Editor's Table.

☞ Publishers will confer a favor by mentioning the prices of all books sent to this Department.

"SABBATH CHIMES, or Meditations in Verse for the Sundays of the Year, by W. MORLEY PUNSHON, M. A.," is a volume, whose elegant externals in paper, typography and binding, will be found more worthy of approval than the contents These latter are original poems upon every point in the Gospel History or in Evangelical teaching, which the various seasons of the Ecclesiastical Year suggest. Their diction is correct, often poetical and always pleasing, sometimes rising to real didactic merit, sometimes clothing subtle and beautiful thoughts, and reflecting a refined appreciation of nature; always of course, conformed to the spirit of the Gospel, but, for the most part, with no marked literary merit, or lofty devotional power. The following is, perhaps, as good a stanza as the book presents. If there were many such, our judgment would be different:

"By trifles in our common ways,
Our characters are slowly piled:
We lose not all our yesterdays:
The man hath something of the child."

The publishers, Messrs. Carlton & Porter, deserve credit for the handsome style in which they have printed and embellished the volume.

THE LIFE OF OLIVER CROMWELL, by Rev. Charles Adams, D. D., 16mo., pp. 268, published by CARLTON & PORTER, is a rehearsal of one of the lives most worthy to be held in remembrance of any lived by mere men. It is a picture drawn from well-known sources, by one who is in entire sympathy with his subject, and who deserves the thanks of the young and the uneducated for the acceptable manner in which he has brought the story within their reach. We do not care to criticise closely where the intention is so good, and in the main, so well carried out. But we cannot avoid noticing the "paste and scissors" appearance of the book, which is only another instance of a practice much in vogue in these days of adaptations, for juvenile purposes, of greater works. There is too little of the author, and too much of the mere compiler, in the plan of their construction. We cannot doubt, however, that this volume will be popular—we sincerely wish it may be.

THE WORD OF GOD OPENED, by Rev. Bradford K. Pierce, in 16mo., pp. 223, tinted paper (published as above), is another of those convincing proofs of progress in Biblical scholarship, which are so multiplying among our Methodist brethren of late. It is a thoroughly scholarly book; a brief, clear, well-condensed introduction to the study of the Scriptures, so far as relates to the important subjects of Inspiration, the Canon, and Methods of Interpretation. The rich treasures of Exegetical and Introductory literature, which modern scholarship has put in the hands of the student of our day, are apparently well at the writer's command, and contribute not a little to the value of his book, without destroying its originality. The writer's Arminian convictions are apparent, but not offensively so, and careful, mature students and Sunday School teachers of all denominations will find the book a valuable, sound and not illiberal aid in their work. It is very handsomely printed and bound.

The literature which is growing up in connection with the work of City Evangelization is among the most truly original and precious of any known to the Christian Church in our day. The volume just issued by RANDOLPH of New York: WITNESSING FOR JESUS IN THE HOMES OF THE POOR, is almost exclusively narrative in character, detailing facts in the observation of a lady engaged as Missionary, Bible Reader, &c., upon the field of the Church of the Ascension, in New York. The pastor, Rev. D. J. COTTON SMITH, supplies an introduction, in which he refers to the peculiar and highly interesting features of the work of that Church: viz.: the providing of tenement houses, owned by the Missionary Association, at a reasonable rent, for the poor under their care, and the Introduction of Relief Societies, Industrial Schools and every proper appliance for pervading their social life with the leaven of the Gospel. The narratives are simply and freshly told, and show the power of the Gospel, in the hands of a feeble instrument, to work those transformations of character, which are its highest glory. 16mo. pp. 285.

From G. W. CARLETON & Co., New York, we have received FAIRFAX, by J. Esten Cooke, —12mo., pp. 405—a fiction of early colonial days, in which Indians and English lords figure largely. It is a vigorously written, stirring book, above the ordinary type of novel writing. Not so much can we say of THE ARTIST'S DREAM, by ELLERTON VINTON, which opens in a flat namby-pamby style, which quite forbids an effort at extensive intimacy with the contents. Pp. 374.

PAMPHLETS AND PERIODICALS.

THE ANNUAL REPORT OF INDIANA UNIVERSITY is made to the Governor of the State, it being a State institution. The report shows 268 students in all the departments. Among the changes in the Faculty last year, we note Daniel Kirkwood re-elected, after a brief absence, Professor of Mathematics; Rev. T. A. Wylie, elected Professor of Natural Philosophy, and Rev. Elisha Ballantine elected Professor of Greek. The graduating class numbers 13, the freshman class, 74; among the latter are many females.

REV. T. H. ROBINSON'S Anniversary Sermon before the Brainerd Society of La Fayette College, July 28, 1867, published by the Society, has just been placed on our table. It is a truly eloquent, stirring discourse, calculated to have no superficial and transient stimulating effect upon its hearers. Appended to this is a collection of memorials of the late Dr. Brainard, whose last sermon was preached with singular propriety, before this Brainerd Society, the previous year.

The CATALOGUE OF LA FAYETTE COLLEGE for the current year, is a handsome document, and gives abundant evidence of the progress of this important institution. Number of undergraduates, 125; 58 of whom are in the Freshmen Class.

THE BIBLE DOCTRINE OF IMMORTALITY, by Hiram Mattison, D. D. New York: Carlton & Porter. Pamphlet, 12mo., pp. 96.

THE PRODIGAL SON. Four Discourses, by Rev. W. MORLEY PUNSHON. N. Y.: Carlton & Porter. Stiff covers. 12mo. pp. 88.

BOOKS RECEIVED.

MEEKER.—Life in the West; or, Stories of the Mississippi Valley. By N. C. Meeker, Agricultural Editor of the New York Tribune. 12mo. 360 pp. New York: Samuel R. Wells. Philadelphia: J. L. Capen.

HARVEY.—Footprints of Life; or, Faith and Nature Reconciled. By Philip Harvey, M. D. 12mo. 140 pp. New York: Samuel R. Wells. Philadelphia: J. L. Capen.

CHALLEN.—Koinonia: The Weekly Contribution. By James Challen. 32mo. 79 pp. Cincinnati: R. W. Carroll & Co. Philadelphia: Howard Challen.

QUESTION BOOK with Answers. With an Introduction to Teachers of Sunday Schools. Matthew. 32mo. 96 pp. Philadelphia: James Challen & Son.

CHALLEN.—Question Book on the Acts of the Apostles. Designed for Sunday Schools and Bible Classes. By James Challen. 32mo. 106 pp. Philadelphia: Howard Challen.

Scientific.

THE MEASUREMENT OF TIME.

At the March meeting of the Numismatic and Antiquarian Society of Philadelphia, Rev. Dr. Brinton made some very interesting remarks upon the Aztec calendar, which he illustrated by a very large photograph, taken from the original, by Dr. Gabor of Naphegyi.

He gave some account of the measurement of time by the red races of America; not only by the Aztecs, but by all the aboriginal races, and said the records of civilization are dated from the beginning of the measurement of time. He told how it was discovered in the year 1790, during the viceroyalty of Count Rovillagigedo, by the workmen employed in making a subterraneous aqueduct in the great square of Mexico (the space formerly occupied by the Grand Temple), with a number of enormous stone idols which had been buried under the ruins by the conqueror. Three of these were removed; but only one —the great Calendar stone—allowed to be exposed, which not being visibly connected with the ancient religious rites, was allowed to be placed against the south side of the Cathedral. It is formed out of a heavy basaltic rock, and is upwards of thirty-six feet in circumference, exclusive of part of the unsculptured stone on which it is cut, and which still remains attached to it. It weighs more than five tons, and the modern Mexicans speak with surprise of the power of the ancients in moving such ponderous masses. This celebrated piece of antiquity is known to the Indians by the name of Montezuma's watch. In the center of this immense tablet is represented the figure of the sun, the rays in the direction of the cardinal points; round the head, the seasons are exhibited in hieroglyphics, and in the next circle the name of the eighteen Mexican months of twenty days, thus making the calculation of time nearly the same as ours—a remarkable coincidence in a people who were ignorant of the existence of the other three quarters of the world. Dr. Brinton spoke of the Mexican principle of computing time, which was rather singular, and difficult to comprehend. They divide their months into twenty days, and their weeks into thirteen days, and they named the days of their months as we number them. The division into twenties came from the bidecimal system of numeration; ours is decimal. The names of the Mexican days has long been a subject of controversy between archæologists. Von Humboldt takes it as a great proof of the similarity between the Aztec races and those of Asia.

On motion the thanks of the society was tendered to Dr. Brinton for his valuable communication, which he was requested to reduce to writing for publication.

AMERICAN MANUFACTURES IN ENGLAND.

Being in Birmingham (England) lately, on passing a machinist's supply store, and thinking I might learn something, I entered and asked to be shown "some of the most recently improved articles for use in a small machine shop." The gentlemanly proprietor at once told me he had several such articles —the best made, and of such value that a shop desiring to keep up with the times could not afford to be without them. He then brought to me a lathe chuck, which he said was the best in use. The chuck looked familiar; I examined it, and found it to be our American "Horton chuck." Telling the store-keeper that I already possessed two of them, I asked for something else. "Do you use these drills?" "Oh yes, many." I was then shown a collection of twist-drills. Thinking they might have some advantage over our American drills, I examined and found them stamped "Manhattan Firearms Company, Newark, N. J." I began to feel interested in home manufactures. Telling the salesman I was already supplied with some of these drills, he next produced a case of very fine steel standard rules, gauges, try-squares, etc. I thought of "Whitworth" —a name which in England seems to mean perfection—and I expected to see something to which our comparatively crude country could not approach in correctness. I was told that these articles were "the most perfect made; gotten up with the aid of very expensive machinery, and guaranteed even for standard work." On examination I found these articles stamped, "Darling, Brown & Sharp, Providence, R. I." I told our friend that I had a set of these also. Then this question came up, "Where is your shop?" I replied, "In New York." "Then," said he, "I have nothing new to show you." I started soon after for home; and I would advise any one in search of improved mechanical appliances to look around the United States before going abroad.—*Cor. American Artisan, New York.*

Rural Economy.

DOMESTIC FOWLS OF THE ANCIENT JEWS.

Unless in the mention of fatted fowl, our domestic poultry do not seem to have been known to the Jews before the Babylonian captivity. We have no indication given us of the period when they were first introduced into Syria. At the time of the coming of our Lord, they were familiar and common, as we see by various allusions, *e. g.*, when the Saviour compares his tender love for the Jerusalem which knew Him not, to that of a hen for her brood: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings." (Luke xiii. 34). Cock-crowing is spoken of as a definite period of the night in Mark xiii. 35; "Ye know not when the master of the house cometh, at even or at midnight, or at the cock-crowing, or in the morning." The cock-crowing here spoken of is the second cock-crowing, about an hour before dawn. The first cock-crowing is at midnight. This enables us to explain the slight difference between the warning of our Lord to St. Peter as recorded by Matthew and Mark: "This night before the cock crow thou shalt deny me thrice," (Matt. xxvi. 34.) So also Luke xxii. 34, and John xiii. 38. St. Mark is more precise and accurate: "This day, even in this night, before the cock-crow twice, thou shalt deny me thrice." (Mark xiv. 30.) It is thus interpreted by Dean Alford: "The first cock-crowing is at midnight; but inasmuch as few hear it,—when the word is used generally, we mean the second crowing, early in the morning before dawn: Thus the meaning of all the evangelists is identical. The habit of the cocks in the East of crowing during the night at particular times has been noticed by many travellers. We are particularly struck by this in Beyrout, where, during the first week of our stay there, we were regularly awakened three times every night by the sudden crowing of the cocks on the roof of the hotel." Another writer observes, "It has often been remarked, in illustration of Scripture, that in the Eastern countries the cocks crow in the night, but the regularity with which they keep what may be called the watches has not been sufficiently noticed. I will, however, confine myself to one, and that is between eleven and twelve o'clock. I have often heard the cocks of Smyrna crowing in full chorus at that time, and with scarcely the variation of a minute. The second cock-crowing is between one and two o'clock. Therefore, when our Lord says, 'This night, before the cock crow twice,' the allusion was clearly to these seasons." (Arundell, Discoveries in Asia Minor.) The Mishna states that cocks were not kept at Jerusalem for fear of their polluting the holy things. But this regulation, if it existed, could not apply to foreigners, of whom there were many in Jerusalem, and the Romans would certainly not have tolerated any restriction on a bird so much in vogue amongst them for sport as well as for food. The statement is, however, probably a fiction, for not only was the cock not considered unclean, but the Rabbis mention an instance of a cock which was stoned by order of the council for having caused the death of a child. The Jews at the present day keep poultry in great quantities, not only in their yards, but in their houses in Jerusalem, where they roost at night over their beds. Chickens and eggs form even a larger proportion of the animal food of the population in the East than in this country, and the rearing of poultry and eggs is the chief maintenance of widows and of the aged and infirm. We have no certain knowledge when poultry were introduced into Syria. They were common in Rome from the earliest times, and can certainly be traced in Greece before the Persian war. The poet Riedar, who lived soon after the return from the Babylonish captivity, mentions the cock, and the word *Alektor* in *Homer* as the name of a man, probably derived from this bird. Aristophanes calls it the Persian bird, and it was doubtless introduced to Greece through Persia, and probably at the same time or earlier into Palestine.—*Tristram's Natural History of the Bible.*

HOW TO GET THE BOYS TO STAY ON THE FARM.

The boys catch new ideas much more rapidly than their fathers, and, with the impulsiveness of youth, want to test them. They go to the fairs and see the fine stock, the new tools, the premium fruits and vegetables. They read the papers, if they have them at home, and if they have not they borrow them. Agricultural papers are greatly multiplied, and no religious or political paper quite does its duty without furnishing a column or two, weekly of agricultural matter for its readers. People, who read at all cannot very well keep themselves in the dark in regard to the changes that are coming over husbandry. If the father keeps up with the times, has agricultural papers and books, reads, thinks, and practices, he retains the confidence of his boys, and can readily guide them. But if he is a man of routine, and keeps in the ruts, the boys soon become disgusted with farming. They do not want to break their backs over the scythe, when a mowing machine can do the work better, and at a tithe of the expense. They want tedders, horse-rakes, and horse hay forks. They want subsoil plows, tile drains, and barn cellars. They want blood stock in the stable, and in the sty. They want to move a little faster and to do business on a little larger scale. The boys have the facts and the arguments on their side, and if you want to retain them upon the farm, you must keep up with the times, and make farming a live business. The subsoil plow has spoiled the ruts of this generation.

Another thing, the boys want an interest in the b[illegible] them an inv[illegible]s, and the sooner you give the more likely [illegible]nt in the farm or its stock, right to the avails [illegible] will be to make farmers reach their majority. [illegible] law gives you a these services are no mor[illegible] labors until they pensation for the expen[illegible] be true that hood. The intercourse of par[illegible] fair com- dren should not always be gra[illegible] child- the legal scale. You do not want [illegible] chil- for a servant, but for a companion, a[illegible] support in your declining years. Y[illegible] nt to attach him by affection and in- w[illegible] the soil that he cultivates. Be- terest [illegible] early to identify his interests with gin, then, [illegible] he was under no obliga- your business, as if [illegible] stock, give him tions to you. If he fa[illegible] increase be his what he likes, and let the [illegible] orchards Especially encourage him to p[illegible] of fruit. or vineyards of the finest varieties [illegible] Teach him to bud, graft, prune, ripen, a[illegible] market, all the fruits of your climate. Furnish him with all the books and facilities that he needs to study and to practice pomology and horticulture. If properly encouraged, he will take an interest in these things very early, and before he is old enough to think of leaving your roof, his tastes will be formed, and his course in life will be determined. His heart will go down into the soil with the roots of every fruit tree that he plants, and the orchards and gardens of the old homestead, or of another close by, will be his paradise from which nothing but necessity can drive him.—*American Agriculturist.*

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