

BOOK REVIEWS

WITH THE CLOUDS OF HEAVEN: The Book of Daniel in Biblical Theology

James M. Hamilton Jr.

Nottingham: IVP, 2014 263pp £14.99pb ISBN: 9781783591374

This latest volume in IVP's New Studies in Biblical Theology originated in the author's inability, when leading a PhD seminar at the Southern Baptist Seminary in 2009, to find a suitable evangelical, biblical-theological study of Daniel to commend to his students.

While appreciative of the plentiful evangelical writing on Daniel, Hamilton in his own study attempts something rather different, blending together two ingredients that, while characteristic of this series, are not always found in the same volume. He aims not only to present a carefully worked out theology of the book itself, but also to look both backwards and forwards across the sweep of scripture, investigating antecedent sources which Daniel has taken up and used, as well as tracing out how his own book has been used by later biblical writers. Considerable attention is given, for instance, not just to his major influence on the thinking of Jesus and the New Testament writers, but also, in the final chapter, to the typological story of Joseph, and its verbal and thematic parallels with Daniel, as well as with Abraham, Nehemiah, Esther, and the Psalms.

After a helpful opening chapter entitled "Preliminaries," the place of Daniel in Old Testament salvation history is addressed, followed by an analysis of the book's literary structure, which Hamilton understands as a simple chiasm, in which the central place is given to the humbling of the kings in chapters 4 and 5. This structure highlights the central message of the book, that the faithful in Daniel's day can trust God and persevere through persecution until the four kingdoms are followed by the kingdom of God, who humbles proud human kings and will give everlasting dominion to the Son of Man and his saints. A later chapter on the interpretation of Daniel in the Apocalypse finds that book likewise to be chiasmic, with John deliberately placing at its core the triumphant declaration that "the kingdom of our world has become the kingdom of our Lord and of his Christ" (Rev 11:15).

Each section of Daniel is carefully considered. The imagery and mathematics of the book are examined in considerable detail, along with surveys of early Jewish understandings of the book, and of its interpretation in the New Testament. At the end of each of his investigations the author

consistently finds the book's purpose to be essentially simple, and in profound harmony with the rest of the Bible, on which its influence is so potent. Hamilton writes from a robustly conservative view of the book's date and authorship, insisting that only that view (unfashionable as it is, even among modern evangelical scholarship) is compatible with Daniel's integrity and message. "Put bluntly" he says, "a late date for Daniel demands an author who was a scoundrel of the highest order."

This is a work of considerable scholarship, and the inexpert reader may struggle a little with some of the more detailed analysis. Even so, the many illuminating moments along the way, along with the author's heartfelt devotion to his task, to the scriptures, and their divine author, mean that—as Don Carson says in his preface—most readers will find it wonderfully stimulating.

GILES WALTER

St John's Tunbridge Wells

LIVING IN THE GRIP OF RELENTLESS GRACE: The Gospel in the Lives of Isaac and Jacob

Iain M. Duguid

Phillipsburg: P&R, 2015 171pp £8.95pb ISBN: 9780875526553

I suspect that I am not unusual in having heard a number of sermon series on Abraham, and a number on Joseph, but virtually nothing on Abraham's son and grandson. If God is made known through his gracious promises to the Patriarchs, then I fear that I tend to think of him as the God of Abraham, thingummy and whatshisname. This latest volume in the excellent series "The Gospel according to the OT" has been an excellent help in plugging that gap.

The series intends to give the thoughtful reader a richer understanding of how the gospel is foreshadowed and predicted in the Old Testament. I was grateful for the way that Duguid didn't resort to a monochrome "and this reminds me of Jesus" application, tacked on the end, but gave a breadth of ways in which Isaac and Jacob illustrate the saving grace of Christ.

That said, the most stimulating aspect of the book for this reader was Duguid's close attention to the text. He often draws on details and even ambiguities of the Hebrew which are slightly lost in translation. He is also a master at capturing the resonances across the broader sweep of the book

which are so central to hearing the story as the Hebrew story-teller would have us hear it. So, for example the echoes of the tower of Babel in the story of Jacob's ladder; Jacob's deception being played out in the way his father-in-law treats him. Many times Duguid drew my attention to aspects of the story which previously had passed me by, simply because he asked the right question: so why, for example, does Isaac's abortive attempt to pass the blessing to Esau take place in private in his bedroom? Surely the significance of this moment merited a much grander ceremony...

Duguid, in keeping with the pastoral, evangelical emphasis of the series, is determined to push through into meaningful, grace-filled application. These were regularly thought-provoking and clearly drew on his years of pastoral ministry. And yet, I am afraid that I found this to be the weakest suit in what is overall a very strong hand. At a number of points the application felt a little mechanical and rarely got under my radar so I felt genuinely moved by the grace that Duguid was speaking of (perhaps that is failure of the reader rather than the author, of course). I also found myself wondering whether the applications at points came more out of his fine, Reformed framework rather than the contours of the text. His critique of Leah's supposed idolatrous craving for her husband's attention seemed a little harsh and sidelined the more obvious issues of family rivalry.

In short, a companion that I'm glad to have had for the journey, but one who left me to do more work myself.

BEN THOMPSON
Moreton-in-Marsh

BOUND FOR THE PROMISED LAND: The Land Promise in God's Redemptive Plan

Oren R. Martin

Downers Grove, IL: InterVarsity Press, 2015 208pp £14.99pb
ISBN: 9781783591893

One of the latest additions to IVP's New Studies in Biblical Theology series, edited by D.A. Carson, Oren Martin's book explores the theme of land as it unfolds throughout the Bible. A revision of his dissertation, Martin situates his work by arguing that the land theme has not received treatment in terms of a "whole-Bible biblical theology," but is instead usually treated in works that cover much broader topics.

Martin's main focus is to demonstrate that the land promised to Abraham encompasses, on the one hand, a recovery of what was lost in Eden, while at the same time serving as a type throughout Israel's history that anticipates the greater land that will come as a result of what Christ achieves through his death and resurrection, to be realised in full with his future return. He systematically works through the Bible from beginning to end, showing at each stage how the promise develops within the already/not yet paradigm, recapturing something of Eden, but always pointing forward to something more, particularly as the promise takes on a global scope under the rule of God.

Yet, this focus on beginning and end does not limit Martin; one of the strengths of his work lies in the treatment of Canaan as an integral part of the fulfilment of the land promise instead of just functioning as a pointer to something greater. Canaan, for Martin, is crucial to the historical unfolding of the promise, and he supports this argument by demonstrating how the New Testament authors understand it in this way as well.

The book concludes with some theological reflections, which include a particular critique of dispensationalist readings of Scripture. Martin provides a necessary corrective to such readings by situating the place and nature of the land promise within a covenantal framework, which builds neatly on the biblical-theological work he has done throughout the book.

The value of Martin's work here lies less in its originality than in its function as a reference tool. Those looking for new and ground-breaking biblical theological scholarship will not find it, particularly if you come at the book with a good grounding in biblical theology. Readers might also find themselves frustrated with the poor editing quality of the book, which is riddled with typographical errors. However, Martin's book is a good example of biblical theology, and helpfully presents a comprehensive look at the land promise in the Bible, accomplishing precisely what he sets out to do.

JAKE BELDER
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SIGNED, SEALED, DELIVERED: Theologies of Confirmation for the 21st Century

Sharon Ely Pearson, ed.

New York: Morehouse Publishing, 2014 166pp £11.50pb
ISBN: 9780819228918

Many evangelicals have many questions about Confirmation, both about its theology and practice. This book will stimulate and inform about different approaches to Confirmation, and will hopefully help you to think through what you believe about it.

Philip E. Hughes once described the history of Confirmation in the Church as “vexed.” I found the historical survey of the developing different theologies surrounding Confirmation especially helpful in the first chapter. We suffer from those different theologies in the Church of England.

This book will also infuriate and cause you to despair about the lack of theological clarity expressed in the book at times, as well as its breadth of different views, seemingly all acceptable. It does however helpfully recognise the clarity of Cranmer’s and the other English Reformers’ desire to be clear about the rite e.g. Cranmer believed “confirmation was a catechetical process, signifying the coming of age in the life of faith”; and “Cranmer had shifted the emphasis of an outward rite to a catechising event that had lost its sacramentality.”

The authors recognise that the BCP changes the prayer “Send down...” to “Strengthen...” and that an additional prayer was added “Defend O Lord...that he/she may daily increase in the Holy Spirit.” The Holy Spirit’s help is therefore called upon to enable faithful living and effective witness, and assumes that the person baptised as an infant has come to living faith after instruction, and now wants to confess it. The rite is about instruction, calling to personal faith, and encouragement for godly living dependent on the Holy Spirit’s help.

The book has some interesting suggestions about the faith community’s involvement in preparation, which are stimulating, but it lacks gospel clarity and the clear-sighted understanding that Cranmer sought to order all liturgical practice to express the need for justification by faith.

A good defence of Confirmation can be made as a good and godly disciplinary practice required of all, including those baptised as adults, that enables explanation of the gospel and the life of faith. It should be supported as a gospel opportunity by evangelical churches, and as a

necessary rite that insists, for a church that practises infant baptism, that personal saving faith is required to be confessed and lived out.

Let Calvin, who connects baptism and the laying on of hands, have the last word: “This one passage (Heb.6:2) abundantly testifies that this rite had its beginnings from the Apostles, which afterwards, however, was turned into superstition ... Wherefore the pure institution at this day ought to be retained, but the superstition ought to be removed.”

Incidentally, if you have an unorthodox bishop who is sadly openly teaching error, and therefore you don't want him to preach at confirmation, you could still have as a temporary expedient the renewal of baptismal promises, which can be taken by a Rector according to *Common Worship*.

WALLACE BENN

St Botolph's, Barton Seagrave

THEOLOGICAL FITNESS: Why we Need a Fighting Faith

Aimee Byrd

Phillipsburg: P&R, 2015 188pp £8.99pb ISBN: 9781596389953

Theological Fitness is an excellent example of why we are not to judge books by their covers. I expected the volume to be about how Christians should contend for evangelical theology against heterodoxy in the church or relativism in the world. Instead *Theological Fitness* is an exhortation to persevere in the Christian life.

Based upon an extended exposition of Hebrews 10:25, Aimee Byrd uses the imagery of physical fitness to encourage and inspire the reader to persevere by holding fast to our confession of Christ. Her premise is that “theological fitness is that persistent fight to exercise our faith by actively engaging in the gospel truth revealed in God's Word.”

The book is structured around five clauses from Hebrews 10:25, beginning with some helpful reflections on the corporate nature of the Christian life and the centrality of the local church, before moving to the hard work of persevering and Christ's completed work of perseverance on our behalf.

Part Three seeks to unpack the confession of our hope and contains some excellent theological reflection, although the amount addressed in the space provided may leave the reader frustrated or floundering. Two helpful chapters on the reality of sin and perseverance are pastorally refreshing, and while the penultimate chapter grounds God's promissory faithfulness

exclusively within a covenantal-theological framework, the final chapter looks forward to the rest which awaits the one who perseveres.

The repeated physical fitness illustrations become wearying at times, getting in the way (rather than supporting) the good points that are made. There are usually one or two excellent questions amongst the many provided at the end of each chapter. While it could have been helpful to have some more examples of the subtle challenges which could challenge one's perseverance, this book will help Christians who have developed a little spiritual flabbiness and could use a session or two with a (theological) personal trainer to sharpen their desire for Christ their Lord.

DAVE CLANCEY

St Saviour's & St Nicholas, Christchurch, New Zealand

DISCOVERING ROMANS: Spiritual Revival for the Soul

S. Lewis Johnson Jr., adapted by Mike Abendroth

Grand Rapids: Zondervan, 2014 260pp £12.99pb ISBN: 9780310515425

S. Lewis Johnson Jr. was clearly a gifted preacher and teacher who was committed to the truth of God's word and expressing it to others. Mike Abendroth has done a good job in adapting the sermons of Johnson Jr. into a form suitable for print and more accessible to the church at large.

Discovering Romans is a wonderful book full of rich and deep truth, careful exegesis, and powerful challenge. Reading this book and truly engaging with it prayerfully will indeed bring a spiritual renewal—if not perhaps revival—to the soul. Theologically the book is conservative, Reformed, and follows very much an exegetical model in both form and thought. The relevant verses are helpfully provided before each section of comment and there are useful questions at the end of each chapter for the reader to ponder on. These questions range from deep and probing to the somewhat rather more facile.

For any minister the prospect of preaching through Paul's greatest letter is daunting—Peter rightly pointed out that some matters in Paul's letters are hard to understand (2 Peter 3.16). *Discovering Romans* may be a useful guide for any minister approaching this task. I am not convinced, however, that it is the most accessible of books. Outside of university churches or those predominantly filled by the well-educated middle classes this book may be a little too academic. That Johnson Jr. was a seminary teacher is plainly seen by his use of Latin phrases without translation,

complex thought, and relatively few practical or applicable real world examples. Having footnotes at the bottom of pages rather than all in an appendix would have helped somewhat but does not mitigate the fact that this book may be shooting over the head of many in the church.

This aside, *Discovering Romans* is sound, insightful, often pithy, eminently quotable, and a worthy guide to any preacher. The treatment of Romans 9–11 is perhaps the highlight of the book and for these chapters alone it is well worth purchasing.

ADAM YOUNG

Emmanuel Church, Saltburn-by-the-Sea

GOOD NEWS FOR THE PUBLIC SQUARE

Timothy Laurence

London: The Lawyers Christian Fellowship, 2014 126pp £9.99pb
ISBN: 9780950645438

Christian contributions to politics are often met with opposition by those who deny the public relevance of faith. Bishops are usually told to get back to prayer and looking after “their flock,” and even the BBC was criticised when, in August 2015, Songs of Praise visited the migrant church at Calais. Living out some Christian values is increasingly under threat from new laws. So a book about the Christian contribution to politics is timely.

In 2010 The Lawyers Christian Fellowship brought together four distinguished Christian theologians—Mike Ovey, David McIlroy, Jonathan Chaplin, and Wayne Grudem, some of whom are also lawyers—to consider the relationship between the gospel and the public square in a lecture series and discussions. Ending with a summarising lecture from lawyer Tim Laurence, the then chair of LCF’s London Committee and now European Director of The Veritas Forum, the material has been summarised, expanded, revised, and added to by him, to form this book.

It seeks to provide a clear biblical framework showing how good government relates to the good news. Commencing with a survey of the Christian justification for and function of public authority, rooted in Romans 13, it then considers public truth—how can we know what is good? Post-modern thinking denies objective truth, but this book bases it in Christ and his role in creation. Chapter 3 considers what is actually good for us, and without giving away the whole answer, it is in creation order. Christian lawmakers should start from the Decalogue.

Chapter 4, “Public hope,” addresses how this good can be achieved. Quoting Grudem and St Paul, Laurence concludes: “a failure to engage in public life is nothing more than a lack of love for our neighbours.” We have good news (as well as the gospel) to bring.

Laurence suggests that this fourfold or, rather neatly, this square framework—authority, truth, good and hope—allows any public question to be analysed through them, allowing us to trace how Christ is the source of that theme, and then to trace the issue back to the public square. “Theologically, this allows us to develop policy which will be coherent and accessible to the world around us.”

The work is aimed at Christians who are familiar with the Bible and who influence others. It is not the lectures, and it is structured with a Preface, Overview, Prologue, and Introduction. On several occasions I found myself wanting to read the actual lectures. It is a little short on examples, but then it is a theology rather than a practical guide. It is undoubtedly a “must read” for those exploring the biblical justification for Christian involvement in politics.

DAVID BROCK
All Saints, Little Shelford

THE SOTERIOLOGY OF JAMES USSHER: The Art and Object of Saving Faith

Richard Snoddy

Oxford: OUP, 2014 304pp £50hb ISBN: 9780199338573

James Ussher was the famous Archbishop of Armagh during the reign of Charles I and also Cromwell in the seventeenth century. An outstanding defender of the Reformed Faith he is now recognised as an important influence behind the Westminster Confession of Faith though he was never present himself. Arguably the outstanding evangelical scholar of his time, he was hugely respected by friends and enemies alike.

It is therefore wonderful to see him gaining more attention recently, and this book examining the development of his theology is one of the very best. It is an outstanding piece of scholarly research for which we ought to be very grateful.

The author’s contention is that Ussher modified his commitment to the five points of Calvinism, which he earlier held, to a “softer” position about particular redemption. Latterly it is proved that Ussher held to the

universality of what the cross potentially achieved, even though its saving effect is only applicable to the elect who claim it by repentance and faith. In other words he became a four and a half point Calvinist. This was a view still within the Reformed consensus of the day as expressed by the Synod of Dort.

One of the important contentions of the book is that any such erosion of good theology brings unhelpful consequences. That is an important thing to point out today. Moving away from important biblical convictions will have consequences in the church which will be dangerous for its health and wellbeing. Ussher's movement theologically, though not nearly as serious as many today, nonetheless brought unhelpful developments in church life and thought.

Although I am generally persuaded by the thesis of the book that Ussher changed his mind somewhat from the clarity of his early Calvinism, I have a little note of caution about what the author says. Much of the evidence on which he depends is taken from Ussher's preaching (he was a passionate and effective gospel preacher) and most Reformed preachers can sound slightly inconsistent when they passionately appeal to people to come to Christ (as if everything depended on them). We can sound Arminian without wanting to. So perhaps a little caution needs to be applied when assessing the evidence.

Also sometimes the argument of the book is dense and though very well written the sentences sometimes are very long. So occasionally it is easy to confuse who holds which view.

But all in all, a wonderful piece of work for which we should be thankful, and which should encourage us to see the biblical consistency of a thoroughgoing Reformed theology, and only move away from that at our peril. I hope that my hero James Ussher did not change as much as alleged; he can be forgiven for it, but it would have been even better if he had not!

WALLACE BENN
St Botolph's, Barton Seagrave

TRANSFORMED HEART, TRANSFORMING CHURCH: The Countess of Huntingdon's Connexion

Richard Turnbull

London: Latimer Trust, 2015 30pp £3.99pb ISBN: 9781906327323

I'd recently come across a couple of chapels on my travels bearing the strange name of "The Countess of Huntingdon's Connexion." I'd read the Wikipedia entry, and wasn't that much wiser, so I jumped at the chance of reading this booklet. It introduces Selina, the Countess of Huntingdon, and brings out her significance to the Evangelical Revival, and her changing relationships with some of its ordained leaders.

Turnbull has written various books on this topic, and is a Fellow of the Royal Historical Society. Unfortunately this reader is no historian, and has little knowledge of the Revival or its setting, and it felt like coming into a TV mini-series after the scene has been set and the characters introduced.

No history is needed for the closing section of "Lessons for today," where Turnbull helpfully draws the parallels with today's Church of England. Then, as now, we have an evangelical church facing persecution, with a variety of doctrinal challenges, but for whom many Anglican evangelicals (or should I say evangelical Anglicans?) have a very great attachment. Though good organisation is very helpful—and this is an area where Selina can be criticised—issues of church order must not stand in the way of preaching the gospel.

Unfortunately the booklet's title misleads: this isn't a history of the Countess of Huntingdon's Connexion over time, but just the story of Selina's gospel ministry, including the founding of her private chapels around the country, and the chequered process of training chaplains for them.

However, these problems can be overlooked given that the booklet is a version of Richard Turnbull's 2015 St. Antholin's Lecture, and so had to be brief. But the interested reader would probably do better to read Turnbull's *Reviving the Heart* which is a fuller history of the Revival, including Selina's role.

The booklet finishes with a helpful reminder. Whether Anglican, Methodist, or part of another "Connexion," the core issue was and remains a spiritual one. Only transformed hearts and minds will lead to a transformed church. Amen.

JONATHAN CLARK
St Lawrence, Lechlade

COMMON GRACE AND THE GOSPEL (Second Edition)**Cornelius Van Til, ed. K. Scott Oliphint**

Phillipsburg: P&R, 2015 256pp £12.99pb ISBN: 9781596385832

Common Grace and the Gospel is a collection of essays, addresses and letters, compiled into one volume. Subsequently, it is best read for what it is, a series of independent studies that comprehensively review the topic, without being linked by a single narrative or unifying train of thought. Mercifully, the reader is guided through this second edition by K. Scott's Oliphint's excellent commentary in the footnotes.

Make no mistake, Van Til is hard work. Nonetheless, he rewards his readers with his earnestness. His fiery temper is expressive of his unyielding demand for consistency of thought. Of the apologists of the twentieth century, Van Til is perhaps the most uncompromising—certainly the most “unapologetic.”

Today, we tend to think of common grace as an uncontroversial theological category, central to the task of apologetics. It is considered a neutral point from which interlocutors may enter into meaningful conversation about God, since it brings all people into a place of shared experience. It is precisely this assumption however, that caused impassioned debate in the mid-twentieth century, a debate into which Van Til spoke as a philosophically erudite and faithful representative of the Reformed tradition. Very quickly he shatters the illusion of neutrality, and seeks to rescue the idea of common grace from those who attribute to it salvific qualities, which properly belong to God's work of special revelation. Likewise, he defends it from those who claim to have found no warrant for it in Scripture.

The reader is taken on a *tour de force* of theology, and it isn't long before one finds oneself in the tricky territory of suffering, double-predestination, and the significance of our moral agency. All the while, Van Til negotiates these choppy waters by setting out, time and again, a robust Christian epistemology. That is, behind every fact of the universe stands the ontological Trinity—in whom, universality and particularity constantly encircle and embrace one another, giving genuine significance to our acts in history, whilst always affirming his sovereignty over every inch of the universe.

A worthwhile read, cautiously recommended. Perhaps not the best place to first encounter Van Til's thought, but an engaging survey of something we might never otherwise question. A useful resource which

equips the reader to speak unashamedly of God's lordship in a secular and pluralist age.

SIMON COUPER
Tonbridge

WORD-FILLED WOMEN'S MINISTRY: Loving and Serving the Church
Gloria Furman and Kathleen B. Nielson, eds.

Wheaton, IL: Crossway, 2015 265pp £10.99pb ISBN: 9781433545238

It is always a joy to read a book which practises what it preaches. This book opens with the statement: "Profitable ministry among women is grounded in God's Word, grows in the context of God's people, and aims for the glory of Christ." What follows is a collection of chapters by authors from different countries, ranging from unpacking what the Bible says to discussions of specific issues in women's ministry. But rather than just telling us that ministry should be grounded in the Bible for the glory of Christ, the authors demonstrate it: this conviction is reflected in what they write, so the disparate chapters are united by this glorious thread which weaves through the whole book.

This is much more than a simple "how-to" guide to setting up women's ministry: it goes back to the root of why we should do women's ministry and turns first to the Bible for the "how." There are, however, many examples given of women's ministry in the local church, as well as the encouragement to think about what is appropriate in your particular culture. Overall, the chapters offer a positive and inspiring vision of this ministry. It is worth noting, however, that some may struggle with chapter 2. While this is a necessary chapter to include, as it sets out clearly the complementarian view that underlies the book, I fear that it might put some people off from reading further—and that would be a real shame, because most of the book is relevant to all churches, whatever position they hold on the role of women in leadership.

This, therefore, is an excellent book for those thinking about setting up or developing women's ministry in their local church. Even without the scope to develop a full ministry programme, there is plenty in here to help women who want to do something lower-key and informal, especially the chapter on Titus 2 discipleship between older and younger women. For those already involved in women's ministry—as well as men with overall

responsibility for such ministry—this book will be both an encouragement and a challenge to review what is happening through a Biblical lens.

CAROLINE HERBERT
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THE FIRE DIVINE: An Introduction to the Evangelical Revival

David Ceri Jones

Nottingham: IVP, 2015 178pp £9.99pb ISBN: 9781783592906

As a very basic introduction the book will indeed introduce you to some of the main players and events but there were, for me, too many gaps and omissions. I was disappointed that the discussion on the causes of the Revival (which could have been very interesting indeed) rehashed John Walsh's theory from 1966 without further reflection.

The strengths of the book come in the chapters 3 and 4 dealing with the US and the Celtic revivals where there is more substance of analysis and discussion, and the author has time to deal with some of the key events and personalities. However, to seek to deal with the Revival in England in one chapter was probably doomed.

The book is at its weakest in dealing with the Revival within the Church of England and at its strongest in dealing with the Revival outside of the established church. I was, to be honest, taken aback that there was so little engagement with the pioneering ministries of Grimshaw, Walker, Venn, and Romaine. Even the discussion of the place of the Countess of Huntingdon was not particularly incisive, and lacking detail. The final chapter looking ahead to the “evangelical century” to come was very weak.

I wonder if the author might have been better advised not to try to deal with the abolition of slavery and the evangelicalism of the nineteenth century (his paragraph on Shaftesbury was severely lacking) and hence give himself more space to deal with the period from 1730–1791 say, the year of the death of both John Wesley and the Countess of Huntingdon, so in a sense, the end of an era.

The book is easy to read, the reader is certainly engaged, and there is some useful and helpful material. The omissions, however, seem to me to mean that those interested in the subject are likely to be left feeling rather disappointed.

RICHARD TURNBULL
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