

show your readers that this is not a distinction without a difference, we give them the following resolution offered by Mr. Meachum, of Vermont:

Resolved, That in the opinion of this House the repeal of the Missouri compromise of 1820, prohibiting slavery north of latitude 36 degs. 30 min., was an example of useless and factious agitation of the slavery question, both in and out of Congress, which was unwise and unjust to the American people.

This was agreed to—108 to 93. So it seems there are at least seven or eight men who say that an act was "unwise and unjust," and yet dare not say they will vote to repeal that act. The timidity of such men increases the insolence of the slave power in Congress.

Mr. Fuller, of Maine, voted against the Nebraska bill, otherwise he could not have been elected, and still he voted against the above resolution, and some other members from the free States are in the same category, while Mr. Ethridge, although from the slave State of Tenn., voted against the Nebraska bill and voted for Meachum's resolution.

On the vote of Saturday Mr. Banks stood within four votes of an election—Dunn and Scott, of Indiana, and Harrison and Moore, of Ohio, voting against him. These gentlemen give no reason for their course, but seem immovably fixed in their hostility to Banks. What the result will be, time only can tell. We see no prospect of an organization without the plurality rule; it is for the Democrats and Know Nothings to say whether that rule shall be adopted or not.

The President has thrust another message upon the House in its unorganized State, the whole drift of which is to justify and sustain the border-ruffian Missouri legislature of Kansas—to condemn and reject Reeder, and justify and uphold Whitfield—to charge the Free State men of Kansas with treason, and to shake the whole Executive and military power of the Government over their heads, so as to bring them into acquiescence.

The spirit, tone, and time of this message all indicate that it is a sheer electioneering document, and the only fear we have is, that it may deter some true men in the Free States from going to Kansas. We wish those who are hesitating about emigrating there on account of slavery, could know how nearly universal the opinion is here, among intelligent men of all parties and from all sections, that Kansas *will, in the end, be a free State*. The indomitable business energy and enterprise of men from the free States, together with a plentiful supply of Sharp's rifles, is putting a decided damper upon Missouri cut-throats; and, while they will continue to howl and bluster over their "peculiar institution," like a cross and hungry dog over a bleached bone, the gnawing of which is starving him to death, they will see and feel that they are engaged in an unequal as well as unjust warfare upon freedom and free territory.

If the freemen of this nation do their duty like men, Kansas is as sure to be free as the sun is to rise—if they cower and cringe and bow down to the slave oligarchy, freedom will soon be crushed out throughout the whole length and breadth of this fair land, and one may as well then be in Kansas as in New Hampshire, in South Carolina as in Maine. The experiment of a free government has not *been* tried—it is *being* tried. The world has yet to see and learn whether freedom or slavery is to rule in this boasted land of liberty.

Last Wednesday a resolution was passed, calling on the several clergymen of this city to offer prayer in the House each day at the opening of the session; so there have been since then most fervent supplica-

tions for "a spirit of harmony and concession," for deliverance from "faction," for "a disposition to organize the House on a patriotic basis," and for "the preservation of our cherished institutions;" but not a breath of prayer that "we might repent and come back to God as a people," or that "we might have that righteousness which exalteth a nation"—not a word of confession of our national sins—not a single sigh for our worldliness, our oppression, our forgetfulness of God. An aged and venerable member, after listening to one of these *velvet* prayers, turned to a friend and said, "Does the minister think he is going to blind the eye of the God of the Bible, and turn his wrath away from our sins, by studiously avoiding any allusion to our guilt, and politely asking the Almighty to enable us to organize this House upon a patriotic basis?"

A week ago last Sabbath we attended the dedication service of the C. Baptist church on Thirteenth Street. The first sermon was by Rev. Dr. Fuller, now of Baltimore, formerly of South Carolina. He is a man of the Calhoun and Webster grade, intellectually, and the clerical pro-slavery war-horse with whom Rev. Dr. Wayland had the battle upon the subject of slavery some years ago. Aside from his subserviency to slavery, he is a strong man armed—a giant of manhood—and that subserviency is at once a living testimony, both of the paralyzing power of American slavery, and the utter inability of the loftiest human intellect in its own strength to stem a moral whirlpool.

His style of preaching we liked—that is, there was an entire absence of that stiffness and mock dignity and reserve, which some small men court to screen their intellectual leanness. He spoke like a man, talking to men, like a messenger with a message, seeking to deliver it in the plainest and most forcible way. His whole manner, gesture, pronunciation, action—everything that constitutes delivery—was a merited rebuke to that studied, lifeless, school-boy-recitation-style of preaching, which finds its way into too many popular pulpits. Dr. Burrows, of Richmond, Virginia, preached in the P. M., and Dr. Teesdale, the pastor, in the evening. Of the latter and his sermon and his ———, *no, we will not at present go into this matter, hoping that another and an abler pen will save us the trouble*. We cannot refrain from saying, however, that when we retired from the services of that entire day, this conviction settled down into our very soul, viz: that pro-slavery ministers, or slavery-apologizing ministers, or slavery fellowshipping ministers, are, after all, doing more to uphold and strengthen that accursed institution, than all the pro-slavery politicians in the land; and while they attempt to hold up the gospel of Christ in one hand, and the institution of American slavery in the other, they are doing more, indirectly at least, towards filling our world with infidels and atheists, than can be done by all the open, blaspheming skeptics in Christendom.

Snow is still abundant here, this being the twenty-second successive day of as good sleighing as is common in New England. "DANIEL."

CHILI.

"In Chili religious fanaticism has always predominated. sustained by an archbishop, by a numerous clergy, and by many convents of friars and nuns; yet still, in Valparaiso, the principal seaport of the Republic, there exists a Protestant congregation, composed of many hundreds of English, German, and American citizens. They have a chapel, as also a chaplain, whose stipend is borne, in equal moieties,