232 ST. MARK. IV.   
 he said unto them, Take heed what ye hear: \* with what   
   
 x Matt. 3.   
 Luke vi. measure ye mete, it shall be measured to you: and \* unto   
 7 Mate 30, that hear shall more be given. 257 For he that hath, to   
 him shall be given: and he that hath not, from him shall   
   
 be taken even that which he hath. 26 And he said, So is   
 the kingdom of God, as if a man should cast seed into the   
 ground ; °7 and should sleep and rise night and day, and   
 the seed should spring and grow up, \*he knoweth not   
   
 how. 28 [b For] the earth bringeth forth fruit of herself;   
 first the blade, then the ear, after that °¢he full corn in   
 the ear. 29 But when the fruit is brought forth, imme-   
 +Rev.xiv.18. \*he putteth in the sickle, because the harvest is   
   
 come.   
 ¥ read, more shall be given unto you.   
 ® literally, himself. D omit. © read, there is.   
   
 mostly contained other parts Matthew of this man, as to it is or   
 ¢. 15; x. 26; vii. 2), where see notes. his ministers. The former certainly   
 ere it is with reference to to be excluded by should sleep, and he   
 ing by parables:—that they might take Imoweth not how, ver. 27; and perhaps   
 cree in from them all the instruction the latter by putteth in the sickle,   
 whicl ey were capable of giving 29. But I Telieve the parable to one   
 hiding them under P blanted understand- taken simply from human things,—the   
 ing, nor, they did understand them, sower being quite in the and   
 neglecting the teaching them to others. the whole stress being on the sEED—ita   
 .] more shall be given you wer and its development. The man then   
 (gee var. more shall be added, e. is just the or husbandman, hardly   
 more knowledge: so Euthymius: “with admitting an inlerpretation, necessary   
 what measure ye measure your attention, to the machinery of the parable.   
 with the same shall be measured Observe, that in this case it is not. his   
 to you: i.e. much attention as you seed as in Luke viii. the agent is   
 so much knowledge shall be served to only hinted at in the most general way.   
 you, and not only so much, but even Ifa meaning must be assigned, the best   
 more... .. In the gospel according to “human agency” general. 27.)   
 Matthew this is said another manner, sleep and rise, e. employs himself   
 and with another intent.” wise—goes about his occupations.   
 26—29.)] PARABLE OF THE SEED GROW- The seed sown in the heart in its growth   
 IN@ WE KNOW NOT HOW. Peculiar to dependent on other causes than mere   
 Mark. By Commentators of the Straus- human anxiety and watchfulness:—on a   
 sian school. is strangely supposed to be mysterious power must by God in the   
 the same as the parable the tares, with seed and the soil the working of   
 the tares left out. If 80, a wonderful which is hidden from human eye.   
 and most instructive parable has arisen No trouble of ours can accelerate the   
 out of the ents of the other, in growth, or shorten the stages through   
 which the idea is a totally one. pass. It is   
 It is, the growth of the once-deposited the mistake of modern Methodism, for   
 seed by the combination of its own de- instance, to be always working at the   
 velopment with the genial power of the seed, taking it up to see whether it ts   
 earth, all of course under thé creative growing, instead of leaving it to God’s   
 hand of God, but ind ident of human own time, and meanwhile diligently   
 care and anxiety during this time of doing God’s work elsewhere: see Stier,   
 growth. 26.] Observe said, without iii. 12. Wesley, to favour his system,   
 unto them—implying that He is now pro- strangely explains sleep and rise night   
 ceeding with his teaching to the people: and day, contrary to the meaning   
 compare ver. 33. a man] Some diffi- of the parable—“ that is, it continually   
 culty has felt about the in hie thoughts.” —29.] he putteth