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of the Passover" in St. John xiii. 1, should be understood of the seven days' feast following upon the sacrifice of the Passover, the days on which it was celebrated by a feast. Nothing of "that sacrifice" was to be left (Exod. xxxiv. 25) until the morning of the 15th Nisan; and on the fifteenth, in the morning, the seven days' feast began. What St. John speaks of as happening at the Last Supper, he is quite correct in saying took place "before *the feast*," if, as related by the other three Evangelists, it occurred on the 14th Nisan, when the Passover must be killed, the first of the eight days of unleavened bread.

And if, it must be conceded, that St. John when he wrote his Gospel had not seen the first three canonical Gospels, he knew well, nevertheless, what was the oral teaching of his brethren and other Evangelists, and would not, we may believe, in his account of the Last Supper, say that it did not take place on "the first day of unleavened bread." Indeed, how can that be what he meant by "before the feast of the passover," when St. Polycarp (Eusebius, *H. E.* v. 24) affirms that St. John, with the other Apostles, taught the Asiatic Churches to keep their Christian Passover on the 14th Nisan at even?

A CLERGYMAN.

BRIEF NOTICE.

Mr. Beet, who is now well known to the readers of the EXPOSITOR, has published a brief dissertation *On Holiness as understood by the Writers of the Bible* (London: Hodder and Stoughton), in which, with his usual exactness and care, he traces the several senses imported into the Hebrew and Greek words employed by the inspired authors to convey the conception of holiness, determines the idea which is common to them all, and arrives at the full and broad significance of the word as used and moulded by the quickening Spirit of Christ. It is a very useful little treatise to place in the hands of students and teachers, and may well serve to suggest to them even more than it teaches.