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surely the very existence of so many ways of construing the experience which has grown out of the facts and the words of revelation is itself a kind of proof that the Christian life is a reality, and not a dream.

JAMES STALKER.

THE AKHMÎM FRAGMENT AND THE FOURTH GOSPEL.

ST. JOHN differs from the synoptics with regard to the day of the crucifixion. In the Fourth Gospel it is the day before the passover. The Jews would not enter Pilate's judgment hall lest they should be defiled, "but that they might eat the passover," for "it was the preparation of the passover" (xviii. 28 and xix. 14). Many attempts have been made to explain away what appears to be the plain meaning of these and other passages, so as to bring the Fourth Gospel into harmony with the synoptic tradition which says that Jesus sat down to eat the passover with his disciples the night before He was crucified. But the Gospel of Peter says distinctly that it was "before the first day of unleavened bread, their feast" (*πρὸ μιᾶς τῶν ἀζύμων, τῆς ἑορτῆς αὐτῶν*) when Herod handed over the Lord to the people for crucifixion. Whether the writer of the Petrine fragment was following the Fourth Gospel or an independent tradition, this would be evidence in support of the literal acceptance of the words in John xviii. 28, xix. 14, etc.

Another point of controversy has been the method of naming the hours of the day in the Fourth Gospel. In the June number of the *Classical Review* Dr. Edwin Abbott gives some additional reasons for holding that the hours in the Fourth Gospel are the same as in the synoptics, namely, the twelve hours from sunrise to sunset. It may afford some further confirmation to the same view when we find the Petrine fragment, which shows some affinities with the Fourth Gospel,¹ clearly using the ordinary method of counting. It says that the darkness commenced at noon (*Ἦν δὲ μεσημβρία καὶ σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν*), and that it was found to be the ninth hour when it ended (*τότε ἥλιος ἔλαμψε καὶ εὐρέθη ὥρα ἐνάτη*).

J. A. CROSS.

¹ "For his chronology of the Passion-history the Petrine writer follows close in the steps of St. John."—Dr. Swete, p. xxv.