

were doing, while others who have begun it have recorded a vast deepening of their communion with God as a result, and there is no reason to doubt either testimony. Glossolalic prayer may help to free up and warm up some cerebral people, just as structured verbal prayer may help to steady up and shape up some emotional people. Those who know that glossolalia is not God's path for them and those for whom it is a proven enrichment should not try to impose their own way on others, or judge others inferior for being different, or stagger if someone in their camp transfers to the other, believing that God has led him or her to do so. Those who pray with tongues and those who pray without tongues do it to the Lord; they stand or fall to their own Master, not to their fellow servants. In the same sense that there is in Christ neither Jew nor Greek, bond nor free, male nor female, so in Christ there is neither glossolalist nor nonglossolalist. Even if (as I suspect, though cannot prove) today's glossolalists do not speak such tongues as were spoken at Corinth, none should forbid them their practice; while they for their part should not suppose that every would-be top-class Christian needs to adopt it.

5. SIN. Two questions needing to be pressed are whether, along with a sense of worship and of love, the charismatic movement also fosters a realistic sense of sin and whether its euphoric ethos does not tend to encourage naive pride rather than humility among its supporters.
6. THE SPIRIT. Though theologically uneven (and what spiritually significant movement has not been?) the charismatic renewal should commend itself to Christian people as a God-sent corrective of formalism, institutionalism, and intellectualism. It has creatively expressed the gospel by its music and worship style, its praise-permeated spontaneity and bold ventures in community. Charismatic renewal has forced all Christendom, including those who will not take this from Evangelicals as such, to ask: What then does it mean to be a Christian and to believe in the Holy Spirit? Who is Spirit filled? Are they? Am I? With radical theology inviting the church into the barren wastes of neo-unitarianism, it is (dare I say) just like God -- the God who uses the weak to confound the mighty -- to have raised up, not a new Calvin or John Owen or Abraham Kuyper, but a scratch movement, cheerfully improvising, which proclaims the divine personhood and power of Jesus Christ and the Holy Spirit not by great theological eloquence, originality, or accuracy, but by the power of renewed lives creating a new, simplified, unconventional, and uncomfortably challenging life-style. *O sancta simplicitas!* Yet the charismatic life stream still needs an adequately biblical theology and remains vulnerable while it lacks one.
7. TOTALITY. The central charismatic quest is not for any particular experience as such, but for what we may call thoroughgoing and uninhibited totality in realizing God's presence and responding to his grace. In worship, this totality means full