory*. The author is a pilot of the Missionary Aviation Fellowship and for several years served the Church in Tabasco in connection with its airborne institutes.

Between 1881 and 1923 the Evangelical Church in Tabasco made very little progress. Not more than a thousand people were connected with the Church at any time during those years. Three reasons for the lack of growth are suggested by the author: 1) dependence on pastors imported by Mexico City, 2) domination of church policy by foreign missionaries, and 3) the lack of lay involvement.

Between 1924 and 1935 the State of Tabasco was governed by Thomas Garrido, an aggressive enemy of the Christian faith. All missionaries, priests and ministers were forced to leave. Most church buildings were razed. The Roman Catholic Church was virtually wiped out during

this period, but among the Evangelicals a spontaneous lay movement developed which brought new spiritual life to the congregations.

After the death of Garrido the Evangelical Church experienced a period of rapid growth. By 1960 there were 206 congregations and a Christian community of approximately fourteen thousand. However, in the last few years new problems have developed in the wake of many social and economic changes within the state, and the rate of church growth has declined considerably.

*Tinder in Tabasco* is replete with lessons for the student of missionary principles. It reveals in a forceful way what makes churches grow and what keeps them from growing. Special emphasis is placed on the importance of a spontaneous people movement, indigenous leadership, and cooperation between Mission and Church. The value of this study lies in the fact that the principles dealt with are valid not only for little-known Tabasco in Mexico but for the Church in every land.

John T. Seamands

*The Burning Heart: John Wesley, Evangelist*, by A. Skevington Wood. Grand Rapids: Eerdmans, 1967. 302 pages. \$4.95.

A. Skevington Wood, British scholar, pastor and evangelist, has written this study of John Wesley from the standpoint of Wesley's approach to evangelism. This is a compelling biography, dealing with the making, the mission, and the message of an evangelist.

In the first section of the book Dr. Wood deals with Wesley's family heritage and the varied events which coalesce to produce the evangelist. In the second division the author tells the story of Wesley's exclusion from the churches and the events and circumstances attending his unique itinerant ministry. A final section contains a series of chapters dealing with the principal doctrines preached by Wesley.

The author takes exception to several Wesley scholars at certain points. For example, he rejects Cell's oft-quoted thesis that the Wesleys' theology represents a "necessary synthesis of the Protestant ethic of grace with the Catholic ethic of holiness." Wood insists (along with Rupp, Monk, Williams and Outler) that any Catholic view of holiness is incompatible with the Protestant view of grace because the Catholic doctrine of sanctification assumes that the ability of man (*meritum de condigno*) may be

added to grace to climb the ladder of merit. He demonstrates that Wesley is completely Protestant in his total reliance upon grace.

Contrary to much popular opinion, Dr. Wood concludes that Wesley's view of Scripture and his presentation of the Gospel is viable today. Indeed he makes a plea that Wesley's message and method be applied to the modern milieu. The author's command of the original sources is excellent. This is a fair and balanced study of the man who has been called "the greatest force of the eighteenth century."

Kenneth Cain Kinghorn

*Does Inspiration Demand Inerrancy?*, by Stewart Custer. Nutley, N. J.: Craig Press, 1968. \$3.75 (paperback).

This paperback is a practical volume supporting the thesis that a valid biblical doctrine of inspiration does demand inerrancy in the original autographs of the Scriptures. The author has his Bachelor, Master, and Doctor's degrees from Bob Jones University where he now serves as chairman of the department of Bible.

After dealing with the Old Testament teaching on inspiration, Custer moves to a consideration of the historic faith of the Church. This is followed by four chapters, each of which deals respectively with the "liberal view of inspiration," the "neo-orthodox view of inspiration," the "neo-evangelical view of inspiration" and finally the "conservative view," the latter being the author's own.

The following section deals with the alleged errors in the Old and New Testaments. The bibliography which is added includes only books which agree with the author's own viewpoint. The footnotes are gathered together at the end of the book rather than placed at the bottom of the relevant page, an arrangement convenient for the printer but inconvenient for the reader.

The author stresses that divine inspiration means verbal and plenary inspiration, plenary indicating that every part of the Scripture is fully inspired and that it is verbal, meaning that "the very words of Scripture are divinely inspired and authoritative." At the same time the author disavows a view of dictation. His view, therefore, is between a view in which the ideas are inspired, with the prophet given some freedom in the

choice of words to express the idea, and a view that the prophets simply acted as the stenographers. The author believes that God inspired the ideas and also the words in which the ideas are conveyed without usurping the personality of the prophet.

In his refutation of alleged errors in the Old Testament, the author includes not only the alleged errors, but he enters the area of apologetics in defending the teachings. His apologetic interest is seen, for example, in his defense of Samuel's slaying of Agag (I Sam. 15:33). In some cases an apparent discrepancy is attributed to an assumed copying error. This would account for two explanations of the slayer of Goliath (I Sam. 17:57; II Sam. 21:19). It is this author's habit to list all scholars in one of four groups: to characterize as liberals all inclined to disbelieve in the supernatural factor in the Scriptures, the neo-orthodox as better but still misleading, the neo-evangelicals as compromising between a "high view of Scripture" and scientific criticism, reserving to the conservatives the view which many evangelicals would call too literalistic and simplistic to be always convincing. For those who share the author's point of view before reading the book, this manual will provide them with a well-organized defense of their position. It is amply sufficient for those who can accept the easy answers. It will convince few in the other three categories with which this author takes issue. It is to be hoped that this book will go to a second printing at which time the author will be able to rework some of his material and deal more thoroughly with the alleged errors. Meanwhile it is well to keep in mind the admonition attributed to Abraham Lincoln, "It is well to defend not more than is necessary lest you be compelled to defend more than you are able."

George Allen Turner

*The Methodist Publishing House: A History, Volume I*, by James Penn Pilkington. Nashville: Abingdon, 1968. 585 pages. \$7.50.

This volume, the first of a two-volume set, delineates the story of the first hundred years of American Methodist publishing in context with the events of American history. It tells the narrative from the beginning of The Methodist Publishing House to the year 1870, a period during which Methodism moved from a small sect to the largest Protestant denomination in America.

The author is a Phi Beta Kappa graduate of Vanderbilt University with a B.A. and M.A. in English literature. Prior to 1947 he served as a

newspaper man and college instructor. Since 1947 he has been with The Methodist Publishing House. His work has included editorial and managerial responsibilities in the field of personnel and public relations. He is presently personnel manager of the organization.

The historical information in the book is drawn almost entirely from primary sources heretofore unresearched. Much use is made of early newspapers, private papers, journals and business documents.

This volume traces the often tumultuous progress of the three Methodist publishing programs: that of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church. It deals candidly with their conflicts and troubles as well as their successes and accomplishments, neither glossing over the "bad" nor exaggerating the "good." Included are eighty-three pages of contemporaneous paintings, drawings, and engravings.

In this verbal picture of the first hundred years of American Methodist publishing, the author has created a vivid background of national and church history, a treatment both natural and necessary since all three—the publishing house, the church, and the country—are approximately the same age. That religion is not only the foundation stone but also part of the framework of American culture has never been set forth more clearly than in this volume.

We now await with quickened interest the publication of Volume II. There will be new significance to the second volume because of the recently formed United Methodist Church. The historical stories of the publishing houses of the former United Brethren and Evangelical denominations must now also be told.

Frank Bateman Stanger

*The Way of Holiness*, by K. F. W. Prior. London: Inter-Varsity Fellowship, 1967. 128 pages. 6 shillings (paperback).

It is healthy to listen to points of view different from our own, especially when the issues are discussed with love. This little volume serves this purpose well in reference to the Calvinistic interpretation of sanctification.

Kenneth F. W. Prior, a dear Anglican vicar, does a commendable job in presenting his own case. Particularly impressive is his treatment of the

objective nature of God's holiness, the means of sanctification, Christian growth, and mortification of the flesh.

However, like most of us, the author does not see some other views quite as clearly as his own. The Wesleyan teaching on perfect love is a good case in point. For example, the Rev. Prior labors under the impression that Wesleyans teach that sanctification comes after conversion in a "second blessing." It is true, of course, that Wesleyans believe in a deeper dimension of grace sometimes called "entire sanctification," but this is never considered as the beginning of the Spirit's work in the believer. Wesleyans, like Calvinists, believe that initial sanctification starts at regeneration.

Another error is the author's idea that Wesleyans believe that "entire sanctification" is a once-and-for-all thing, which removes thereafter the possibility of ever falling into sin. Where he got the notion is not mentioned, but it is not the teaching of competent Wesleyan theologians. To be sure, Wesleyans do believe in the possibility of not living in sin, but this does not exclude any Christian from the freedom to sin.

Perhaps had the author given more attention to the different ways in which sin is understood by Calvinists and Wesleyans, then the discrepancies between the two positions would not be so great. Unfortunately, most good Calvinists do not seem to be aware of the Wesleyan definition of sin. If the two groups could ever begin at the same definition of sin, both would probably arrive at about the same place concerning the doctrine of sanctification.

Perhaps the review of this book is longer than its importance deserves. But because it is in the "Great Doctrines of the Bible" series of the Inter-Varsity Fellowship and thereby carries something of an official point of view, its criticisms of the Wesleyan position need to be challenged. One can only hope that the leaders of this great movement someday will give a comparable Wesleyan scholar equal opportunity to be heard.

Robert E. Coleman

*Marx's Religion of Revolution*, by Gary North. Nutley, New Jersey: Craig Press, 1968. 253 pages. \$3.75 (paperback).

The rise of the New Left, with its indebtedness to Karl Marx, poses in new form the question of the relation of revolutionary destruction to the emergence of creative forms of social and economic life. This work,

while seeking to understand Marx's radical rejection of Christian estimates of life and of biblical principles as a guide for human behavior, emphasizes the manner in which Marx actually held a sort of "magical" faith in the phoenix-like quality of destruction, which would guarantee that the passing of the old would guarantee the emergence of the new.

The body of the work stresses the manner in which Marx provided secular substitutes for most Christian essentials. Noteworthy especially is his view that the theme of Alienation (so dear to those who do not get their way in modern society) is a secular counterpart for the biblical doctrine of the Fall of Man. North also traces carefully the role of human creative activity in Marxist thought, and shows the connection between this and Marx's rejection of the concept of divine creation, a rejection essential to his philosophy of history.

Most incisive is the author's critique of Marx's "faith" that chaos would result in a spiritual revolution for man. He finds that Marx had no real and constructive correlate to his "increasing misery doctrine," which underlay his doctrinaire assertion of the inevitable breakup of capitalism due to its "inner contradictions." Again, North points out the basic error of Marx's insistence of the essential unity of the "holy class," the proletariat. Here history has shown him to be a false prophet, since multiple associations are as common among workers as among members of other classes.

The analyses which comprise the bulk of this paperback are penetrating, and will appeal to any reader who wishes to understand Marxism rather than railing at it. It abounds in insights which help one to understand why Marxists plod doggedly along, even when events of history seem to fight against them. But its strength lies in the manner in which it shows that communists and others who rest their systems upon Marx have their own mystique, their own magical faith. This centers, it seems, in a naïve trust that the destruction of the existing order will inevitably guarantee the emergence of a better one. North shows clearly that there is really nothing in the system which affords a ground for this hope. This volume of the University Series deserves a place in any adequate collection of historical studies of the movements stemming from Marx.

Harold B. Kuhn