

Editor's Cable.

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

CARTER & BROS.

After the recent death of the beloved KRUMMACHER, his family was surprised to find, and the public delighted to hear of, an AUTOBIOGRAPHY which had lain among his papers, of the existence of which they had not the least suspicion. This document covered over fifty years of his life (1796—1848.) It is now published, with additions, embracing the remaining twenty years, in which, to a large extent, the good man still speaks for himself in his correspondence. The style of the work is animated, fresh and familiar, as in conversation; ample materials of the most varied and interesting character, were presented in a life covering, and connected with, such an eventful era in the history of Church and State in Germany. One is struck with the evident happiness of a childhood passed amid the trying scenes of the French Revolution and the Napoleonic wars. The picture of his early domestic life is homely and yet strikingly beautiful. As his education is carried on at different German Universities, we are introduced to the Professors and leading men of each, in brief, but effective portraits; and that remarkable period of the religious and intellectual life of Germany, when rationalism and cold infidelity were yielding to evangelistic influences, is placed before us in the inner life of one of the great ornaments of the new and better period. All is disposed of briefly however. There is no story of a protracted struggle darkening and convulsing the soul. The genial nature bestowed by the Creator upon Krummacher, rose quickly to happy regions of experience scarcely clouded by doubt. It is an interesting fact in his history that Dr. Krummacher was called to a professor's chair in Merceburg in our State, and that when he declined he suggested Dr. Schaff for the position. Thus the American Church owes to the subject of this memorial no common debt of gratitude.

The volume, with its careful and instructive annotations, forms a valuable introduction to the history of German theology, German universities, and the personal character of German thinkers of the 19th century. It is an 8vo., printed with extraordinary elegance, and adorned with a photograph of the writer.

SORROW, by Rev. John Reid, like his previous work: VOICES OF THE SOUL ANSWERED IN GOD, addresses itself to thoughtful readers, upon whom the problems of life press seriously. It is written in the same style of deliberate observation. It surveys its field from a great variety of points of view, and shows familiarity with human experience and with the literature of the feelings. Without being systematic, or seeming to have any leading aim, or profound philosophy of the subject, it will be found helpful and suggestive to all who have to deal with the fact. And the sorrowing who do not wish to be hardened by their sad experiences, will find a calming influence in its utterances, so sympathizing and yet so tranquil. The print and binding is of a most attractive and substantial character. Tired eyes will find physical refreshment in its clear page. 12mo., pp. 373.

TICKNOR & FIELDS.

This enterprising firm has commenced the issue of holiday books. Their first venture is a selection from Whittier of pieces of a local character, capable of illustration from the veritable landscapes, in which the scenes are laid, as well as from the graphic character of the stories. THE BALLADS OF NEW ENGLAND, as it is called, thus speaks, at once, to the most varied tastes. Its bits of scenery are as true to life as they are artistic in design, and exquisite in execution. They are the real gems of the book, perfectly marvellous for the fullness and microscopic delicacy of the details, which in no way detract from the elastic grace and naturalness of the conceptions. Some of the other illustrations are unusually good, the pair of Darley's leading off in freedom and truthfulness. It is needless to speak of the letter press, from the pen of Whittier. His success in weaving the poetic charm around common life and simple fact, his occasional digressions—never very far—always successful—into the region of pure fancy; his noble impulse and purpose, make him worthy and fit to be thus commended to popular regard. So far, we must award the palm among the gift-books to "The Ballads" in point of good taste, in artistic finish, and in regard to every particular of mechanical execution. Sm. folio, cloth, beveled edges, full gilt, 92 pages. \$5.

This firm have also issued two volumes of their HOUSEHOLD EDITION OF THACKERAY'S MISCELLANIES, uniform with the novels.

Also SILAS MARNER and SCENES IN CLERICAL LIFE, the concluding volume of their Household Edition of "George Eliot's" novels, uniform with those of Reade & Thackeray, 12mo., pp. 332. \$1.

These are compact, handy and clearly printed volumes, two columns to the page, neatly and strongly bound in extra green cloth.

ARMY LIFE IN A BLACK REGIMENT, by the late Colonel of the 1st S. C. Volunteers, T. W. HIGGINSON, presents some of the romantic aspects of that part of the service, in the late rebellion, which excited the most peculiar and con-

flicting interest. The story is told by one who perilled life and reputation in the work, and who has uncommon literary gifts. Col. Higginson at the head of a black regiment in South Carolina was the practical proof of the stern sincerity of New England abolitionism, and his book is a deserved tribute to the soldierly character of the race with whom and for whom he fought. It has an appendix of much historical value and an index. 16mo., pp. 296.

MESSRS. HARPER & BROS.

have completed their "Library" edition of "George Eliot's" works by the issue of ROMOLA. It is in large type and with a number of illustrations, 12mo., pp. 516, sold, like the others, for 75 cents.

LEE & SHEPARD, BOSTON.

have issued four volumes of "Oliver Optie's" sprightly and ingenious stories, full of that sort of adventure which captivates boys, and pitched upon a key quite in harmony with the enterprising spirit of the times. The titles are: "LIGHTNING EXPRESS," "SWITCH OFF," "ON TIME," "THROUGH BY DAYLIGHT." The aim is to furnish innocent amusement, and to preach only through the story itself, a sort of muscular gospel—a very wholesome one—and a sort of generous, hero-boy morality. Four volumes in a box. Lee & Shepard publish OLIVER OPTIE'S MAGAZINE every week, in which regular instalments of Mr. Adams' stories and many other good things can be read.

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Dr. Helffenstein of Germantown, appropriately marks the close of a most faithful evangelical ministry, by issuing a little volume—THE SAVIOUR WE NEED,—within whose narrow compass are clearly and skillfully, yet simply stated, the marrow of all his preaching. The whole plan of salvation is set forth in a wise and beautiful mingling of the doctrinal and practical, forming a book at once sound and attractive, and eminently suited for use in times of religious interest. The introduction by Dr. H. D. Gause is a graceful and deserved tribute to the character of the author. Handsomely printed; 18mo., pp. 196.

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STORIES FOR ALL SEASONS, by two sisters, are simple and touching, and told with delicacy and skill. pp. 212.

OLDEN'S MISSION is a brief rehearsal of the story of the famiae endured by the noble defenders of Leyden, worthy to be had in everlasting remembrance. pp. 79.

OTHER JUVENILES.

ALFRED MARTEN publishes quite a list. NELLY WALTERS is a story of real merit, illustrating a young girl's efforts and trials in commencing to lead a right life. 18mo., pp. 173. (By Mary A. Denison.) HARRY'S BATTLES is an equally good story of a boy's struggles on the same path of duty. 18mo., pp. 168. GIPSY JEM admirably illustrates the power of forgiveness and Christian charity upon the wildest of human beings. pp. 108. ANNE'S SATURDAY AFTERNOONS is a story of girl life, the value of which is mainly in the excellent stories introduced as episodes, in which prominent faults of the young are effectively reformed. 18mo., pp. 150. (Mary A. Denison.) SCRUB, OR THE POOR HOUSE BOY, by Mrs. Balfour, draws a sharp contrast between the highly favored but dissipated apprentice, and the poor house boy, whose good principles alone carried him far ahead of the effeminate apprentice, in the struggle of life. All illustrated.

THE PRESBYTERIAN BOARD have issued TELL THE TRUTH, which is the title of the first of the thirty-four stories it contains—and a very good beginning it is. 18mo., pp. 216. MARGARET LAWRENCE is also the opening story of another series; Margaret is changed from a mere slattern to be the comfort of her poor home, by the gentle persuasions of a Christian visitor. EDITH'S TWO ACCOUNT BOOKS illustrates in a striking way, the great doctrine of salvation—the sinner's debt all paid by the divine Substitute. pp. 212. FOOTSTEPS IN THE LIGHT is a story of Pennsylvania life, in which the struggles of an impetuous young nature with sin and self are well and instructively described. pp. 158.

THE AMERICAN SUNDAY-SCHOOL UNION has just published A YEAR IN SUNDAY-SCHOOL, a book that ought to be in every Sunday-school teacher's hands. It is, in fact, a guide-book in the form of a most pleasing and well-constructed narrative. The honorableness, the discouragements, and the successes of the true teacher are described by one whose discernment of character is no less a qualification for writing than for teaching. 18mo., pp. 267.

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ness of a word spoken in season, and the heaven-like movement of true piety from heart to heart. Several other brief stories are found in the volume. 18mo., pp. 171.

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LITERARY ITEMS.

—The discovery of Junius, so often announced, has at length, it is said, been placed beyond doubt by the researches of the Hon. Edward Twissleton, of England, who has for the first time called in the aid of a scientific expert in handwriting, the well known Mr. Ch. Chabot. The results will shortly be made public, together with facsimiles of the autographs of Junius's Letters to Woodfall and George Greenville.

—Anthony Trollope received from his English publishers £3,000 for his "He Knew He Was Right." It was published in thirty-six parts, at sixpence each. The sale was poor, and it is said in London that if the publishers had given Mr. Trollope £2,000, and then destroyed the MSS., they would have been better off.

—The London correspondent of the Boston Daily Advertiser says it is reported that the son and daughter of Mrs. Leigh contemplate bringing a libel suit on account of Mrs. Stowe's attack on their mother. The suit would, of course, have to be brought against Mr. Macmillan, the London publisher of the attack.

—Roberts Bros. of Boston announce "The Primeval World of Hebrew Tradition," as to be ready at an early day. The work is by Rev. F. H. Hedge, D. D. The scholarly attainments of this distinguished divine, and the great study which marks all his productions, and his conservative position in the Unitarian Church, will give him a wide circle of readers.

—Poets sometimes steal from themselves. In Tennyson's latest poem, "The Mystic," occurs the phrase "divinely tall," which is found in his "Vision of Fair Women," published twenty-five or thirty years ago. So says an exchange, but it seems that the poem in question is not one of his latest, but one of his early poems, which the *The Atlantic Almanac* resuscitates.

—Professor Lane has introduced the Continental pronunciation of Latin and Greek at Harvard, and it is to be used hereafter in the instruction of all the classes.

—Thomas Watts, the Librarian of the British Museum, who died recently, knew more than any one living about the Museum Library, and yet for years he was kept in a subordinate position, while a man who happened to be a favorite with the Prince Consort was put into the post of honor and profit. Mr. Watts had three quarters of a million of books under his charge, and it is no exaggeration to say that he knew them all—he could tell an inquirer exactly where he could find any information of which he was in search and would put his hand in an instant on any volume that happened to be wanted. His memory never failed him. He was always burrowing among books, and his immense acquaintance with foreign languages—he knew almost as many as Cardinal Mezzofanti—enabled him to enrich the Library with selections from the literature of other nations. The Museum is now said to have "The best English library in England or the world, the best Russian library out of Russia, the best German out of Germany, the best Spanish out of Spain, and so for every language from Italian to Icelandic, from Polish to Portuguese."

—Mr. William Howitt is said to be busy with a history of the Society of Friends, of which he is or has been a member. His latest contribution to literature, (his letters on the Stowe-Byron controversy,) do not indicate a large measure of the impartiality demanded by history.

Missionary Items.

—Nothing is more wonderful among Baptist missions, says *The National Baptist*, than the progress of the Baptist cause in Germany. Mr. Oaken, and six others, were baptized by Dr. Sears, at Hamburg, April 22, 1834. The next day these persons were organized into a Church, and Mr. Oaken ordained pastor. From this beginning the movement has grown, until now the principal statistics are: Associations, 4; Churches, 96; Stations and outstations, 1,188; missionaries, 5; ministers and Bible colporteurs, about 250; Church members, 17,088; Sunday-schools, 115, with about 3,700 scholars.

Rev. John Robson, the very able, sensible, and successful missionary of the Scotch U. P. church, in Ajmere, India, is very much pleased with a recent convert, of whom he says: "Besides other good qualities, he has the advantage of being what some people would call a 'muscular Christian.' He was very much delighted with an explanation I one day gave of the verse, 'Glorify God in your bodies and spirits, which are His.' He at once set himself to drill one or two younger inquirers, making them get up early in the morning to bathe and have some exercises or gymnastics, which has produced a change for the better on their appearance and habits."

Dr. Valentine, of the same (U. P.) mission, at Jeypore, has about a thousand pupils, more or less, directly under his instruction, including 150 women and 400 prisoners in the jail. An idea of the extent of his work may be gained from the following extract from the *Missionary Record*:

"In the School of Arts there are now 121 boys and young men. The branches taught are pottery, wood engraving, wood and ivory carving, carpentry, blacksmith's work, fitting, coach-

building, turning in wood and ivory, electroplating and electrotyping. All are getting on very well; indeed, it is now one of the sights in Jeypore. One thing in connection with it is the entire leveling of caste. Brahmins, Baniyas, Rajpoots, etc., etc., are learning all kinds of trades without distinction. The idea of getting a Brahmin to touch a carpenter's tool, or to become a potter, never was heard of before in this part of the country. In this school we have no caste prejudices or distinctions. If we had done nothing else, I should have looked upon this as a perfect success. I am to establish a school for reading. Each pupil will require to attend two hours a day. Several important additions of English and native books have during the past year been made to our library, which now numbers upwards of 6000 volumes. I have got a class in the Medical Hall for the training of apothecaries, and impounders of medicine, and for those intending to study medicine in the Agra Medical School. I have just finished a prospectus for the formation of a Social Science Congress for Rajpootana, having its head office in Jeypore."

—A native convert, Rev. Tiyo Soga, has translated the Pilgrim's Progress into Caffre. The critics are quite enthusiastic in praise of the work as a literary performance. Says one: "The translation shows how carefully and successfully he has adapted the shades of meaning peculiar to the Caffre language to the niceties of English ideas. The pathetic and emotional parts have been naturally and exquisitely expressed; and where the immortal Bunyan has provoked a smile by some quaint yet simple pleasantry, the translator has caught the exact meaning, and given a life-like reproduction of the original. A point which appeared to be beset with difficulties was the names of Bunyan's characters; but in this the translator has been most felicitous, not only in the meanings of the names, but in giving them in euphonious Caffre. A few instances will serve to show this: Obsolete is Pikapele; Pliable is Vumazonke; Worldly-Wiseman, Sazinqazwe; Love-of-vain glory, Corquidumo; Sir Harry Greedy, Bawela; Implacable, Zondinzondo; with many others which could not be more happily translated."

—In the Eastern Turkey mission of the American Board, the little Protestant community of Karabash, numbering only six, all young men and without means, are trying to build a chapel. It will cost 4,000 or 5,000 piasters, (\$600 in gold.) It was hoped that the people of Mardin, a neighboring station, would contribute from one to two hundred piasters. They actually subscribed 678 piasters, or 170 days' labor, which had nearly all been paid in when the missionary wrote, July 13.

—The Basle Missionary Society has issued its forty-fifth annual report. Its expenditures have been over 800,000 francs, deficiency 4767 frs.; total debt, 173,753 frs. The number of European laborers actually in the field was 153: of whom 93 were men; but how many of these had received ordination, the report does not state. The native agency is as follows: Native deacons, 3; itinerant preachers, 4; catechists and evangelists, 90; male teachers and helpers, 54; female teachers, 28; heathen teachers, 25. The additions to the congregations during the year were 510, the number reported by the African mission alone having been 372.

—Mr. Davis, of the Amoy mission (Reformed Dutch) writes June 10: "Hardly were we settled in China when tidings like these reached our ears: From the west comes, 'The persecution' of the Chha-thau people has ceased! The Christians are invited back, and the heathen have entered into bonds not to disturb the Christians in their worship of God. Thus a door to a large portion of country is open to admit the gospel. This good news is scarcely told, when from the north comes the cheering word, 'The Tong-ang difficulty is nearly settled; and not only is that important city open to the truth, but a large region beyond is ready to listen to the doctrines of Jesus. The echo of our thanksgiving has hardly died away, when from the large island of Quemoy, on the east, is borne a message for missionaries and native helpers to come and teach the many thousands there of a Saviour.'"

—Mr. Ahong, the native Hawaiian missionary to the Chinese in the Sandwich Islands, has attentive congregations, varying from about sixty to one hundred in number. On account of many of his hearers coming from various parts of China, he has always preached in two different dialects, so that all might comprehend. In connection with the Sabbath service, a Tuesday evening prayer meeting has been held in Bethel vestry; average attendance about eighteen. Several have taken part in speaking and praying, and it is encouraging to know that light seems dawning on several minds. Two evening free schools for Chinese are in progress in Honolulu. Several of the scholars manifest an eager desire to learn to read the English language, and are doing uncommonly well. A very intelligent young man entered one evening as a new scholar, wholly unacquainted with the alphabet, and in a little more than half an hour he had learned it completely.

WHAT WE OWE THE ARABS.

The industrious Arabs revived those useful arts which the barbarians of Europe seemed anxious to forget. They wove the richest fabrics of wool, cotton, or silk; they manufactured cloth of gold and carpets of unequalled splendor; their divans were covered with satin cushions and velvet hangings, and muslins and lace of fairy-like texture adorned the Moslem bride. In metals the Arabs were also excellent workmen. They forged huge chains and bars of iron; the steel of Damascus was renowned in the cities of Europe. Their jewelry was the fairest and costliest of the age; they lavished gold and silver in decorating their mosques and their palaces, and their mints produced a coinage that was the model of the European world. As architects they invented a strangely graceful style of building, in which the fancy of the artist seemed to revel in new creations, and of which the lovely ruins of the Alhambra form a living example; in their private houses they gathered the richest marbles, the costliest mo-

saics, fountains of dancing waters and gardens of perpetual beauty.

The Arab workman was usually temperate almost to austerity. Mohammed had enforced the doctrine of total abstinence with a rigor unsurpassed by the most austere of modern reformers. He denounced temporal and eternal woes against the Mussulman who should touch the accursed wine. He had himself set an example of perfect abstinence, and in their purer age his followers obeyed the precept of their prophet. It was only in the decline of the nation that the Mohammedans learned to imitate the drunkenness and license of the Europeans. Temperate in their diet, frugal in their mode of life, the Arabs possessed sound intellects in sound bodies; they soon began to display an intellectual vigor that raised them to the front of civilization. They eagerly sought for knowledge amid the ruins of Grecian literature, and the poets and philosophers of Athens and of Rome were translated for the benefit of the students of Bagdad and Cordova. The colleges and schools of the Arab cities were thronged with attentive scholars, when the great nobles of France and England could neither read nor write; they produced eminent poets and graceful writers, while Europe had neither a literature nor a language; their libraries numbered thousands of volumes, when Oxford possessed only a few imperfect manuscripts chained to the walls; and the poorest merchant of Bagdad lived with more comfort and was far better informed, than the proud knight who came at the head of his barbarous squadrons to die on the burning plains of Syria in an ineffectual crusade. Common schools and colleges, indeed, seem to have originated with the Arabs. The caliphs were as ardent friends of popular education as a Brougham or a Barnard. Haroun Al Raschid decreed that a free school should be attached to every mosque; the Spanish caliphs founded colleges at Cordova and Seville, that became the models of those of France and England; the Saracenic working men were accomplished artists, and the general education of the people aided the progress of manufactures and the arts.—*Harper's Magazine.*

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