

## BOOK REVIEWS

### **STRESS: The Path to Peace**

**Simon Vibert**

Nottingham: IVP, 2015 192pp £8.99pb ISBN: 97817891534

My wife, a perennial Pinterest fan and someone, like me, with a relatively stress-full job supporting senior leaders in evangelical charitable institutions, commented that the cover of this book was relaxing—in marked contrast to many ‘Christian’ book covers. This, it turned out upon actually reading the book, was representative of a book that confronts a major problem head on, with a mix of biblical, theological, and common good sense. Simon Vibert, Vice Principal at Wycliffe Hall, has given us a targeted and thoughtful sermon on a very contemporary topic.

The structure of this slim but rich paperback is careful and helpful—beginning with a careful and informed consideration of the problem, and ending with four gospel-saturated chapters which seek to aid us in confronting stress: ‘Joy and thankfulness as a way of life’, ‘Relax, you are pre-approved’, ‘Let God be King’, and finally, ‘Remember that God is for you!’. Vibert’s direct approach to the issue of stress is helpful for Christians caught in situations that leave them thinking they are the only ones to be struggling so—present reviewer included. By drawing on the pastoral experience of the author—including what sounds like a fascinating 1993 survey of local people, and a 2013 survey of Wycliffe staff and students (both underpinning chapter 3)—alongside a lighthearted but instructive survey from Hoegaarden Beers (!), Vibert is able to approach the problem not just from his own experience, but the stories and concerns of others. This is a sensitive and pastoral angle on a difficult question which is to be commended.

The solution that Vibert offers to the problem of stress is multifaceted but gospel-shaped. His solution—or, at least, his suggestion of where a solution might be found—is rooted in the truth he states in the introduction, that ‘God is not stressed...All things are under his wise and sovereign control.’ This is the root of the careful and life-giving pastoral theology that defines this book.

Some readers will be dismayed by the inclusion of Mark Driscoll in one chapter, but this reviewer felt that the emphasis on Christ as sovereign outweighs this minor quibble. Overall, for such a readable and wide-ranging book (this review has not focused on issues of theology or exegesis), this is a helpful and deeply *pastoral* contribution to a question

which, no doubt, is a pressing one for ministers and lay people throughout the Church. I would encourage all those involved in leadership, human resources, management, *and* pastoral care to read, weigh, and consider this book.

THOMAS JOHN CREEDY

London School of Theology/Holy Trinity Brompton

**THE LIFE YOU NEVER EXPECTED: Thriving While Parenting Special Needs Children**

**Andrew & Rachel Wilson**

Nottingham: IVP, 2015 160pp £8.99pb ISBN: 9781783593521

Andrew and Rachel Wilson have two children with special needs and this book is a co-written (chapters by each of them) thoughtful and thoroughly biblical reflection on their own experiences.

There are lots of things I love about this book—the ‘warts and all’ picture of what life can be like with a child (or more than one) with additional needs. The times when you have to laugh or you might cry ring very true. The Wilsons are also brutally and self-deprecatingly honest in sharing the times when it all seems too much to handle. Yet woven into this is a solid application of truths about God’s character from the Psalms and elsewhere, showing what it means to follow him wholeheartedly in the challenges of everyday life.

A particularly helpful emphasis that both Andrew and Rachel make in their respective chapters is the battle we face in our hearts and minds to rejoice in the Lord and to be thankful. It can be very easy when facing the stresses and strains of parenting children with additional needs or in dealing with what feels like impenetrable bureaucracy surrounding various health, education, and other government agencies to become frustrated, bitter, and joyless. Both Wilsons share ways they have found helpful to ‘fuel’ their souls with joy. Rachel’s chapter on being thankful in a world of entitlement is spot on in terms of highlighting the temptations to respond as the world does as well as challenging us with the gospel.

There are two excellent chapters, ‘The Unresolved ‘Why?’ and ‘Some Reflections on Healing,’ by Andrew which tackle the questions that we can often have on an emotional level, no matter what our carefully thought out theology tells us.

I would thoroughly recommend this book to any parent of a child with special needs and indeed to church leaders and members seeking to understand and support them.

CASSIE MARTIN  
Grace Church, Cheltenham

**WILLIAM PERKINS AND THE MAKING OF A  
PROTESTANT ENGLAND**

**W.B. Patterson**

Oxford: OUP, 2014 288pp £65hb ISBN: 9780199681525

William Perkins (1558–1602) has usually been viewed as a Puritan who, for the most part, was content to minister within the Church of England without making very much fuss about the liturgy of the Book of Common Prayer. In this, he was unlike many other Puritans in the national church who argued for further reform. Perkins was, on this analysis, one of the ‘moderate Puritans’ identified by Peter Lake.<sup>1</sup> His concern was to preach evangelical doctrine and provide pastoral care from within the established church so as to spread Protestant reformed religion as widely as possible.

By contrast, W.B. Patterson argues that Perkins was not a Puritan so much as an apologist for a reformed Church of England. Perkins’s acceptance by the hierarchy of the church and his central importance to the spread of reformed theology and practice in Elizabethan England indicates the strength of reformed protestantism which lay at the heart of the Church of England at that time.

After an extensive chapter describing the ecclesiastical background to Perkins’s ministry under Elizabeth I, Patterson embarks on his main argument, summarised above. He examines Perkins’s *A Reformed Catholike* (1597), in which Perkins spells out similarities and differences between Roman Catholic teaching and that of the Church of England, covering central topics such as free will, justification, the eucharist, the role of saints and implicit faith. Patterson presents *A Reformed Catholike* as Perkins’s demonstration that the Church of England was a reformed church.

Perkins understood his role to be that of instructing congregations, made up of Roman Catholics and Protestants, in the reformed teachings of the church to which he belonged. He was accepted, argues Patterson,

<sup>1</sup> Peter Lake, *Moderate Puritans and the Elizabethan Church* (Cambridge: Cambridge University Press, 1982).

as an ornament of that church. He formed Cambridge University into an international centre for theology and biblical studies and laid the foundation of the Church of England emphasis on biblical studies, theology, preaching, and pastoral application. It was not only Jewel and Hooker who shaped the Church of England in the late sixteenth century. Perkins was 'the most important and influential contemporary theologian of the Elizabethan Church of England in advancing its teachings and values and in shaping the Protestant religious culture of the nation,' says Patterson.

Further chapters examine in some detail Perkins's major works, on the doctrine of salvation, on practical divinity and conscience, on preaching, and on social issues. Patterson argues that Perkins's moral casuistry constituted the first substantial writings of their kind from a Protestant perspective in England and were among the first in Europe. European theologians looked to England for statements of practical theology, a field which Perkins successfully pioneered.

There is substantial discussion of historians' varying views on Perkins's approach to social and economic issues, particularly the poor and attitudes to work. Patterson argues that Perkins advocated help for the genuine poor, and hard work for the common good (rather than for personal enrichment—he was not proto-bourgeois). Perkins's works in this area manifest a 'quest for social justice' and his solution rested on the triad of family, church, and commonwealth.

Closing chapters discuss controversies aroused by Perkins's writings, including the attacks on him by the Roman Catholic theologian and apologist, William Bishop. Perkins's legacy is assessed through an analysis of the popularity of his books in England and on the continent, including on early pietism, well into the seventeenth century.

Patterson closes with the assertion that Perkins was 'not a Puritan or even a moderate Puritan, terms that suggest opposition to the established Church. He was a mainstream English Protestant.' The assertion rests on Patterson's understanding of the term 'Puritan.' If the term had more to do with the content of doctrinal and practical teaching than with ecclesiastical affiliation and reform, Perkins must surely still be regarded as Puritan. That aside, Professor Patterson has provided a fine analysis of the theology, practical divinity and significance of one of the foremost reformed ministers in England of any time.

ROBERT STRIVENS  
London Theological Seminary

**CHANCE AND THE SOVEREIGNTY OF GOD: A God-Centred Approach to Probability and Random Events**

Vern S. Poythress

Wheaton, Ill.: Crossway, 2014 357pp £16.99pb ISBN: 9781433536953

As improbable as it may sound, this book on the relationship between Christianity and the mathematical theory of probability is accessible, stimulating and edifying for both the mathematician and the general reader. Mathematics in the Western world is usually taught with no reference to God and little reference even to the philosophical questions that underpin it. Indeed, many Christians may assume that mathematics is strictly neutral. Building especially on the work of Cornelius Van Til and John Frame, Poythress has elsewhere shown how mathematics can and must be grounded not merely in theism but in Trinitarian belief. He now applies this specifically to questions around ‘chance’ events and randomness on both the macro and micro scale in the universe.

Poythress begins by arguing for the classical Reformed view of the sovereignty of God over all things. He applies the doctrine to large scale disasters and human suffering, as well as the smaller ‘random’ events of everyday life, and spends a little time addressing how God’s sovereignty relates to Quantum Mechanics (including the interesting thought experiment, Schrödinger’s Cat). Here he points out that though some events may always be indeterminate in advance from a human point of view, they are not from God’s point of view. Hence, against some contemporary writers, he argues strongly that nothing, even on the atomic level, is beyond God’s control. In this section I was disappointed that his engagement with others did not include open theists, who might attempt to use quantum theory to support their position.

Poythress moves on to discuss how God’s sovereignty is not somehow threatened by concepts of ‘chance’ or ‘randomness’ but indeed provides a necessary foundation for understanding such things properly. Turning the discussion to the mathematical theory of probability, Poythress’s theme here is that mathematicians’ ability to find order in randomness reflects God’s unity in diversity as Trinity, and the faithful way that he chooses to order and rule his creation. As the book proceeds, the amount of mathematics increases, yet every chapter ends with a brief reflection on what this tells us about God’s character. The appendices are full of glorious nuggets for the mathematically minded reader: various gambling fallacies are explored in depth (along with theological reasons not to gamble at all); the Monty Hall Problem is held up as an example of how

God's wisdom is greater than man's; and the Birthday Problem, Bayes' Theorem, and the Law of Large Numbers all serve to bring glory to God.

This is a unique book, and it will no doubt appeal to some and repel others, though all should find it readable. Indeed, the Christian who likes numbers will find much to make her think and even more to make her praise God. What are the chances of that?

TOM WATTS  
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**TRUE LOVE: What the Bible Says about Relationships and Marriage**  
Chris Richards and Liz Jones

Darlington: Evangelical Press, 2014 50pp £5.99pb ISBN: 9781783970230

This slim volume is written by two medical doctors for the Lovewise charity, which was set up to 'promote Christian teaching about marriage and relationships in schools and church youth groups.'

The book is unashamedly biblical in its understanding and argument, starting with a reminder of the saving work of Jesus on the cross, and the challenge from 1 Peter 1 about holy living. Subsequent chapters make the biblical case for just two ways of being: 'unmarried and chaste, or married and sexually active,' and explore the implications of that for Christians. They suggest that 'going out' is a way of testing suitability for marriage, and therefore counsel against going out with anyone you wouldn't consider marrying (including non-Christians). It suggests honouring and godly ways of behaving during dating and engagement, ready to start enjoying the gift of sexual intimacy from the security of marriage. Rightly, they follow that with help on facing pressure and temptation as well as recovering from past mistakes.

Almost as strong is their material on the physical and psychological dangers of sex outside marriage, both for future relationships, and for any offspring. They cover these practical outworkings as examples of the deeper truth that they insist on: that God knows best, and we will be blessed when we follow his way. They further illustrate this by including some helpful testimonies from people who now have regrets about past decisions and actions.

A note on the cover says it's written for 'suggested age: 14+', and I think they've pitched the language well for intelligent teenagers. (With a few slips: I can imagine the derision that greets the 'temptation for some...

in simply holding hands.’) However, the design of the book, including its cover, appear to be for a more much older audience. And for most people under the age of 50 its cursory dismissal of homosexuality (and no mention of the now-legal same sex marriage), won’t help it be taken seriously.

So, this is a very helpful booklet, but I fear it will only be useful for those teens and unmarried 20s who are already prepared to submit to biblical counsel.

JONATHAN CLARK  
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### **INCONSPICUOUS PROVIDENCE: The Gospel According to Esther**

**Bryan R. Gregory**

Phillipsburg: P&R, 2014 208pp £9.99pb ISBN: 9781596387904

This series in which this book sits, seeks to show how the Old Testament points to, and finds its wonderful fulfilment in our Lord Jesus Christ. Whilst many might feel confident in doing this with parts of the Old Testament, there are surely some books which stretch our minds. Of those, Esther must be near the top of the list, since there is no mention of God, nor is there any quote in the New Testament (although Gregory points to at least one interesting allusion).

Suffice to say, if the series magnifies the Lord Jesus and his gospel half as well as Gregory does in this book, then I’ve got some excellent material for devotions for a good while yet.

The series is aimed at pastors and lay people, more as a devotional series than academic textual commentary. It achieves this for me: there’s plenty of exegesis which demonstrates the beauty of God’s word, yet it is always clear in the explanation and the drawing of implications.

After an introduction on how to read Esther, there are nine chapters divided as if a sermon series. The introduction sets out a clear reason for reading the Bible Christologically, and helps with the methodology. There is a section on how God speaks in the Old Testament which is well worth further study in itself. Each chapter recounts the narrative well, drawing on elements the author has used to highlight what’s happening. Gregory makes the nuances of Hebrew look simple and obvious.

Each chapter then sets the events in a biblical theology of God’s sovereignty, fulfilled in Christ in a way I found persuasive—and deeply heart warming.

I found myself comparing Esther to Ecclesiastes. If Ecclesiastes concerns life and death, and meaning in this life set in eternity, fulfilled in Christ and his resurrection, then Esther concerns life in an oppressive and messy world, where even believers can be compromised, yet God rules for the good of his people. It shows God's power, his authority, his sheer magnificence even when the worldly ruler seems utterly dominant, and his ability to work silently in events for his glory. We've seen it before, of course, with Joseph being the obvious example. But God is all the more awesome for being seemingly silent and invisible in Esther.

To this end, quite apart from the many excellent points of application which I know many in my church would find really helpful, I was reminded once again how supreme and magnificent our God is, and how important the whole of scripture is for the good of all believers. Read and enjoy God!

CARL CHAMBERS  
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### **CONFIDENT: Why We Can Trust the Bible**

Daniel Strange and Michael Ovey

Fearn, Ross-shire: Christian Focus, 2015 160pp £7.99pb  
ISBN: 9781781915547

The purpose of this book is two-fold: firstly, to provide help for Christians in speaking to sceptical unbelievers about the Bible; secondly, to encourage Christians to have confidence in the authority of Scripture. It is co-authored by the Principal and Academic Vice-Principal of Oak Hill Theological College in London, and admirably fulfils these two objectives. Written in an easy-to-read style, at the end of each chapter there are thought-provoking questions which could be used in a group study.

Chapter eight—'Treating the Bible as Jesus does'—is really the key to the whole book. So many arguments in favour of the authority of Scripture are circular. 'Why do you believe the Bible to be the inspired Word of God?' Answer: 'Because that's what the Bible claims for itself.' Surely, that line of reasoning won't convince anyone! The teaching of Jesus has to be the way to break out of the circle. But this raises another question—why should I believe in the authority of Jesus? Our authors reply, 'since Jesus is the unique Son of God, he is in a unique position to comment on the Bible.' This of course is absolutely true, but since the average unbeliever

does not believe in the Incarnation, it would have been useful at this point to have some apologetic evidence in support of the divinity of Christ.

There are helpful comments on the scriptural teaching relating to the 'hot potato' issue of our day, namely same-sex marriage. This cannot possibly be justified on the grounds of 'love your neighbour as yourself', when other Scriptures explicitly condemn homosexual practice (Romans 1:26-28 and 1 Corinthians 6:9). We must therefore not interpret the Bible in a way that makes it contradict other parts of the Bible.

It is good to have the quotation from Hooker on inerrancy: 'God himself can neither possibly err, nor lead into error. For this cause his testimonies...are always truth and most infallible certainty.' Open evangelicals often argue that 'inerrancy' was a concept dreamed up by Warfield and the Princeton theologians of the late nineteenth and early twentieth centuries!

In the chapter on 'Interpreting the Word of God' it would perhaps have been appropriate to have some reference to helpful hermeneutical tools such as going for the natural sense and the original sense of a passage, as well as understanding difficult texts in the light of those which are plain and obvious. But leaving aside these minor quibbles, this is an excellent book, which has done us a great service in strengthening our confidence in the authority of Scripture.

JOHN CHEESEMAN  
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**'FOR THEIR ROCK IS NOT OUR ROCK:' An Evangelical Theology of Religions**

**Daniel Strange**

Nottingham: IVP, 2014 384pp £19.99pb ISBN: 97817833591008

There is no more important political and cultural issue in the modern world than that of life in a multi-faith society. However, not only is it a crucial political issue, it is a central issue for Christians today, both theologically and missiologically. Orthodox Christianity has always maintained that the gospel is both unique and exclusive; yet how are we to view non-Christian world religions?

For Reformed Evangelicals, the pluralist (all religions lead to the divine) and inclusivist (Christ only saves but faith in him is not necessary) answers are unbiblical. Dan Strange's excellent book is a seminal, incisive,

and original treatment of the question of how we Evangelicals should view the religions of the world. Strange comes from a Hindu background to Christ, which gives the book a welcome personal understanding of the issues. Strange's book shows a mastery of biblical exegesis, systematic theology, church history, anthropology, and missiology, with a fine grasp of the secondary literature. Strange comes from a Reformed presuppositionalist perspective and is particularly indebted to the thought of Henrick Kramer and J.H. Bavinck. Not all will agree with Strange's presuppositionalism, but, even so, all readers will be stimulated and challenged by the perspective of the book.

Strange's thesis is original and clear: *From the presupposition of an epistemologically authoritative biblical revelation, non-Christian religions are sovereignly directed, variegated, and dynamic collective human idolatrous responses to divine revelation behind which stand demonic forces. Being antithetically against yet parasitically dependent upon the truth of the Christian worldview, non-Christian religions are 'subversively fulfilled' in the gospel of Jesus Christ.*

Strange correctly starts with creation and argues that religions are subjective, idolatrous, responses to an objective, divine, revelation. He continues by asking a question that many do not ask: where do religions come from? Strange suggests that they come from historical, 'remnantal,' revelation. There was an original, pure, religion that got distorted into other religions. I agree with Strange that the commonalities of different religions come from a historically pure source in the form of revelation in the early chapters of Genesis. The commonalities in different religions are not merely due to general revelation, but are corrupted remnants of the original Adamic and Noachic revelation; that is the reason why sacrifice and offering is so common in religions.

The next few chapters treat the central biblical theme of idolatry as the human response to divine revelation. Quite simply, given the uniqueness and exclusiveness of divine revelation to Israel and in the gospel, all other religions are idolatrous corruptions. However, the heart of Strange's thesis is that the gospel is the 'subversive' fulfilment of the religious Other. Strange is quite right that the gospel is 'subversive.' Other religions are antithetical distortions and counterfeits of divine revelation. Further demonic deception lies behind other religions.

However, it is when Strange argues that the gospel 'fulfils' other religions that two issues arise. First, is 'fulfilment' the right word? 'Fulfilment' is generally used in biblical theology to signify that the New Testament accomplishes the promises of God in the Old Testament. It may

be confusing to use the term ‘fulfilment’ in relation to other religions. I don’t think that Strange is suggesting that the promises of other religions are ‘fulfilled’ in the gospel, but it would be better if Strange uses a word other than ‘fulfilment.’

Secondly, there is a strange absence of a theology of the cross in the book. If Luther’s dicta are right: ‘the cross alone is our theology’ and ‘the cross examines all,’ then the cross must be central to the question of other religions. Paul, in 1 Corinthians 1–2, makes it quite clear that the place of divine revelation is the cross. The revelation of the cross confronts and destroys the pretensions to divine wisdom, revelation, and power in both Judaism and other religions. The cross is a scandal and absurdity to other religions. I not sure, in my reading of the book, of where, for Strange, a theology of the cross fits into an evangelical theology of other religions. It seems better to me to argue that the gospel is the ‘subversive realisation’ of the universal longings of non-Christian religions.

Despite the above points, we are all indebted to Strange, for he has written a quite profound and brilliant book, which must be read and grappled with by all Evangelicals on this critical issue.

ROHINTAN MODY

Bournemouth

### **PREACHING MATTERS: Encountering the Living God**

**Jonathan Lamb**

Nottingham: IVP, 2014 192pp £9.99pb ISBN: 9781783591497

This relatively short book by Jonathan Lamb is an introduction to a practical theology of preaching for both preachers (especially those starting out) and congregations. It comes with a long list of commendations and, in broad terms, I would want to add mine too. Lamb writes engagingly and clearly and presents his main contention—preaching matters because it is God’s ordained means of encountering Christ—from the Nehemiah account of the reading of the law. He uses this key passage as a springboard to both make his points and develop them further in other (unsurprising) Scriptures.

There is practical help for preachers, often borrowed from Ramesh Richard’s book (helpfully so, with permission). There is a very timely emphasis on prayer, something that many preaching books lamentably omit. There is practical help for congregations in terms of listening and

living out the sermon. All good. Often much better than good, in fact, and I would willingly pass on a copy to others.

I have one niggling reservation. I believe Lamb doesn't quite make the case for preaching as being 'special' compared to other forms of word ministry. He gets very close in the section on gathering the church, but I can't help wondering if this needs even more explicit and direct treatment (in particular to show why a sermon is not the same as, say, a Bible study). Our theology of preaching is often woefully vague compared to our Reformation forefathers, and this is felt in our churches too, with many congregation members seeing nothing special in gathering together at least once and often twice every Sunday (I am a good non-conformist!).

To his great credit, Lamb goes further than most books on preaching would dare to do. Nehemiah 8 takes him there of course. Indeed, even the language of 'encountering Christ in the sermon' is very welcome, but rare today. However, I wonder if the contrast with other forms of word ministry could have been drawn more sharply? It seems churlish to criticise a book which is otherwise excellent in almost every respect, so I offer this seed to Churchman readers to reflect on in their own ministries. Use this book liberally.

ADRIAN REYNOLDS

The Proclamation Trust, London

### A WILDERNESS OF MIRRORS: Trusting Again in a Cynical World

Mark Meynell

Grand Rapids: Zondervan, 2015 224pp £11.99pb  
ISBN: 9780310515265

This timely and thoughtful book from a former senior minister at All Souls, Langham Place, stands out in a Christian book market saturated with books which are a triumph of marketing over substance. In contrast to many other popular books, *Wilderness of Mirrors* has matured over years of reading, reflection, and painful self-analysis.

Mark Meynell invites readers to explore the historical and cultural reasons for the breakdown in trust that is one of the most striking features of contemporary society. Meynell considers the nature of totalitarian regimes which flourished in the last century, and traces the impact of the 'masters of suspicion' such as Freud and Nietzsche. The gaze into the abuses of power and atomisation of people endemic in secular contexts

continues as Mark exposes the ease with which churches embrace the same cynical postures.

The goal of exposing darker aspects of culture, philosophy, and Christianity is not to wallow in fear or depression; it is so that the gospel be seen as the only message which explains the problems that have caused a collapse in trust, and enables us to 'trust again.'

Part 1 'Fracturing Trust' examines key areas where our culture has experienced a loss of trust—Leaders, the media, and care givers. Fascinating anecdotes and quotes are utilised to expose the damage done to trust in these areas. Leaders are exposed in the military and espionage worlds. Abuse scandals in the Church of England at a diocesan level are admitted, alongside comment on the more widely publicised scandals of the Roman Catholic church.

Part 2 'Mourning Trust' examines what it is like trying to live in a culture that has been so often betrayed by those who should be trustworthy. It opens with a section entitled 'Disoriented Fury: A Personal Coda.' In this we are privileged to read of the author's personal experiences of betrayal and disillusionment. He begins by considering his 'profound reluctance to trust' which was fostered by his experience of boarding schools between the age of 8 and 18. Mark continues his narrative of mission work in Uganda, where his efforts to help believers suffering police brutality often went unsupported. The brief but powerful memoir concludes with the author admitting that he reached a point in life dominated by 'fury' at institutions and people which had betrayed trust invested in them. It is to readers' benefit that Mark did not merely accept the psychological view that his loss of trust in others caused a form of 'post-traumatic stress' and 'depression'—he had the spiritual maturity to analyse his experiences and realised that he was 'furious with God.' He concludes, 'I witnessed and experienced the shattering betrayal of abused power. This was not just a psychological problem for me; it was a profoundly spiritual problem.'

The rest of Part 2 shows that Mark's experiences are far from unusual. Our culture and churches are full of the walking wounded—people confused about why they find relationships and trust so difficult.

Part 3 is entitled 'Rebuilding Trust'. It invites us to consider Jesus. As Mark puts it, 'There has simply never been a leader like him. I want to suggest that one of the many characteristics that drew people to him is precisely the way he subverted human power.' The place that Jesus rebuilds trust is the local church—which we are encouraged to embrace despite its many weaknesses and challenges.

It is difficult for all of us to face the ways we are complicit in church cultures that mirror the secular culture of distrust and cynicism. Mark's patient examination of his own experiences and our shared cultures is a sobering, but ultimately refreshing read. Take it to heart and help rebuild trust in our saviour and his churches.

PETER SANLON  
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