

nents, among them William Warburton, Bishop of Gloucester, who clearly recognised that the Wesleyans and some Anglican Evangelicals were simply engaging the primary religious instincts of their followers.

This is a fascinating book which provides some profoundly interesting insights into both Wesley and the Wesleyans and also the Hanoverian established church. Some who read this book will however wish Professor Kent had attempted to engage with the literature on what constitutes a revival, the social impact of the Wesleyans and the debates about Wesley and revolution as set out by E.P. Thompson and other more recent historians. The fact also remains that even if we admit Wesley's critique of the Hanoverian Anglicanism was overly harsh, there was still widespread clerical non-residence and lack of attention to pastoral duty at the beginning of the nineteenth century.

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*Semper Reformandum*

*Studies in Honour of Clark H. Pinnock*

Stanley E Porter & Anthony R. Cross  
(editors)

Carlisle: Paternoster Press, 2003, xiii + 414 pp.,  
£24.99, pb, ISBN 1-84227-206-3

SUMMARY

This book is a collection of 22 essays written in honour of the controversial Canadian theologian Clark Pinnock. The subject matter covered is eclectic and diverse, reflecting Pinnock's own wide-ranging interests. Some contributors interact closely with Pinnock's work; others use their chapter to expound on a topic without any reference at all to his writings. There is something of interest for every reader in the collection. The significance of the book is in drawing our attention to one question: "to what extent is the evangelical tradition in need of reform if it is to be true to its claim to be biblical?"

ZUSAMMENFASSUNG

Dieses Buch ist eine Sammlung von 22 Artikeln, die zu Ehren des kontroversen kanadischen Theologen Clark Pinnock verfasst wurden. Die abgedeckten Gebiete sind vielfältig, worin sich Pinnocks eigene weit gestreuten Interessen spiegeln. Einige Beiträge stehen in enger Auseinandersetzung mit Pinnocks Werk; andere legen ein Thema dar ohne jeden Verweis auf Pinnocks Arbeiten. Die Sammlung bietet etwas Interessantes für jeden Leser. Die Bedeutung des Buches liegt darin, dass es unsere Aufmerksamkeit einer Frage zuwendet: „In welchem Ausmaß hat die evangelikale Tradition eine Reform nötig, wenn sie ihrem Anspruch treu bleiben will, biblisch zu sein?“

RÉSUMÉ

Cet ouvrage comporte vingt-deux essais en l'honneur du théologien canadien controversé Clark Pinnock. Il est assez

éclectique et d'une grande diversité quant aux sujets abordés, ce qui reflète les champs d'intérêts variés de Pinnock. Certains auteurs entrent en dialogue serré avec l'œuvre de Pinnock ; d'autres traitent un sujet de leur choix sans se référer à ses écrits. Il y a quelque chose d'intéressant pour tout lecteur dans cet ensemble. Il présente l'intérêt d'attirer l'attention sur la question suivante : « Jusqu'à quel point la tradition évangélique a-t-elle besoin de se réformer si elle se doit d'être fidèle à sa volonté d'être biblique ? »

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There is perhaps one non-controversial thing to be said about the Canadian theologian Clark Pinnock – his work is highly controversial. In November 2003 he survived a vote of the North American Evangelical Theological Society (ETS) over whether, as an "open theist", he should be allowed to continue in membership. This collection of essays helps the reader to understand why that vote was taken.

The editors have drawn together 22 contributions to mark Pinnock's retirement from twenty-five years of teaching at McMaster Divinity College. Most of the contributors are supportive of his project of reforming evangelical theology, although few are uncritical. I suspect that many of them would have voted in his favour at the ETS, given the chance. For a more robust critique of Pinnock's work, from a more traditional evangelical stance, readers will have to look elsewhere, e.g., Gray, Tony & Sinkinson, Christopher (eds), (2000) *Reconstructing Theology: a critical assessment of the theology of Clark Pinnock*, (Carlisle: Paternoster Press, 2000).

The first two chapters are helpful scene setters. Barry Callen gives a potted biography of Pinnock's theological journey from an ardent fundamentalist to a committed open theist. The second chapter by Roger Olson summarises eight characteristic features of postconservative evangelical theology (as Olsen prefers to call open theism). The first chapter is important in helping the reader to understand the interaction between life experience and theological opinion that is central to Pinnock's journey. The second chapter is important in that it gives the "big picture" that helps the reader understand the significance of, and the links between, the contributions that follow. Without these two chapters, the reader who was unfamiliar with Pinnock's work and the debates surrounding it would probably be lost.

The twenty chapters that follow are an eclectic mix of variable length, subject matter and quality. Some interact directly with Pinnock's work. Others seem simply to be the author's own reflections on a topic that is part of Pinnock's wide ranging interests, but which make no reference at all to his writings. These twenty chapters are loosely grouped around a number of themes, although there are no sections to make the organisation of the book clear to the reader. There is a definite sense that the editors have adopted a "light touch" policy in both the commissioning and revision of the contributions. The subjects covered include the nature of God,



the foreknowledge of God, salvation, theodicy, the use of Scripture, the Holy Spirit, responses to pluralism, sacramentalism and worship.

The strength of this variety is that there is something to interest every reader. For this reviewer there were a number of highlights. These included the essay by John Sanders on one of the "sins" of open theism, namely that of reducing God to human proportions, where he cleverly argues that those who make the accusation are themselves guilty of the same sin. I also found the essay by John Cobb on the distinction between his views as a process theologian and the open theism of Pinnock, a fascinating analysis of dealing with difference from the only avowedly non-evangelical contributor. If one followed Cobb's postmodern suggestion that different theologies are simply "audience appropriate", then it is possible to see how the heat could be taken out of debates about Pinnock's theology. But that is only achieved by ignoring the question of truth, a strategy of which I doubt Pinnock himself would approve. Some of the other contributions left me uninspired by comparison. But that opinion probably reflects my own personal interests.

Reaching an overall assessment of this book is not easy. On the one hand it could be dismissed as a lucky dip where there is likely to be as much disappointment as reward for the reader. However, having sometimes struggled through the 400 pages, my conclusion is different. The book explores a most important question for contemporary evangelicalism: "to what degree should its theology be *semper reformandum*, ever subject to reform?" Pinnock's fundamental claim is that the tradition has allowed itself to drift away from its biblical foundations and to become hostage to alien philosophy. His critics accuse him of the same fault. Either way, the debate is clearly crucially important and this collection illustrates the wide-ranging impact that it has on theology. If we really have lost our rooting in Scripture, then clearly reform is urgent.

Two final things struck me about this collection. Firstly, is the respect in which Pinnock is held by his critics and his fans alike. One contribution that his reforming zeal seems to have made is to offer a model of debate and dialogue between opponents that really does mirror speaking the truth in love. Secondly, is the profoundly pastoral focus of Pinnock's work. Several contributors highlighted the way in which his writings addressed issues of real concern in their own lives, including the loss of a wife. If there is any truth in the accusation that evangelical theology's failure to face up to it's perceived dissonance with human experience is leading to a haemorrhage from the churches (see Jamieson, Alan, *A Churchless Faith*, (London: SPCK, 2002), then Pinnock's is a voice that should be heard. So we can be grateful to Stanley Porter and Anthony Crow for creating a platform for discussion of that voice.

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## *Swinburne's Hell and Hick's Universalism: Are We Free to Reject God?*

Lindsey Hall

Aldershot: Ashgate, 2003, x + 244 pp., £45, hb, ISBN  
0 7546 3400 0

### SUMMARY

This is a study that explores Richard Swinburne's freewill theodicy of hell and John Hick's universalism. Swinburne's theodicy is critiqued and rejected whilst Hick is, for the most part, defended against critics. The author then sets out her own version of Christian universalism in which each individual faces God after death and embraces salvation. There is some good critical interaction with various scholars here and many of Hall's claims carry weight yet there is also a systemic philosophical misunderstanding and an inadequate account of final judgement.

### ZUSAMMENFASSUNG

Diese Studie untersucht Richard Swinburnes Freier-Wille-Theodizee der Hölle und John Hicks Universalismus. Swinburns Theodizee wird kritisiert und abgelehnt, während Hick größtenteils gegen Kritiker verteidigt wird. Die Autorin legt dann ihre eigene Version eines christlichen Universalismus dar, in der jedes Individuum nach dem Tod Gott begegnet und Rettung annimmt. Es gibt einiges an guter kritischer Auseinandersetzung mit verschiedenen Autoren, und viele von Halls Behauptungen sind gewichtig, aber es gibt auch ein systemisches philosophisches Missverständnis und eine inadäquate Darstellung des letzten Gerichts.

### RÉSUMÉ

L'auteur examine la théodicée de l'enfer en fonction du libre arbitre telle que l'a exposée Richard Swinburne, ainsi que l'universalisme défendu par John Hick. Elle critique et rejette la première, pour défendre la thèse de Hick en répondant à ses critiques. Puis l'auteur expose sa propre version de l'universalisme chrétien, selon laquelle chaque individu rencontre Dieu après la mort et reçoit le salut. Lindsey Hall entre en dialogue critique avec divers spécialistes de façon intéressante et bien de ses arguments ont un certain poids, mais elle fait aussi preuve d'une incompréhension fondamentale en matière philosophique et son traitement du jugement dernier est inadéquat.

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In a nutshell this text is a critical study of what two contemporary philosophers of religion have to say on the topics of hell and universalism and the attempt to construct, from the interaction with their work, a positive case for Christian universalism. Hall begins by setting out the main issues that will be raised in the study (Ch. 1). With the stage set she examines in detail the work of Richard Swinburne. Swinburne's defence of hell is essentially that God allows people to make significant, non-determined choices which shape their characters (and thus future decisions) and their destiny. The more bad choices that are made the more our character cor-