*children,*” Matthew, ver. 38.

**10.]** Matthew mentions *Magadan*, ver. 39. Dalmanutha  
was probably a village in the   
neighbourhood,—see note on Matthew, and “The Land  
and the Book,” p. 393;—a striking instance  
of the independence of Mark: called by the  
Harmonists “an addition to St. Matthew’s  
narrative, to shew his independent   
knowledge of the fact.” What very anomalous  
writers the Evangelists must have been!

**11—13.]** {11} REQUEST FOR A SIGN FROM  
HEAVEN. {12} Matt. xvi. 1—4, who gives the  
account more at length: without however  
the graphic and affecting **sighed deeply in  
His spirit**, ver. 12.

**14-21.]** WARNING AGAINST THE  
LEAVEN OF THE PHARISEES AND OF  
HEROD. Matt. xvi. 5–12. Our account is  
fuller and more circumstantial,—relating  
*that they had but one loaf* in the ships  
ver. 14; inserting the *additional reproofs*  
ver. 18, and the reference to the two   
miracles of feeding more at length, vv. 19–21.  
St. Mark however omits the *conclusion* in  
Matthew, that *they then understood that  
He spake to them of the doctrine, &c.*  
Possibly this was a conclusion drawn in  
the mind of the narrator, not altogether  
identical with that to be drawn from our  
account here—for the *leaven of Herod*  
could not be *doctrine* (**and of the leaven  
of Herod**, ver. 15 — Mark only), but must  
be understood of the irreligious lives and  
fawning worldly practices of the hangerson  
of the court of Herod.

**14.]** The subject to the verb **forgot** is *the disciples*