more than one religion, at least as of particular times past: and, though this
does not make interreligious synthesisers right, it at least makes it possible
to begin testing whether they are right or not, as, to take Professor Christian's
views strictly, it would not be. It also means that actual incompatibilities
may well be demonstrated.

The underlying purpose of the book is to further the 'critical philosophy
of religion': showing what would count as an opposition is likely to bring
out the 'rules of relevance and consistency' of schemes of doctrine along the
way. Professor Christian is not in fact committed to the view that there are
no intersystematic rules of consistency, though his language sometimes gives
this impression: he means rather the rules for argument when concepts often
alien to our own are being employed, and when superficial objections often
turn out to be irrelevant. With such difficulties his book is helpful, though
perhaps the actual close study of unfamiliar religions is of more direct help.

But is 'critical philosophy of religion' as sharply to be marked off from
natural theology as he implies? There is little point in grasping concepts and
rules of argument unless one proceeds to reasoned criticisms and reasoned
judgments: otherwise no one would ever turn to philosophy in the first place.
No critical discipline can leave everything as it is.

ROBIN ATTFIELD


This admirable paperback has been developed out of a public lecture given
in University College, Cardiff, under the auspices of the D. J. James
Pantyfedwen Trust. So we may be grateful to the Trust as well as to the
author.

One of the most obvious gaps in recent Christian publications is that of
apologetics which are both popular in their approach and intelligent in their
content. So this book meets a very real need. Deceptively simple in style, it
is clearly based on many years of reading, thought and experience. It is
both down-to-earth and eminently lucid; it is marked by felicitous turns of
phrase and an abundance of telling metaphors; and it covers—briefly, but
usually convincingly—a large number of the objections commonly levelled
against the Christian Faith.

It will, I have no doubt, serve a useful purpose as direct apologetic—
addressed, that is, to those who themselves reject, or at least question,
Christianity. But I think it will prove even more useful to those who desire
to engage in apologetics, or who are forced into such arguments by the
questions raised at the end of evangelistic talks. To all such I commend it
warmly. They will find it very easy to read and will benefit greatly not only
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from its underlying scholarship but from its shrewd common sense. It will be surprising, in fact, if many do not consider it just the sort of book for which they have been looking. To this reviewer, at least, it appeared to get better the further he read. Professor Williams' treatment of the relation between history and faith, on the one hand, and the 'appeal to experience', on the other, are quite admirable—as also his discussion of the uniqueness of Christ's incarnation, cross and resurrection, and the essential significance of this uniqueness in relation to many of the queries and contentions one so often encounters.

For myself, I found Professor Williams' theology as satisfying as his manner, his reasoning as sound as his style is attractive. The book is clearly printed, marred by very few misprints, and—in terms of today—eminently inexpensive.

Norman Anderson


'Immanence' is a term often used by theologians, but seldom explored. In this book Lady Oppenheimer makes a sustained attempt to explore it, and, in spite of its comparative shortness, a more sustained attempt than any other I know of. She draws considerably on the works of C. C. J. Webb ('Problems in the Relations of God and Man' and 'God and Personality'), and with profit, since he was one of the wisest of a generation when philosophers of religion were on the whole wiser than they are now. She also draws on recent work on personal identity—Ayer, Strawson, Hampshire, and others. She examines expressions which speak of God as 'indwelling' in us, while holding firmly to the importance of our personal identity and also to belief in divine personality (though not to the idea that the Christian God is 'a' person. C. C. J. Webb should have given the coup-de-grace to this solecism).

The strength of her discussion is in its crisp, clear style. She never evades difficulties, nor takes refuge in remarks to the effect that divine activity must be a mystery, as though that could provide an explanation. Rather, when she comes up against what she owns is mystery, she can show why it should arise at this point. She looks at analogies with ways in which one person might be said to be part of the life of another, and though Divine Immanence cannot be just like any of these, if there is to be an analogy at all, it is vital that the relation from which it is drawn should be intelligible. The key notion on which she finally fastens is that of 'unity of concern'. This must mean more than the co-operation of wills in a common purpose (which is where she had taken the notion in an earlier discussion in Theology, March 1966), since this still does not express how the divine will can be