

abroad every where. The world is consequently on *tiptoe* to see what holy livers, what paragons of Christian purity these reformers are going to be! Now, suppose that after they shall have looked on us for some time, and with good intention too, they should be puzzled to tell in what kind of holy living we excel our neighbors; think you it would not have a tendency to keep them at a distance from us? The more so, as we have made so much ado about practical reformation. Tens of thousands of non-professors are now sick of the immoralities and impurities of sectarian churches, and are looking towards us with intense solicitude, hoping to behold in us what they have long desired to see—a congregation of faithful men and women, holy, harmless, undefiled—walking in the truth! O! shall we not drive them into infidelity if we do not permit them now to behold in us *the peaceable fruits of righteousness*? We do know that the short-comings of reformers have had, in many places, an immense, and a deleterious influence upon the people of the world.

We will not say that in such instances no injustice has been done to our cause by the people of the world. In converting sinners, and constituting churches, we are dependent upon the world for materials; and really many of these materials have been so spoiled in and by the world, before ever the gospel found them, that we can make nothing of them that will redound to the credit of the Christian religion! For this reason I do not think that the people of the world do either themselves or us justice, when they blame either the Christian religion or the church for the aberrations of those dishonest and depraved beings whose moral maladies are beyond the reach of the gospel *materia medica*! Many of the people of the world seem to excuse their own disobedience by pleading the disobedience of professors—just as if *two wrongs*, one in themselves and one in a professor, would make *one right*!! But so it is; and it ought to make us all more circumspect.

I have merely hinted at what I consider the chief causes of the evil lamented in the query. It will remain for the public to judge whether my answer is true or false. If it shall be of no further benefit, it may attract attention to the point to which the query relates, and eventuate not only in eliciting information from other men more competent than the writer of this article, but in the removal, to some extent, of those evils upon which I have animadverted. But this paper ought not to be closed, without saying that however great may be the evils which we deplore, the reformation carries with it much sterling virtue—much pure and undefiled religion—much native talent and high intellectual endowments; and as its advocates have put themselves under a *divine church discipline*, one made for them by Jesus Christ—the New Testament, we may expect that the evils of which we complain will be perpetually, though perhaps imperceptibly diminished; and that ultimately the truth, either by its own efficacy, or by collateral supernatural aid, will obtain a complete and never-to-be-forgotten triumph. May the Lord grant it!

Yours,

A. RAINEY,