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Lessons on the Work
of The Holy Spirit



By Mrs. C. M. Taylor

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ENGLER - Lessons on the work of
the Holy Spirit

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Lessons on the Work
of The Holy Spirit.

By Mrs. U. A. Engler.^{nc}



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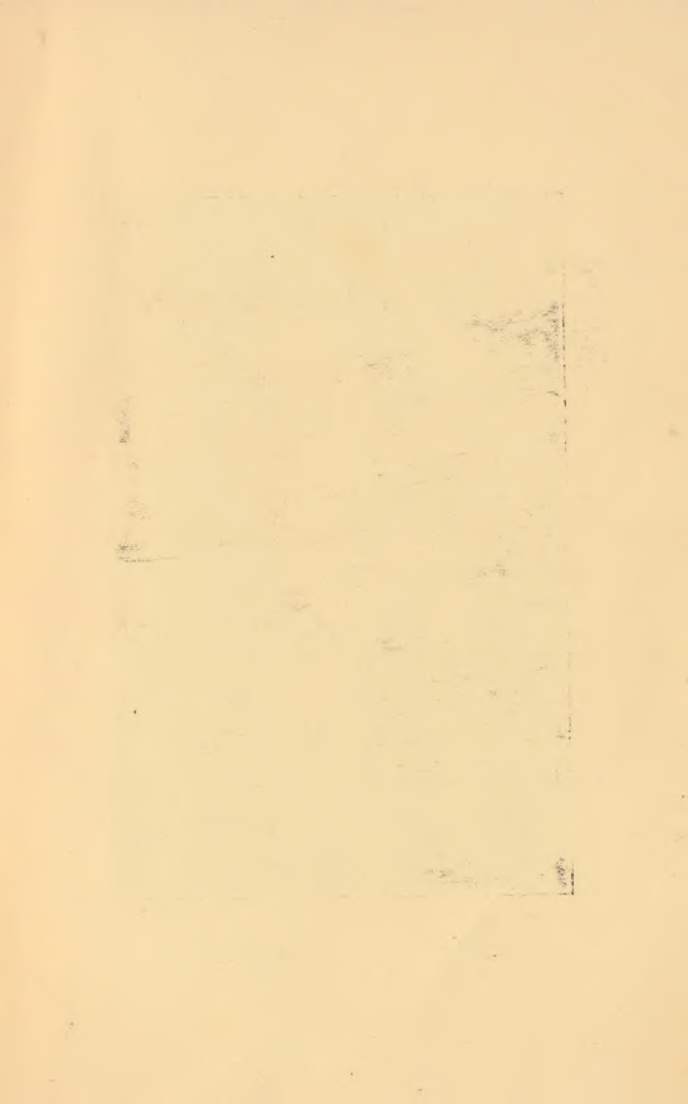
Important Points.

Have ye received the Holy Ghost since ye believed? Acts 19:2.

The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:39.

Ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me . . . unto the uttermost parts of the earth. Acts 1:8.

When He, the Spirit of Truth is come, he will guide you into all truth. Jno. 16:13.





Mrs. L. A. Engler.

To Him, who has redeemed us by shedding his own precious blood, and to those members of his body who desire to know and serve him better, this humble effort to shed abroad the reflected light of the Holy Spirit, is dedicated.

Introduction.

This book is intended more as a hand-book in the study of the Holy Spirit's activities in imparting gifts and guiding in the use of them, than as a report of Mrs. Engler's lectures. It would take a large volume to give her lessons in their entirety; but the thoughts introduced in this text book can be enlarged upon by the student, under the leading of the Holy Spirit.

It is impossible to give in print the full force of the inspirational teaching of one under control of the Holy Spirit; but these lessons, carefully studied, will open the understanding of the student to a clearer view of God's will and purpose being worked out in the lives of his children by the power of his spirit.

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The Holy Spirit Promised.

Lesson 1

I will pour out my Spirit upon all flesh, Joel 2:28.

“The Holy Spirit was in the world from the time ‘The Spirit of God moved upon the face of the waters,’ and creation began and the earth brought forth.” Gen. 1:2.

“We see the evidence of the presence of the Holy Spirit in the lives of the patriarchs and God’s dealings with the children of Israel, and the mighty signs and wonders with which He brought them out of the land of Egypt.

The Spirit of God so filled the body of Moses that his face shone with the glory till the people could not look upon him because of its radiance.

Again in the prophetic age we see the presence of the Holy Spirit as, “Holy men of old spake as they were moved by the Holy Ghost.” 2 Peter 1:2.

By observation we perceive that God was dealing with a few chosen people, individually, and with

2 The Holy Spirit Promised.

one separate nation; leading up to the time when the Holy Spirit would finally be given to all who would perfectly obey and receive Him.

He, the Holy Spirit, was not generally poured out upon the people; but upon certain ones for a specific purpose; as upon Samuel who was chosen to be a prophet, and Saul who thus became a changed man when God chose him to be king over Israel. Before this we see the Holy Spirit manifest his presence in Joseph when he was made a savior of his people, and Pharaoh witnessed and said of Joseph, "In whom the Spirit of God is," (Gen. 41: 38) and made him a ruler over Egypt.

David, realizing the value and need of the Spirit of God in his ministry to the people as King over Israel, cries out, "Cast me not away from thy presence; and take not thy Holy Spirit from me. Psalm 51:11.

The Holy Spirit came upon the judges of Israel at certain times, to deliver Israel from the power of their enemies: as upon Samson, Gideon and others. It was this anointing with the Holy Spirit that fitted men for the service of God; and

without this anointing they were not recognized as called of God for His work.

The prophets prophesied the coming of the Holy Spirit, and His being poured out upon all flesh; although they did not understand the full import of their message, nor all that it would mean to those who should receive Him. Joel 2:28-29, is considered the most important prophecy of this outpouring.

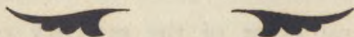
The prophet Isaiah evidently had reference to the Pentecostal outpouring in 28:11-12; but makes it plainer in 44:3 and 55:11, and Jesus confirmed this prophecy as he stood in the midst of the people on the great feast day and cried, saying; "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture has said, from within him shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given because Jesus was not yet glorified.)" John 7:37-38 (R. V.)

The central point of the ministry of John the Baptist was that Jesus would confirm the promise

of the Father unto them, and baptize with the Holy Ghost those who repented of their sins and came unto him. Matt. 3:11. John 1:33.

In confirmation of this prophecy of John, Jesus said to his disciples just before he left, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts 1:5.

Knowing the emptiness that would be in the lives of the disciples when he should leave them, and their lack of power to overcome the enemy, he repeatedly assured them that they would receive the Holy Spirit; which as yet had not been poured out upon them. And these promises found in John 14:16,17,23 and 26, and chapters 15:26 and 16:7,13, was fulfilled on the day of Pentecost. Acts 2.



Office of the Holy Spirit,

Lesson 2

He will reprove the world of sin, and of righteousness, and of judgment. John 16:8.

The purpose of God in pouring out his spirit on the judges and prophets was evidenced by the work they performed, and although the time came when He was poured out on all who would receive Him, the work He performed on the hearts of men was not changed.

The primal purpose of His coming was to reprove the world of sin. John 16:8. This He did in ages past by pouring out denunciations against the sinners by the few prophets endued with His power; but is now doing in greater measure by the host of believers, who have received the divine infilling and have yielded their lives to His control.

The more absolutely we yield our members to the control of the Holy Spirit, the greater will be the reproof of sin; not only in our words but also in our lives.

There was nothing but plain statement of facts in the wonder-working sermon Peter preached in Acts 2:22-37; but the Holy Spirit in Peter sent the words with such stinging convicting force to the hearts of the hearers that they cried out "Brethren what shall we do?" and three thousand were converted and added to the church.

We find by Hebrews 3:7, that it is always the Holy Spirit reproves of sin, and no real reproof is given without His presence.

It is hard for the sinner to believe that God is love when the sharp, poignant stings of conviction pierce his heart; but after the sin is repented of and forgiven the believer then finds that the Holy Spirit which caused those stings of conscience was come as a comforter, as Jesus promised in John 14:16-17.

Having comforted the believer by his divine presence, he then proceeds to teach him the things concerning the kingdom of God, and bring to his mind the things that Jesus has taught; and thus reveals himself as the Teacher and Reminder. John 14:16, 1John 2:27.

The believer is not left in his own strength to

defend the truth for which he stands; but the Holy Spirit prompts him and gives him courage to stand before all earthly powers. Luke 12:11, 12.

The promise that He made to Moses in Ex. 4:12 is renewed in Christ to all of his faithful followers.

The Holy Spirit does not exalt Himself; but testifies of Christ. John 15:26, 1 John 5:6, John 14:17, John 16:13-15.

The Apostles relied implicitly on the guidance of the Holy Spirit, and this guidance is just as necessary today as it was in their time. When Paul and Barnabas left Antioch, to go on their missionary tour, they were sent forth and directed by the Holy Ghost. Acts 13:4.

His constant presence and guidance was evidenced by His forbidding them to preach the word in Asia, and not allowing them to go to Bithynia. Acts 16:6, 7.

Failing to reach their minds by direct contact, He gave Paul a vision of a man of Macedonia asking them to come and help. Acts 16:9, 10.

It is the Holy Spirit that reveals the future to

us, and as Jesus said, shows us things to come. John 16:13.

We find Him speaking through Agabus, and foretelling the famine that was to come upon the world as recorded in Acts 11:28. He showed Paul that bonds and afflictions awaited him in Jerusalem, witnessing in every city, possibly by interpreted messages and direct prophecy through the brethren. Acts 20:22, 23. And that Paul might know assuredly what was before him. Agabus (evidently a noted prophet) bound his own hands and feet with Paul's girdle, and testified that Paul should thus be bound and delivered to the Gentiles. Acts 21:11.

That it was the Holy Spirit gave John those wonderful visions and revelations on the Isle of Patmos is evidenced by his saying in Rev. 1:10, "I was in the Spirit on the Lord's day."

Jesus said, "He will glorify me." John 16:14 and he does this by showing the beautiful things of Christ, (wonderful love, marvelous patience, tender pity, divine compassion, etc.) which are also the things of God. And as Paul says, "No man can

say that Jesus is the Christ but by the Holy Ghost.”
1 Cor 12:3: for He reveals Christ unto us as He
did unto Peter. Matt. 16:17.

Another office work of the Holy Spirit is to be a
helper in prayer. Jude in his letter (v. 5) admonishes
us to avail ourselves of his help, and Paul tells
of His help in Rom. 8:26, 27, and urges the use of
it in Eph. 6:18.

We need not dwell on the fact that He distrib-
utes the Spiritual Gifts: for they are all in his
keeping and Paul enumerates them in 1 Cor. 12:4-11.

That He represents Christ in the earth is shown
by the fact that He appoints officers in the church.
1 Cor. 12:28; Acts 20:28; Eph. 3:7; and no man or
set of men has the right to appoint to those offices,
except in concurrence with Him.



Spiritual Gifts.

Lesson 3

He led captivity captive and gave gifts
unto men Eph. 4:8-

It was prophesied of Jesus, "He led captivity captive, and gave gifts unto men." Eph. 4:8. As the Holy Spirit is the executive of Christ on earth, he is the one that dispenses the gifts to the church.

While it is true that he dispenses to each one "severally as he wills," we are admonished by Paul to **SEEK** the gifts.

In 1 Cor. 14:1 Paul tells us to **DESIRE** the gifts; and in 1 Cor. 12:31 he says to **COVET** earnestly the best gifts. Then, having aroused us to a zealous longing for the gifts, he admonishes us in 1 Cor. 14:12 to seek to **EXCEL** to the edifying of the church.

The edifying of the church - or body of Christ - should be the main purpose in seeking the gifts, and not for any selfish gratification.

In 1 Cor. 14:39, Paul tells us to seek to prophesy

This emphasizes Paul's admonition in 1 Cor. 14:26, "Let all things be done unto edifying."

We now come to the thought of the diversities of gifts, and must refer back to 1 Cor. 12:4-6 and 8, 9, 10 and 28.

God's purpose in thus distributing the gifts to the different members of the body is made plain by Paul in 1 Cor. 12:14. It is that we may learn to depend on one another; for if one had all the gifts, he would be independent of the rest of the body.

In Romans 12:4-5, Paul shows plainly God's purpose in thus distributing the gifts. And in 1 Cor. 12th chapter, he not only calls attention to the diversity of the gifts, but also classifies them of which he gives nine in number, namely: wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues and the interpretation of tongues.

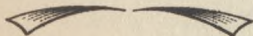
It does not necessarily follow, that because Paul mentions only nine gifts all the gifts of the Holy Spirit are enumerated there. The Holy Spirit has many other gifts to dispense to those whom he can trust

to use them for the glory of God.

There are special gifts for the different work to be done. The Evangelist has a gift different from the Pastor, and the teacher has a gift peculiar to that office. Choir leading, altar-working, personal work, are all special gifts. Although these may be found in the natural, they are increased and intensified by the power of the Holy Spirit. James tells us, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1:17.

Let us use the gifts that God has given us, while at the same time seeking for the special gifts.

God's purpose in giving the special gifts to his children is to confirm the word that is spoken to the world by his witnesses. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:4.



Tongues the Evidence.

Lesson 4.

I cried unto Him with my mouth, and He was extolled with my tongue. Psalm 66:17.

Ever since the fall of man, God has been seeking to bring his people back to obedience, and every part of our being should obey Him; but the hardest member of our body to bring under control is the tongue.

James tells us that, "The tongue can no man tame; it is an unruly member full of deadly poison.' Jas. 3:8.

Is it any wonder that God should show forth His Divine power through control of the tongue?

When the people, in their insolence and presumption, attempted to build the tower of Babel, God thwarted their plans, and exercised His Divine power, by confusing their tongues.

The control of the tongue independent of man's own mind, is the evidence of the presence of a power greater than that exercised by man in common conversation. That power may be either good or evil, and the words spoken must determine which power is operating.

Under the power of the Holy Spirit, men speak kind and loving words, whatever the language used; while under the control of an evil spirit the words are fierce, harsh and cruel.

God has given His control of the tongue as a sign of His presence, and we find it prophesied in Isa. 28:11, "With stammering lips and another tongue will I speak to this people." Jesus gave the speaking in tongues as an evidence of the presence of the Holy Spirit, in Mark 16:17, where He said, "These signs shall follow them that believe; . . . they shall speak with new tongues etc." Hence we conclude: in the baptism of the Holy Spirit we must take **tongues as the evidence.**

All through the book of Acts we find tongues given as an evidence of the baptism of the Holy Spirit.

In Acts 2:4 it is written that, "they began to speak with other tongues, as the Spirit gave them utterance." And when God would prove to the Jewish disciples that He had sent the Gospel to the Gentiles, He poured out His Spirit on the house of Cornelius, and there was but one way to evidence it, so the disciples could understand: "They heard them speak with tongues, and magnify God." Acts 10:46. Peter in de-

fending his action in him - a Jew - thus associating with the Gentiles, gave this outpouring of the Spirit as an evidence of God's acceptance of them: for, said he "The Holy Ghost fell on them as on us at the beginning." Acts 11:15.

In Acts 19:1-7 we find again the speaking in tongues given as an evidence of the baptism of the Spirit; for it is recorded, "When Paul laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied."

In Acts 8:12-20, an account is given where Peter and John went down to Samaria to supplement the work of Philip, by bringing the believers to the baptism of the Holy Spirit, and it is written, "They laid their hands on them, and they received the Holy Ghost."

Luke has not recorded that they spake in new tongues; but he does write, 'Simon saw that through laying on of the apostles hands the Holy Ghost was given.'

We ask, What did he see? And, How did he know? From what Luke has told us of the other cases, we come to the conclusion that he saw them trembling under the power of the Holy Spirit, and heard them speaking in other tongues.

In acts 9:17 we read of the conversion of Saul, and Annanias coming to him and laying his hands on him that he might be filled with the Holy Ghost. Did Paul speak in tongues? Hear his evidence in 1 Cor. 14:18, "I thank my God, I speak with tongues more than ye all."

The speaking in tongues as an evidence of the Holy Spirit baptism is not considered a gift, and may not be repeated; but there is a gift of tongues that is more permanent, and will continue as long as the recipient is faithful to God and does not grieve the Holy Spirit.

The gift of tongues is recorded in 1 Cor., 12th chapter among the other gifts, and as this gift can be exercised at the will of the possessor, Paul cautions them against the misuse of the gift.

Peter also admonishes the ones who have received, not only this gift but also other gifts of the Holy Spirit, to use those gifts to the glory of God, "As good stewards of the manifold grace of God."



Care and Use of the Gifts.

Lesson 5.

Neglect not the gift that is in thee, 1 Tim. 4:14.

I have spoken before of Peter's admonition in regard to the use of the gifts, as recorded in 1 Peter 4:10-11, and also of Paul's admonition in his letter to the Corinthians. These gifts of the Spirit are very precious, and all the wealth of the world could not buy them.

Simon desired to purchase the gift from Peter and John, and a curse was pronounced upon him, because he thought the gift of God could be purchased.

We are tasting the powers of the world to come, and are using the power that belongs to God, and we surely should value those gifts very highly.

We can take no glory to ourselves because God has permitted us to use some of his Divine power in his service. Let us use the gifts only for His glory, and not to ostentatiously exhibit the gifts He has imparted to us.

Having received a gift, we should use it to the glory of God whenever the Spirit prompts us to do so.

Neglect of the gift will result in it being taken away from us; while care and use of it will increase its usefulness in the service of the Lord.

Paul admonishes Timothy, "Stir up the gift of God which is in thee by the putting on of my hands." 2 Tim. 1:6. And then in verse 14 he says, "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."

In his first letter to Timothy, he counsels him thus, "Neglect not the gift that is in thee, which was given thee, by prophecy, with the laying on of hands of the presbytery." And now, having counseled him, not to neglect the gift; but to stir it up, and to keep it, by the Holy Ghost, Paul pours out the earnestness of his soul in the emphatic cry to Timothy, "O, Timothy keep that which is committed to thy trust." 1 Tim. 6:20. These gifts of the Spirit are "talents" and pounds, which God has given us to use in his service, and we cannot be too careful how we use them.

I want to again emphasize the fact, that these gifts are given for the profit of the whole body of Christ.

In the 14th chapter of 1st Cor. 26 to 33, inclusive, Paul shows how the gifts should be used for the benefit of the whole body. If these instructions were closely followed, there would be no confusion in Christ's assemblies. In Eph. 4:7-13 Paul tells of the different offices God has ordained, naming them in verse 11, as apostles, prophets, evangelists, pastors and teachers and tells in the 8th verse that they are given, "For; the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Now I want to speak of the personal benefit of the gift of tongues. In 1 Cor. 14:2 we read. "He that speaketh in an unknown tongue, speaketh not unto men, but unto God." The speaking referred to here cannot mean the same as when a message is given to the assembly: for in the latter case, it is God speaking through the lips of man to bring a message to his people in such a way that they will know the message is from God, and not from man. But there is a speaking to God in, an unknown tongue, that edifieth the one speaking, or praying; although he may not understand the language used. There is a thrill of joy in it, because the Spirit is praying through him. 1 Cor. 14:4.

In illustration of this thought, I will give the experience of one, who, when he was alone with the Lord, had been singing in unknown tongues. He arose from his knees, and wrote the following poem.

Joy in the Holy Ghost.

There is sweetness in the knowing
I belong to Christ alone;
There is glory in the singing,
Unto Him, in tongues unknown:
For it tells me that the Spirit
Has me in His sweet control.
And assures me that He dwelleth,
Evermore within my soul.

What to me is worldly pleasure?
Worldly pomp and worldly pride?
I have found a greater treasure;
One that ever will abide:
And His glory fills me, thrills me,
With a joy no tongue can tell:
For I know, when Jesus cometh,
I shall go with Him to dwell.

In Eph. 5:18-19 we find the admonition to be filled with the Spirit. And while the Spirit helps to express our feelings in 'psalms and hymns and spiritual songs,' by quickening our natural faculties; He also, when our human powers fail to express the fullness of our love and joy, takes up the pean of praise, and sends it forth in other tongues, that express more than ours can, in praise to God.

We find this same admonition in Col. 3:16, and may readily suppose that the spiritual songs referred to there are those sung by the Spirit in other tongues.

In Rom. 8:26-27 we find a fuller explanation of the working of the Spirit: for it says there, "The Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

The special use of tongues in the assembly is in the giving out of messages from God, through the Spirit, which must be interpreted to be of benefit; as Paul explains it 1 Cor. 14:5. By the message being interpreted the assembly is edified. In the 22nd verse of

the same chapter he tells us that "Tongues are for a sign, to them that believe not"

Many have been won to the fullness of the Gospel of Jesus Christ, by hearing a message given in tongues, and, when that message was prophetic, seeing it fulfilled.

It is for this purpose that we should desire the gift, that we might prove to the unbelieving by the use of that gift, that Christ is now in His Assembly, in the person of the Holy Spirit, and is thus speaking through them to the edification of his saints, and the salvation of other souls.



Gift of Prophecy.

Lesson 6.

The Lord hath spoken, who can but prophesy? Amos 3:8.

I will first give you a definition of what a prophet is, according to the dictionary. A spokesman, or interpreter for God. A Divinely gifted, inspired, commissioned person.

To prophesy. (according to Cruden) is to foretell, to be inspired, to speak from God.

Now we will take John's definition in Rev. 19:10, "The testimony of Jesus is the spirit of prophecy."

By these definitions we will see that prophecy is the Spirit of God speaking through the lips of men, when that prophecy is true; therefore we should give heed to Paul's admonition, "Despise not prophesying."

But as Satan has always counterfeited God's work, so we find him putting lies in the mouths of the prophets. and we have to "Beware of false prophets."

In 2 Peter 1:21, we read, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This was the testimony of David, when he was about to depart from this life, as it is recorded in 2 Sam. 23:2, "The Spirit of the Lord spake by me, and his word was in my tongue."

Christ and the apostles witness to the truth of the gift of prophecy in David. Luke 20:42, Acts 2:30.

In 1 Sam. 3:18, we find the boy Samuel prophesying to Eli and telling him what should come upon his house, because of the sins of his sons who had made themselves vile, and Eli had not restrained them.

And so it is recorded in 1 Sam. 3:20, "And all Israel knew from Dan to Beer-sheba, that Samuel was established to be a prophet of the Lord.

We find prophecy regarded, under the Gospel dispensation, as one of the most important of the gifts, Paul makes this very plain in the 14th chapter of Corinthians, and in 1 Thess. 5:20, he admonishes them. "Despise not (neglect not) prophesying.

Since we find by the old scriptures that God chose certain ones to speak for Him, or prophesy, by put-

ting his Spirit on them we conclude that he is doing the same today. Then the question arises, Who may prophesy? We find this question answered in Joel 2:28 "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy." In 1 Cor. 14:31, Paul says, "For ye may all prophesy; one by one."

He had said before this, in the 24th verse of the same chapter, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all: he is judged of all." It follows, then, that all who have received the baptism of the Holy Spirit, may and should, prophesy: for the Holy Spirit testifies of Jesus, and, "The testimony of Jesus is the spirit of prophecy." Jesus says, "When the Comforter is come, . . . he shall testify of me." John 15:26. And in John 16:14 He says, "He shall glorify me: for he shall receive of mine, and shall show it unto you." Thus, the Holy Spirit, speaking through the lips of God's children, will magnify Jesus.

There are a variety of uses of the gift of prophecy. In Acts 21: 10-11, we hear the Spirit speaking through the lips of Agabus and foretelling, or warning Paul of

the things that would befall him. In Acts 11:27-28, we have the record of where Agabus had prophesied of the famine that was to come, and did come, in the days of Claudius Caesar.

Paul's marvelous prophecy of the first resurrection and the transiation as recorded in 1 Thess. 4:14-17, is a blessing and encouragement to the saints, and faith in that prophecy inspires them to seek a higher and holier life in Christ Jesus, as they await its fulfillment. In I Thess. 5:1-2, Paul refers to the prophecy of Jesus, in showing them that they should not set any certain date for his coming. The prophecy there referred to is found in Matt. 25:13. Then in Rev. 1:19 John is commarded to write his book of prophecy, for the edification of the saints, and a warning to sinners.

The gift of prophecy is given for the edification of the "body of Christ." As Paul says in 1 Cor. 14:3, "But he that prophesieth speaketh unto men to edification." This form of prophesying is best illustrated by John's definition, "The testimony of Jesus."

There are very few, who understand that testifying for Jesus is really prophesying. And it is this form of prophecy that edifies.

In 1 Cor. 14:24-25, Paul tells us how this form of prophecy edifies; by bringing conviction, repentance and salvation to the hearers. Paul in 2 Tim. 3:16-17 shows how the prophecies contained in the scriptures are used for edification, by reading and studying them.

Prophecy is also a revelation of the will and purpose of God, and Paul tells how that revelation should be received and judged, in 1 Cor. 14:26-30.

In Eph. 1:17-18 we learn how these revelations edify: "The eyes of your understanding being enlightened, etc." Paul speaks, in 2 Cor. 12:1-5 of the glory of these revelations; showing that they are something to rejoice and glory in.

The question, How, and to what extent, are we to prophesy? is answered in Rom. 12:6; "Let us prophesy according to the proportion of faith:" Neither less than we believe, nor beyond what we believe.

And now that we see what a blessing the gift of prophecy is, let us covet to prophesy; - either by testimony, by foretelling. or by revelation - that by the use of that gift we may edify ourselves and the rest of the body of Christ.

"Covet to prophesy," 1 Cor. 14:39.

Gifts of Healings.

Lesson 7

But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings. Mal. 4:2.

Let us notice first, particularly, this is in the plural. There has been a general misunderstanding in regard to these gifts, and it has been spoken of usually as the gift of healing: the supposition being that anyone having that gift could heal all diseases. Read 1 Cor. 12:9, 28 and 30, and notice that in every case it is given in the plural form -- gifts.

The purpose of Christ is to have a united body, and teach us our need of each other; and for this reason the gifts of healing are so distributed that one member may have a distinct gift of healing over one disease while not being able to get victory over some other disease. Because the gifts are so divided, it is best

to have several persons to lay on hands and pray for the one who is afflicted.

A specially called and Divinely appointed evangelist may have many gifts; but ordinarily the Spirit dispenses the gifts of healing to different members of the body. Healing is the initial gift (the Lords command being first, "Heal the sick.) and accompanies, and sometimes seems to precede salvation by faith; the healing promoting faith for salvation: that being included in the atonement.

Jesus said, "These signs shall follow them that believe, they shall lay hands on the sick, and they shall recover." Mark 16:18. Therefore there will be healings as long as there are believers.

There are different ways in which these gifts are manifested. Since healing, like salvation, is one of the prominent features in the ministry of Christ and his church, James has given specific directions how to use that gift among the members. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick; and the Lord shall raise him up: and if he

have committed sins, they shall be forgiven him." Jas. 5:14-15. So we find the ordinary way is by anointing with oil, and offering the prayer of faith.

But this ministry of healing is not confined alone to the healing of the saints; but is used to demonstrate to others the truth of the gospel, and the sovereign power of the name of Jesus. And so we find the sick healed by the laying on of the hands of the believers, even though they are not elders. Mark 16:17 says, "These signs shall follow them that believe, . . . they shall lay hands on the sick, and they shall recover."

We find another way the gifts of healing are used, in Acts 19:12, where the sick were healed by laying on of handkerchiefs taken from the body of Paul.

In Acts 5:12-16 many healings are recorded, and it is stated that they brought forth the sick and laid them in the streets on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

Now let us notice some of the methods used by our Lord. First we will notice the healing by direct command. I will refer you to those cases recorded in Matt. 8:16, Luke 4:39 and Luke 39:35-43.

Secondly, we notice Jesus laying his hands on them for healing, as recorded in Luke 4:40.

Thirdly, we find that the healing came by the faith of the petitioner, Matt. 8:8-13.

Now let us notice how faith brings results. We read in Acts 14:8-10. Here was a man who had never walked; but Paul perceived he had faith to be healed, and acting on that faith he was immediately healed.

This is a case of miraculous healing. The gifts of healing and working of miracles are so blended it is almost impossible to separate them; but I will endeavour to show a distinction between them. under the lesson on the working of miracles.

Next, we will notice the healing of the woman who had not spoken a word to Jesus, and he had neither spoken to her nor touched her. "And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch the hem of his garment, I shall be made whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole." Matt. 9:20-22. Here we

see the power of faith to draw healing from Jesus, while unbelief hinders the healing to such an extent that the Lord Jesus could do no mighty works: for it is recorded in Mark 6:6-7, "And he could there do no mighty work; save that he laid his hands upon a few sick folk and healed them. And he marveled because of their unbelief."

The healing of the lame man at the gate Beautiful was the result, not of the faith of the lame man; but of Peter and John.

Faith is the foundation of every gift, and "without faith it is impossible to please God." If the Son of God was not able to any mighty works because of their unbelief, it follows, that as "The servant is not greater than his Lord," unbelief will hinder the use of the gift by the one possessing it.

Errata: The last reference on page 31 should read Luke 18:35-43, instead of Luke 39:35-43.

The Gift of Faith.

Lesson 8.

All things are possible to him that believeth. Mark 9:23.

“Faith by the same Spirit, is a Divinely inwrought persuasion of things that shall be.” (Kinney.)

The gift of faith, according to the above definition, is something different from the faith that cometh by hearing producing a conviction of the truth of that which is stated, by the testimony produced.

Faith is essential to all gifts: for the gift can only be used “According to the proportion of faith.” Rom. 12:6

—In Mark 16:17 it says, “These signs shall follow them that believe.” But if you do not believe no results will follow; even though you may have received a gift of healing: for as all things Divine were lost through a disbelief of God’s word, so they must be regained through an unwavering faith in His word.

In Acts 6:8 we read how Stephen, full of faith and power, did great wonders and miracles among the people. We have, therefore, reason to believe that he had the gift of faith.

In Jas. 1:5-6 we find how essential faith is if we are to receive anything from the Lord. And this faith, so required, is not the gift of faith imparted by the Spirit, but the common, reasoning faith that cometh by hearing: the same faith that is required for our salvation. God demands this natural, reasoning faith before imparting the spiritual gift.

Faith is imperative (binding) to Spiritual activity. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith that worketh by love." Gal. 5:6.

The whole 11th chapter of Hebrews is a faith chapter, and while most of it is based on the promises of God; it is probable that much of it was the manifestation of a special gift of faith; which was given for some particular occasion.

The question arises, Is the gift of faith imparted for each particular occasion, or is it a permanent gift abiding with the recipient and aroused into activity by the Spirit when occasion demands?

Since a law governing the use of one gift would be the same law governing all gifts, the latter supposition would appear to be correct; thus holding all gifts under the control of the Spirit, to be used as he wills.

Whether it comes by gift, or the acceptance of evidence, faith must enter into every act of our lives: "For whatsoever is not of faith is sin." Rom. 14:23,

Now, if we will particularly notice the words of Jesus in Luke 17:6 ("If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you,") we will see how necessary it is to have this gift under absolute control of the Holy Spirit; lest it be used for harm instead of good.

I will now call your attention to one more case that shows the active power of faith: the healing of the blind man, as recorded in Luke 18:42-43. "And Jesus said unto him. Receive thy sight; thy faith hath saved thee. And immediately he received his sight."

In Hebrews 11:1 we read, "Faith is the substance (basis, bottom, essence) of things hoped for, the evidence of things not seen." To understand this statement we have only to remember that, "God calls the things that are not as though they were." Abram (the son of a great man) was called Abraham (the father of many nations) a year before he had a son. "Abraham believed God, and it was accounted unto him for righteousness."

The faith that enabled Abraham to bind Isaac upon the altar of sacrifice was probably a gift of faith, and not an acquired faith. Jesus said, "Have faith in God." Another translation gives it, "Have the faith of God." God sees the end from the beginning, or the finished work before it is begun. That is the faith which is imparted by the Holy Spirit as a gift.

The faith that "cometh by hearing" is a natural faith, and is based upon reasoning and evidence; but the gift of faith is a supernatural power, which produces results in a way that cannot be explained by ordinary, human reasoning.

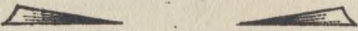
This gift is only imparted to the obedient, as John writes in 1 John 3:21-23, "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another."

While natural or acquired faith is in proportion to the evidence it rests upon, the gift of faith is in proportion to our obedience to God, and the intensity of

love for our fellow beings. In fact our reception of any of the gifts of God depends upon our possession of these two virtues.

There are grades of power, or quality, in the natural or acquired faith, ranging from the receptive, and active faith, up to the passive faith which rests quietly on the promises of God. But the gift of faith, is the faith of God that knows no limitations. And this faith can not be studied out; but must be sought in humble, earnest prayer; with a desire to use it only for the glory of God, and the good of our fellow men.

Let us then, as Paul says, "Covet earnestly the best gifts," and seek, by prayer, to obtain them.



Wisdom and Knowledge.

Lesson 9.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of WISDOM and revelation in the KNOWLEDGE of him. Eph. 1:17.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." I Cor. 12:8.

These two gifts are so closely linked together in their working that, although they are two separate gifts, I unite them in one lesson.

"The gift of wisdom may be defined as such a Divine impartation of skill, insight, prudence and discretion as enables one to perceive what is fitting to be done, or said, according to circumstances, time or place."

"Knowledge may be said to be those stores of facts of every kind, from every source, of which memory is the store-house." "Divine gift of knowledge is first Spiritual, and then also such earthly knowledge as the Spirit may see fit to impart."

The foregoing definitions given by S. D. Kinne, show us plainly the difference between wisdom and knowledge. But let me say, that wisdom without knowledge is very ineffectual in its working, and the same may be said in regard to knowledge without wisdom. To be effectual, these two gifts should work together.

As an example of earthly knowledge Spiritually given, we have a case recorded in Ex. 31:2-3, "See, I have commanded Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom and understanding, and in knowledge, and in all manner of workmanship.

The highest spiritual knowledge is the knowledge of God and Jesus Christ. "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent." Jno. 17:3.

Paul had the knowledge of spiritual operations, and has given them to the church. "The Spirit itself beareth witness with our spirit, that we are the sons of God." Rom. 8:16. This knowledge is the most important to every individual: for without it we can have no assurance in our souls, or understand our priv-

ileges and rights in Christ Jesus.

Again, in Gal. 4:6 he says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This knowledge makes plain the difference between worshipping our creator as a stern, exacting, cruel being; or worshipping him as a kind, loving Father, who will only punish us for our own good, and will forgive when we repent.

Then in Heb. 10:14-16, Paul shows us the way by which the Holy Spirit perfects those who are sanctified by the blood of Jesus, under the new covenant, and the way in which the Holy Spirit bears witness to it, and this knowledge is acquired from the word which says, "This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them." And John says in 1 John 5:10, "He that believeth on the Son of God hath the witness in himself."

Now let us notice the Holy Spirit's operation in the imparting of knowledge. There is nothing unknown to Him. He is the fountain of all knowledge, and the searcher of all hearts. In John 14:26, Jesus says, "The Comforter, which is the Holy Ghost, whom the

Father will send in my name, He shall teach you all things. and bring all things to your remembrance, whatsoever I have said unto you." Again Jesus says, in John 16:13, "When He, the Spirit of truth is come, He will guide you into all truth."

This impartation of knowledge, by the Holy Spirit, does not hinder us from revealing to one another the knowledge he has imparted to us: but shows us that we should rely upon his teaching, and not on the wisdom of men.

In 1st John 2:20-27, he says first, "Ye know all things," and then in the 27th verse he shows the Spirit's operation upon knowledge, when he says, "The same anointing teaches you all things." In other words, The Holy Spirit brings into active use the store of knowledge which he has previously imparted.

Knowledge of divine things is imparted conditionally, and is to be developed, and used for the glory of God. In John 7:17, Jesus names the condition. "If any man will do his will, he shall know of the doctrine." Here the condition is a desire to do the will of God. Knowledge is to be developed. Paul says to Timothy, "Meditate upon these things: give thy-

self wholly to them." 1 Tim. 4:15.

Then, having received and developed it, we should use it to the glory of God, as we are advised in Jas. 3:13, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."

All wisdom and knowledge is found in Christ. As Paul says in Gal. 2:3, "In whom are hid all the treasures of wisdom and knowledge." And again in Col. 3:16, he says "For it pleased the Father that in him should all fullness dwell." And John says, "Of his fullness have we all received." Jno.1:16.

In Jas. 1:5-7, we are told how to get wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

Paul, in his letter to the Ephesians, tells them that he was praying for them, that God would give unto them the spirit of wisdom and revelation in the knowledge of Christ, so they might know what is the hope of his calling, and in Eph. 3:15-21 he shows them why and for what purpose they need it, saying, "That ye

may be filled with all the fullness of God."

Paul in his letter to the Ephesians is showing them the need of wisdom and knowledge to help them live perfect lives in Christ. Read Eph. 5: 5-17.

But the gift of wisdom that enabled Paul to become all things to all men, that he might win some, is shown clearly in the 1st and 2nd chapters of 1 Corinthians.

Wisdom is the gift that enables us to use all the other gifts to the best advantage.



The Gift of Discernment

Lesson 10.

Give therefore thy servant an understanding heart, that I may discern between good and evil. 1 Kings 3:9.

"Discernment means ability to judge, discriminate, penetrate, distinguish."

This Spiritual gift has a variety of forms, which we will take up and examine separately.

First:- Discernment of ones self. Paul, in 2 Tim. 2:6, tells Timothy, "The husbandman that laboreth must first be partaker of the fruits. We notice by the context he is not speaking of the earthly fruits, but of the spiritual. Therefore we conclude that anyone having the gift of discernment must first judge, or examine himself.

If we cannot rightly discern or judge our own spirits, we have no right to discern or judge the spirit that is manifested in others.

It is of this that Jesus speaks in Matt. 7:3-5 saying, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother; Let me

pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

In 1 Cor. 11:28-32, Paul advises those who are to partake of the communion to discern or examine themselves. That is to examine their own spirits; their own minds, to see whether they were in the right mental or spiritual condition to partake of so sacred an ordinance as the communion of the body of Christ.

In 2 Cor. 13:5 Paul says, "Examine yourselves, whether ye be in the faith: prove your own selves."

It takes real spiritual discernment to reach a just and true understanding of our own spiritual condition.

Of course we have the word to guide us; but when we pray, "Lord, turn the search-light of the Holy Spirit upon us, that we may understand ourselves," we are really praying for discernment.

In 1 Peter 4:17 he says, "The time is come that judgment must begin at the house of God." Here the word judgment is used, and I have shown you that it means practically the same as discernment. That is to know or understand the spiritual condition.

Discernment by sight, and discernment by both sight and hearing combined, might be considered as a merely natural gift, were it not for the fact, that many may see and hear the same thing without it producing any effect on the mind; while one with the gift will quickly reach a correct conclusion.

In Ex. 2:2, the mother discerns by sight that the babe is a child of exceptionally fine qualities, so she decides he must not be destroyed, as the Egyptians had commanded. This must have been an action of the Holy Spirit on the mind of the mother. And the thought of putting him in the ark of bulrushes, and setting him afloat upon the water, was a divine spiritual discernment of God's purpose concerning Moses.

When Peter saw the people at the house of Cornelius under the power of the Holy Spirit, he discerned both by sight and hearing, that they had received the baptism of the Holy Spirit. When Paul was in Athens he discerned by sight that the people were very devotional, and too superstitious. You might ask, Could not everyone discern that? And I would answer you by asking, Could those men discern it?

We come now to the direct action of the Holy Spirit upon the mind, independent of anything that is seen or heard. This is clearly the gift of discernment.

In Acts 5:1-6, we have the account of Annanias trying to deceive the Apostles, and Peter discerns his duplicity and charges him with it, saying, "Thou hast not lied unto men, but unto God."

Then in Acts 8:18-25, where Simon tries to buy the gift of God, (the power to lay on hands for the baptism of the Holy Spirit) Peter again shows the gift of discernment, when he says in verse 23, "I perceive thou art in the gall of bitterness, and in the bond of iniquity)"

Paul evidenced the same gift in Acts 14:8-10. Let us read it. "And there sat a certain man at Lystra, being a cripple from his mother's womb, who had never walked. The same heard Paul speak; who steadfastly beholding him, and perceiving he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

In the 9th verse it says, "Steadfastly beholding and perceiving." How did he perceive or discern? There can be but one answer. By the gift of discernment.

Paul especially manifested the gift of discernment in the incident recorded in Acts 16:16-18.

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-saying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Without the gift of discernment, Paul might have supposed that the Spirit of God was speaking through the lips of the damsel; proclaiming that which was the absolute truth; but the gift enabled him to discern the spirit of divination in her.

Many claim to have this gift, who are utterly devoid of it. They do this to support their own, human opinions, and not to glorify God.

Let me give you this word of counsel. If you think you have one or more of the spiritual gifts, do not testify to it; but just quietly use them to the glory of God and the edification of the church.

Working of Miracles.

Lesson 11.

God also bearing them witness, both with signs, and with divers miracles, and with gifts of the Holy Ghost, according to his own will. Heb. 2:4.

"Miracle: A supernatural occurrence or act, wonder, or marvel." (Dict.)

This would seem to include extraordinary, powerful manifestation of all the gifts, and might be classified as follows: 1st, Instant healing of extreme cases of disease. The healing of the lepers, recorded in Luke 17:14, can be classed as miraculous. No touch of the hand. No washing of the body, as in the case of Naaman. A direct divine act of the Creator upon bodies already reckoned as being dead.

The healing of the woman possessed of a spirit of infirmity, as related in Luke 13:13, is also miraculous, marvelous. In a moment this woman, who has been bowed down together so she could in no way straighten up, was made to walk erect praising God.

More marvelous yet is the case related in Matt. 12:13, where the man with a hand withered and dried up, is commanded to stretch forth his hand, and it immediately becomes perfect in form and usefulness.

The healing of the lame man, at the temple gate; as given in Acts 3:3-8, was a miracle; for that man had never walked.

2nd, We have instantaneous healing of the maimed and those meeting accidents. In Luke 22:51 when Peter had struck off the mans ear with a sword, Jesus immediately restored it. We read, in Acts 28:5, the account of the venemous serpent fastening on Paul's hand, and how he was delivered from any effect of the deadly poison; at which the people were amazed.

3d: We have deliverance from demon possession. No one would call that healing; as it is the direct power of God expelling the evil spirit, which is tormenting the one possessed.

Most cases of insanity are caused by demon possession. Physicians try to account for it on a purely physical basis; but they make a failure of it.

In Mark 9:25 an account is given of one who would be pronounced by the physicians to be epileptic.

That word means a seizure or attack. By what are they attacked or seized? Jesus answers that by the way he handled the case. He did not say, Be thou made whole; but commanded the evil spirit, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

The deliverance of the man in the tombs, whom they met in the country of the Gadarenes, was a plain evidence of the evil spirit's presence. This is recorded in Mark 5:1-17. It is certainly miraculous power that commands the legion of demons to come out of the man, and they obey.

Paul manifested this dynamic gift when he commanded the spirit of divination to come out of the damsel, as recorded in Acts 16:18. From this we conclude that casting out demons is working miracles.

4th: We have the manifestation of a miraculous power over natural laws. In Matt. 14:25, we see Jesus walking on the water, contrary to the laws of gravitation. This is certainly a miracle - a wonder.

In Acts 8:39-40, we read how the Spirit of the Lord caught Phillip away, and he was found at Azotus. How did he get there? Another unsolved miracle.

5th: We have the manifestation of the most miraculous power known: the restoration of the dead to life.

The raising of Lazarus from the dead is recorded in John 11:41-44. No human wisdom can explain it, and that which the mind of man cannot grasp is a miracle to him.

The miraculous power in the name of Jesus is manifested in the raising of Tabitha from the dead; as recorded in Acts 9:36-42. No one thinks for a moment that it was Peter's power that brought the dead woman back to life; but the power of Jesus. And the same can be said of the case in Acts 20:7-12. where Paul embraced the young man, who was taken up dead, and he immediately returned to life.

Last; but not least, is the miraculous conversion of Saul of Tarsus: as related in Acts 9:38. And miracles like unto that are being worked out in the lives of people all over the world today. Every conversion is a miracle. Scientists try to explain it, but fail.

Have we a right to expect the same miracles today? Certainly. They are transpiring every day. The sky was canopied with clouds when Wesley prayed

for a curtain over his open-air cathedral: the fog rolls away when Mueller prays, so the vessel takes him to his appointment on time, and people are brought back to life when the doctors have given them up.

Physicians do not hesitate to say, when one who has been given up to die is suddenly healed, "It is a miracle." To declare a thing to be miraculous is to acknowledge the act of a power not ordinarily given to man, and therefore glorifies God by acknowledging his divine interposition.

The manifestation of the gifts proves the presence of the Holy Spirit, and when used in the name of our Lord declares Jesus Christ to be the Son of God.

Remarks of the Publisher.

In publishing this book for Mrs. Engler, we would like to say something about the wonderful way in which the gifts of the Spirit have been manifested by her ; but because of her modesty she will not permit any account of the many miraculous healings that have been done through the laying on of her hands to be printed. The blessing that other gifts of the Spirit has brought to those among whom she has labored in the ministry of the fullness of the gospel of Jesus Christ, is held in grateful remembrance by them.

We will however say in regard to these lessons that they have been the means of bringing many to seek the fullness of the Holy Spirit and a closer walk with God. Those who have listened to her teaching these lessons have gladly come again when they were again taught, and some have desired to attend a third course.

Some have said, in speaking of the lessons, "I wish I could remember them. I wish they were written down so I could keep them and study them."

It is to gratify that desire that she has had them published. May they prove as great a blessing to all those who read and study them, as they were to those who listened to her teaching.

Comforter, Counselor, Guide.

From the eternal glory, sweeping down
Upon the assembled, seeking ones,
Like rushing, mighty wind from heaven, he came
And shed his glorious presence, in tongues of fire,
Upon the heads of those who had surrendered all
To Christ, our Lord, and waited his appearing.

Within their hearts there was the longing
To see again the face of him, who had
But lately left them with the promise,
"I will not leave you orphans; I will send
The Comforter to you," and then in clouds,
To heaven had ascended to the Father.

They knew not how that he should come;
But suddenly they felt the holy fire
Of God's eternal glory through them sweeping,
And bodies (far too weak to bear the
Thrilling pleasure of the Spirit's presence)
Fell quivering in the embrace of love divine.

No tongue could then express the ecstasy
That filled their souls, nor human thought
Find words to glorify the name of him
Who had redeemed their souls from death;
But He, the Holy Spirit, took their tongues
And magnified the name of Christ our Lord.

And now the unity with God the Father,
God the Son, was by the Holy Spirit
In their lives made real, and they were comforted.
And as they listened to his counsel,
He led them forth in mighty conquering power,
To rescue souls, and win the world for Christ.

He armed them well and gave them gifts full many,
And left them not; but guided them
In onward march against the hosts of sin.
And as they followed him, he taught them,
With his sword, the word of God, right wielded,
To cleave their way to victory for Christ.



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