

fierce, and their wrath, for it was cruel ; I will divide them in Jacob, and scatter them in Israel."

I shall not pursue the subject farther. I consider it unnecessary to do so. I trust you are already convinced that the duellist is a murderer ; and not only so, but when you think of the cool deliberation with which he acts, of the relation in which he stands to the man whose death he is compassing, of the trifling nature of the offence ; and of the terrible consequences, both as they respect his own family, and the family of his opponent, you will admit, that duelling includes murder of more than common aggravation.*

1. In drawing this Discourse to a conclusion, as we have hitherto spoken of the guilt of duelling, we may now, in the first place, take notice of the folly of it. It is altogether unnecessary and vain, as a means of accomplishing that for which it is professedly followed.

Let us suppose that an individual affronts us ; by impeaching our veracity, for example ; a cause which very frequently leads to a hostile meeting, that individual cannot persuade others to believe his assertion, if we have previously, by our good conduct, gained a character for truth. If we have done so, it is unnecessary for us to challenge the calumniator to fight a duel, in defence of our character ; for our actions will be believed far sooner than his unsupported

* I do not inquire whether the *challenger*, or the *challenged* ; the *principals*, or the *seconds*, are most guilty. All of them are answerable for the same sin ; but the degree in which each of them is answerable is known only to God.