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of the Levites: their parts in the work of the sanctuary are then more precisely determined. The governing principles in this matter are, first, an effort to regulate the details as completely as possible; and, secondly, the tendency to distinguish between the service of the Levites and the priests with the utmost clearness and thoroughness. With reference to the latter point it need only be mentioned that the Kohathites, who, in chap. 3, have charge of the vessels of the sanctuary, are mere burden-bearers in chap. 4, not even allowed to pack up the vessels: the priests attend to this, and with such exclusiveness that they put the staves into the packed-up loads, whereas P^g attaches them directly to the vessels.' We need not traverse many pages for a further illustration of Holzinger's method. Here is a note on 4^3: 'The period of service for the Levites, from their 30th to their 50th year, was lengthened by the M.T. of $8^{24f.}$ and (probably under its influence) by the LXX here, who extend it from the 25th year to the 50th. This extension within P^s shows that chap. 8 is later than chap. 4. The more recent laws correspond with the actual practice of later times: eventually, the 20th year became the starting-point, and no upper limit was fixed (1 Ch $23^{3.24}$, see Benzinger, *in loc.*). In contrast with the older custom of employing quite young people as helpers in the ritual (see Ex 24^5) this late commencement of the time of service is noteworthy. Perhaps it was thought desirable that the ministers should have attained a riper manhood (cp., *inter alia*, the rabbinical prohibition of the reading of the Song of Solomon till the age of 30).' Holzinger's sarcasm on an attempt to harmonize chaps. 4 and 8 is caustic, but well deserved. The truth is, that it is quite useless for any one to endeavour to bring the ordinances of the Hexateuch into harmony: they represent a long course of development. And although the commentary now before us is not easy reading, we can promise anyone unfamiliar with the subject that if he will take pains to follow the arguments, and work out the references here given, he will have no difficulty in seeing for himself the strata out of which the laws are built up.

Reference was recently made in THE EXPOSITORY TIMES[1] to the full treatment of archæological questions in Dr. Buchanan Gray's recently published *Commentary on Numbers*. Holzinger's expositions are on the same lines. But the English book is much fuller. One notices also that Gray has the advantage in that he has availed himself of the very latest information, using, with good effect, the kindred laws of Hammurabi to illustrate the ordeal in case of jealousy (Nu 5).

JOHN TAYLOR.

[1] Vol. xiv. p. 481. See also the review in the October number.

Scripture-Teaching in Girls' Schools.[1]

BY HELENA L. POWELL, PRINCIPAL OF THE CAMBRIDGE TRAINING COLLEGE.

I AM here, as one who has had the experience of teaching Holy Scripture to girls, to give the result of that experience to others in the same position, to make any use they can of it. I speak as one who, in eighteen years of such work, has found increasing joy in it, and a deepening conviction of its value, but also an ever-growing consciousness of its difficulty, owing to the obvious fact that traditional views are no longer possible to the serious student.

[1] The following paper was read by Miss Powell, Principal of Cambridge Training College, formerly Headmistress of the Leeds High School for Girls, during the recent course of Biblical Study at Cambridge.

I.

For the teacher, this difficulty is all to the good: this need for the restatement of truth, for reconsideration of our position. For we teach better when we are off the ruts, when the mind is exercised to the utmost: everything is to be welcomed which wards off the danger of mechanical teaching, which makes us obliged to think, to read, to wrestle. We remember the student who came to Dr. Westcott with a difficulty on some theological point, and who, having listened to an explanation and thanked the great scholar, saying, 'It is quite clear now,' was met by the exclamation

of pious horror, 'I hope not.' In our desire for simplicity and definiteness and clearness in our teaching we may lose more precious things, and all the upheaval of old beliefs helps us, as teachers, if it induces us to suspend judgment, to realize that things are not true just because we want them to be true, which guards us against the danger of what Bacon calls 'too strict positions.'

But the main difficulty is that we, in our position, cannot be abreast of all the latest thought and discovery: it would need the devotion of all our time and intellect, and many other things are pressing on teachers in schools. Even in this exceptional opportunity for biblical study, how impossible most of us are finding it to keep up in reading and thought with the teaching we are having. In the press of school work it is so easy to give up altogether, and, because we cannot do much, to refuse to do the little that we can; it is only too easy to find excuses for not pursuing some special line of study. But the result will be dead teaching: very clear and definite, perhaps, but with no principle of life in it which will make it spring and grow in the minds of our pupils.

All of us can read a little, and we must read as much as we can. At least it will be enough to set us thinking: to guard us against cheap and easy judgments. It is of the utmost importance for our children that we should be as full of light as possible. But we dare not be guilty of the dishonesty of accepting results without going through the processes, therefore we shall be careful not to be as dogmatic in our assertion of new theories as the most reactionary teacher could be about traditional views, and we shall beware of accepting lightly every advanced speculation as necessarily true, remembering that it has often happened that the discovery of fresh evidence has re-established a tradition which experts pronounced to be incredible. We shall creep along carefully, 'accepting of nothing but approved and tried,' as Bacon says; and we shall teach as learners, saying often, 'Scholars tell us that this view is no longer to be held: I am not in a position to tell you yet what are the reasons.' We shall not hesitate to acknowledge what Hooker calls 'a religious ignorance' when we have done our utmost to purge our souls from the irreligious ignorance which is the result of sloth and cowardice.

II.

Many teachers who admit the duty of keeping their own reading as far as possible in touch with modern research, yet think it advisable to let their teaching, at least for the present distress, be in accordance with traditional views; they hesitate to 'unsettle' the minds of their pupils by opening up to them new views: 'Why break down old foundations when the new ones are scarcely laid?' they ask, 'Why not wait for a few generations till criticism has done its work and a positive constructive teaching has been developed?'

To this position I venture to think there are several grave objections.

And, first, are we above all things anxious that our pupils should be 'settled' in mind? I would very seriously urge that the settled state is not one of growth and development; that we should be content to face bravely for our pupils, as for ourselves, the discipline of unsolved problems, and should be on our guard against the desire to 'tidy up' the mind. It is the essence of bad teaching, in any subject, to clear away the difficulties and to pare off all the excrescences of a truth so as to present it in a symmetrical shape. 'A hundred difficulties don't make one doubt,' Newman used to say, and to allow difficulties to be presented to a young mind is not to shake its faith, but to make it robust and healthy—

> Welcome each rebuff,
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand but go.

And I would say to each teacher, What are you there for, but to meet these difficulties with your pupils and fight them through with them? The shock, if shock there must be, can be more safely met under the guidance of a trusted teacher; if our pupils find that we can face new views and strange aspects of truth without panic and without any loss of faith in the old truths themselves, they will gain courage and confidence.

And, on the other hand, we need beware of the terrible Nemesis that may follow on the withholding of truth from minds which are at the stage to receive it. It can only be for a little time that our pupils can be ignorant of the fact that traditional views are discredited or at least questioned, and when they find out that their teachers have either been ignorant of, or have suppressed, truth relating to the groundwork on which they

built their structure of religious teaching, they will be ready to reject the teaching itself, looking on it as all of a piece—old-fashioned, out of date. Most of us have heard of the intelligent boy in the Sunday school who found a difficulty in the story of Elisha making the iron swim, because it was contrary to gravitation, and being met by the pious and ignorant teacher with the cutting rejoinder, 'I don't know what gravitation is, and I don't want to know, as it must be a very wicked thing if it contradicts the Bible.' Suppose our attitude were the same with regard to the Babylonian legends of the Creation; if we either refused to consider them or concealed our knowledge from our older pupils, how could our lessons help them when in the after-time the strain of questioning and criticism came upon them—when their 'feet had almost gone,' their 'treadings had well-nigh slipt,' and they were tempted among the clamour of voices that deny, 'to say even as they'?

What more can we hope than that they should be held up by the remembrance of the teacher who did 'set to her seal that God is true,' even in the face of difficulty and perplexity?

And such an attitude betrays a want of trust in Truth—'Truth always and everywhere a sacred trust from God for the service of men,' to quote the words of Aubrey Moore, himself a fearless searcher after truth from all sources. No position can be more hopeless than that of those who are blindly fighting against the advance of what they call secular knowledge, forgetting that, as Dr. Rashdall reminds us, 'Religion is rational and reason is Divine, and all knowledge and all truth, from whatever source derived, must be capable of harmonious adjustment.' They will find themselves first holding one position and then beaten back to another, only able to keep off for a time the advance of the victorious opponent.

> This zeal [says Lotze], while it injures science, gains no advantage for itself; for, since it cannot avert the coming results of investigation, it will at last find itself in the disagreeable position of having to regulate its faith according to the discoveries of the hour. It would escape this fate if it were more clearly conscious at the outset that the real treasures of faith are independent of any special form of the historical course of events.

So does the philosopher lay bare the weakness of the position of those who would suppress or resist truth in the supposed interests of those whom they are trying to guide in the search of truth.

For, lastly, what have we to fear from investigation, discovery, criticism? Is our case weak?

Are we secretly afraid that it will not bear the full light of truth upon it? It is, according to the old saying, courage which makes the theologian, 'pectus facit theologum'—a rational courage, based on the conviction of truth of revelation; whoever holds firmly to the fact of inspiration, without committing himself to the manner of it, need fear no inquiry into the origin of our sacred books—

> Si fractus illabatur orbis
> Impavidum ferient ruinae.

'He will not be afraid of any evil tidings, for his heart standeth fast and believeth on the Lord.'

There is a fine passage in Stirling's Gifford Lectures, which I will ask permission to quote, directed, I think, to all who are distressed and fearful that recent discoveries may alter our estimate of our own Scriptures—

> For the sake of comparison let us consent, so far, and for this purpose, to place the sacred books of the Hebrews on the same level as the sacred books of the East, and what have we lost? Will they lose in the regard? Is it not amusing at times to note the exultation with which our great Cochinese and Anamese scholars, our great Tonquin explorers, will hold up some mere halting verse or two, or say some bill of sale, against the Hebrew Scriptures. Suppose the state of the case reversed. Suppose we had been rejoicing all this time in these bills of sale, and halting verses, nay, give them all, give them their own best, suppose we had been rejoicing all this time in the Confucian Kings and the very oldest Vedas, and suppose, in the face of all these possessions, the Hebrew Scriptures, unknown before, were suddenly dug up and brought to light. Then, surely, there might be a cry, and a simultaneous shout that never before had there been such a glorious—never before had there been such a miraculous—find! The sacred writings of the Hebrews, indeed, are so immeasurably superior to those of every other name that, for the sake of the latter, to invite a comparison is to undergo instantaneous extinction. Nay, regard these Scriptures as a literature only, the literature of the Jews—even then, in the kind of quality, is there any literature to be compared with it? Will it not even then remain still as the sacred literature? A taking simpleness, a simple takingness that is Divine—all that can lift us out of our own weekday selves and place us, pure then, holy, rapt, in the joy and the peace of Sabbath feeling and Sabbath vision, is to be found in the mere nature of these old idylls, in the full-filling sublimity of these Psalms, in the inspired Godwards of these intense-souled prophets.

The fear of offending parents is often brought forward as a reason against teaching as fully as one would wish. Personally I do not believe in the

parent difficulty. Most parents are only too ready to leave all the responsibility to the teacher, and those parents who really care for these things, know that if they send their children to us to be taught, they must trust us to do our best for them, and we shall not do our best by trying to give teaching which will offend nobody—which would be worthless teaching—but by teaching the truth as we see it. There is always the conscience clause for the parent who really thinks our teaching harmful, and we dare not hold back truth from the many for the sake of keeping the one.

III.

But criticism will not, in any case, be the main subject of our Scripture lessons, for it concerns only the form and the earthen vessel in which we have our treasures; the treasure itself which we have to set forth is God's revelation of Himself, which is the same whether it be given by means of literal fact or allegory, through history or legend; this is what we have to open up to our children in our Scripture lessons,—Divinity, not history, or geography, or antiquities. Whatever view be taken of the narrative of Creation in the beginning of Genesis, the essential teaching remains the same—the Divine authorship of the universe; so that we may seek for revelation of God in Nature—and, still more important, the Divine origin of man—so that we may know ourselves to be *capax deitatis*, capable of Divinity; that we come from God and go to God—that 'we are His offspring.'

Whether or not the story of the Fall be an allegory, the spiritual teaching stands out equally clearly—the nature of sin, as the rebellion of the will; the result of sin, as separation from God; the Divine purpose of redemption, 'God was in Christ reconciling the world unto Himself.'

'Ye search the Scriptures, and they are they which testify of Me.' Here is the Divine authority for the statement of the object of teaching Holy Scripture: it is because it is the witness to God, the revelation of His character and of His will, and, therefore, of man's duty and the ideal of human character. God's revelation of Himself in Scripture, studied in the light of His further revelation of Himself in the conscience, in the external world, in human experience; proving itself genuine by its harmony with that further revelation; showing itself to be inspired, as has been well said, not by its distance from, but by its nearness to, the experience of life; this is what we have to uphold.

But—granted that the revelation of God and the consequent duty of man is what we have to teach, and seeing that God has revealed Himself fully in the face of Jesus Christ, and has set Him forth as the perfect human example—it might be urged that the teaching of the Gospel is enough, and the most direct and the shortest way of attaining our end. The answer to this is, that it is not according to sound educational principles to try to arrive at results without processes; that the wise teacher is distrustful of short ways, and does not seek for quick returns, and will not try to build except on a deeply laid foundation. The education of the individual must follow the line of that of the race, and the mind must be led to trace the gradual unfolding of God's revelation of Himself, so that it may be able to enter into the final consummation of it in the person of Christ. So we shall teach the Old Testament side by side with the New, reading each in the light of the other, knowing that 'Novum Testamentum in vetere latet: Vetus Testamentum in novo patet.' We shall teach the Old Testament not as something apart, past and done away with, as if the old dispensation were a plan which had been tried and failed, and the New Testament a departure *de novo*; but we shall show how the revelation came 'by divers portions and in divers manners,' and was gradually evolved towards completion; that in the Divine economy each lesson in the knowledge of God is a preparation for the next. We shall show the imperfect morality of the Old Testament to be the result of this gradual revelation, the result of human limitation, and not the lowering of the Divine ideal. Just as in other subjects we try to make the lesson simple for beginners, by isolating our examples and simplifying the conditions,—as, for example, in a problem in physics we eliminate friction,—so we find in the simple conditions of the Old Testament characters, consequent on their very limitations, easier and more forcible illustration of the great elementary virtues. In the life of Abraham we can show clearly the essential character of faith, the great venture made possible by a realization of the unseen; from the story of Jacob and Esau we can show the greater possibilities of the character which, with so many less attractive qualities, has the higher grasp, the spiritual ambition, and so wins a higher blessing than that of the 'profane

person' who will subordinate higher considerations to the satisfaction of mere bodily wants; and we shall show how it is always so; that this is the working of a Divine law, that the easy-going, sensual person does not achieve high things.

These character-studies in the Old Testament, with the light thrown on them from the New, are of the greatest help in training the characters of our pupils. For the best girls rightly have a wholesome horror of having their souls dragged out into the light, but they can, without any shock to this natural reserve, see their own faults and weaknesses expressed in the character of others. The child who is inclined to be satisfied with religious emotion and observance, instead of dutifulness in daily life, can learn from Saul's example that 'to obey is better than sacrifice,' and the girl who, in the excitement of a school friendship, is apt to sit loose to family ties, may learn the right proportion from Jonathan, who, 'loving David as his own soul,' stayed with his father to the end, and when justly moved to fierce anger at that father's injustice to his friend, went out rather than let unfilial words escape him.

If it is urged that these studies of character can be got from other classics, I reply—setting aside for a moment the important consideration that the teaching of the Bible has a strength which no other has, because we rightly come to it with the prepossession of its being God's most authoritative revelation of Himself—that in none is the ethical tone so high, nowhere else is religion so pure. Take, for example, the comparison between the character of Jacob and that of Ulysses. We hear much of the imperfect morality of the Old Testament, but the record of imperfect morality need not be, and is not in this case, imperfect moral teaching. Jacob is a deceiver, but the whole tone of the narrative goes against any approval of his deception, and we see him thwarted and deceived all his life afterwards, his sin working out its own punishment. Compare with this the picture of Ulysses as drawn in the *Odyssey*, where we are clearly meant to admire his subtlety, and it is through this that he succeeds. Or, take another parallel, we have the wonderful lesson of Abraham's sacrifice of Isaac. 'God told Abraham'—that is, surely, Abraham's conscience, his highest sense of right, told him—that he ought to be ready to give up his most precious possession to God, and that conviction he proceeded to put into action in the way in which the nations from whom he had come out expressed that God-given instinct of the human heart. But, as he is in the very act, he attains a higher knowledge of God's Will. 'If any man will do His Will he shall know of the doctrine,' and he realizes that human sacrifice cannot be pleasing to God. Compare with this the sacrifice of Iphigenia by Agamemnon. He gives her up partly out of religious conviction, partly out of public spirit, and partly under the pressure of public opinion. The gods interfere to prevent the sacrifice, but only by spiriting Iphigenia away. There is nothing to teach Agamemnon that such an act is not pleasing to the Deity.

IV.

The more one teaches the Old Testament, the more one sees that the moral teaching is the highest possible under the circumstances—that God in His gradual training of His people bore with defects of qualities until the qualities themselves were fully grounded. Thus Israel must be intolerant, narrow with regard to other nations, until Israel is quite purged from any inclination to idolatry, and I, for one, do not hesitate to teach all the fierce wars against the Canaanites, hoping that my children will learn from them the important lesson, needed now as much as then, 'Ye that love the Lord, see that ye hate the thing that is evil.' The Canaanites did stand for the enemies of Jehovah; and it was not the mercy, but the indifference, of the Israelites which spared them. While keeping in mind the higher teaching of the gospel revelation, we may get for our children the full value of the elementary lessons.

When we come to the historical part of the Bible, illustrated from Psalms and prophets, our lessons become of increasing value for the older girls. Social questions press upon us, and the future in regard to them depends upon a right attitude of mind towards them in the rising generation; and I can think of no way of securing this so effective as the witness of the prophets to the God 'who will be a swift witness against him that oppresseth the hireling in his wages,' and the message of deep anger against those 'who sold the righteous for silver and the poor for a pair of shoes.'

'Can you make lessons on the prophets interesting?' someone asked last week. Our task is not

to make the prophets interesting to our pupils, but to make the pupils interested in the prophets.

'When I find a man who doesn't think history interesting, I don't try to alter history, I try to alter him,' Professor Seeley once said, and surely if we can get at all into touch with our pupils, it will not be difficult to awake in them a sense of the intense reality of the prophet's message for here and now.

You will remember how Archbishop Temple, in his essay in *Essays and Reviews* on the education of the world, drew out the three different stages that must succeed each other in the education of the race and of the individual—(1) Law, (2) Example, (3) Spirit.

The Old Testament shows us the education through law, spiritualized indeed by the teaching of the prophets, but always a question of demand and fulfilment.

The gospel gives us the training of example, and our lessons will be directed to helping our children to see the living picture of the Christ in His acts and words, to give them what Newman called 'a real rather than a notional apprehension' of it. Remembering that the Revelation is a Person, and that He appeals to every part of man, feelings and will, as well as to intellect, we shall first try to present a view of the Person of Christ, building up, mainly from the Synoptic Gospels, but taking in also the narrative parts of St. John, a connected life of our Lord. We shall use all our powers to present to the imagination of our children a living picture of the Christ who moved along the shores of the Lake of Galilee, and through the Temple courts, and in the home at Bethany, watching the children playing and observing the sparrows fall, and rejoicing in the beauty of the lilies, relieving pain and distress, speaking words of encouragement to the timid and broken, and of sternness to the pretentious and arrogant,—such a picture as shall reach the affections and move the will, before we attempt much strain upon the intellect. We shall teach the facts before the interpretation, knowing that the Person must be known and loved before He can be understood. And in doing this we shall be following what seems to have been the order in which the revelation was made to the apostles. It was only after three years of discipleship that they were met by the great question, 'Whom say ye that I am?'

As the children get older, we shall set before them the different aspects in which the Life was viewed by the different evangelists. To show how His miracles were not mere wonders, but signs of His character,—*works* as St. John calls them,—the outcome of His nature, to trace His training of His apostles and His gradual revelation of Himself to them 'as they were able to bear it,' to show how character is exposed in the light of His presence, is to bring them by a moral conviction to exclaim with the centurion, 'Truly this was the Son of God.'

Then, again, with still older girls, we shall pass to the third stage of the education, and shall show by the Acts and Epistles how the early Church was guided by the Holy Spirit into the fuller knowledge of these truths—how the meaning of Christ's life and teaching unfolded itself to them as the Spirit brought all things to their remembrance, and the great intellectual gifts of St. Paul were pressed into the service, to spread among the Gentiles the knowledge of the 'Desire of all Nations.' We shall try at this stage to give our pupils some understanding of the preparation in history for Christ—how the spread of the Roman Empire had brought all parts of the world together; how it had broken down the national barriers, accustoming men to think of one rule, and so made possible the conception of one God; how the widespread Greek tongue supplied a common vehicle of expression and a most perfect language for conveying religious truths, and how the settlements of Jews in all parts of the world made centres of illumination from which the pagan world could receive the light, and how all those causes converged to a single point 'when the fulness of the time was come.'

We shall try, too, to show them the *moral* preparation for Christ—'How the world had done its best that it might despair of its best'; how ancient religions were discredited and philosophy powerless, and how

> On that hard pagan world disgust
> And utter loathing fell,
> Deep weariness and sated lust
> Made human life a hell.

As to the question of text-books, there are many good books about the Bible: Aglen's *Old Testament History* is one of the best, and the 'Cambridge Companion to the Bible' is invaluable, but the danger of their being used as substitutes for

the Bible is so great that I think it is best to put none of them into the hands of young pupils. Close acquaintance with the text, such as was more common in past generations than in this—whole chapters learnt by heart, bring a power of interpretation which often gives to quite simple-minded and uneducated people a wonderful understanding of the meaning of very difficult passages. The mind soaked in the very words of Scripture creates for itself an atmosphere which is favourable for the apprehension of it; long pondering over words draws out the hidden meaning; it is as when you read over and over a bit of 'unseen' translation till it gradually shapes itself into sense. No child should leave school without having learnt by heart many Psalms, Proverbs 3, Job 28, Isaiah 53, the Beatitudes (or the whole Sermon on the Mount), the great parables, and St. John 14, 15, 16, and as much more as can be managed.

I know that many teachers fear that the Bible, with its very outspoken language, may bring children too soon to a knowledge of things which should only come with riper years. I think that when children are too young to understand, they do not notice these sayings—there is nothing in their minds to which they can catch on; and when they are older, and have to learn something of the mysteries of the beginning of life, there is no way by which the knowledge can come so wholesomely as by the simple, straight, pure words of Holy Scripture, familiar to them since their childhood, gradually coming to have a meaning for them.

As to passages which one would never wish them to read, they will not come across them unless they search for them, and any child who has so much evil curiosity as to wish to do that, is an abnormal case and would need special treatment, and would certainly get hold of a Bible for wrong use, even if it were not put into her hands for instruction. I am sure that such cases are rare, and need not count for our general principle of dealing with children. I have an unshaken conviction that the Scriptures are able to make our children 'wise unto salvation through the faith which is in Christ Jesus.' Through faith—'Credo ut intellegam'—I believe that I may know; and it is because I believe that I would lead a child fearlessly in pursuit of truth—from whatever source derived—sure that it can only lead us to Him who is the Truth.

St. Luke's Passion-Narrative considered with Reference to the Synoptic Problem.

By the Rev. Canon Sir John C. Hawkins, Bart., M.A., Oxford.

If the principle that the Second Gospel is older than the First and Third, and is used in them as a *Grundschrift* and framework, to which introductions, insertions, and conclusions are added by the respective compilers, is ever dislodged from its present position of general acceptance among students of the Synoptic Problem, it will be because its advocates state it too broadly, and without due exceptions and qualifications. It is therefore very important that these should be distinctly recognized and acknowledged. The chief *exceptions* are St. Luke's two 'interpolations' (6^{20}–8^{3} and 9^{51}–18^{14}), as to which I have been allowed to point out in The Expository Times (xiv. 18 ff., 90 ff., 137 ff.) that the Marcan source seems to have been entirely disused in them; and his 'great omission' (after Lk 9^{17}) of all the matter contained in Mk 6^{45}–8^{26} may be regarded as an exception of another kind. The chief *qualification* of the principle, as distinguished from actual exceptions to it, is that exhibited in Mt 8–13, where the order of the Marcan narrative is but little regarded, though nearly the whole of its substance is preserved (see The Expository Times, xii. 471 ff., xiii. 20 ff.; also Mr. Allen's 'Critical Study' in xi. 279 ff.). I wish now to conclude this series of articles by pointing out that another qualification, though of a less conspicuous kind, is to be found in Lk 22^{14}–24^{10}, which may be described with sufficient accuracy for our present purpose as St. Luke's Passion-narrative, though it commences with the institution of the Lord's Supper, and includes the visit of the women to the empty