

MANUAL



Manual
of the
Brethren in Christ Church
of the
United States of America
Dominion of Canada
and
Foreign Countries



1916

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CHURCH MANUAL

OF THE

BRETHREN IN CHRIST

Prepared and published in pursuance of an Act of General Conference of 1915, by the Committee appointed and authorized by the same Assembly.

We humbly trust that this Manual will meet the expectation of the brotherhood and will prove a blessing to many an inquirer and seeker after truth and light. Therefore, we launch it in the precious name of JESUS for the good of man and the glory of GOD. Amen.

J. R. ZOOK,
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Committee.

The Brethren in Christ are an organized, and an incorporated body of believers in Christ Jesus, standing for the purity and simplicity of the Word of God and the dissemination of the Gospel of Christ throughout home and foreign lands till Jesus comes in final triumph, and

We Believe

in the plenary inspiration of God's Word; that holy men wrote as they were moved and directed by the Holy Spirit; and what they wrote was God's own Word and is as authentic and correct as if God had written it with His own hand. And it is obligatory. "When ye receive the Word of God which ye heard of us, ye received it not as the word of men but as it is in truth, the Word of God," etc. I. Thess. 2-13.

"For the prophecy came not in the old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." II. Pet. 1-21.

"These are the words which thou shalt speak unto the children of Israel." Ex. 19-6. "All scripture is given by inspiration of God." II. Tim. 3-16; Luke 12-11; Rev. 1-10.

WE BELIEVE in a triune God—Father, Son and Holy Spirit—who is omniscient, omnipresent, omnipotent, eternal, self-existent, creative, holy, and Judge of all the earth.

Omniscience of God.

"The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." I. Chr. 28-9.

"Who hath known the mind of God? or who has been his Counsellor." Rom. 11-34; also Job 37-16; Isa. 66-18; I. Cor. 2-16.

Omnipresence of God.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand uphold me." Psa. 139, 1-10.

Omnipotence of God.

"I am the Almighty God." Gen. 17-1.
"I know thou canst do everything." Job 42-2.

"With God all things are possible." Matt. 19-26.

"The Lord God omnipotent reigneth." Rev. 19-6.

Eternity of God.

"The eternal God is thy refuge." Deut. 33-27.

"Blessed be the Lord God of Israel from everlasting and to everlasting." Psa. 41-13.

“Unto the King eternal, Immortal, invisible, the only wise God, be honor and glory forever and ever.” I. Tim. 1-17.

Self Existence of God.

“And God said unto Moses, I am that I am.” Ex. 3-14.

“For as the Father hath life in himself, so hath he given to the Son to have life in Himself.” Jno. 5-26.

“Seeing He giveth to all life, and breath and all things.” Act 17-25.

Trinity of God.

“Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matt. 28-19.

Recognition of the Father, Eph. 1-2; of the Son, Jno. 1-1, 2; of the Holy Spirit, Act 5-3.

“There are three that bear record in Heaven, the Father, the Word (Son), the Holy Spirit.” I. Jno. 5-7.

The Fall of Man.

We believe in the fall of man from the Edenic condition, to the extent that all are without spiritual life, and are not inclined to God and Holiness but to sin. “For all have sinned, and come short of the Glory of God.” Rom. 3-23.

They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.” Rom. 3-12.

Our Redemption.

(God’s Part.)

We believe our redemption has been accomplished through the death of Jesus Christ on Calvary, and made valid by his resurrection.

That the merits and value of the blood of the Cross is applied by faith for the forgiveness of sins, and heart purity.

That the keeping of commandments and good works are only evidences of our faith and love and are indispensable, but have no virtue to save or cleanse from sin.

“For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: Not by works lest any man should boast.” Eph. 2, 8-9.

“In whom we have redemption through His blood, even the forgiveness of our sins.” Col. 1-14.

“The blood of Jesus Christ His Son cleanses us from all sin.” I. Jno. 1-7. Read also Jno. 3-14, 17, inclusive. Jno. 5-24; Heb. 9-14, 15.

Incarnation of Christ Jesus.

We believe that Jesus Christ was God incarnate. That he was both God and man in one person.

Jehovah said. “Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shall call

his name Jesus; for He shall save his people from their sins."

"Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophets, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is God with us." Matt. 1-20, 21, 22, 23.

"In the beginning was the Word, and the Word was with God, and the Word was God." Jno. 1-1. Also Jno. 1-14.

"When the fullness of time was come, God sent forth his Son, made of a woman, made under the Law." Gal. 4-4.

"For in Him dwelleth all the fullness of the Godhead bodily." Col. 2-9. "His Son Jesus Christ our Lord which was made of the seed of David according to the flesh." Rom. 1-3.

"Great is the mystery of godliness: God was manifest in the flesh." I. Tim. 3-16.

Death and Resurrection of Christ.

We believe in the death and resurrection of the physical body of our Lord Jesus Christ, as it is recorded in the Holy Bible by holy men, directed by the Holy Spirit.

"Being found in fashion as a man He humbled himself, and became obedient unto death, even the death of the cross." Phil. 2-8.

"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1-18.

The Ascension and Mediation of Jesus Christ.

We believe that forty days after Jesus Christ arose from the grave he ascended to heaven and took His place on the right hand of God, the Father, to make intercession for us.

"Whom the heavens must receive until the restitution of all things." Act 3-21. "When He had by himself purged our sins, sat down by the right hand of the Majesty on high." Heb. 1-3.

Jesus Christ has entered "into heaven itself," "now to appear in the presence of God for us." Heb. 9-24.

Holy Spirit.

We believe in the Holy Spirit as the third person of the Triune God-head, whose work is to reprove the world, and make known the truth as it is in Christ.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Jno. 16-8.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you." Jno. 16-14.

Our Redemption.

(Man's Part.)

Repentance, Restitution and Faith.

We believe in a true, evangelical repentance toward God and faith in our Lord Jesus Christ. That only a Godly

sorrow will cause us truly to repent, confess our sins (to God or man, private or public, as the cause may require) and make restitution to salvation as far as possible.

"Godly sorrow worketh repentance to salvation not to be repented of." II. Cor. 7-10.

"Repent ye, therefore, and be converted, that your sins may be blotted out," etc. Act 3-19.

"If we confess our sins he is faithful and just to forgive our sins and cleanse us from all unrighteousness." I. Jno. 1-9.

"If I have taken anything from any man by false accusation, I restore him four-fold." Luke 19-8. (See also Lev. 6:2-5.

While repentance, confession of sins and restitution have no merit of salvation, yet they (or a faithful promise to confess or restore at first opportunity) always precede a living appropriating and saving faith.

Faith itself has no meritorious qualities of salvation, but takes hold of and applies the blood, or the promises under the blood, which is efficacious.

Justification.

That Christ is the only ground of man's justification, and that it is by grace through faith. Being justified freely by his grace through the redemption that is in Christ Jesus.

Therefore, we conclude that a man is

justified by faith without the deeds of the law. Rom. 3-24, 28.

And the values and blessings of justification are described in Rom. 5:1-5.

Holiness and Empowerment.

Whenever God speaks about consecration and sanctification or the baptism of the Holy Spirit, He speaks to His people, and not to sinners. He commands the sinner to repent and be converted, and when converted to be baptized in water. Acts 2-28; 3-19.

What is Sanctification?

Sanctification in an evangelical sense means the act of God's grace that purifies, cleanses and makes holy the heart, affections and life of man, and alienates him completely from the love and life of sin. "God has from the beginning chosen you through sanctification of the Spirit and belief of the truth." II. Thess. 2-13.

Perfection in purity is always obtained by faith in the atoning blood: "The blood of Jesus Christ His Son cleanses us from all sin." I. Jno. 1-7.

Perfection in development is obtained by growth: "Leaving the principles of the doctrines of Christ, let us go on unto perfection." Heb. 6-1.

Cleansing implies subtraction.

Growth implies addition, and enlargement.

Cleansing from sin is instantaneous. Growth or development is gradual. Empowerment and heart purity are inseparable. The instant a person is wholly

sanctified he is also baptized with the Holy Spirit. No scripture in its proper setting teaches otherwise. "Filled with the Spirit;" "Baptized with the Holy Ghost;" "anointing, sealing;" "earnest of the Spirit;" "earnest of our inheritance," are synonymous terms referring to the same general act of the Spirit, yet expressing various significations. Baptism of the Spirit and sanctification complete are both instantaneous and inseparable, and are for believers who are born of God.

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father." Gal. 4-6.

Ordinances.

(a) *Water Baptism.*

We believe in trine immersion as the scriptural and apostolic mode. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the FATHER, and of the SON, and of the HOLY GHOST. Matt. 28-19. R. V. (See also Matt. 3:16. Acts 8:38. Rom. 6:4.

Baptism is an ordinance, and belongs to God's people, not to sinners. It is symbolical of the grace of God wrought in the soul of man by faith in the blood of the cross, and stands as an outward symbol of an inner condition effected by the grace of God, and has no merits of salvation yet essential to obedience and the spirit of holiness. See Acts 8:37 and 10:47.

Washing the Saints' Feet.

We accept Jno. 13-1 to 14, as an ordinance of God's house and obligatory. "If I, then your Lord and Master, have washed your feet, ye ought to wash one another's feet, for I have given you an example that ye should do as I have done unto you." Its spiritual import is love, service, humility, holiness, forbearance, accepting service.

Washing of the saints' feet in I. Tim. 5-10 takes it out of the realm of ordinary feet washing and characterizes it as an ordinance.

Holy Eucharist.

Christ instituted the Holy Communion on the night of his betrayal, just at the close of the passover meal, at the same table, in the same room. Luke 22-14, 20, inclusive.

Paul says: I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He break it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner the cup also, etc. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He comes. I. Cor. 11:23-26; also I. Cor. 10-16.

Salvation a Free Gift.

We believe that eternal life is a free gift and cannot be merited by what we

do in obedience, labor or sacrifice. That all merits of salvation rest in the shed blood of Christ and can be appropriated only by faith.

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6-23. (See Eph. 2:8, 9.)

"And by Him all that believe are justified from all things." Act 13-39. "And put no difference between us and them, purifying their hearts by faith." "We believe that through the grace of the Lord Jesus Christ we shall be saved." Act 15:9-11.

Reward Applies to Good Works, Etc.

The Bible plainly teaches that the righteous shall be rewarded for their obedience and the good they do, whether by sacrifice or service.

The Son of man shall come in the glory of His Father with His Angels; and then he shall reward every man according to his work." Matt. 16-27.

"Glory, honor and peace to every man that worketh good." Rom. 2-10.

Spiritual and Eternal Death.

"Eternal and spiritual death are caused by the rejection of our Lord Jesus Christ; and their reward is the penalty for wicked works," etc.

"Woe unto the wicked; it shall be ill with him; for the reward of his hands shall be given him." Isa. 3-11.

"That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew

not and did things worthy of death shall be beaten with few stripes. Luke 12-47, 48.

The Punishment of the Wicked is Eternal.

"Ye shall die in your sins; whither I go ye cannot come." Jno. 8-21. "To whom is reserved the blackness of darkness forever." Jude 13. "Suffering the vengeance of eternal fire." Jude 7. "If thy foot offend thee cut it off; it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched." Mark 9-45. Matt. 25-46.

General Resurrection of the Dead

We believe that all the dead shall rise from the sleep of natural death, both the just and the unjust.

"There shall be a resurrection of the dead, both of the just and unjust." Act 24-15.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." I. Cor. 15-22, 23, also St. John 5:28, 29.

"But the rest of the dead live not again until the thousand years were finished." Rev. 20-5.

Scriptural Veiling.

We find a plain injunction in I. Cor. 11, that a man should not have his head

veiled in time of public religious service, and that a woman should.

Three reasons recorded why this duty has been enjoined. 1. "A man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of man.

2. The man is not of the woman; but the woman of the man.

3. Neither was the man created for the woman; but the woman for the man. "For this cause ought the woman to have power (a sign of authority) on her head," etc. I. Cor. 11-7, 8, 9. A sign of subjective authority.

Paul further supports his argument by physical nature condition of man and woman, showing that God through nature has provided man with short hair but the woman with long hair, and plainly states that the long hair is her glory, and designates it as a covering (Peribolaion—to throw around). Not the veiling which is artificial and which is alluded to as a devotional covering which is referred to in I. Cor. 11-5, given in the original Greek as Kalupto, which means to put over as a covering; an artificial veil or cover that can be put on or removed at will or pleasure. There was a time when nearly all religious denominations observed it.

Holy Kiss.

The pauline epistles, as does also Peter, enjoins on the brethren to observe the practice of the holy kiss, and we humbly believe it should be perpetu-

ated among God's little ones. "Greet all the brethren with an holy kiss." I. Thess. 5-26. "Salute one another with an holy kiss." Rom. 16-16. "Greet ye one another with an holy kiss." I. Cor. 16-20. Also II. Cor. 13-12; I. Peter 5-14. "Greet ye one another with a kiss of charity."

Modest Apparel.

The scripture plainly teaches modesty in dress, and there are a number of strong inferences that justify uniformity of dress.

"That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold or pearls, or costly array, but which becometh women professing godliness with good works." I. Tim. 2-9, 10.

"Whose adorning let it not be that outward adorning of plaiting the hair, and a wearing of gold, or putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands." I. Pet. 3-3, 5.

"Not fashioning yourselves according to your former lusts in your ignorance." I. Pet. 1-14. Also Isa. 3:16-23.

Uniformity—"Let us walk by the same rule, let us mind the same things." Phil. 3-16.

"As many as walk according to this rule." Gal. 6-16.

"That ye be like minded, having the same love, being of one accord, of one mind." Phil. 2-2.

"That ye be perfectly joined together in the same mind and in the same judgment." I. Cor. 1-10.

Worldly Amusements.

Games of chance, the dance, theatres, horse-racing, movies, and all other vain amusements should be abandoned. I. Jno. 2-15, 16, 17; II. Cor. 5-17.

Temperance.

All intoxicating drinks are denounced and the manufacturing thereof condemned; for it is well known that alcoholic beverages is one of the greatest curses of our nation, and the revenue derived therefrom is "blood" money. We are exhorted to be temperate in all things, and touch not the unclean thing. No drunkard shall enter the kingdom of heaven, etc. II. Cor. 6-17; Dan. 1-8, 16; I. Cor. 5-11; Deut. 21-20; I. Sam. 1-14; Prov. 20-1, 23-20, 21,29; Joel 1-5; Heb. 2-15; Luke 21-34; Rom. 13-13; Gal. 5-19, 21.

Tobacco.

The use of tobacco is a filthy habit, and its expense a misuse of the Lord's money; Isa. 55-2; II. Cor. 7-1; and therefore its use and culture should be abandoned. I. Cor. 3:16, 17.

Oath Forbidden.

The taking of an oath is positively forbidden by Jesus himself, and the apostle James. Even the civil law of our land has made provision to exempt those who wish to observe this injunction. It is expected that all of our people shall refrain from foreswearing themselves under any circumstances.

Jesus said, "Swear not at all." Matt. 5-34.

James says, "Above all things, my brethren, swear not at all," etc. Jas. 5-12.

Non-Resistance.

We believe in non-resistance in a qualified sense—that war, duelling, suicide and prenatal destruction of human life is murder, and all other forms of willful human life-taking. The last military command Jesus gave was, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." Matt. 26-52. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Matt. 5-38, 39, 40.

There is no harm in seeking protection under a civil law that is in harmony with the gospel. But we must not take

the law in our own hands and force an issue, but depend on civil authorities to execute it, as did Paul in Jerusalem, when in the hands of a violent mob, and also when transferred from Jerusalem to Caesarea. Act 21-30, 34; Act 22-24, 30; Ch. 23-16, 30.

"If any man sue thee at law and take away thy coat. This suggests a regular court trial. A brother has the right to appear before the court and testify truthfully in respect to his garment or property, and if the final decision is against him, through false witnesses or bribe or any other unfair influence, he must submit cheerfully, and give more rather than seek revenge. The same principle holds good in being compelled to take some one a mile." etc. Jesus says: "Take him two," and not seek revenge. God says: "Vengeance is mine I will repay." It is the "more" that will touch the enemy's heart. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." I. Pet. 3-17.

Divorce.

We find but one cause for divorce-ment, that is literal adultery, but no right for either party to remarry as long as both live. It never was God's will and never will be; for Jesus said: "In the beginning it was not so, but because of the hardness of their hearts Moses allowed them a bill of divorce-ment. Matt. 19-8; Matt. 5-31, 32; Luke 16-18.

"And unto the married I command,

yet not I but the Lord. Let not the wife depart from her husband: But if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." I. Cor. 7-10.

"The woman which has an husband is bound by the law to her husband as long as he liveth; but if the husband be dead she is loosed from the law of her husband. Rom. 7-2.

Secret Orders.

We believe that secret orders, unions and lodges are incompatible with the Gospel of Christ and should be avoided by all Christians.

"I spake openly, in secret have I said nothing." Jno. 18-20.

"If they shall say unto you, Behold, he is in the secret chamber, believe it not." Matt. 24-26.

"Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? * * * Wherefore, come out from among them and be ye separated saith the Lord, and touch not the unclean thing, and I will receive you." II. Cor. 6:14-17.

"For it is a shame even to speak of those things that are done in secret." Eph. 5-12. Read also Lev. 5-5; Isa. 28-14; Jno. 3-19, 20.

Divine Healing.

Divine healing is the Christian's prerogative, and provided for in the atonement; for Jesus in quoting from Isa. 53-4, said: "Himself took our infirmities and bare our sickness." Matt. 8-17.

The Lord's Return

We believe in the second advent of our Lord Jesus Christ, who said, "I will come again and receive you unto myself; that where I am, there ye may be also," Jno. 14-3; that the just shall rise from the dead at the second coming of Christ, and with the living saints be caught away from the earth to meet their Lord in the air. I. Thess. 4-14, 18. That the unsaved shall be destroyed from the earth at Christ's coming. II. Thess. 1:7-10, 2:8, and Jude 14-16. And the devil cast into the bottomless pit for a thousand years. Rev. 20-1, 2, 3. That the saints shall reign with Christ a thousand years on the new earth in their glorified bodies. Matt. 13-43; II. Pet. 3-13, 14; Rev. 20-4, 6; Dan. 2-44, 45 and 18 and 27. That the unjust shall be resurrected at the close of the millennium and receive eternal retribution. Rev. 20-5, 15; 21-8; Jude 7; Rev. 14-10, 11; Matt. 10-28; 25-41. That death, sin, hell and the devil shall also ultimately be cast into the lake that burneth with fire and brimstone. Rev. 20:14, 15.

Church Polity.

The highest church tribunal and legislative body is General Conference, a yearly meeting constituted of delegates appointed by the various districts of the United States of America and Canada, and all church officials and members of the several Boards.

Boards.

General Executive.
Examining.
Foreign Missionary.
Publication.
Home Missionary.
Sunday School.
Beneficiary.

The Church is actively engaged in Home and Foreign Mission work.

Home Mission Stations.—Chambersburg, Pa.; Lancaster City, Pa.; Philadelphia, Pa.; Buffalo, N. Y.; Chicago, Ill.; Des Moines, Iowa; Dayton, Ohio; San Francisco, California.

Foreign Missions.—South Central Africa; Matopo, Macha, Mtshabezi, Johannesburg, Boksburg, with a number of auxiliaries operated principally by natives.

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