

**THE SEVENFOLD
GIFT; OR, THE POWER
OF THE SPIRIT**

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The Sevenfold Gift; Or, the Power of the Spirit by James Gosset Tanner

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JAMES GOSSET TANNER

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent data collection procedures and the use of advanced analytical techniques to derive meaningful insights from the data.

3. The third part of the document focuses on the role of technology in data management and analysis. It discusses how modern software solutions can streamline data collection, storage, and processing, thereby improving efficiency and accuracy.

4. The fourth part of the document addresses the challenges associated with data management, such as data quality, security, and privacy. It provides strategies to mitigate these risks and ensure that the data remains reliable and secure throughout its lifecycle.

5. The fifth part of the document concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that the data management processes remain effective and aligned with the organization's goals.

THE
SEVENFOLD GIFT;

OR,

The Power of the Spirit.

BY THE

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THE SEVENFOLD GIFT.

CHAPTER I.

The Spirit's Conviction.

“When He is come, He will convince the world of sin.”
(Margin of *John* xvi. 8.)

THE period of time in which we live is called the Dispensation of the Holy Spirit. If we have spiritual life, we owe it to Him; and if that life is being sustained, it is likewise the work of the same Spirit. It is by Christ that God speaks, but it is by the Spirit that He works. We read of Him in the second verse of the Bible; and as He is spoken of so early in the Scriptures, how important it must be for us to know Him. We there read: “The Spirit of God moved upon the face of the waters.” He has always been moving, from the very beginning.

Again, in Genesis vi. 3, we find that the Holy Spirit

strove with men before the flood ; for the Lord says, " My Spirit shall not always strive with man." Again and again the Old Testament prophets speak of Him, and predict the full outpouring of the Holy Ghost in the latter days, which came to pass on the day of Pentecost. David prays, " Take not thy Holy Spirit from me ;" " Uphold me with thy free Spirit." (Ps. li. 11, 12.) Isaiah ascribes the sin of the house of Israel to their " rebelling and vexing God's Holy Spirit." (Isa. lxiii. 10.) God promises through Ezekiel that He will put His Spirit within the children of Israel, and that the breath thereof will cause the dry bones to live. (Ezek. xxxvi. xxxvii.) The prophecy through Joel is yet fuller and more comprehensive. " It shall come to pass afterward, that I will pour out my Spirit upon all flesh." ·

All we know of God has been revealed to us by His Spirit. It is impossible to apprehend Divine truth any other way. If any of us know not God, it is because we are only natural men. Of such God saith, " The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) According to St. Paul, we are all a trinity, composed of spirit, soul, and body. The word translated " natural" is derived from the Greek word for soul, and therefore we might more accurately render the passage, " The psychic or soulish man receiveth not the things of the Spirit of God." His body is active, his soul and natural intellect is lively, but his spirit, the immortal part, is dormant.

The natural men at best have only "the spirit of the world," else they would "know the things that are freely given to them of God." We need that the *spirit* should be in healthy and vigorous exercise before we can discern, much less appropriate, God's gifts.

Indeed, we who preach and our hearers are alike dependent on this Divine Person. We have to speak not merely the thoughts, but "the words which the Holy Ghost teacheth." And we can only "explain" or "interpret spiritual things to spiritual men." (See the margin of the Revised Version of 1 Cor. ii. 13.) There is little doubt that the context demands this translation. As the natural man receiveth not the things of the Spirit of God, so it follows that spiritual things must be explained to spiritual men alone. No man has any faculty to understand the alphabet of spiritual truth without the teaching of the Spirit of the Lord.

When therefore we see the condition of the world and the Church, the prayer of every spiritual man must be, "Come from the four winds, O breath, and breathe upon these slain, that they may live." (Ezek. xxxvii. 9.) For about forty years little companies of God's children have met together at the New Year to pray for the outpouring of God's Holy Spirit upon the world. And for the last twenty-four years all the Church of Christ, in Europe, India, America, and Australia, has united in prayer that the same blessed Spirit may be poured forth for the consecration of believers, for the conversion of the heathen, and for the conviction of professing Christians. Let us, then,