

"take the nether or the upper millstone to pledge, for he taketh a man's life to pledge," Deuteronomy xxiv. 6. This is a strong expression; it shows how important an article of food bread must have been, when the instrument by which it was prepared was of so much consequence to every family. The finest flour was made into cakes, and baked quickly upon the hearth, Gen. xviii. 6; the coarser flour was made into loaves, 1 Sam. xxi. 3. Sometimes the cakes were baked upon the coals, being laid upon the hot embers, or upon a flat piece of iron, or a grate of iron over the fire, as cakes are now sometimes baked upon a plate of iron, called a griddle, and are called griddle-cakes, 1 Kings xix. 6.; they must be carefully turned; the neglect is noticed, Hosea vii. 8. But we also read of ovens being used, Lev. ii. 4.; Mal. iv. 1. The ovens now in use in the East are heated, by fuel being burned within them, Luke xii. 28., as in our bakers' ovens. When the oven is hot the loaves are put into it to bake. The bread is usually made in flat cakes. The lighter kinds of bread stick to the sides of these ovens, and are soon baked. These ovens are sunk in the ground, which explains how the frogs of Egypt got into them, Exod. viii. 3. Sometimes the oven is only an earthen pot sunk in the ground.

Perkins describes a more carefully constructed oven, called Tannoor, used in Persia, which in cold weather is covered with a quilt or other covering, under which the family place their feet while they sleep in a circle round it. Thevenot describes the roasting or baking of meat in the ovens.

Harmer says, that the kneading-troughs are often wooden bowls or leather bags, as among the Israelites, Exod. xiii. 34. Niebuhr describes these leathers as round and flat, used as tables, and after eating, drawn up by cords and rings at the sides, like a bag or purse.

Leviticus xi. contains particular directions as to what sorts of animal

food the Jews might eat, and what was forbidden them. Upon this a general remark may be made, that the sorts of food forbidden are mostly such as are unwholesome and hard of digestion. Pork, for instance, is considered very unwholesome in those hot countries. Many sorts of food which may be eaten among us without harm, would be very dangerous there. In the year 1801, when the English attacked the French in Egypt, many of the troops died from want of care in this respect. The illness of which the captain of one of the English frigates died, began from his persisting to eat eggs for breakfast, though it was not safe for Europeans to do so in those countries. Cooling vegetables were, and still are, much used for food, as melons and cucumbers, Isa. i. 8. The Israelites in the wilderness longed for them, Num. xi. 5.

But the laws respecting food were also to keep the Jews a separate people from those nations who fed upon what they were forbidden to eat, and to teach them temperance. Tertullian, one of the ancient fathers, who lived soon after the days of the apostles, says, "If the law takes away the use of some sorts of meat, and pronounces creatures to be unclean, which before were held to be quite otherwise, let us consider that the design was to accustom the Jews to temperance, and to look upon it as a restraint laid upon gluttons, who hankered after the cucumbers and melons of Egypt, while they were eating the food of angels." To think a great deal about eating or drinking is wicked, and every one must despise those who thus indulge themselves.—*Jewish Nation.*

#### WORTHY OF IMITATION.

A little boy, six years old, has saved, by denying himself the use of an article that costs other children three-pence a week, amounting to 13 shillings annually, and has nobly given this sum towards clothing and instructing poor children in the Bethel school; and his little sister, eight years old, has saved the same amount for the Sunday schools where she attends.