

**THE PRINCIPLES AND OBJECTS OF
THE RELIGIOUS
REFORMATION, URGED BY A.
CAMPBELL AND OTHERS. PP. 1-83**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649679713

The Principles and Objects of the Religious Reformation, Urged by A. Campbell and Others. pp. 1-83 by R. Richardson & A. Campbell

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

R. RICHARDSON & A. CAMPBELL

**THE PRINCIPLES AND OBJECTS OF
THE RELIGIOUS
REFORMATION, URGED BY A.
CAMPBELL AND OTHERS. PP. 1-83**

THE
PRINCIPLES AND OBJECTS
OF THE
Religious Reformation,

URGED BY A. CAMPBELL AND OTHERS,

BRIEFLY STATED AND EXPLAINED

BY

R. RICHARDSON.

Third Edition, Revised and Enlarged.

CINCINNATI:
PUBLISHED BY H. S. BOSWORTH.

Entered according to Act of Congress, in the year 1853, by
R. RICHARDSON,
in the Clerk's Office of the District Court of the Western District of
Virginia.

STEREOTYPED BY L. JOHNSON & CO.
PHILADELPHIA.

CONTENTS.

INTRODUCTORY REMARKS, page 5.—The Reformation designed to remove sectarianism, *ib.*—Based on the two great principles of Protestantism, *ib.*—Seeks to effect union upon a simple evangelical Christianity, 7.—Truths developed in its progress, *ib.*

I. DISTINCTION BETWEEN FAITH AND OPINION, page 8.—Not recognised by sectarianism, *ib.*—Human theories blended with Scripture truths, *ib.*—Authority of Revelation thus impaired, 9.—Scriptures mean what they say, 10.—True religious faith, *ib.*—Opinions have no authority, *ib.*—Agreement in opinion not required, 12.—Objections answered, 14.—Errorists, 15.—Scriptures their own expositor, 17.—How to be studied, *ib.*—Difficulties in the Bible, 18.—Knowledge progressive, 19.—Textuary preaching, 20.—Protestants debarred from exercising the right of private judgment, *ib.*—Faith and opinion defined, 22.—Sectarian vocabulary, 23.—Names of sects, *ib.*—Names adopted in Reformation, 24.

II. THE CHRISTIAN FAITH, page 25.—Orthodoxy, *ib.*—Distinction between the Christian faith and knowledge, *ib.*—The Christian faith not doctrinal, but personal, 26.—Confession of Christ, *ib.*—Contrasted with theological systems, 27.—Common Christianity, 28.—Import of word *Christ*, *ib.*—Of the proposition that *Jesus is the Christ*, 30.—Nature of the Christian faith, *ib.*—Is trust in a person, 31.—Object of the Evangelists, 32.—The gospel, 34.—Means of salvation, 35.—Means of triumph, 36.—The Christian creed, 37.

III. BASIS OF CHRISTIAN UNION, page 39.—*The Christian faith* the only true basis, *ib.*—Sufficiently comprehensive, 40.—Does not involve controversy, 42.—The capital fact of revelation, 43.—A Divine oracle, 45.—The

rock on which the church is founded, 46.—The good confession for which Christ died, 47.—Confession of first converts, 48.—Objections answered, 50.—Divinity of Christ, 51.—Change of heart, 52.—True repentance, *ib.*—Reconciliation, 54.—Detection of heresy, 55.

IV. *RENEWAL INSTITUTIONS*, page 55.—Often blended, 56.—Patriarchal institutions, 57.—The Mosaic system, *ib.*—Christianity, 58.

V. *COMMENCEMENT OF THE CHURCH*, page 59.—Mistakes respecting it, *ib.*—Day of Pentecost, *ib.*—Church began at Jerusalem and not at Rome, 61.—Impartation of the Holy Spirit, 62.

VI. *ACTION AND DESIGN OF BAPTISM*, page 63.—Reformers pedobaptists, *ib.*—Questions concerning baptism, *ib.*—Design of baptism, 68.—Its emblematic character, 71.—Sects transfer the office of baptism to emotions, 72.

VII. *AGENCY OF THE HOLY SPIRIT*, page 74.—Source of error, *ib.*—Conversion and sanctification different, *ib.*—Reception of the Spirit, 75.—Given to the children of God, *ib.*—Regeneration, 76.—Gift of the Holy Spirit the great end of the gospel, 78.—To be sought by prayer, 79.—Fruits of the Spirit, *ib.*—Obstacles to conversion, 80.—Controversy here uncalled for, *ib.*—All things of God, 82.

VIII. *WEEKLY COMMUNION*, page 83.—A practice of primitive church, *ib.*—Its neglect regretted by the learned and pious, 84.—Testimony of Brown of Haddington, *ib.*—Of the Archbishop of Dublin, *ib.*—Of Dr. Scott, *ib.*—Of Dr. Mason, *ib.*—Of Calvin, 85.—Of Wesley, *ib.*

IX. *CHURCH GOVERNMENT*, page 85.—Pastors, elders or bishops, *ib.*—Why known by different titles, 86.—Their qualifications and duties, *ib.*—A plurality in each church, *ib.*—No bishop over a diocese, *ib.*—Popes and prelates, *ib.*—Apostolic succession, *ib.*—Deacons, 87.—Evangelists, *ib.*—Conclusion, *ib.*

PRINCIPLES AND OBJECTS
OF THE
REFORMATION.

Bethany, Va., September, 1852.

MY DEAR F.:—I proceed, according to promise, to lay before you the general principles and objects of the Reformation which has been, for some time, urged upon the religious communities, both of this country and the British Isles. And this I do with the more pleasure, as I know you have not given heed to those misrepresentations by which its enemies have endeavored to impede its progress, and that you are, yourself, sensible of the many evils induced by that sectarianism from which it is the great purpose of the present Reformation to relieve society.

Let me observe, then, in the first place, that this religious movement is wholly based upon the two great fundamental principles of Protestantism, viz.:

1. The Bible is the only Book of God.
2. Private judgment is the right and duty of man.

All Protestants assert the truths of these propositions, and cling to them as the theory of the ori-

ginal Reformers, who protested against the authority claimed by priests and popes to dictate articles of belief. But it is unhappily true, that the party dissensions of Protestants have insensibly led them to depart, in practice, from both these cardinal principles. In direct opposition to a most obvious deduction from the *first*, they have exalted human systems of theology to an authority equal, if not paramount, to that of the Bible. At the same time, in violation of the *second* of these principles, they deny to the people the privilege of interpreting the Bible otherwise than in accordance with these systems. A human standard of orthodoxy is thus, in fact, substituted for the Bible; and, by a natural and inevitable consequence, the Bible has become a sealed book to the masses, who do not, because they dare not, understand it for themselves.

Such being, in few words, the actual state of the religious community, the present Reformation proposes an immediate return to the broad and original platform of Christianity, as well as of true Protestantism; and urges, accordingly, the claims of the Bible alone, as the source of Divine truth for all mankind; and pleads for the exercise of man's inalienable right to read and interpret the Sacred Volume. It seeks to establish a *unity of faith*, instead of that *diversity of opinion* which has distracted religious society; and to restore the gospel

and its institutions, in all their original simplicity, to the world. In brief, its great purpose is *to establish CHRISTIAN UNION upon the basis of a SIMPLE EVANGELICAL CHRISTIANITY.*

Having thus given you a general statement of the purpose of this religious movement—a purpose which cannot fail to be approved by the truly pious of all parties—I now proceed to lay before you the important distinctions and truths which have been developed during its progress. And in this place I would remark, that, as the character of prevailing errors always determines, in advance, the issues which are to be made by the advocates of truth, so, certain fundamental points of great importance have been thus forced upon the attention of the friends of the Reformation, as matters requiring, in the very first instance, to be elucidated and determined. Among these I would mention—1st. The distinction between FAITH and OPINION. 2d. The distinction between what may be emphatically termed THE CHRISTIAN FAITH and doctrinal KNOWLEDGE. 3d. The true BASIS OF CHRISTIAN UNION. Amongst the important subjects which have been brought into view during the progress of the Reformation, I would invite your attention, in continuation, to the following:—4th. The distinction between the Patriarchal, the Jewish, and the Christian dispensations. 5th. The commencement of the Christian church. 6th. The