

reaching out to all in need become their characteristic marks. There is a new forthrightness of utterance, expressing a new clarity of vision with respect to good and evil; and a new energy for reformation -- personal, ecclesiastical, and social -- goes along with it.

While all this is happening, outsiders come in, drawn by the moral and spiritual magnetism of what goes on in the church.

Whence comes this analysis? First, from accounts of this restoring work of God in Scripture -- the early chapters of Acts, plus the narratives of spiritual awakening under Asa, Hezekiah, Josiah, and Ezra (2 Chronicles 15, 29-31, 34, 35; Ezra 9-10; Nehemiah 8-10). Second, from the theology of restoration set forth by the prophets, most notably Isaiah, Ezekiel, and Zechariah, and by the prayers for restoration in such psalms as 44, 67, 80, and 85. Third, from the annals of similar stirrings in later days under such leaders as Bernard, Francis of Assisi, Savonarola, Jonathan Edwards, George Whitefield, John Wesley, Charles Finney, Robert Murray McCheyne; the Puritan awakening in seventeenth-century England; England's Evangelical Revival and America's Great Awakening in the mid-eighteenth century; spiritual quickenings round the globe in the 1850s and again in the 1900s; and late movements like the East African revival, which began in the 1930s and still goes on. The family likeness of these movements, both to each other and to biblical prototypes, is remarkable. What we are looking at here is a distinctive and recurring work of God whereby again and again he rouses languishing churches and through the consequent evangelistic overflow extends the kingdom of Christ.

What name shall we give to this momentous divine work? The time-honored term since the seventeenth century has been revival. But because of its associations with certain types of preaching mission, of emotional piety, and of public hysteria, this word presents difficulties to some, and one can understand charismatics and others with other programs preferring to talk of renewal instead. We should not make an issue of this or any other verbal preference. . . What we need to ask, however, is whether the charismatic ideal and experience of renewal is fully equivalent to the evangelical ideal and experience of revival. And the answer, I think, is: not quite.

The charismatic movement, as we have seen, seeks the renewal of the whole church by at least the following means:

1. Rediscovery of the living God and his Christ and the supernatural dimensions of Christian living, through Spirit baptism or the Spirit's "release"
2. Returning to the Bible as the inspired Word of God, to nourish one's soul upon it
3. Habits of private and public devotion designed to bring the whole person, body and soul, into total, expectant dependence on the Holy Spirit (glossolalia comes in here)