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(for example of the Tsars and Bolsheviks) because of his rejection of force and the state, his treatment of his own family, and his inability to compromise. Yet, as the author puts it, 'Tolstoy's legacy lies in his powerful statement of the urgent human need to connect our daily living to a deep and fulfilling conception of the meaning of life' (p. 217). This is an insightful book.

Frank Whaling
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Kirsteen Kim. 2009. *Joining in with the Spirit: Connecting World Church and Local Mission*. London: Epworth Press, pp. ix + 319, Pb, £25.00. ISBN-13: 9780716206583.

The surprising inversion of adjectives in the subtitle of this book encapsulates its message, directed particularly, though not solely, at the British churches: individual congregations will discover their rightful place in the mission of God when they relate their local missions more consciously to the reality of a world church whose representatives from Asia, Africa, and the Caribbean now figure so prominently in the British religious landscape. Kim wishes to counter the parochialism that has contracted the missionary vision of European Christians in the wake of the anti-colonial reaction. The remedy, she argues, is not a return to Eurocentric approaches to world mission, but a pneumatological understanding of the *Missio Dei*. The Spirit of new creation is at work on a broader and more polychromatic canvas than most Christians in the north realise.

Whilst Kim's ultimate concern is to shape the understanding of mission in local churches, one may predict that her book will find its greatest use as a textbook in theological education. As such, it has a great deal to commend it. It is lucid, accessible, up-to-date, and extraordinarily wide-ranging. Students will find within its pages not simply expositions of such predictable themes as the Trinitarian basis of mission, approaches to inculturation, and theologies of religious encounter, but also a survey of the expansion of Christianity through two millennia, and a helpful introduction to Korean Christianity (the author has lived in Korea and is married to a Korean). The book integrates theology and history with considerable skill and only occasional historical inaccuracies (the Plymouth Brethren did not, for example, sail in the *Mayflower* in 1620, p. 169). Kim's theological judgements will not command universal assent, but the dissent is likely to come in roughly equivalent quantities from

left and right, which is a sign of the independence of mind of the author.

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Oddbjørn Leirvik. 2010. *Images of Jesus Christ in Islam*, second edition. London: Continuum International Publishing Group, pp. 304, Pb, £19.99. ISBN-13: 9781441181602.

It is somewhat misleading that the author of this general introduction to Muslim perceptions of Jesus states in the introduction that he has approached the topic not as ‘an Islamicist or a scholar of religious studies’ but as ‘a theologian committed to Christian-Muslim dialogue’ (p. ix): the book offers both a lucid survey of the diversity of Muslim views of Jesus from the *Qur’an* to modern times (chapters 2–7) and a ‘committed’ normative reflection (chapters 8–9). Perhaps the caveat is added because in the chapters in which the author discusses traditional Muslim genres (*Qur’an*, *Sunna*, *Qur’anic* exegesis, the semi-popular ‘Tales of the Prophets’, and Sufi texts), he relies exclusively on previous studies in Western languages rather than the original Arabic and Persian sources. However, the Muslim literature on Jesus is, in the main, reliably translated, and in consequence the quality of the information presented here does not suffer significantly.

The main thrust of the author’s theological argument is that the attention given by twentieth-century Muslim theologians to the concept of ‘conscience’ (*damir*) in their portrayal of Jesus can serve as a platform on which to build an anti-particularist sense of ‘knowing together’ (Lat. *con-scientia*), rather than ‘knowing with oneself’ as member of either the Christian or Muslim community (p. 269). To extract such an overarching principle from the figure of Jesus alone, however, is questionable, as most Muslims will of course turn to the example of Muhammad for guidance in all walks of life, including in the area of inter-religious dialogue. This is why the Anglican priest Kenneth Cragg, a well-known translator of the *Qur’an* and one of the most prolific modern authors on Christian-Muslim dialogue, decided to write a sequel to his *Jesus and the Muslim* (1984), entitled *Muhammad and the Christian* (1985). The book under review has chosen to shed light on only one side of the coin. Since it accomplishes this, however, in an eminently readable way it deserves to be recommended whole-heartedly.

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