

---

historian who himself had fled the Japanese advance. He was assisted by Martha Lund Smalley of the Yale Divinity School Library, which houses the documents. Donald MacInnis's foreword, Zhang's introduction, missionary biographies, the relief activity report, and a chronology of events provide useful historical context. The book demonstrates the continuing importance of mission archival research. It also complements other publications that, in the tradition of Iris Chang's best-selling *Rape of Nanking: The Forgotten Holocaust of World War II* (1997), refute the Japanese government's ongoing denials of the Nanjing cataclysm. In the end, Zhang's book goes beyond

the historical account to explore the imperatives of faith. Its pages reveal the missionaries' unique combination of courage and improvisation. Moreover, in between hastily written lines, these ten Christians contemplate the nature of evil and the meaning of mission. They conclude that the missionary is sent to love others, regardless of personal cost, and to help reconcile all of God's children.

—P. Richard Bohr

---

*P. Richard Bohr is Professor of History and Director of Asian Studies at the College of Saint Benedict and Saint John's University, St. Joseph and Collegeville, Minnesota.*

---

### Lesslie Newbigin: A Theological Life.

*By Geoffrey Wainwright. New York: Oxford Univ. Press, 2000. Pp. xiii, 459. \$65.*

Bishop Lesslie Newbigin (1909–98) was one of the most important missiological and theological thinkers of the twentieth century. In this book Geoffrey Wainwright, Cushman Professor of Christian Theology at Duke University, honors Newbigin's significant contribution by portraying him in patristic terms as a "father of the church." This remarkable comparison is developed in a genre that Wainwright calls a theological life, by which he means both "a theological biography that concentrates on the theological thought of its subject" and "a way of doing theology that takes sanctified life and thought seriously as an intrinsic witness to the content and truth of the gospel" (vi).

Wainwright's method is to distinguish ten roles in Newbigin's life: confident believer, direct evangelist, ecumenical advocate, pastoral bishop, missionary strategist, religious interlocutor, social visionary, liturgical preacher, scriptural teacher, and Christian apologist. (I would have added one more—contextual thinker.) With a chapter devoted to each role, the author has selected books and articles by Newbigin, including some that are not widely known, to illustrate the designation. This approach reveals the rich diversity of Newbigin's contribution to the church, while also capturing the inspiring character of Newbigin's life and writings.

The problem in this approach is that when so many angles of vision are employed and so many books and articles given careful attention, it is difficult to provide sufficient historical context or critical analysis. It is also sometimes difficult to see the burning missionary

impetus that stood at the center of Newbigin's life and influenced every part. Nevertheless, Wainwright has given us an outstanding book that gives us a window into Newbigin's greatness. Wainwright's personal knowledge of Newbigin, his mastery of Newbigin's thought, his own rich ecumenical experience and theological insight, and his clear and elegant writing style all enhance this fine work.

—Michael Goheen

---

*Michael Goheen is Associate Professor of Worldview Studies, Mission, and World Christianity, Redeemer University College, Ancaster, Ontario, Canada.*

---

### Nigerian Catholics and the Independent Churches: A Call to Authentic Faith.

*By Kenneth Enang. Immensee, Switzerland: Neue Zeitschrift für Missionswissenschaft, 2000. Pp. 240. SF. 36.*

This volume, which is addressed primarily to Nigerian Catholics by one of their theologians (p. 13), is especially concerned about the many who have chosen to find spiritual nourishment outside the Catholic Church in the hundreds of African Independent Churches (AICs) that have proliferated in Nigeria in recent years. The book largely defends traditional Catholicism ("authentic faith") in the face of its losses to the rapidly expanding new

Pentecostal churches. Although professing to discuss the AICs, the study is largely concerned with independent Pentecostals, described as "more and more aggressive and militant" (p. 15) and clearly seen as a threat to Catholicism in Nigeria.

There is some confusion in Enang's classification, which subsumes the new independent Pentecostal churches under Sundkler's category of "Zionist Churches" or (in Nigeria), the "prophet-healing type" (p. 25), an inappropriate designation for the new churches. Most of the book deals with the relationship between Catholics and the new "born again" churches. Although many of the responses by former Catholics in Enang's research are positive, the author finds them "extremely gullible" (p. 17). He identifies "misrepresentations" of the new churches, which he sees as "examples of the irredeemable perversion of Christianity" (p. 113). The book has several historical and theological inaccuracies when describing the Pentecostals, such as accusing them of equating Spirit baptism with conversion.

This book will undoubtedly please some conservative Catholics; but most other readers, I fear, will be unmoved.

—Allan Anderson

---

*Allan Anderson, a South African, is Head of the Research Unit for New Religions and Churches, University of Birmingham, England. From 1973 to 1995 he was a Pentecostal minister in Southern Africa.*

---

### Women and Christianity. Vol. 1: The First Thousand Years.

*By Mary T. Malone. Maryknoll, N.Y.: Orbis Books, 2000. Pp. 276. \$40; paperback \$20.*

Through the use of Scripture, apocryphal and Gnostic literature, and the writings of a few women (both classical Christian and "heretical" writings), Mary T. Malone "cobbles together" (her oft-used phrase) the story of the theoretical and practical effects of Christianity on women in the Western world in the first millennium after Christ. The book is divided into three parts: New Testament times (first century), approaching the "Golden Age" (2d–5th centuries), and introduction to the Dark Ages (6th–10th centuries). Selected bibliography highlights books that have become standard feminist methodological approaches to history and theology. Malone, who recently retired from St. Jerome University and the University of Waterloo, includes a short list of English translations of primary sources she has referenced in her effort to make women's story "visible." A five-page dateline



#### Copyright and Use:

**As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.**

**No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.**

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

#### About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.