

so worship I the God of my Fathers, believing all things which are written in the law and in the prophets,— to which I add, whatever is written in the New Testament.”

I answer again in the language of Scripture, I am of “*the disciples, who were called Christians first at Antioch.*” Acts xi. 26.

Whenever men will be content with the name which the Apostles selected and by which they chose to be called, and will use only the language which is to be found in the Scriptures, and in the connection, and with the meaning, when it is clear, and when it is dubious, with the Christian spirit, in which it was used by those Apostles, there will be an end of sectarianism, and with it an end of clerical ambition, with no diminution of clerical power; — all men will worship in the same faith together, and be only, and altogether, *Christians*.

CHANNING ON INTEMPERANCE.

AMONG the evils of intemperance, much importance is given to the poverty of which it is the cause. But this evil, great as it is, is yet light in comparison with the essential evil of intemperance, which I am anxious to place distinctly before you. What matters it that a man be poor, if he carry into his poverty the spirit, energy, reason and virtues of a man? What matters it that a man must, for a few years, live on bread and water? How many of the richest are reduced by disease to a worse condition than this? Honest, virtuous, noble-minded poverty, is comparatively a light evil. The