

From this to the close of the letter he admonishes and exhorts the brethren in Rome, both Jews and Gentiles, to bear with, and receive one another, irrespective of those peculiarities which had formerly been ground of umbrage or alienation; that as Christ had received them both to be his people, they should mutually embrace each other as such, and live devoted to him who had called them to the high honors and privileges which they enjoyed.

Such is the scope, design, and argument of this letter. To go farther into an investigation of it, would be to assume the office of a commentator, which is foreign to our purpose. These very general hints and remarks may serve to suggest to the reader a proper course of reading and examining the apostolic letters, and to impress his mind with the vast importance of regarding the *design* of each letter, and to guard against the ruinous course of making detached sentences the theme of doctrinal expositions, and of "classifying texts" under the heads of scholastic theology—a method, the folly and pernicious tendency of which, no language can too strongly express.

QUESTIONS.

WE re-print the Queries, by "Senex," that the reader need not be under the necessity of taking up the last number to refer to them :

"Query 1st. What is Christian forbearance? On what commands, doctrines or institutions is it to be exercised, and what are its *true* boundaries?"

"Query 2d. Does the New Testament teach that it is the duty of the sisters as well as of the brethren, to impart public instruction to the church when they meet for edification, exhortation and prayer? If so, what does the Apostle mean in 1 Cor. xiv. 34, 35; 1 Tim. ii. 12."

"Query 3d. Do the Scriptures teach that in a christian church it is the duty of all the brethren, indiscriminately and regardless of their ability to edify the church, to occupy the time of the church while the Pastor and other brethren are present, who are more competent to instruct the body? If it is their duty, what are we to understand by 1 Cor. xii. 29, 30."

REPLY TO "SENEX."

Venerable Sir, or Madam, [we know not which]—Were not the preceding queries submitted by ("Senex") an old man or woman, we would not, contrary to our general rule, give them a place on our pages. Conductors of all publications have a right to know the real authors of all articles sent to them for publication, though they give them to the public over fictitious names. The article has the style and appearance of a sincere inquirer after truth; and the questions are of such a character (though the remark may appear paradoxical) we are rather pleased than otherwise that we can get no clue to the author. We think it probable that the queries were made with reference to some practices sometimes prevalent in the Congregation of the Lord in this city, and therefore the duty of replying to them, becomes the more imperative.

Query 1st. is threefold: (1) "What is Christian forbearance?" Forbearance implies command of temper; lenity;—and lenity in its full extent of meaning is mildness, mercy, tenderness. Christian forbearance then is, that command of temper, mildness, mercy, and tenderness, which was so strikingly manifest in the Lord Jesus, and shone forth so conspicuously in him amid all his ignominy, reproach, and suffering.