The Perfect Man.

The Lord Jesus Christ was the only perfect man that ever trod this earth. He was all perfect—perfect in thought, perfect in word, perfect in action. In him every moral quality met in divine and, therefore, perfect proportion. No one feature preponderated. In him were exquisitely blended a majesty which overawed and a gentleness which gave perfect ease, in his presence. The scribes and the Pharisees met his withering rebuke, while the poor Samaritan and "the woman that was a sinner" found themselves unaccountably, yet irresistibly, attached to him. No one feature displaced another, for all was in fair and comely proportion. This may be traced in every scene of his perfect life. He could say in reference to five thousand hungry people, "Give ye them to eat;" and when they were filled, He could say, "Gather up the fragments that remain, that nothing be lost." The benevolence and the economy are both perfect, and neither interferes with the other. Each shines in its own proper sphere. He could not send unsatisfied hunger away; neither could he suffer a single fragment of God's creatures to be wasted. He would meet, with a full and liberal hand, the need of the human family, and, when that was done, He would carefully treasure up every atom. The self-same hand, that was widely open to every form of human need, was firmly closed against all prodigality. There was nothing niggardly nor yet extravagant in the character of the perfect, the heavenly man.

What a lesson for us! How often with us, does benevolence resolve itself into an unwarrantable profusion! And, on the other hand, how often is our economy marred by the exhibition of a miserly spirit! At times, too, our niggard hearts refuse to open themselves to the full extent of the need which presents itself before us; while, at other times, we squander, through a wanton extravagance, that which might satisfy many a needy fellow-creature. Oh, my reader, let us carefully study the divine picture set before us in "the life of the man Christ Jesus." How refreshing and strengthening to "the inward man" to be occupied with him who was perfect in all his ways, and who "in all things must have the pre-eminence."—*British Messenger.*

Repentance and Faith.

Repentance *begins* in the humiliation of *the heart*, and *ends* in the reformation of *the life*.

He that repents of sin *as sin*, doth implicitly repent of *all sin*.

You cannot repent too soon. There is no time like to-day! Yesterday is gone; to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek, when your cause is to be tried: to have your oil to buy when you should have it to burn!

If we put off our repentance to another day, we have a day more to repent of, and a day less to repent in.

Let the hopes of mercy encourage to the exercise of repentance.

Turn to God, and he will turn to you; and then you are happy, though all the world turn against you.

If we think amiss of Christ, we shall never believe; if we think well of sin, we shall never repent.

If we study to honor God, we cannot do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

Reliance is the essence of faith, Christ is the object of faith, the Word is the food, and obedience the proof—so that true faith is a *depending* upon *Christ* for salvation in a way of *obedience*, as he is offered in the Word.

Justifying faith is always attended with universal obedience.—*Vinon*, 1670.

THE

Protestant & Evangelical Witness.

SATURDAY, NOVEMBER 12, 1859.

The Papal Government.

The Pope is again in difficulties. He has repaired to Castel Gondolfa for the alleged purpose of having an interview with the King of Naples, but in reality, it is believed, on account of the disaffection of his subjects, and the agitation which prevails in Rome. Immediately after his departure, a demonstration took place in honor of the Sardinian Ambassador, at whose residence a crowd of visitors, estimated at ten thousand, called and left their cards. They are heartily tired of Papal rule, and long for even that measure of liberty which is enjoyed under the sway of Victor Emmanuel—and no wonder, for the Government of the Pope is one of the most despotic that ever afflicted mankind. With much truth, did Lord Palmerston lately denominate it "the very worst in the civilized world."

Disaffection to papal rule is, however, nothing new in the history of the Romans. Ages ago they would have shaken off this sacerdotal tyranny—this union of throne and altar, king and priest, had they not been kept in check by Swiss mercenaries. For generations Austrian bayonets upheld the government of the Holy See, and latterly the French have also lent their aid to the same ignoble cause. Their intervention reinstated the present Pope in the Vatican after his flight from Rome in 1848. He has now departed from his capital a second time, though it is still occupied by French troops. So intolerable has the Papal government become to the Romans, that even the presence of French soldiers is not sufficient to preserve order in the so-called Eternal City. What a model ruler this pretended Vicar of Christ must be, who is unable to live in his own capital though its streets are literally swarming with foreign troops sent thither for his protection!

In all likelihood the report concerning the present excitement in Rome is somewhat exaggerated, and that the Holy Father, after "comparing notes and exchanging condolences with his brother in peril and affliction, the King of Naples," at the place of interview, will return in a few weeks, and continue to govern or misgovern his undutiful children in the states of the Church. But if he does return, how long will his subjects be compelled to submit to his tyrannical administration? How long will the present system of oppression continue? France and Austria, it appears, propose to unite their efforts to induce his Holiness to reform his government, as will be seen by the eighteenth article of the Treaty of Zurich, which runs thus:—

"Desiring, that the tranquility of the Church and the power of the Holy Father should be ensured, and being convinced that this end could not be obtained in a more effectual manner than by a system suited to the wants of the populations, and by reforms the necessity of which has been already recognised by the Sovereign Pontiff, the two contracting parties will unite their efforts in order that a reform in the administration of the states of the church should be carried out by his Holiness."

The first question which will suggest itself on reading this article, will undoubtedly be—"What hope does it hold out for the Roman States?" The only possible answer to that question, in our opinion, is, it holds out no hope whatever. They are to be left subject to the secular misgovernment of the Pope, modified only by such reforms as France and Austria may be able to persuade his Holiness to carry out. Will the sovereign Pontiff, who claims to be King of kings, become a reformer at the instigation of the Emperors of France and Austria. Doubtless, he would deem it more consistant with his dignity to betake himself to flight than to reform under such circumstances; besides, he might well say to each of those despots, "Physician, heal thyself."

The temporal government of the Pope is evidently doomed. It is vain to talk of reform, for no reform will satisfy the Romans, but to sweep it entirely away. They know by experience what it is to rely on fair promises of liberty, if they are to be carried into execution by the pretended successor of St. Peter. They are fully aware that reform can be as little expected from the ecclesiastical head of the Romish Church as grapes from thistles. Their political slavery consists in their being subject to a priestly government which enforces idleness by appropriating nearly one-fourth of the year to religious festivals, and consumes the revenue of the country in supporting Cardinals and a host of other ecclesiastics. So long, then, as Popery is unchanged, just so long need they not look for a Pope to carry out political reform; and no longer will they submit to the galling yoke of priestly rule than foreign intervention compels them. When will this time arrive?—when will they be free from the insults of mercenary soldiers? If the declaration of the Emperor of the French is to be believed, the Pope need not look to them much longer for assistance. The Emperor's few but significant words addressed to the Archbishop of Bordeaux, calmly telling the Pope that he "can only give him counsels inspired by a respectful and sincere devotion to his interests," must have fallen like a bombshell in the Vatican camp, telling them in tones not be mistaken, that the hour of Papal despotism is drawing to a close. But still more startling must have been the French Emperor's announcement, "that the day must soon come when Rome will be evacuated by our troops, for Europe cannot allow that the occupation which has lasted ten years, shall be indefinitely postponed." When this declaration is carried into effect, verily the Pope will be in difficulties. Well might Napoleon after this statement, ominously ask the question—"When our army shall be withdrawn, what will it leave behind,—anarchy, terror, or peace? There cannot be a doubt that if the French troops evacuate Rome, the Pope will at once find it convenient to follow their example, and retire to a place of safety, unless some other means are provided for his protection. Perhaps some of his dutiful children in Ireland will volunteer their services in his behalf. By so doing, they would promote *his* interests, if not the interests of "holy Mother Church" much more effectually than by raising money to present a sword to Marshal McMahon, or by venting their wrath through the press against Protestant Britain.

It is, however, asserted, "that France will only recall her forces from Rome when the form of Government there renders their presence no longer necessary." If this assertion be true, and by the "form of Government" is meant any modification of the Papal government, then the sincerity of the Emperor's declaration respecting the withdrawal of the troops, is questionable, for certainly he is too shrewd an observer of passing events even to suppose that the Papal throne can be upheld without the aid of foreign bayonets. But it is reported that the Archbishop of Bordeaux is to visit Rome, at the desire of the Emperor, to press upon the Pope the necessity of reform. What influence this dignitary may have with his Holiness, time will determine; but it is to be feared that no mere *pressure of words* will lead him to see any such necessity. Shortly after his election to the Pontifical Chair, he professed reform, but soon found the flame of liberty around him too hot for a Pope to abide, without adopting a course which would be more fatal to Popery than even the loss of his temporal government. His past experience will no doubt teach him to adhere to the policy of his predecessors.

Truly it may be said, we are on the eve of important events. The head of the Romish Church is in a dilemma; he must choose reform, or the deprivation of temporal authority, either of which alternative will inflict a deep wound in the Papacy. Substantial réform the Pope will never introduce into his administration; and his "temporal sovereignty," says the Archbishop of Bordeaux in his address to Napoleon, "is intimately connected with the fame of Catholicism." It remains to be seen what course Pio Nono will pursue, whether he will quietly content himself with his spiritual authority, and allow the Italians to govern themselves as they may; or become a champion of reform. It is difficult to foresee the end, but it is to be feared that he will adopt neither course without first trying the virtue of both the lesser and the greater excommunication, and perhaps involving all Europe in war.

[For the Protestant.]

Mr. Editor:

I desire information upon one or two points. Will you or any of your intelligent readers accede to my requests? In town, village and country, I observe, when in the house of God, that nearly the whole of the congregation when they rise to address the throne of grace turn round and stand with their backs to the clergyman. Now, why is this done? Is it becoming? Whatever its origin, I regard it as a direct violation of Cor. 14 ch. and 40 v. Why in this particular depart so grossly from that common courtesy which is demanded in polite society? Surely, were all who do not adopt the practice of kneeling in prayer, to stand with their faces towards the officiating pastor, with closed eyes and drooping heads, it would be more orderly and much more reverential.

Did worshippers when they "tread the courts of the daughter of Zion" but reflect upon the character of the place and upon the object which should lead them to the Sanctuary, they would be more circumspect. They would learn to 'behave themselves in the house of God.' It is a shame for men to sleep during any part of the service; or be lounging—partly sitting and partly standing—or looking about during the time of prayer. Were I to sleep in church, I would consider myself disgraced,—had I no other motive for vigilance the dread of that would be sufficient to keep me awake. Let such at least remember that man is a sympathetic creature, and take heed lest they afford others opportunities of copying their defects or of being pained on account of their infirmities. VIGIL.

November 10, 1859.

We advise our readers to put each of Vigils questions to themselves, and endeavor to answer them satisfactorily. We hope that those who indulge in the practice referred to, and yet can give no good reason for so doing, will seriously consider if it should not be discontinued.—[Ed. Prot.

Letter from Father Chiniquy.

The following letter from Rev C. Chiniquy has been received by Mr. John Scott of the city. We hope that Protestants of every denomination in the colony will prove by their liberal contributions towards the relief of their suffering brethren in Illinois, that they are in some measure worthy to be called, "the noble Christians of Prince Edward Island:"—

St. Anne, Kankakee Co., Ill., Oct. 20, 1859.

Mr. J. Scott;

Dear Sir,—Your kind letter of the 6th instant has just been handed to me, and I hasten to send you the expression of my most heart-felt gratitude. Your noble sympathies are a true balm which our merciful Heavenly Father is sending me to heal the mortal wounds which the awful misery of my dear converts is inflicting on my poor broken heart. May the good Saviour who rewards in His eternal Kingdom a glass of water given in his name, bless you for ever for your charity towards this admirable people. I see that many christian friends have the intention to help the new Brothers and Sisters whom the dear Redeemer has given them here, and I thank God for this good news. The hope to be helped gives us strength to bear the terrible trials through which it has pleased Providence to call us to the knowledge of his Divine word.

Those trials are truly fearful; I will give you only one case:

On Friday last, one of my most respectable farmers, who had been one of the first, three years ago, to renounce the errors of Rome, and obey the Gospel, was at the chapel, almost all the day, with many others, preparing themselves to receive the Holy Communion, for the first time, according to the ordinance of our dear Saviour. He had left his children alone at home. During his absence, a man to whom he owed a small sum, but to whom he had mortgaged his property, hoping to redeem it, by paying his little debt with the crop of this year, came, with many other enemies of the Gospel—turned out the children from their home—threw out the furniture into the high road, and took possession of the house. The children, half naked, and half starved, passed four hours there exposed to a freezing wind, filling the air with their cries. The poor parents coming from church, found their dear children half dead from cold, hunger and grief; they mingled their tears with those of their dear ones, and falling on their knees, asked their Heavenly Father to have pity on them. They had no money, home, food nor clothing. They came to me. I shared with them the little I had, but it was not enough to support them a week. And I have more than 100 families as completely ruined as that one. It requires a true miracle to save that amiable band of the soldiers of Jesus. I had almost despaired of the future of this people, but now, that I see that God has touched the hearts of the noble christians of Prince Edward Island, I hope the miracle which was necessary to save us, will be done; and the mysterious visitation by which it has pleased Providence to try us, will turn not to our destruction, but to the glory of his gospel. The enemies of Christ will have to say to-day, as in the first days of Christianity, "See how they love each other"

That our Heavenly Father may bless you and all our friends in your noble country, is the prayer of

Your devoted Brother in Christ,

C. CHINIQUY.

Address to Rev. Alex. Sutherland.

The following address was presented to the Rev. Alexander Sutherland, on his removal to Nova Scotia, by the Members of Boyne Lodge, No. 614.

Dear Brother;

We cannot allow you to depart from us without expressing our regret that it has been found expedient for the welfare of the neighboring province to deprive our Island of the benefit of your valuable services, which have ever been given faithfully and fearlessly in the cause of justice and truth, and for the promotion of civil and religious liberty.

We shall ever entertain with feelings of grateful remembrance the happy hours we have spent together, in love and harmony, and in the interchange of christian sentiment; and trust that the good hand of our God, which has hitherto been with you in your various journeyings, and upheld you in all your ways, will still be with you, to guide you in all difficulties and to guard you in all dangers.

With much esteem and respect, we subscribe ourselves, your brethren, companions in labor, and lovers of the truth.

* * *

REPLY.

Dear Brother;

The address you do me the honor to present, on behalf of the Boyne Lodge, Charlottetown, of which I have had the happiness for some time to be a member, is, to me, deeply affecting and encouraging. I most sincerely and fully reciprocate every feeling of respect and brotherly kindness to which it gives expression. In common with you, I am ever ready to stand forth in the defence of our Protestant religion and liberties, when assailed; and to co operate with all, as brethren, who can make common cause with me upon this broad basis, notwithstanding all minor differences, ever affords me the purest gratification.

I regard connexion with the Loyal Orange Institution a happy event in my history; convinced, as I now am, that, to be a good Orangeman is to be a sound Protestant. Removal to the neighboring province shall not lessen my interest in the prosperity of the Boyne, and other Lodges, in this Island; whilst it will afford the opportunity of contributing, what in me lies, to the cause of truth and liberty,—more in danger from nominal friends than from rank enemies; and that every member may prove an ornament to religion and a blessing to his country, is the prayer and expectation of

Your brother and fellow-laborer
in the service of our common Lord,
ALEXANDER SUTHERLAND.

To the members of Boyne Lodge, &c., &c.
Charlottetown, Nov. 8, 1859.

Religious Items.

The last No. of the *Royal Gazette* contains a Proclamation appointing Thursday the 24th instant to be observed throughout the Island, as a day of General Thanksgiving to Almighty God for the inestimable blessing of a plentiful Harvest.

Young Men's Christian Association.—This Institution is about to commence its course of lectures for the season. The opening Lecture will be delivered by Captain Orlebar, in the Temperance Hall, on Thursday evening next, the 17th instant, at eight o'clock. The subject of Lecture is, CROMWELL. We bespeak for the lecturer, an overflowing audience. Let the young men of the city, in particular, show by their attendance, that they appreciate the efforts being put forth for their intellectual and moral improvement. The lectures this season will be weekly, and alternately on subjects of a religious and secular nature.

Mr. Cundall acknowledges receipts of the following sums for the Chiniquy Fund; Mr. Daniel McKinlay, 5s.; per Rev. Alex. Sutherland £4 6s. A friend 5s.; do. 10s.; do. 1s. 6d..

In the acknowledgments last week, for "McKinlay" read Archibald Ramsay.

The average attendance at the Halifax Daily Prayer Meeting is about one hundred. The meetings are conducted principally by laymen, but clergymen occasionaly drop in, and take part in the exercises.

We observe that collections are being made in several parts of Nova Scotia for the relief of the Rev. C. Chiniquy's destitute flock. Through the efforts of Rev. Mr. Waddel, the Protestants of Antigonish raised the sum of £14. 8s. 7d. for this benevolent object.

The Nova Scotia Bible Society recently held its anniversary meeting at Halifax. Dr Twining occupied the chair. The attendance was very numerous, and much interest was manifested in the proceedings.

Money For Ireland.—The Irish Deputation have collected in New York some four thousand dollars for their benevolent object, the evangelization of the destitute portions of Ireland, and the amount is likely to be much increased. Philadelphia and some other cities will also be visited. The Deputation propose to make but a short stay in this country, their presence being greatly needed, especially at this time, among their own people.—*Phil. Pres.*

The Archbishop of Tuam to Lord Palmerston.—"John, Archbishop of Tuam," has addressed a long letter to Lord Palmerston, in which he says that the Catholics of Ireland revere the Roman Pontiff "as the successor of St. Peter, and the vicar of Christ on earth, and will, therefore, show themselves ready not only to defend his spiritual authority over the entire world, but likewise to assert his temporal as well as his spiritual power throughout the range of his own dominions. They look upon that temporal power, full, entire, and uncontrolled, to be essential to the free exercise of his spiritual authority; nor shall they ever be content to see the holy father placed in a subordinate and dependent position that could create a suspicion that his acts for regulating the spiritual interest of the church might be elicited or controlled by the preponderating influence of France, or Germany, or Naples, or any other secular power."

Opening of the Free Church College.—The Introductory Lecture by Professor King was delivered on Wednesday evening the 2d inst.,—having been postponed a day on account of the Prayer Meeting of the Young Men's Christian Association. The Subject of Lecture was Scottish Church History, as illustrating the grand truth of Christ's sole sovereignty over the Church—the Church's independence of all civil power.—*Presbyterian Witness.*

The Halifax *Church Record* states that the Bishop of Nova Scotia returned home from his tour through Canada and the United States on Thursday the 28th ult.

AYER'S PILLS.

The following statement from James R. Chilton, M. D., of New York city, after a thorough examination of the subject, leaves no doubt in any reasonable mind of the intrinsic virtues of my preparation, or its value as a reliable medicine. Dr Chilton is known throughout the whole country as one of the oldest and best analytical chemists it contains; and his high character, both as a chemist and a man, is certified by distinguished persons, who are known to the people every where.

J. C. Ayer, M. D., Lowell, Mass. Dear Sir; I have examined your Cathartic Pills, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing points of excellence which, I believe, have not been obtained before.

As a Cathartic for general use, they are far superior to any which have hitherto fallen under my notice. They do not contain any mineral substance whatever, and, consequently, all objections urged against such ingredients are obviated.

The skilful method of separating the active principles of which these Pills are composed from the inert vegetable matter is meritorious, and should command special attention, and win for the Pills the liberal patronage of the public.

James R. Chilton, Chemist.

We have known Dr. J. R. Chilton for many years as a gentleman of the highest respectability, and a chemist in whom we have utmost confidence.

We fully concur in the above statements.

Coleman & Stetson, Proprietors of the Astor House N. Y. city.

H. J. Raymond, Lieutenant Governor of the State of New York.

Horace Greely, Senior Editor of the New York Tribune

Wm. H. Seward, Senator of the United States

Wm. L. Marcy, Secretary of state of the United States.

Wm. B. Astor, New York city, the richest man in America

G. W. Weston & Co., Proprietors of Saratoga Springs.

Powers & Weightman, the largest Manuf. Chemists in America

E. L. Leakenworth, Secretary of New York.

Bank of England, London, 5th June, 1856.

Dr. J. C. Ayer, Lowell, Mass, U. S. A. Sir; In compliance with the request of your agent, I have the pleasure to state that having used your Cathartic Pills in my family, I have found them superior in their remedial effects to any other purgative we have ever employed. It is within my knowledge that your Pills and Pectoral are recommended by some of the distinguished surgeons and physicians of this metropolis. (London.)

Your obedient servant,

Richard Dean Boyle, Ex-Ass't Cashier.

☞ For list of Agents, see long advertisement of Ayer's Sarsaprilla, Cherry Pectoral and Pills, in another column.

JUST PUBLISHED,

(*And now ready for delivery,—Price One Shilling.*)

A LECTURE ON THE REFORMATION, by the Rev. D. Fitz Gerald, containing some 90 pages of valuable and important matter. It gives in a condensed form the principal and most interesting facts connected with the two great national events which were brought, after the lapse of centuries, to a successful termination, viz., the Reformation in the reign of Elizabeth, and the Revolution in the reign of William III.

Upwards of sixty different authorities are referred to, and given at the foot of the pages.

As there is only a limited number of copies struck off, we would recommend every one who is anxious to obtain a correct and succinct account of the religious history of his own country, to make early application; and we feel satisfied that those who carefully, and without prejudice, read the mass of authentic information which this little work affords, will be amply repaid both for their time and money.

To be had at G. T. Haszard's Book-store.
Nov. 12. 1859. 1m

Carpenter's Spelling.

AN IRISH NATIONAL SERIES OF Books, just received at Haszard's Book-store.

Harmonicon and American Vocalist

JUST RECEIVED AT HASZARD'S BOOK-Store.

Wrapping Paper and Paper Bags

JUST RECEIVED, AND FOR SALE at Haszard's Book-store.

GREAT FALL IMPORTATIONS.

JUST RECEIVED, PER *ISABEL*, & other arrivals,—at Thomas's Old Stand,—Cottons, Prints, Merinos, Coburgs, Dresses, Shawls, Mantles, Flowers, Ribbons, Furs, and all kinds of Staple and Fancy

DRY GOODS,

Also—IRON, STEEL, TIN, NAILS, BRADS, SCREWS, Locks, and General Hardware.

OILS, PAINTS, Turpentine, Glass, Putty, Winding, Dye Stuffs, Brushes, Room Paper, Tarred Paper, Rope,

TEA, SUGAR, Coffee, Molasses, Treacle, Tobacco, Raisins, Currants, and general

FAMILY GROCERIES

of best description—all of which have been purchased in the best markets, and will be sold at the most reasonable prices by

J. H. TURNER & CO.,
British Dry Goods Store,
November 12, 1859. Great George Street.

JUST PUBLISHED,

Price 7s. 6d.

MEMOIR

OF THE

REV. JAMES MACGREGOR, D.D.

With notices of the Colonization of the Lower Provinces of British North America, and of the social and religious condition of the early settlers

By his Grandson,

THE REV GEORGE PATTERSON,

Green Hill, Pictou, N. S.

The work will be on sale in the course of next week, at Haszard's Bookstore, Charlottetown; and a Colporteur will commence visiting the rural districts, taking the route from Charlottetown, to Covehead, Cavendish, New London, Princetown, Bedeque, &c. Friends in those quarters are requested to have their money ready when he comes.

Oct. 26, 1859. n5

In the Press,

And will be published in about a Month,

THE

Prince Edward Island Calendar,

For 1860.

☞ Any corrections in the lists from parties interested will oblige the publisher.

Oct. 28th, 1859.

FOR AUCKLAND, NEW ZEALAND.

THE FINE NEW

Brig 'George Henderson,'

250 Tons Burthen, Copper-fastened and Coppered.

WILL SAIL FROM PUGWASH EARLY in November for Auckland, New Zealand.

Will call at Ship Harbor in the Strait of Canso, take in passengers; from thence to the Cape of Good Hope, for water and supplies, and will call at Sydney, Australia, to land passengers if required.

Persons wanting passage will apply at Pugwash to Levi W. Eaton, Emigrant Agent for the colony of New Zealand, or to Capt. John James, on board

FARES.

Cabin, Passengers found in provisions,	£35	0	0
Steerage (passengers to find their own stores)	15	0	0

In all cases, passengers to find their own beds and bedding.

Pugwash, October 1st, 1859.

CHOICE BRANDS OF FLOUR.

THE SUBSCRIBER RECEIVES REGULAR consignments from several mills in the best wheat countries of Canada, and offers shipping parcels of Choice Family and Baker's Flour—Superfine, Fancy Flour and Extra, at the market prices.

JOHN DOUGALL,
Commission Merchant,
276, St. Paul Street.

Montreal Sept. 13 1859.

STATIONERY.

JUST RECEIVED at HASZARD'S BOOKSTORE a further supply of Stationery, including Note and Letter Papers, Envelopes, White & Pink Blotting, Tissue paper, &c. &c.

THE NEW-YORK TRIBUNE.

THE *TRIBUNE*,—NOW MORE THAN eighteen years old, and having over Two Hundred Thousand subscribers, or constant purchasers, diffused through every State and Territory of our Union—will continue in essence what it has been—the earnest champion of Liberty, Progress, and of whatever will conduce to our national growth in Virtue, Industry, Knowledge and Prosperity. It will continue to urge the emancipation not only of the Black laborer from chattelism and legal impotence, but of the White likewise from Land Monopoly, Intemperance, Ignorance, and that dependence on remote Markets which paralyzes exertion by denying to Toil any adequate and morally certain reward. Believing that the chief evil of our time is the inordinate multiplication and disproportion of Non-Producers, it will continue to war against whatever tends to degrade Manual Labor or deprive it of its just and full recompense. It will inflexibly commend the policy of winning hither from Europe the Useful Arts, and, wherever they may be needed, the Artisans as well, for whose products our country is now running recklessly into debt, while our laborers roam in fruitless quest of employment, leaving their children in want of bread, though the farmer is too often compelled to sell his crops at most inadequate prices. In short, while battling against Filibusterism and every other manifestation of that evil spirit which seeks through the spoliation of other countries that aggrandizement which is to be truly attained only through the due development and cultivation of our internal resources, it will urgently advocate a more effectively discriminating Tariff, the Freedom of the Public Lands, the construction of a Railroad from the navigable waters of the Mississippi to those of the Pacific, and every other measure which seems to us calculated to enhance the dignity or the recompense of Labor, and promote the well-being of Mankind.

The "irrepressible conflict" between Darkness and Light, Inertia and Progress, Slavery and Freedom, moves steadily onward. Isolated acts of folly and madness may for the moment give a seeming advantage to Wrong; but God still reigns, and the Ages are true to Humanity and Right. The year 1860 must witness a memorable conflict between these irreconcilable antagonists. The question—"Shall Human Slavery be further strengthened and diffused by the power and under the flag of the Federal Union?" is now to receive a momentous if not conclusive answer. "Land for the Landless, versus Negroes for the Negroless" is the battle-cry of the embodied Millions who, having just swept Pennsylvania, Ohio and the North-west, appear in the new Congress, backed by nearly every Free State, to demand a recognition of every man's right to cultivate and improve a modicum of the earth's surface wherever it has been anticipated by the State's session to another. Free Homes, and the concentration of the vigilant efforts of the Friends of Free Labor—two representatives, but one party—must largely absorb the attention of Congress through the coming session, as of the People in the succeeding Presidential canvass; and, whatever the immediate issue, we cannot doubt that the ultimate verdict will be in accord at once with the dictates of impartial Philanthropy and the indefeasible Rights of Man.

Having made arrangements for fuller and more graphic reports of the doings of Congress, and of what ever else transpires at the Federal Metropolis shall seem worthy of public regard, and having extended both our Foreign and Domestic Correspondence and strengthened our Editorial staff, we believe THE TRIBUNE may safely challenge a comparison with its rivals, whether as an exponent of principles or as a reliable mirror of the passing world. We purpose not to be surpassed nor anticipated in the collection or presentation of intelligence, though we eschew that reputation for enterprise which is acquired by bribing messengers and clerks in public offices to convey at the premature publication of important or other official documents. We prize accuracy as a element quite as highly as prompitude, but endeavor not to get value the latter at the expense of the former. Essentially, THE TRIBUNE will be what it has been, while we shall continue to study to improve its every feature, and "make each day's edition the best." The general verdict of the Press and Public has affirmed the success of our past labors, and those of the future shall be characterized by equal earnestness and assiduity. We ask those who believe the general tendency of our journal to be salutary, to aid us in extending that influence through an increase of our subscriptions.

The New-York Daily Tribune

is printed on a large imperial sheet, and published every morning and evening (Sundays excepted). It contains Editorials on the topics of the times, employing a large corps of the best newspaper writers of the day; Domestic and Foreign Correspondence; Proceedings of Congress; Reports of Lectures; City News; Cattle, Horse, and Produce Markets; Reviews of Books; Literary Intelligence; Papers on Mechanics and the Arts, &c., &c. We strive to make THE TRIBUNE a *newspaper* to meet the wants of the public—its Telegraphic news alone costing over $10,000 per annum.

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