

ever appropriates this faith to himself, so as to become personally interested in the promise made to Abraham, has, in his own estimation, a fair prospect of a very large family. It is, therefore, a faith which is not well adapted to all mankind; and, consequently, cannot become "universal." This being so, the faith which was counted to Abraham for righteousness, was not "Universalism."

S. E. SHEPARD.

JOURNEYINGS.

Travelling, preaching, visiting brethren, and learning the state of churches are sanctioned by inspired custom. The first preachers were great travellers, industrious visitors, close observers, as well as most industrious workers in their Master's kingdom. There is a "Go" in the gospel as well as a "Come"; for when the Saviour says "come unto me," those who thus come and receive his gifts are in effect enjoined to "go and tell what the Lord has done" for them: and this spirit does not cease with the proclamation of the gospel in its primary principles, for the original proclaimers were as great travellers among the churches after these churches were formed as they were among those who needed to be told for the first time the story of Christ crucified. It was at the close of a tour among the churches through the provinces of Galilee and Samaria that Peter visited Lydda and Joppa; Barnabas travelled from Jerusalem to Phenice, Cyprus, and Antioch to visit the brethren in those places, and to preach the word; Paul and Silas went through Syria and Cilicia among the churches, and Paul himself went over all the country of Galatia and Phrygia in regular order, visiting and edifying the congregations of disciples. Hence we are justified by facts in affirming that those great heralds who carried to the nations the great message of the gospel were indefatigable and assiduous in their travels among churches.

But whether the object and the work of those who now journey from church to church, are, in any or every instance, similar to the object and work of those who then itinerated among churches, is another question. In this age of favor, some travel and make observations among the brethren to find fault and pour down censure, and fulfil their ministry by despising and holding up to scorn almost everything they see. Some again, far removed from this extreme, carrying with them an overwhelming charity, admire and praise to the skies all that they discover in what can be called "our connexion,"