

BOOK NOTICES

David Hocking, *The Seven Laws of Christian Leadership*. Ventura: California: Regal Books, 1991, 332 pages.

David Hocking has produced a highly useful workbook on Christian leadership. His seven laws are outlined in seven enjoyable chapters and include discussions on the characteristics of sound leadership, the selection of a would-be leader, lifestyle choices, the ability to motivate others and effective communication. In terms of content, Hocking has delineated nothing new and in fact differs little from other books on Christian leadership. Two things however, made this particular book a pleasurable read. First, many of Hocking's discussions provide ample biblical support to sustain the point in question. Second, in the conclusion of each section Hocking has provided a series of questions designed to evaluate one's traits as a leader in light of the material covered in that section. This makes the book useful not only as a personal self-help manual but also as a group training aid as well. While it is not the final word on leadership, it ought to be considered a desirable addition to any library.

Heinz G. Dschankilic,
Cambridge, Ontario.

R. Kent Hughes, *Disciplines of a Godly Man*. Wheaton, Illinois: Crossway Books, Good News Publishers, 1991, 282 pages.

No better word of commendation can be given any book than what this Christian man and pastor must now say. It did my own soul good! This is a book the Lord Jesus could well use to make men out of our boys, and to make us all better men. The first-year Bible collegian should read it. Every pastor should get it for his next birthday — or better, his last. And he should read it with his deacons at a prayer-breakfast on Saturdays. Every bridegroom in the church membership should take it on his honeymoon. (And if he's too lazy to read, give it to his bride!). It is a noble, Puritan-like work of completely contemporary style and diction offering a Christian hands-on, workable guidance to maturity in relationships, soul-culture, character, ministry and discipline. It rightly carries the

endorsement of a major business executive, an NFL star linebacker, a U. S. Army general and others. Go on; read it, and get a life!

John Peter Bodner,
Bethsaida Chapel, Mississauga, Ontario.

Richard Robert Osmer, *Teaching for Faith: A Guide for Teachers of Adult Classes*. Louisville: Westminster/John Knox Press, 1992, 240 pages.

This is a handy guide for any lay person or vocational minister who feels the need to improve his or her skills in the teaching ministry. Osmer makes a strong case for the vital role teaching ought to play in the lives of believers. I appreciate Osmer's concern that teaching must go beyond the surface of merely imparting correct doctrinal belief and the accumulating of theological knowledge as an end in itself. Though the book is intensely practical, Osmer always harkens back to his main concern that Christian education has at its core the mandate "to create a context in which faith can be awakened, supported, and challenged" (p.15).

Heinz G. Dschankilic,
Cambridge, Ontario.

Clifford C. Pond, *Only Servants. A view of the place, responsibilities and ministries of elders in local churches*. London: Grace Publications trust, 1991, 172 pages. Distributed by Evangelical Press, darlington, Co. Durham.

In many ways this is a remarkable book. I say this first of all because of the breadth of coverage the book gives to the subject without becoming a heavy tome. There are twenty-nine brief chapters plus an epilogue which covers virtually every angle of Pond's subject. Then again, the book is eminently readable, very practical and very helpful.

Obviously this is not an in-depth examination of the subject, nor is it written for scholars. It is written to introduce people to the subject of eldership and to help those who might have problems relating to it.

Pond, who is now retired, served a number of Baptist Churches in the South of England and clearly writes with the benefit of many years of pastoral experience. He writes as a man committed to the authority of Scripture and as one who clearly appreciates the importance of the local church. I suspect the only criticism this book may incur is that of covering

too much ground in such a small volume and therefore sometimes failing to give the subject adequate treatment.

However, accepting it for what it is, I heartily recommend it and believe that it will prove very helpful to many pastors and church members. May it contribute to the revival of biblical eldership in our Canadian Baptist churches.

W. E. Payne,
Trinity Baptist Church, Burlington, Ontario.

Klaus Scholder, *The Birth of Modern Critical Theology: Origins and Problems of Biblical Criticism in the Seventeenth Century*, trans. John Bowden. Philadelphia: Trinity Press, 1990.

This English translation of Professor Scholder's ground-breaking study is a welcome, if not long overdue, addition to the study of seventeenth-century historical theology. Scholder provides his reader with a masterful treatment of a few of the major philosophical and scientific developments that began to undermine biblical authority and the traditional Christian worldview in the seventeenth century. In particular, his penetrating analysis of Socinianism, Copernicus and Cartesianism requires a careful reading.

As Scholder admits, the exclusion of English developments, Pascal and the political and social spheres make his work incomplete. It is lamentable that he did not live long enough to produce a companion volume that explores the origins and impact of the developments and contexts that he chose to omit from this present work. Certainly there is a need for an evangelical examination of these topics. In the meantime one might consult Jaroslav Pelikan's *Reformation of the Church and Dogma (1300-1700)*, which provides a brief scholarly study of the themes that Scholder does not cover.

For pastors, scholars and students interested in the origins of biblical criticism and modern critical theology, Scholder's book is required reading. His command of early modern European history and the intellectual forces that shaped the challenges to its theology make this a work that will be consulted often by historians and theologians.

Paul R. Wilson,
London, Ontario.