

(2) "On what commands &c. is it to be exercised?" This is very ambiguous. Does the writer ask whether we are to exercise Christian forbearance towards those only who hold the doctrine and institutions of christianity in their purity? or does he desire to know if it should extend to all others? Or does he desire to ascertain whether a Christian should leave a Congregation of the Lord where practices of the character indicated in the second and third query obtain? Not knowing the design of the querist a definite answer cannot be given; but one, perhaps, covering the whole ground suggests itself. Paul says (Eph. iv. 2-6): "With all lowliness, and meekness, with long suffering *forbearing one another in love*; endeavoring to keep the unity of the spirit in the bond, of peace. [For there is] one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and father of all, who is above all, and through all, and in you all." And again, in his letter to the Colossians (chap. iii. 13), "*Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*" The first quotation shews who are members of the Christian body, and both, the conduct of the members of that body towards each other. But if "Senex" wishes to know whether Christian forbearance means that kind of fellowship and union that has lately obtained among those sects which compose the "Christian Union" or "Evangelical Alliance," we answer in the negative. We are, however, inclined to think that Christian forbearance should be manifested toward all men, as members of the great family to which we all belong—not by fellowshipping them as the disciples of Christ, but as brethren in Adam—by doing all for their present and future happiness in our power. Thus in noticing the second part of the query, we have answered the last—namely, the true boundaries of mildness, mercy, and love.

*Query 2d*, in reference to Sisters imparting public instruction in the meetings for worship, is more definite; but a satisfactory solution not so easily given, especially while Queen Victoria not only rules the British empire politically, but is also head and ruler of *THE Church!!* How can we decide this question when Doctors disagree! Hear Dr. Adam Clarke: "'Let your women keep silence in the Churches,' &c. This was a Jewish ordinance: women were not permitted to teach in the assemblies, or even to ask questions.'" After some quotations from the Jewish Rabbis, he adds: "This was the condition until the time of the Gospel, when according to the prediction of Joel, the Spirit of God was to be poured out on *women* as well as the *men*, that they might *prophesy*, that is *teach*. And that they did *prophesy or teach* is evident from what the Apostle says (chap. xi. 5), where he lays down the rules to regulate this part of their conduct, while ministering in the Church.

"But does not what the Apostle says here contradict that statement, and show that the words in chapter xi. should be understood in this sense? For, here it is expressly said, that they should *keep silence in the church*; for it *was not permitted for a woman to speak*? Both places seem perfectly consistent. It is evident from the context, that the Apostle refers here to *asking questions*, and what we call *diclating* in the assemblies. It was permitted to any *man* to ask *questions*, to *object*,