

liquid measure, and was equal in capacity to seventy-two egg shells, that is, to three quarts of our measure. The *Bath*, in Greek *Batos*, was of equal capacity with the ephah, that is, the tenth part of an homer. The Latin interpreters call this by the name of *Cadus*; but St. Jerome calls it *Vadus*, from the word *Bados*, by which it is sometimes translated in Greek: its capacity was four gallons and a half. Such were the measures principally in use among the Hebrews; there were other measures which they sometimes used, though not peculiar to them, but which they borrowed from other nations; these we find mentioned in the New Testament. There was the Greek *Sestos*, or Roman *Sextarius*, which was of equal capacity with the *Log*, that is, of the measure of half a pint according to the Roman *Sextarius*; but according to the Attic measure of the same name, it was of larger capacity, eleven Attic Sextarii being equal to twelve Roman. The *Choinix* was another Greek measure, and contained the quantity of corn allowed for a servant's sustenance in a day; it was equal to four sextarii, or a quart of our measure. The *Metretes* was also a Greek measure, and contained the same quantity as the Hebrew *Bath*, or *Cadus*, that is, four gallons and a half.

The coins of the ancient Hebrew people, like those of our own, consisted of brass, silver, and gold; the weight of which was regulated by barley corns. Of brazen coins the smallest was that which by the Greeks was called *depton*, and which we translate *mite*: it weighed half a barley corn, and was in value about equal to one-fourth of our halfpenny, or half a farthing. In the Gospel of St. Mark we thus read of it:—"And there came a certain poor widow, and she cast in two mites, which make a farthing." (12. 42.) The farthing itself was a coin in use among the Hebrews, and was