

proaches to mission suggest that any characterization of Asian theology as a monolithic enterprise is premature. Even if common themes and practices can be identified, diversity and the reasons for it demand serious attention. In the case of Japan, theological pluralism is the norm, yet theological traditions, some shared ecumenically, have developed that inform the practice of ministry and engagement in mission. What it means to be the church remains a pressing question for many Christians in Japan.

Second, any portrayal of the church in Japan requires an understanding of both the historical context and contemporary dynamics. In the postwar (World War II) environment, among Protestants the United Church of Christ in Japan emerged as the largest church, but Lutheran, Anglican, Baptist, Protestant, and evangelical, as well as Roman Catholic and Orthodox church bodies deserve fuller consideration. Ecumenical cooperation among these bodies is a subject worthy of exploration.

Third, the United Church of Christ in Japan is the product not simply of a union forced by the government during wartime, but concerted ecumenical effort dating from

the introduction of Protestantism into Japan. Capitulation to state pressures was not limited to Protestants, nor did it begin during World War II. The basis and identity of the United Church of Christ in Japan was reconsidered and confirmed in the early postwar period. Persons desiring to study the church in Japan in particular and ecumenics in general would benefit from a thorough examination of these events and processes.

No single work can suffice as an authoritative source for addressing the whole of the ecumenical venture. In the case of Japan and Asia, a forthcoming dictionary of Asian Christianity, scheduled for release within five years, will make available in the English language material crucial to the researcher. *Christianity in Japan, 1971-90*, edited by Kumazawa Yoshinobu and David L. Swain, conveys a reasonably comprehensive summary of developments in Japan over the past twenty years. Other resources in English are likely to appear in the near future. These materials, combined with the *Dictionary of the Ecumenical Movement*, will well serve persons wanting to become acquainted with the current ecumenical scene in Japan.

Book Notes

Akurei to seirei no butai: Okinawa no minshū kiritusokyō ni miro kyūsaikan
[A Stage for Demons and the Holy Spirit:
The Soteriological Structure of Okinawan
Charismatic Christianity]

IKEGAMI Yoshimasa
Tokyo: Dōbutsusha, 1991.

THIS FASCINATING BOOK by a Tsukuba University anthropologist is based on in-depth

field research in Okinawa and a case study of an indigenous charismatic Christian church founded in the late 1970s. The church has subsequently grown to a membership of over one thousand. This study suggests that the success of charismatic Christianity in Okinawa is related to the effective reinterpretation of the traditional shamanistic spirit world and the stress upon healing, exorcism, and speaking in tongues.

The author helpfully relates the findings of his case study to church-sect theory, sociological studies of church growth, and the literature on indigenization. The fact that the Christian population in Okinawa is double that of the national average is related to the weakness of Buddhism and Shinto, the influence of the American occupation, and the relationship of Okinawan nationalism to Christianity (here the author suggests that the situation in Okinawa resembles that of Christianity in Korea).

Mark R. MULLINS, Tokyo

To Japan with Love: The Story of Kate Hansen and Lydia Lindsey of Kansas and Japan

William MENSENDIEK

Sendai: Hagi no Sato Publishing Company, 1991.

MENSENDIEK, WHO HAS previously written on the role of missionaries in higher education in the Tohoku region and the early post-World War II short-term missionaries to Japan and Korea (the J-K3s), continues his documentation and interpretation of Protestant mission history in this study of two missionary educators whose careers were spent at Miyagi Gakuin in Sendai from 1907 to 1951. This study is based largely on the personal correspondence of Kate Hansen and Lydia Lindsey, mission reports in the archives of the Mission Board of the German Reformed Church, and conversations with some of the first students of these two remarkable women. As indicated in the preface (p. iii), "As much as possible the story will be told in Dr. Hansen's and Miss Lindsey's words." To see these turbulent four decades through their eyes makes for interesting reading as we are reminded of the vision that motivated their pioneer efforts and as we see how they responded to the

challenges of Japanese nationalism, militarism, and the post-war rebuilding of Japan.

Mark R. MULLINS, Tokyo

Mission in the Nineteen 90s

Gerald H. ANDERSON, James M. PHILLIPS, and Robert T. COOTE, ed.

Grand Rapids: William B. Eerdmans Publishing Company; and New Haven: Overseas Ministries Study Center, 1991. 80pp.

THIS IS A COLLECTION OF seventeen brief articles originally published in the *International Bulletin of Missionary Research* by men and women eminently qualified to discuss both the issues that those engaged in mission will face in the 1990s, and the response to which the church of Jesus Christ is called. Writers include Arthur Glasser, Lesslie Newbigin, Rene Padilla, Desmond Tutu, Emilio Castro, and David Bosch. The volume also includes statistics by David Barrett and helpful bibliographies. (It also contains advertisements that were strange and disconcerting to this reviewer.) Anyone concerned about mission today who has not read these essays as they were originally published will want to read them here. This volume will also make a good book of readings for a class in missions. I recommend it highly.

Robert L. Ramseyer, Hiroshima

Cross and Circle

TAKENAKA Masao

Hong Kong: Christian Conference of Asia, Urban Rural Mission, 1990. 417pp.

THIS IS A COLLECTION OF English essays, most of which were published in the 1960s and 1970s by a leading figure in mission in Japan and Asia. It will be especially useful for readers who feel most free in the English