A PRACTICAL COMMENT ON THE CONFESSION OF FAITH OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST

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A Practical Comment on the Confession of Faith of the Church of the United Brethren in Christ by J. Weaver

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OF THE

UNITED BRETHREN IN CHRIST

A PRACTICAL COMMENT

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UNITED BRETHREN IN CHRIST

BY BISHOP J. WEAVER, D. D.

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"Prove all things; hold fast that which is good." - PAUL

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PREFACE.

The United Brethren in Christ have always been Arminian in their faith, as contradistinguished from Calvinistic. The Confession of Faith had been arranged, rather than compiled, by Otterbein and those who followed him, a century ago. In form and style it resembled the Apostles' Creed; and this creed was no doubt drawn on largely for the matter composing the creed of this Church. However, the Church did not confine itself very closely to this written creed.

At an early day the General Conference inserted in the Book of Discipline, not an article of faith, but a command, based on the Word of God and on the known faith of the Church, requiring the people to keep the Sabbath day holy, and explaining how this should be done. So, in the early years of the Church, the General Conference inserted, in the form of questions to be asked candidates for the ministry, both as licentiates and as elders, all the doctrines peculiar to Protestant evangelical churches; such as, depravity, regeneration, adoption, justification, sanctification, the inspiration of the Holy Scriptures, the divine call to the ministry, future eternal rewards and punishments, etc. These were asked of every candidate. If he avowed his disapproval of any of these doctrines, he was rejected by the Conference as not being a suitable man to preach in this Church. If received, he was given a course of study, extending over a period of three years. This course comprehended all these doctrines taught in the Discipline, and required him to read certain books, selected with great care by the General Conference, and on these

PREFACE.

books he was examined annually to ascertain what proficiency be had made in the doctrines which he had professed to believe when first received by the Conference.

In revising the Confession of Faith, the Commission have followed the trend of the United Brethren Discipline, and merely formulated in orderly, concise, and classic English what the Church has always believed. But let no one think that the task was an insignificant one, or that the work itself is of little consequence, because no new or strange doctrines are enunciated. On the contrary, it was of the utmost moment that what was known to the well informed ministry of the Church, and the few laymen who gave attention to it, that the Church was grounded on the truth, should be set in order, and so expressed that our doctrines could not be misunderstood or misinterpreted. Our revised Confession brings the faith of the Church out of obscurity into light and prominence before the world, The Confession is not a set of generalities, but carefully prepared articles of religion, which the intelligent reader will find are like a strong band that infolds and firmly secures the sheaf containing all the doctrines of the Church. For this the generations to come will rise up and call the Commission blessed.

The author of the following pages, by quoting several of the old creeds, sketching their history, and detailing the important offices they have performed in the past history of the church, has outlined in a concise form for this Church, and especially for her younger ministers, a vast amount of information of great importance; and as a suggestion to further study, has opened an illimitable field of investigation for the student.

His explanations of the successive articles of our faith, and his discussions of the various doctrines of theology having their root in the statements of the creed, brief as they are, address the reason with great force, and fill the believer with renewed comfort as he reflects that these are the teachings of the Word of God, and will abide forever.

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