

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!

CLARK UNIVERSITY, WORCESTER, MASS.      ALEXANDER F. CHAMBERLAIN.

## 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"<sup>1</sup> 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.<sup>2</sup> 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 Pāli 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.<sup>3</sup>

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

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

<sup>2</sup> 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.

<sup>3</sup> 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.