

*nature is changed by the grace of God—when I learn to turn one cheek when the other is stricken—when I become fit for Heaven—I will no longer be tried by the world, and I will eschew the duel. It is abominable in the sight of Christianity—but I cannot then trust to public opinion. I will not, then, even rely on men. I will be resigned to suffer and bear all things. I will then trust alone in God. With my nature unchanged, I cannot bear disgrace. How far my conscience is affected as an offender against my Maker is known to Him. I am no infidel; I am no hypocrite.*

Peace is not mere abstinence from blows, and social order depends more upon well regulated tongues than upon disciplined arms. And the Scriptures themselves tell us you cannot bridle the tongue—ships of the sea have helms—horses have bits—but the tongue is an unruly member! The law cannot restrain it—a pistol sometimes will.

Sir, let me not be misunderstood. I repeat that I abhor duelling. My experience is painful on this mode of settling private feuds. I have challenged and been challenged; three times have I been upon the "bloody ground"—seen five shots exchanged—four balls take effect—three limbs wounded, two permanently disabled, and one life taken; and, as I hope to be pardoned by Heaven, I had rather be principal at any time than the second. I do not despise the truly religious and moral sense of the community. I have been taught to revere both religion and sound morality. But what is a man of the world to do? It is useless to tell him to seek religion. The terrors of the Divine law cannot restrain many good men to fly even eternal wrath. How can hu-

man statutes, then, bind the sense of honor? What is the man of honor to do? If he fights and survives, he walks with the slow-moving finger pointing at him; if he is killed, we are told he "dies as the fool dieth," and he goes down "unwept, unhonored;" if he refuses to fight, he dies *the living death, and lives disgraced!* Public sentiment is cruel—the statute is unjust.

In the face of an approaching election, I say to my good constituents—I have many very good and pious people in my district; people who pray for me daily—I would obey their wishes sooner than your laws against duelling. I say to them, "If you are determined I shall not defend myself when assailed, like a true knight, do not send me to Congress, for I shall just as surely fight, if occasion is given, as you send me; and so I shall ever continue *until the holy religion of the Cross takes possession of my soul*—which may God grant early.

## GLEANINGS.

From the Christian Witness.

### Moral Reformers.

If to the heroes of the olden time

Who fought and suffered, Liberty! for thee,

Daring to die to make a people free,

Honors belong and triumph-hymns sublime,

Making their names the watch-word of a clime—

What meed of purest glory shall be given

To him who stands, sustained alone by heaven,

Battling with single arm a Nation's crime?

Unmoved, unswerving in the thickest fight,

Though scoffs, and jeers, and curses from the vile.

And hate be poured upon his head the while,

The fearless champion of the True and Right?

What meed for him? Profane not with your lays

His name—for Earth no language hath to speak his praise!

### Sonnet to Liberty.

They tell me, LIBERTY! that, in thy name,

I may not plead for all the human race;

That some are born to bondage and disgrace,

Some to a heritage of woe and shame,

And some to power supreme, and glorious fame

With my whole soul, I spurn the doctrine base,