

before the policeman that was running after him. (Laughter and cheers.) He goes on, 'All laws designed to interfere with the full and efficient operation of the constitutional compact on this subject are *immoral*.' We hear a good deal about compacts just now in the Free Church. (Laughter.) But this, I take it, is the most extraordinary compact I ever heard of. All laws against the constitutional compact are *immoral*? I take him to the twenty-third chapter of Deuteronomy, and I show him there a law which stands wide as the poles asunder from his constitutional compact. But first I will take him to another bar. He says the Fugitive Slave Law ought to be obeyed, and that all laws that go against it are immoral, not inexpedient. Well, in reasoning with the Southerners, he says in his pamphlet, that the two great difficulties between the North and South are the Fugitive Slave Law and the Territories. As to the former, observe what he says:—'The constitutional claim of the South is undoubted; but the difficulties in the way of carrying into effect that provision of the constitution are almost insuperable,'—'These difficulties do not arise from State laws, or from the supineness of the general government, but from the laws of human nature.' Dr Hodge, you have hit the nail on the head here, and when you change the laws of human nature we will agree to the Fugitive Slave Law. (Applause.) I take the laws of human nature to be those which God has written with His own finger on man's heart, and the Fugitive Slave Law, which he says it is the duty of men in America not to disturb, is not only against the laws of human nature, but we have a higher authority still against it. Dr. Hodge says, that if a slave leaves his master with his broken chain dangling at his heels, followed by bloodhounds, and by cruel tyrants, and rushes into your house, you must obey the law of the State—you are not to help that slave on to liberty,—and that any law that would hinder that slave from being carried back to bondage is immoral. I bring Dr. Hodge to the bar of the Word of God; I bring this Princeton reviewer to the judgment seat of God; and what does it say against that Fugitive Slave Law? It says,—'Thou shalt not deliver unto a master the servant who has escaped from his master unto thee.' The Bible stands in direct opposition to the Fugitive Slave Law. The Word of God stands in direct opposition to that pamphlet—stands in direct opposition to the large body of the ministers in America—and I say, 'Let God's word stand though America perish from the number of the nations and from the face of the earth.' I am told by Mr. Vandyke—not Vandyke the painter—it is a man who paints black things white—(laughter)—who has published a sermon in defence of slavery as an institution, and says that there is nothing against it in God's Word, that it is a divine institution, and a thousand other perversions of Scripture. This gentleman says: 'With these facts staring them in the face, cannot the South afford to wait a little longer? Can our Christian men and our Christian Ministers, who are the salt of the earth, not wait a little?'