**“The Work of the Holy Spirit” The Advent Review and Sabbath Herald 79, 14.**

E. J. Waggoner

What will the Spirit do for us when we receive Him?-He will do everything. “He will guide you into all truth,” “and He will show you things to come.” John 16:13. He to the sevenfold Spirit of God-“the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.” Isaiah 11:2. “There is a Spirit in man; and the inspiration of the Almighty giveth them understanding.” Job 32:8. Every gift of God to man comes by the Spirit. The chief of the blessings that come by the Spirit is wisdom and knowledge, and this knowledge-the knowledge of God-is life eternal. When the soul becomes separated from sin, it comes into connection with the Intelligence of the universe; “blessed are the pure in heart, for they shall see God.” “We have an unction from the Holy One, and ye know all things.” 1 John 2:20. “We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.” 1 John 5:20. {ARSH April 8, 1902, p. 9.1}

The knowledge that the Holy Spirit gives is of such a kind that even the world acknowledges its reality. This is seen in the immediate results of the reception of the Spirit on Pentecost. The disciples began to speak with other tongues. The reason why this particular phase of knowledge was imparted at that time was that there were thousands of people present from every nation under heaven, all of wham needed to hear the Gospel. Whatever one needs in order to do the work of the Lord, that the Spirit gives as soon as one is ready to receive it, and will make the right use of it. But this does not mean that the Spirit relieves one of the necessity for study; far from it. God has no sympathy with laziness, and He does not give His Spirit for the purpose of pandering to us. Be sure that God will not impart the gift of tongues to a man who has not enough interest in the work of giving the Gospel as a witness to all nations, to impel him to use all the means in his power to fit himself by study to engage in that work. Everything is a free gift from God, and all is by His power, but we must nevertheless be willing to work, and must expect that the reception of the Spirit will bring more active service and more difficult work than ever before. {ARSH April 8, 1902, p. 9.2}

**“The Message of the Spring” The Advent Review and Sabbath Herald 79, 16.**

E. J. Waggoner

Why do we never doubt, no matter how backward the season, nor how long and tedious the delay, the ultimate springing forth and unfolding of the hidden life in nature? It is because we know that life is there, in power that no adverse conditions can ultimately control. We know that the apparent death of winter is not death indeed; it has been hallowed into sleep by the power of Him who is the resurrection and the life of all things. {ARSH April 22, 1902, p. 9.3}

“Not dead, but sleeping,” He proclaims over the seemingly lifeless earth; and “if thou wilt believe, thou shalt see the glory of God” in the restoration of all things. The curse which blights the earth; withering the flowers, stripping the trees, and casting all nature into this death-like sleep, shall not for ever hold it in bondage. Its cruel chains have been burst asunder by the resurrection of Jesus Christ from the dead. Every spring season is a parable telling that the sealed stone of His earthly prison has been rolled away, and the tree of life has sprung forth a new, to blossom and bud and fill the face of the world with fruit. In “the gospel according to the winter,” we read of death and darkness-the story of the frost. But “the gospel according to the spring” follows with the renewal of light and life-the story of the resurrection; the triumphant assurance that “death is swallowed up in victory!” It is the gospel of hope. By it we are “begotten again unto a lively hope through the resurrection of Jesus Christ from the dead.” {ARSH April 22, 1902, p. 9.4}

Why, then, should we despair or grieve, though the marks of the curse may be never so apparent in our bodies; though He who has the power of death holds us with the cords of our sins, or with the death-like grip of disease? Christ has the keys of death and the grave, that are able to set us free, and He says: “O death, I will be thy plagues; O grave, I will be thy destruction.” The decree has gone forth; death’s doom is writ; and we believe we shall see the glory of God in our emancipation. The power of His life is even now, though unseen, working deliverance for us, and seeming delay will but emphasize the transformation. {ARSH April 22, 1902, p. 9.5}

“His going forth as the morning.” He will swallow up death in victory, and wipe the tears from off all faces. This is the message of the brave snowdrop, hopeful crocus, and joyous daffodil, and of the buds now everywhere swelling and bursting with the life that they cannot contain. {ARSH April 22, 1902, p. 9.6}

The spring is also a promise of the final complete restoration of the whole earth through the all-conquering life of the Creator. When He thus makes all things new, her wilderness will be like Eden, and her desert like the garden of the Lord. “The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.” {ARSH April 22, 1902, p. 9.7}

“Come, for creation groans,
Impatient of Thy stay,
Worn-out by these long years of ill,
These ages of delay.
“Come, spoil the strong man’s house,
Bind him and cast him thence:
Show Thyself stronger than the strong,
Thyself Omnipotence.
“Come, Lord, and take away
The curse, the sin, the stain;
And make this blighted world of ours
Thine own fair world again.” {ARSH April 22, 1902, p. 9.8}