

for all who wish to understand why the Anglican evangelical scene (and the Free Church scene for that matter) is as it is today.

Coffey's contribution is a *tour de force* of the Doctor's interpretation of church history which shaped his churchmanship and ministry. Dr Lloyd-Jones was rigorous in keeping up to date with the latest books on the subject from a wide range of scholars, admiring especially the works of Professor Owen Chadwick. His view of the Puritans was most significant, as he saw it as an essentially anti-Anglican movement (which may go a long way towards explaining '1966 and all that') in contrast to Packer who saw it at least in part as a renewal movement *within* Anglicanism. Lloyd-Jones tended to see himself as a '17th century man' and his understanding of revivals together with his view on the baptism of the Holy Spirit impacted greatly not only his reading of Scripture but the way the church was to conduct its ministry in relation to the world. The weaknesses of Dr Lloyd-Jones' reading of history are carefully and fairly presented by Dr Coffey.

This book is a fascinating read. It is informative, well balanced and wide ranging in its assessment of a great man. To be warmly recommended.

MELVIN TINKER
St John, Newlands, Hull

WITNESSING TO WESTERN MUSLIMS: A Worldview Approach to Sharing Faith

Richard Shumack

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'Of the writing of books about witnessing to Muslim people there is no end...' That was my thought on reading the cover. It is more or less Richard Shumack's first line as well. However, Shumack's book is one I thoroughly recommend.

Australian-based Shumack has been frustrated that many of these books are written either by missionaries in other lands or by Christians seeking to combat an Islamicist agenda in the West. While these books may have their place, they may not be the most useful for Christians in the West wanting to share their faith with Muslim friends. I have often shared Shumack's frustration in trying to reach Muslim people in London.

Before outlining the book's usefulness, I thought I would mention one slight downside. I am not sure that it meets its title as 'a worldview approach.' It certainly gives food for thought and questions to ask, but it did not provide as many details as I expected on what Muslim people's worldviews actually are. This, however, is far outweighed by the book's many positives.

I liked its overall structure and movement. We are helpfully moved from thinking about understanding Muslims, to highlighting key issues of belief for Muslims and Christians, to how we might live among Muslim neighbours in a Christ-like way, and then getting down to actually speaking to them about Jesus, while remembering that God does powerfully work in drawing Muslim people to Jesus.

This structure helps in three main ways. First, it encourages us to listen to Muslim people before speaking to them, so that our eventual words about Jesus are relevant to them. Secondly, Shumack's comments about listening were neither the end point nor a contextualisation treatise and so he didn't leave us without proclamation, or limit Muslim evangelism as a specialist area for missionaries. Thirdly, his aim all along was to help us talk to Muslim people about Jesus, which is surprisingly often ignored in many churches seeking to witness to Muslim people as they emphasise being good neighbours to the exclusion of speaking any good words.

Of particular help to me was the third chapter: 'Living.' Shumack critiques a 'dos and don'ts' approach to living among Muslims. Rather than worrying too much about halal meat, alcohol or clothing, he gives us questions to think through for our own context. He underscores that witnessing to Muslim people in the West is different to doing so in their home countries.

For example, if I were in Bangladesh I would wear clothing appropriate for that culture and wouldn't eat pork or drink wine. However, if I follow those religious/cultural rules in London, my Muslim friends would think that I had converted. So, what should I do? 'I want to be seen as someone who values love and service over rules...who sets profoundly high moral standards...holy by Jesus' grace standards, not Islam's *sharia* standards.' Shumack also points out that Muslims here are generally more accommodating about our behaviour and that love does cover over a multitude of cultural sins. Therefore, the important thing is for our Muslim friends to experience our love, even if we don't always eat the right food.

The chapter on talking about Jesus meets one strapline for the book—for those who find 'formulaic approaches to witnessing inadequate.' Shumack encourages us to be bold, grace-full and Jesus-centred. He urges us to ask questions that challenge Muslim people to think how their faith works in real life. I was spurred on in my witness and pray that this non-formulaic approach bears fruit in our Western context (and among all the people I intend to give this book).

ROBERT SCOTT

St. Helen's, Bishopsgate, London