

wooden box and chips of agate and *lapis lazuli*. The sleeping mind "combined its information," reasoned rightly from it, and threw its own conclusions into a dramatic form, receiving the information from the lips of a priest of Nippur.

Probably we do a good deal of reasoning in sleep. Professor Hilprecht, in 1882-1883, was working at a translation of an inscription wherein came *Nabû—Kudûrru—usur*, rendered by Professor Delitzsch "Nebo protect my mortar-board." Professor Hilprecht accepted this, but woke one morning with his mind full of the thought that the words should be rendered "Nebo protect my boundary," which "sounds a deal likelier," and is now accepted.

EASTER.

In every age the world has known
 Some bard felt moved to sing
 Earth's pæan over winter gone,
 Her welcome to the spring.

The mysteries of the Easter-thought
 To all mankind belong;
 No time the perfect light hath brought,
 No race the final song.

Yet art thou blessed, Palestine,
 Among the lands of earth!
 For thee a holy light did shine,
 A glorious song find birth.

He is the world's, that martyr-soul,
 Divine as heroes are!
 A beacon, when death's waves shall roll,
 The Galilean's star!

We deem not that the flesh o'ercame
 The grave's obscurity;
 We trust the soul's immortal flame
 Hath touched on deity.

We will not hail the Christ alone,
 The solitary way;
 God doth a thousand prophets own
 This happy Easter day.

We feel their all-pervading power
 Around us and above;
 We learn from spring-time bird and flower
 The truths of life and love.

One with the Christ who conquereth,
 One in the Hope they bring,
 One in their Victory over death,
 The first wild flowers of spring.

One with the Sermon on the Mount
 The birds' sweet melody,
 Clear-flowing from the eternal fount
 Of God's own charity.

Then, sing we, for all Nature sings!
 Sing Christ, and bird, and flower!
 Sing! for the world with gladness rings,
 And life and love have power!

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THE LORD'S SUPPER.

COMMENTS ON MR. ALBERT J. EDMUNDS'S ARTICLE.

The Lord's Supper is an Easter institution, for it is mystically connected with the beliefs in immortality and Resurrection, and in fact Christianity itself is an Easter-religion, for all its doctrines center in the hope of immortality as evidenced in the resurrection of Jesus.

Christianity is the "Pleroma"¹ of the ages; that is to say, it contains the fulfilment of the expectations of its time. It embodies many elements of primitive religious aspirations and beliefs, but it transfigures their meaning and renders them subservient to moral purposes.² One of these institutions is the Lord's Supper. It is connected with the venerable rite of the Haoma offering of Zarathustra, the grand advocate of monotheism and the prophet of the Lord Omniscient, for that is the translation of the name Ahura Mazda or Ormazd. But the Lord's Supper is connected with institutions more ancient than Mazdaism, viz., the covenant of blood and the ceremony of sanctification by means of eating the God to be worshipped.

Mr. Albert J. Edmunds, a prominent Pâli scholar and no mean authority on New Testament exegesis, contributes in the present number an article in which he points out the Primitive Survivals in the texts relating to both Buddha's last meal and the Christian Eucharist, and we may add here that in many Christian churches even at the present day the practice survives of allowing none of the consecrated bread and wine to be left over. Moreover, the theory (now commonly accepted by theological scholars) that St. Paul is the inaugurator of the Christian Eucharist is further supported by the fact that no mention of its institution by Christ when he took his last meal is made in the Fourth Gospel, while the passage in Luke is an apparent interpolation.³

P. C.

BOOK NOTICES.

HEBRAISMS IN THE AUTHORISED VERSION OF THE BIBLE. By *William Rosenau*, Ph. D. Baltimore: The Friedenwald Company. 1903. Pages, 283.

Mr. Rosenau has taken up in this book an interesting and neglected subject. It is an examination of the Hebrew influence on the language of the Authorised

¹ *Pleroma* is the Greek word for "fulfilment" so much used in the New Testament.

² The Open Court Pub. Co. is just publishing a small pamphlet on *The Age of Christ* containing a short exposition of the problems connected with the origin of Christianity.

³ For a detailed exposition of this much mooted question see Spitta's and Harnack's essays on the subject, and also the editorials in *The Monist*, Vol. X., No. 2, pp. 246 ff., and No. 3, pp. 341 ff.