the country, the extent of speculation in the market,  
and a multitude of subordinate causes seem to the  
eye of men to regulate the price. But faith discerns  
amidst the seeming complexity the One Hand, and hears  
the voice of God supreme.  
 But what is the price fixed? “A choenix of wheat  
for a denarius.”  
 On which point take the following statement of  
Moses Stuart. “The dearness of the price of grain  
according to this statement is easily seen. A *penny*  
(denarius) was the usual price of a day’s labour: Matt.  
xx. 2, 9. A choenix was the 48th part of an Attic  
medimnus of grain, and the ordinary price of this was  
*five or six denarii*. Of course, the usual price of a  
choenix of wheat was only about the ⅛th of a denarius;  
so that the price becomes advanced in the present case  
to *eight times the usual cost*. As the statement of the  
text now is, a man could earn only his own personal  
subsistence by his labours: and consequently his  
family are left unprovided for”: p. 542.  
 While but one choenix of wheat was to be allowed  
for a denarius, three choenices of barley were to be  
purchased for the same sum. This is not the usual ratio.  
Barley was about half the price of wheat, not a third, in  
ordinary cases. 2 Kings vii. 16, 18.  
 “Barley,” says Burckhardt, “is generally not more  
than half the price of wheat” (*Travels in Syria*, p. 296).  
From this we may conclude that the barley-crop will  
be less injured than the wheat: and that the poor will  
be compelled to live on barley-meal and barley bread.  
It is only a scarcity that is predicted, not the extreme  
degree of famine. These are the *beginnings* of sorrows.  
 “And hurt *not* the oil and the wine.” Then he *was*  
to hurt the wheat and barley, till the market-price  
should rise to the sum decreed by the throne. But the