

**Denise A. Austin, Jacqueline Grey, and Paul W. Lewis, editors., *Asia Pacific Pentecostalism, Global Pentecostal and Charismatic Studies 31* (Leiden, The Netherlands: Brill, 2019). xviii + 423 pp. \$75.00 / €65.00 paperback.**

Editors of this volume include Rev. Denise Austin, Chair of the Theological Commission of Asia Pacific Theological Association and Director of the Australasian Pentecostal Studies Centre as well as Professor of History and Deputy Vice President of Research and Standards at Alphacrucis College (Australia); Jacqueline Grey, Dean of Theology and Associate Professor of Biblical Studies at Alphacrucis College and former President of the Society for Pentecostal Studies; and Paul W. Lewis, an Associate Dean, Doctoral Program Coordinator, and professor of Historical Theology and Intercultural Studies at Assemblies of God Theological Seminary, Evangel College, Springfield, Missouri, USA.

*Asia Pacific Pentecostalism* is a collection of essays focusing on Pentecostalism's growth in the context of the Asian Pentecostal Theological Association membership, which spans East and Southeast Asia and the Pacific Islands. The volume covers various elements of Pentecostalism's historical, organizational, and theological developments in diverse nations and regions.

The twenty-four authors of the sixteen essays are scholars who have served in various professional capacities, including as university professors, pastors, and missionaries. Each report represents a depth of expertise. The authors' research often includes oral sources, which are of significant value when few resources are available. The contributors offer a variety of perspectives—for example, Taiwan is represented by a history of the contributions made by Taiwan's Assemblies of God School of Theology, while the authors of the chapter on China discuss house church development.

Although this collection is developed from within the APTA membership, it is designed to reach a broader audience than APTA members. It contributes a useful resource for researchers on Asian-Pacific Pentecostalism, one of the fastest-growing religious movements in that region.

The editors subdivide the essays into three parts by geographic territory—East Asia, Southeast Asia, and Oceania. Part One includes Japan, Korea, China, Hong Kong, and Taiwan. The first essay regarding Japan is co-authored by Austin and Masakazu Suzuki, a pastor and faculty member of Central Bible College in Tokyo. Suzuki highlights indigenous leaders' contributions to Japan's Pentecostal formation. In the second essay, Yung Hun Choi, a PhD candidate serving on faculty at

Alphacrucis College in Australia, examines the impact of Pastor David Yonggi Cho in South Korea whose influence reaches around the globe. Two scholars contribute to the third essay on China. Selena Y. Z. Su, PhD University of Birmingham and former pastor in China's house church network for two decades, co-authors the third essay with Dik Allan, a scholar and university lecturer at Shenzhen University in China. They focus on the strength of leadership and the inspiring growth of the movement amid hostility in China. Next, Connie Au, a scholar, theologian, and native of Hong Kong, demonstrates how that territory, initially influenced by foreign missionaries, developed its own presence of Pentecostalism. In the section's final entry, Michael Chase, a faculty member at the Assemblies of God School of Theology in Taiwan and a veteran missionary, discusses that school's history and its tremendous influence upon that denomination in Taiwan.

Part Two offers seven essays about Southeast Asia, including Cambodia and Laos, Thailand and Vietnam, Myanmar, Malaysia, the Philippines, Indonesia, and Singapore. Darin Clements, Director of Cambodia Bible Institute, and Ken Huff, Country Moderator for the Assemblies of God Missionary Fellowship, discuss Cambodia and Laos. Both have served as missionaries for over twenty years. With the contributions of their pseudonymous co-author Nyotxay, they document the arrival of Pentecostalism in Cambodia in the 1970s and describe how the movement flourished while facing terrible persecution during the reign of the Khmer Rouge. As the movement progressed, an indigenous personality replaced western influence. However, although traces of its effects can be detected, Pentecostalism in Laos remains ill-documented and less-explored, inviting further research.

In Vietnam and Thailand, longstanding Assembly of God missionaries James Hosack and Jason Morris relate differing challenges in their respective fields and describe their ministries' transition to indigenous leadership. Saw Tint Sann Oo, President of Evangel Bible College in Myanmar, demonstrates the necessity for Pentecostalism in Myanmar to adopt a more pragmatic social view. Austin co-authors the next essay with Lim Yeu Chuen, who pastored in Kuala Lumpur and taught theology at the Bible College of Malaysia. They articulate how Pentecostalism has become enmeshed in Malaysia's local culture.

Scholars Doreen Alcoran-Benavidez, Edwardniel Benavidez, Adonis Abelard O. Gorospe, and Dynnice Rosanny Engcoy explore the diverse and complex nature of Pentecostalism in the Philippines. This team gives insight into the integration of Pentecostalism among three critical denominations (Assemblies of God, Church of God, and the Foursquare Gospel Church). These combine with the Catholic charismatic movement to give the Philippines a distinct yet diverse

Pentecostal culture. Gani Wiyono, Academic Dean of Advanced School of Theology in Malang, Indonesia, articulates unique geographic and socio-political factors that contribute to Pentecostalism's growth but also create challenges of identity and unity among the Javanese. Part Two concludes as Mathew Mathews, a Senior Research Fellow at the National University of Singapore, analyzes how socio-political aspects have influenced Pentecostal formation, including challenging government restrictions and the church's involvement in social services.

Part Three covers Oceania and includes the South Pacific Islands, including Fiji, as well as Papua New Guinea, Aotearoa / New Zealand, and Australia. Here, Pentecostalism has prompted a unique "second Reformation," reaching beyond the religious sphere and penetrating deeply into society. Kellesi Gore, a researcher of Pentecostal history, emphasizes the significance of the movement's growth rate in the South Pacific Islands. It is among the fastest in the world and began with pioneer Australian missionary efforts in Fiji. Gore analyzes how this tremendously successful Pentecostal growth developed.

Next, Luisa J. Gallagher and Sarita D. Gallagher, teachers and researchers at George Fox University in Oregon, discuss Pentecostalism's role in shaping Christianity in Papua New Guinea. Meanwhile, Michael J. Frost, a lecturer and researcher at Alphacrucis College in New Zealand, discusses the success and political effects of various revivalist movements in that country, including the Latter Rain and charismatic renewal movements. Finally, Shane Clifton and Austin narrate Pentecostalism's shift from representing a minority of Christian denominations in Australia to becoming a vibrant cultural influencer through ministries such as Hillsong.

*Asia Pacific Pentecostalism* develops readers' awareness and appreciation of the unique origins and strands of Pentecostalism in the Asian Pacific region. Despite its academic nature, the volume is balanced by a fluid, readable style and format that appeals to readers less familiar with the Asian context of Pentecostalism.

This book contributes the treatment of Pentecostalism in Papua New Guinea, the South Pacific Islands, Cambodia, and Laos, which are lacking in similar volumes such as the 2016 Charisma House publication *Global Renewal Christianity: Spirit-Empowered Movements Past, and Future, Volume 1: Asia and Oceania*, edited by Vinson Synan and Amos Yong. *Asia Pacific Pentecostalism* is also unique in presenting perspectives stemming from within the Asia Pacific Theological Association. The volume offers the views of diverse contributors, many of whom are native to the region or have first-hand experiences in these nations.

The collected essays are thorough and scholarly, consistent with the theme of the series, including an extensive index for the overall project and a comprehensive bibliography and endnotes section for each article. This volume takes steps toward addressing research gaps regarding Pentecostalism in countries such as Cambodia and Laos, contributing foundational, groundbreaking access and bibliographic material for these regions. The wealth of sources provides an excellent foundation for researchers interested in developing lesser-explored elements of the Asian-Pacific Pentecostal expansion.

In the concluding remarks, the editors identify broad themes that span the various regions of Asia Pacific. These include the charismatic renewal's influence, Pentecostalism's interaction with society, the impact of interdenominational cooperation versus competition, and the transition to indigenous leadership. Together, the essays highlight the social, cultural, and political challenges and successes of Pentecostalism in each region, which gives insight into the movement as a whole.

While Pentecostalism is struggling in post-Christendom North America, the initial cradle of the movement, it is flourishing on the Asian front. The unprecedented growth rate in the South Pacific Islands is little-known, yet it serves to inform Pentecostalism globally. The backdrop of household names of global influencers such as Yonggi Cho and Hillsong is the development of the larger movement in Asia and the South Pacific. It is reasonable to expect that scholarly attention on the Asian Pacific region will increase in the coming years, which makes this volume of great value to researchers in this area.

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