

subject ; and I am desirous that my motive should not be misunderstood. I am not desirous of acting the part of a public censurer. I cannot be accused of meddling with a matter which does not belong to me, for it does belong to me, and to the whole Church in this city. I disclaim any unfriendly feeling towards any of the individuals implicated in the outrage to which allusion has been made. And I take this opportunity of stating that though a particular instance of duelling is the *occasion* of this Discourse, it is not the *subject* of it ; it is directed against duelling *as a system*, and duellists *as a class*. My desire is to discharge my duty as a Minister of the Gospel, and furnish you with an opportunity of discharging your duty, as professed believers of the gospel, by lifting up our voices against this sin. I could have wished that this had been done by some whose voices would have been better heard ; in that case I would not have come before you at this time on such a subject ; but since it has not been done, I consider it our indispensable duty, if *in weakness*, yet in sincerity, to enter our public and solemn protest, on behalf of God, and his word, against the sin of duelling.

“ The custom of duelling took its rise in times of profound ignorance and superstition. It was prevalent among the ancient Gauls and Germans, and became universal in Europe after the irruption of the barbarians had destroyed the Roman Empire.”\* From this remote antiquity, it has remained to this day, among

\* Chambers' Edinburgh Journal.