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BOOK REVIEWS

Burgess, Stanley M., ed. *The New International Dictionary of Pentecostal and Charismatic Movements*, revised and expanded edition. Grand Rapids, MI: Zondervan Publishing House, 2002. 1278 pp., hardback, ISBN:0-310-22481-0, US\$49.99.

Christianity in the twentieth century experienced a remarkable resurgence of charismatic spirituality, a dimension of Christian life largely obscured for centuries. This renewal was initially defined as the Pentecostal movement, featuring a cluster of churches and groups that for fifty years was largely shunned by mainstream Christianity. By mid-century, however, the teaching and experience of the Pentecostals began to appear among a broad spectrum of Christian bodies. Previously, people experiencing the Pentecostal "baptism in the Holy Spirit" were regularly driven from the established churches. From the 1950s onward, however, ministers and lay persons reporting a charismatic experience were increasingly accepted in the parent denomination. This "renewal" movement, marking those experiencing Pentecostal phenomena but remaining in their own denominations, was dubbed the "Charismatic Movement." In the 1960s, the renewal spilled over into the Roman Catholic Church, spreading rapidly around the world. At the same time that the charismatic renewal was growing rapidly, the "classical" Pentecostal bodies continued to experience phenomenal growth, especially in Africa, Latin America and Asia. Few, if any, Christian movements in the twentieth century reached the breadth of impact of the Pentecostal/Charismatic renewal. By the year 2000, after just one century, this dimension of Christianity had been estimated to reach about 795 million believers (p.300).

In 1988, Stanley Burgess and Gary McGee produced a notable volume, the *Dictionary of Pentecostal and Charismatic Movements*, published by Zondervan Publishing House. The purpose was to provide a resource for serious students of the renewal. Nothing of this magnitude had been attempted previously. Dozens of scholars contributed useful articles, supplemented by bibliographical resources. The limitation, however, of this enterprise was that it was largely limited to the North American scene. To be sure, this was indeed the fountainhead of the great twentieth century outpouring, but as the century wore on, it was apparent that the story was woefully incomplete without a world-wide accounting. This need led Stanley Burgess to embark on the immense task of marshaling the resources of scholars worldwide with a view to providing a more comprehensive report of the burgeoning revival.

Burgess included much of the previous material from the first dictionary, but added a host of additional writers, so that the new international edition embraces the work of about 140 contributors. The editor has chosen to redefine the categories employed in the study of the Pentecostal and Charismatic movements, attempting to differentiate with greater refinement the distinctive components to be found within the renewal.

Burgess identified three essential distinctions. The first is the classical Pentecostals who are broadly recognized as those who look back to Charles F. Parham in Topeka, Kansas, 1901, from whence a connected history can be charted for groups that generally teach about a baptism in the Spirit, separable from conversion, marked by speaking in other tongues. Wesleyan and non-Wesleyan sub-groups, as well as Oneness Pentecostals, fall within this category.

Second, Burgess has defined the Charismatic movement as the acknowledgement by mainline Christian denominations of the value and presence of the gifts of the Spirit for the church today. The renewal touched many of the established Protestant church bodies and the Roman Catholic Church, particularly from the 1960s onward. Many non-denominational churches and ministries identified with this Holy Spirit emphasis, as well as groups that continued to function within their parent denominational bodies. The emphasis in these groups was not baptism in the Spirit, but rather, the exhibiting of various gifts of the Spirit. Speaking in tongues as "initial physical evidence" of a baptism in the Spirit was not a significant issue in this grouping.

Burgess has adopted a third category, "Neocharismatics." He has identified more than 18,000 independent, indigenous and postdenominational groups that do not readily fit into the first two categories. This is essentially a "catch-all" term to lump together the diverse people and groups who have a common interest in the work of the Holy Spirit, the gifts of the Spirit, power encounter, signs and wonders, and Pentecostal-like experiences, but who do not claim to be "Pentecostal." Peter Wagner's "Third Wave," a term he coined to describe Evangelicals in the 1980s who disavowed Pentecostal identification, but who embraced Pentecostal-like experiences, fits this pattern.

The editor has included in his study a number of unusual indigenous groups, chiefly located in Africa, that some would judge to be only marginally identifiable as Christian. Some of these groups are sufficiently large that they can hardly be disregarded.

Burgess is to be commended for attempting to embrace as large a scope of people as can be envisioned within the framework of his study. The reader who questions the validity of some of these groups is certainly free to make his/her own examination.

The volume is structured conveniently into three major parts. Part I is a Global Survey. This is an overview of the allocation of the diverse groups that are studied in more detail in the dictionary portion of the volume. Part II is a set of Global Statistics. This is heavily based on the work of David B. Barrett (*World Christian Encyclopedia*, 2001). Barrett's research has no equivalent. He has provided the most useful data available. No one else seems to be engaging in the kind of statistics gathering that he has exhibited for many years. Nonetheless, a caution must be registered about the manner in which such statistics are gleaned. There seems to be no means available to check on the accuracy of such reporting, since Barrett stands alone in his field. Some scholars would like to see an accounting of how Barrett has arrived at some of his numbers. Be that as it may, Burgess has been of necessity dependent on the work of Barrett.

The third section of the book (Part III) is the dictionary proper. Hundreds of articles fill this section. Each article is supported with a helpful bibliography. The breadth and range of the articles is a rich lode for the beginning student, as well as the seasoned scholar.

Concluding the volume are such helpful items as a Timeline for the Pentecostal/Charismatic movement, a careful list of resources for the pictures that embellish the book. A series of indices is included, as well: personal names, an index of countries and regions, groups and associations, a listing of relevant periodicals, and finally, a general index.

Although Burgess contemplates a seven-volume encyclopedia to follow the dictionary, this dictionary is virtually an encyclopedia of Pentecostalism as it stands. The *New International Dictionary of Pentecostal and Charismatic Movements* is without any doubt one of the most important resources for understanding this great renewal to appear in our lifetime.

William W. Menzies

Forbes, George. *A Church on Fire: The Story of the Assemblies of God of Papua New Guinea*. Mitcham, Victoria, Australia: Mission Mobilisers, 2001. 416 pp., paperback, ISBN: 0-646-41734-70, no price.

One of the truly impressive stories of Pentecostal missions is the role of the Australian Assemblies of God (AOG) in the neighboring country of Papua New Guinea (PNG). Beginning with an initial exploratory foray into the East Sepik region of the country by Hugh Davidson in 1948, a small cadre of dedicated Australian missionaries gradually carved out a mission station and established a permanent base of operations near Maprik. Fifty years later a great jubilee celebration commemorated the phenomenal growth of the work. More than 900 churches had been established in that time, spreading over much of this mountainous land. With more than 800 indigenous tribal languages, one can imagine the enormous challenge facing Christian missionaries.

George Forbes, General Director of Assemblies of God World Missions from 1973 to 1999, has written a fairly comprehensive account of the origins and development of the Assemblies of God in Papua New Guinea. For many years, PNG was the sole mission field of the Australian AOG, although under the leadership of George Forbes, the Australian AOG vision reached 30 fields by the time of his retirement. Forbes had almost continuous contact with the missionaries in PNG, the national leaders and he made numerous trips to PNG. Few, if any, have been better equipped to tell this story than George Forbes.

Forbes was not trained to be a missions historian, so one should not expect a professional document. Nonetheless, although the book exhibits something of a "homespun" character, it provides an intimate, warm and authentic picture of the life of the missionaries, their trials and successes, and faithfully recounts the stories that form the kernel of true history.

Of special significance in this story is the development of strong national church leadership in the PNG AOG. The Australian missionaries mentored emerging national leaders, readily making a place for an autonomous national church body. Several Bible schools, most notably the Port Moresby Bible College, have contributed greatly to the development of capable national church leaders. Important to the success of the AOG in PNG has been the demonstration of Christian compassion. The development of clinics and elementary educational institutions endeared these sacrificial missionaries to the local tribal people. A creative missionary methodology of special value in the East Sepik Province was the use of house boats on the great Sepik River. Kevin and Glenys Hovey lived for years on the river. Forged out of personal

experience, living among the primitive tribal peoples, Kevin Hovey, now the General Director of Australian World Missions, fashioned a model for Pentecostal missions that has projected him into a role of leadership in the training of missionaries, basing his teaching on the proven experience in the field. His book, *Before All Else Fails*, is highly regarded as a missions resource tool. Hovey supports the emphasis in Forbes' book that much of the success of the work in PNG must be assigned directly to the work of the Holy Spirit. Among the animistic peoples of the interior of PNG, the demonstration of God's power has repeatedly verified the truth claims of the gospel. Early on, outpourings of the Spirit marked the gatherings of national church leaders. The teaching of the baptism in the Holy Spirit has proven to be a key to the success of the AOG in PNG.

A Church on Fire is a faithful account of one of the remarkable missions success stories of our time. Perhaps a bit repetitive in style, nonetheless this chronicle of the work of earnest missionaries in a culturally-diverse land discloses not only the transforming power of God in the lives of primitive people, but also the steadfastness of a small band of Pentecostal missionaries. George Forbes has given us a case study in Pentecostal ministry worthy of careful and thoughtful study for all who wish to work in an alien culture.

William W. Menzies