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attention. The vibrancy of local church life is shown to be tightly coupled with a persistent sense of responsibility for world-wide missions. The first chapter, titled "Power from on High," demonstrates this by focusing considerable attention to the missionary impact of the Pentecostal revival (pp. 16-32).

In any religious organization, it is inevitable that problems and challenges will confront the church from time to time. To fail to acknowledge, at least the significant issues, would propel a denominational history into the category of hagiographa. McGee has not written a propaganda piece; rather, he has addressed some important controversies that have transpired within the fellowship without being distracted by these matters. A good example of this is discovered in Chapter 16, titled "Testing and Growth." The author provides the reader with an objective evaluation of how the denomination struggled with such issues as "The New Order of the Latter Rain," the "Healing Movement," and the fallout of this, and the fascination with "Prosperity" teaching (pp. 332-54). To be sure, McGee does not dwell on controversies that have burdened the denomination periodically, but he has done a reasonable job of keeping such matters in perspective. This gives the book a mark of authenticity.

A warm, personal, and highly readable book, this latest history of the American Assemblies of God will certainly have a large and appreciative following.

William W. Menzies

Aldwin Ragoonath, *Preach the Word: A Pentecostal Approach* (Winnipeg, Manitoba, Canada: Agape Teaching Ministry, 2004), paper, 239 pp., bibliography, ISBN: 097344680-3.

Preaching has always been central to the life of the church, and especially following the Reformation of Luther and Calvin. However, preaching takes on a different hue in the Pentecostal revival that has, and continues to bring about change to the entire church world-wide.

In his book *Preach the Word: A Pentecostal Approach*, Aldwin Ragoonath makes the assertion, "Pentecostal and Charismatic preaching is a type of preaching that is different from all other forms of preaching" (p. 1). He links this form of preaching back to Jesus and his apostles and in this book seeks to convince the reader of the uniqueness of the kind of preaching instinctive to the Pentecostal world.

His definition of Pentecostal is a classic view: those who have what he calls “a Spirit world-view” that includes “dreams, visions, revelations, curses demons roaming the world, spiritual guidance, angels guiding us, people speaking in tongues, miracles, exorcisms and things we cannot explain” (pp. 11, 31). For him, it is important that Pentecostals understand the difference this form of preaching is from other forms, for it is “through preaching that their doctrines and emphases are communicated” (p. 13).

The book covers a rather wide selection of topics meant to encourage those of Pentecostal persuasion. He begins with what is called Theology of Pentecostal Preaching in which he moves from the preacher and message to the traditional feature—especially of older Pentecostal churches—the altar service.

In his chapter on the History of Pentecostal Preaching, the author takes us back into the lives and sermons of those who were instrumental in the early beginnings of the Pentecostal movement, at the Azusa Street revival in Los Angeles in the early 1900s. He provides an analysis of the way Parham and Seymour preached and how they handled the biblical text in their preaching. He also provides suggestions on how to go about building a sermon from a text.

In preparation for preaching at healing and deliverance services, he offers his logic as to the value of such services, along with organization of the services. From there he provides counsel on outlining sermons and their delivery.

Aldwin Ragoonath has obviously spent much time considering the importance of preaching to those who serve within the Pentecostal and Charismatic community. Throughout his writing, the author asserts that Pentecostals are not traditionally from educated classes: “Pentecostalism was born from working class people and reflects a simple view of the Word of God” (p. 89). With this in mind, his material may best refer to those Pentecostals who preach to people with a limited education.

I am grateful for the opportunity of reading and reviewing *Preach the Word*.

Brian C. Stiller