

punish sin, as such; and exercise his power for restraining it. I conceive this to be the duty of the Church, and I apprehend it is to be accomplished, not by the power of the sword which the Magistrate wields, but by the power of the truth of which the Church is put in possession. Yet, I doubt not, it will be admitted by all, that duelling is within his province. If it is the duty of the Magistrate to punish the murderer; and this, I apprehend, no person will deny; it will follow that the duellist is pre-eminently deserving of punishment, because he is chargeable with murder of the most aggravated kind, as appears from the reasoning employed in the preceding Discourse.

This remark appears to me sufficient to prove our point; yet there are other considerations which lead to the same conclusion with equal force. The practice of duelling is calculated to prove destructive to the community, because it puts the lives of multitudes in constant danger. And those persons who are endangered by it, are, generally speaking, of greater eminence than others; and possessed of talents which fit them to promote the public good. Those very things which render them valuable to the community, namely, their talents, or their station, or their influence, are also the very things which expose them to the designs of the duellist; and there are always men to be found, who, insignificant in themselves, imagine they will attain some consequence, if they can involve themselves in a quarrel with a great man. The interests of the public, therefore, require, that the lives of such eminent persons should be protected.