

religious writings of that age, and these writings are dominated by the peculiar outlook which centred in the hope of a Divine invasion of the world order with a resulting new age under Divine auspices. Meanwhile demons possessed great reality for the devout Jew, and no exposition of Paul can be adequate unless rooted in his general view of life.

The other factor which must be recognised is the prevailing cults of the Greek and the oriental world. In the guilds for private celebrations or in the more public rites under municipal direction there was promoted a sincere yearning for an actual redemption from existing evils. This quest for redemption frequently centred in the search for immortality and this immortality was achieved by some form of sharing in the life or experience of some God who was thus known as Lord and as Saviour.

Now it is obvious that these two elements when fully recognized are bound to involve some fresh appreciation of many of Paul's thoughts and phrases. How far do these religious forces influence his actual thought and to what extent do they provide a form of expression in which his own deep religious life flowed forth? No earnest student, no honest student, can ignore the questions thus presented. And it is a great boon which has come to us in Professor Morgan's book* in which the whole religion and theological system of Paul is carefully reviewed in new light.

No one familiar with the problems will fail to welcome the extreme delicacy and devout sympathy revealed in every chapter of the book. Fortunately, too, the ordinary reader who knows nothing of the mystery cults and little of Jewish Apocalyptic is not left to grope through meaningless references to things unknown. An adequate account is given of this religious world which is presupposed by all Paul's writings.

The absence of dogmatic prejudice is most marked. In no instance is there a trace of theological interests influencing exposition. Rarely does the expositor allow himself to pass judgment on the permanent value of the religion which he expounds. Were it not for the ambiguity of the term one might say that the whole treatment is marked by a most conservative spirit. Criticism of the best kind is here at work, enabling us to recognise under forms which are not of this age great aspirations and experiences which have been fruitful beyond measure. Quite rightly does Professor Morgan dispel the illusion which comes with the first superficial contrast of Paul with Jesus—the religion of Paul is intimately rooted in the historical life and influence of Jesus of Nazareth.

Every sincere expositor who has felt himself held in a deadly dilemma by the evident presence of elements in Paul which he cannot accept, will find new freedom as he is able to do full justice to the apostle without involving the gospel in a tangle of categories which have little meaning for our own life.

It is doubtful if there is any work in English which can be ranked with this of Prof. Morgan's. Timid devotion will be able to explore with re-assurance, while the intrepid explorer will learn cautious verification and acute discrimination.

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*The Religion and Theology of Paul. The Kerr Lectures for 1915, by W. Morgan, D.D., Professor of Theology in Queen's College, Kingston. T. and T. Clark, Edinburgh.