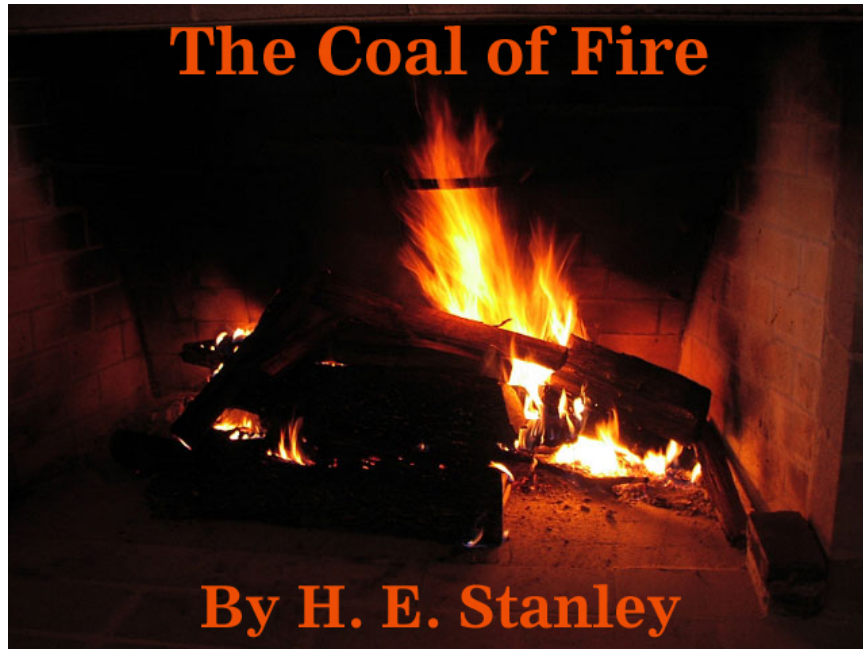


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**THE COAL OF FIRE
By H. E. Stanley**



**A Digital Edition
Of The Booklet Titled:
"The Coal Of Fire
And
The Witness Of The Spirit"
By H. E. Stanley**

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01 -- THE COAL OF FIRE

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched my lips; and thine inquiry is taken away, and thy sin purged." Isaiah 6:5-7.

Jeremiah is called the weeping prophet and Elijah the prophet of fire, but to Isaiah is given the distinction of being called the Messianic prophet. For it is he who, amidst the devastating apostasy of Israel, lighted the candle of prophecy and gave to mankind the clearest view of Jesus Christ, of HIS birth, life, death and final victory.

Now in the first five chapters of this book we find that Isaiah's ministry deals directly with apostate Judah. Regardless of their deep depravity and disregard of past blessing, Isaiah is faithful in his ministry to them. But there comes a crisis in his life when he, as a vast number of others, recognize the need of a deeper work of grace.

Isaiah had been preaching for two years and yet he was honest enough and humble enough to acknowledge his need. One of the great religious ,tragedies of the day is that many of our holiness preachers are preaching without this. In too many cases it is the blind leading the blind.

I shall never forget the time when a fellow minister came to me with some very pointed questions on the .subject of a personal experience of holiness. At the conclusion of the conversation he remarked, "From this date I want you to pray with me and for me until I get into an old-fashioned, blood-bought, Holy Ghost experience of entire sanctification." About a year and a half afterward he prayed through to such an experience. I have watched the scope of this man's ministry increase through the years until, today he is considered one of the outstanding Spirit-filled preachers of this generation.

The Scripture clearly states that Isaiah received this experience, "In the year that King Uzziah died." The throne of Judah was vacant but the throne of God was filled. Notice, He knew when this experience came, "In the year." Listen to me, It is

our God-given right to know. Far too many in this day are not sure, but are living day by day in a state of religious confusion.

My relation to God is all-important, upon which hangs the destiny of my soul. I must know to be able to give an intelligent answer for the reason of the hope that is within me. If I do not know there is no sense of rest for the troubled soul. no joy of the Lord which is our strength.

John the Baptist, standing on the bank of the River Jordan, declared under inspiration, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with Fire." Now the best commentators and Greek scholars tell us that this phrase can be translated, "Holy Ghost Fire." My friends would you mean to tell me that when Holy fire strikes the soul that the individual would not know that something took place? Would you say that Abraham did not know when the fire struck the sacrifice as recorded in the fifteenth chapter of Genesis? -- that Elijah did not know when God let fire fall upon the altar on Mt. Carmel until the people cried out, "The Lord, He is God"? -- that the disciples in the upper room in the city of Jerusalem did not know when, "the day of Pentecost was fully come"?

The writer of the book of Hebrews states, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Thank God for that great host of God's choice saints who will rise on that great day of all days and testify, "Whereof the Holy Ghost also is witness to us."

Now notice again that Isaiah said, "In the year King Uzziah died." The late Bud Robinson, that marvelous Holiness preacher of the last half century said, "I got the blessing when the Old Man died." This is the secret when the "old man" dies or the "old woman" either.

I believe that the Bible teaches the death of the carnal nature. That by one mighty stroke of the Holy Spirit, through faith we may be purged from our iniquity and thus become a vessel unto honor and meet for the Master's use. Herein lies your trouble, the "old man" still lives. He may roll over and play dead during religious services, but how about when the pressure is on and you have to cry out like Saul of old, "I have played the fool, and erred exceedingly." After all, the greatest test of genuine religion is not during seasons of great religious activity, but it is during the responsibilities and duties of life. Thank God there is a provision of Grace which, "our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

A marked characteristic of Isaiah's seeking was that he was earnest. Listen to him as he cries out, "Woe is me for I am undone." Too many folk are not enough in earnest and because of this they are indefinite in their praying.

There are two instances that come to my mind. One was of a splendid, faithful member of a church which I pastored some years ago. He came to the altar as a seeker for the blessing of Holiness. The content of his prayer was, "make me a better father, a better member of the church, a better citizen of my community." He did not seem to realize that if God could purge him from his carnality, that he would be a better father and husband, a better citizen of the community, a better church member. Thank God that this one, some time later, found a genuine experience of Holiness and died victoriously in the faith. The second incident is of a young man who had recently been saved. I am sure he too desired to be all that he could be through grace. He too knelt at the altar of prayer and began to pray with the attitude, "here I am Lord, I have condescended to let you sanctify me. I am really doing you quite a favor in kneeling here. Now Lord, just go ahead." Thank God this young man also finally prayed through and God wonderfully sanctified him and he is today a very effective minister of the Gospel.

Next notice Isaiah's confession which is always necessary and imperative to seeking and finding the blessing of Holiness. "I am a man of unclean lips." He confesses his prominent carnal trait, in his case the carnal nature had manifested itself in unclean lips and thus he confesses it. This may not be your trouble, but it is amazing how many people are bothered with an uncontrollable tongue.

I heard a prominent evangelist tell of an incident that took place in one of his meetings several years ago. A middle aged lady was seeking Holiness at an altar of prayer but did not seem to be gaining much ground. Finally in answer to a question asked by the evangelist she confessed that she could get everything on the altar but her tongue. Immediately the evangelist told her that the altar was about ten feet long but if that wasn't long enough he would have it spliced for her. James sums it up scripturally when he states, "out of the same mouth proceedeth blessing and cursing (or scolding). My brethren these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear live berries? Either a vine, figs? So can no fountain both yield salt water and fresh." Certainly his language is descriptively clear, and so plain that a wayfaring man though a fool need not err therein. Whatever is your prominent carnal trait, (and my friend you know what it is) if you will confess it, the confession will contribute to your finding the blessed and glorious experience of entire sanctification.

Jacob said to the angel of the Lord as they wrestled by the brook Peniel, "I will not let thee go, except thou bless me." The angel answered and said, "What is your name?" and he said, "Jacob." In the answer is the confession by Jacob that he is a supplanter, covetous, and immediately the angel says, "thy name shall be called no more Jacob, but Israel, for as a prince thou hast power with God and with men, and hast prevailed." O the mighty wave of power that could be wielded by the church of the living God if she would but humble herself in confession and prayer, and pray through to the experience of old-fashioned Bible Holiness.

We need to confess our covetousness. Men rob God of His tithe and many profess over the top of it, and yet they have no genuine spiritual power in their lives. They wonder why they receive no calls for meetings and the Conference officials seem to be down on them, and the pastoral relationship committee does not appreciate them. The trouble is not that there aren't places to preach, or that the Conference officials or pastoral relationship committee does not appreciate them, but that they have failed to pray through to an old-fashioned, genuine experience of Bible Holiness. Due to the failure of not having this experience there are things that crop out in their life which the Holy Spirit will not endorse.

Again notice that Isaiah says, "I am unclean." He didn't say that it is the preacher or the deacon, but "I Lord, it is I."

You know, we are prone to recognize the failure of the other fellow and then measure ourselves by their experience. We need, rather, to let the Holy Ghost search our own heart and then walk in the light that He reveals to us.

Isaiah heard the angels crying, "Holy, Holy, Holy is the Lord of hosts." As he looked upon the holiness of God he wanted to be Like Him. This is always a good indication of one's relationship with God. Never will you find a well-born Christian who does not hunger and thirst after righteousness.

Now a great number of people will agree to all that I have said, and many of them will testify that they are pursuing after Holiness and that they expect to grow into it some day. But my friend don't let anyone tell you that pursuit is as good as the possession.

I shall never forget the striking testimony that was given to me sometime ago, concerning the wife of one of the great preachers of early Methodism. She died at the age of eighty-three, but just three weeks before she died she testified to receiving the experience of Holiness, and said, "these three weeks have been the greatest days of my Christian experience. For almost seventy years I have been a seeker of holiness, but today I am bathing in the perfect love of my Maker." She dropped dead two hours after leaving this testimony. Thank God we do not have to wait seventy years, we can have it now.

You may say, "how may I be sanctified?" I shall use the closing remarks of this message to help you enter into your Canaan experience.

There has been much written on "how" to get the blessing of Holiness and much advice given. There is first the "takers by faith." We need to have the faith that takes it, and we cannot have this until we walk in every ray of light that God has given us up to that moment. Then again there is the "digger." Here is also found the danger of "just digging" and failing to find real rest of soul. Then again there are the

"waiters" which dates back to Pentecost. I believe that it takes all three ways. We must "dig" down and "wait until" and exercise faith.

However, before we can do this, one must be conscious of a need, of which an honest confession must be made. An utter renunciation of anything and everything that the Spirit reveals. A complete consecration for time and eternity. A confident claim on the resources of God.

In the last analysis, if you are really honest and conscientious in your seeking, the Holy Spirit will lead you across Jordan and into Canaan.

**Oh, to be like thee, blessed Redeemer,
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus thy perfect likeness to wear.**

**Oh, to be like thee, full of compassion,
Loving, forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wandering sinner to find.**

**Oh, to be like thee, lowly in spirit,
Holy and harmless, patient and brave;
Meekly enduring cruel reproaches,
Willing to suffer others to save.**

**Oh, to be like thee, Lord, I am coming,
Now to receive the anointing divine;
All that I am and have I am bringing,
Lord from this moment all shall be thine.**

**Oh, to be like thee, while I am pleading,
Pour out thy Spirit, fill with thy love;
Make me a temple meet for thy dwelling,
Fit me for life and heaven above.**

**Oh, to be like thee, Oh, to be like thee,
Blessed Redeemer pure as thou art;
Come in thy sweetness, come in thy fullness,
Stamp thine own image deep on my heart.**

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02 -- THE WITNESS OF THE SPIRIT

"Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:1-13.

The witness of the Spirit, that grand and glorious testimony of the Heavenly Father that we have been born into the kingdom of God. This is one of the greatest subjects that can engage the human mind. Because it deals with the most vital of all questions, "How do I know that I am accepted of God?" I know that God takes the initiative in the conversion of the soul. For Adam and Eve had no more than disobeyed the known will of God when we hear the voice of God crying, "Where art thou?" And this is the recorded history of men all through the ages. But when man's attention has been arrested, his moral conscience awakened, then he must by repentance and faith place himself into position to be saved and thus to know that you are accepted of God becomes the greatest knowledge of all the Universe.

The religion of Jesus Christ is a revealed religion. To reveal means to be assured in your own heart by a supernatural agency. Therefore we can readily see that the Witness of the Spirit is not to be lightly regarded by the jesting quips of modernism, nor disregarded by an attitude of carelessness by the professed people of God.

I assure you my friend that the Witness of the Spirit is imperative.

1. My relationship to God is all-important upon which hangs the destiny of my soul. Verse 13 of the Scripture lesson supports this. Read it with me, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." What thing has he written? "And it is the Spirit that beareth witness, because the Spirit is truth . . . If we receive the witness of men, the witness of God is greater . . . He that believeth on the Son of God hath the witness

in himself." Thank God these are the things that He has written that we may know that we have eternal life. Not a hope so, or maybe so, but a know so. Glory.

2. I need this to be able to give an intelligent answer to every one that asketh me a reason of the hope that is within me. In verses 10 and 11 we read, "He that believeth on the Son of God hath the witness in himself... And this the record that God hath given to us eternal life." The man who is able to say I believe because I know and I know because I believe is able to testify with power to the world that "the gospel of Christ is the power of God unto salvation to everyone that believeth."

3. The witness of the Spirit imparts strong moral support for future crises. Paul said, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto him against that day." He questioned not the ability of God because he knew. His knowledge gave him an assurance that whatever the future held for him, this Christ who had so wonderfully saved him was able for the emergency of that hour.

What loss if we are not able to have the witness of the Spirit. No sense of rest for the troubled soul. No joy of the Lord for our strength. But thank God the Holy Spirit will testify to our spirit that we are the children of God.

The knowledge of our relationship with God can be as clear and certain as our relationship to our earthly parent.

HOW CAN I KNOW? Negatively:

1. Man cannot tell me. God calls men to preach the unsearchable riches of His Word, but He has never given to men the ministry of telling man when he was saved and sanctified.

2. I say this reverently, the Bible cannot tell me. It can instruct and encourage me and reveal in its printed page how to go about it, but in the last analysis it cannot tell me.

HOW CAN I KNOW? Positively:

1. By the direct witness of the Holy Spirit. We must insist on this. If we fail here, our Christian character will be built upon the shifting sands of doubt and unable to weather the storms of opposition.

THE WITNESS OF THE HOLY SPIRIT IS SCRIPTURAL.

1. In the 11th Chapter of Hebrews we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Hebrews 11: 4. Abel received the witness of the Spirit because he brought the

proper offerings or gifts. He met the condition of his day. You too can have the witness if you meet the condition of consecration and faith. Abel in the offering of the slain lamb recognized the need of the shedding of blood and the interposition of a substitute and the confession of sin. Cain's offering was destitute of all these three cardinal truths of redemption, namely, repentance, the shedding of blood and the need of a substitute. Abel received the witness of the Spirit, the testimony of God, because he met the condition. Cain did not receive the witness of the Spirit because God thought more of Abel, but because he (Cain) disregarded the human conditions as laid down by the plan of Redemption. The reason why you have not received the witness of the Spirit is because you have not met the conditions.

Now by the help of the Holy Spirit and the Word of God I want to help you to know how to obtain the Witness of the Spirit. Let us read together in the 15th Chapter of Genesis;

"After these things the word of the Lord came unto Abram in a vision, saying, fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, behold, to me thou hast given no seed: and, lo, one born in my house is my heir. And, behold, the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down on the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; And, lo, an horror of great darkness fell upon him. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred, years... And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." Genesis 15:1, 13, 17, 18.

The great heart cry of Abram in this passage of Scripture is, "How can I know?" This cry has echoed from the hearts of tens of thousands of men and women all down through the succeeding generations of the human race. Thank God you can know. You may not have graduated from a great school of learning nor have two nickels to rub one against another but you can know you are accepted of God. You can know that you are sanctified. Praise His precious Name. You say,

how? Take it by faith, fast, scourge, yourself? Never! Listen to what God has to say about it. In verse nine we read, "And he said unto him, take me an heifer of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon." Now notice especially that Abram took all of these. His was not a partial obedience but complete. Many fail right here; they keep back part of the sacrifice. Therefore there is no real joy of the Lord. No divine touch from God. Hear me, partial obedience is no obedience.

Now He said, "Take a heifer of three years old." A heifer is a female calf in the very flush of usefulness. It is the time in the life of the animal when she is the strongest. God is saying, "Lay upon the altar the offering of your entire life, your strength, your usefulness. Bible holiness demands that you present your body a living sacrifice which is your reasonable service. Here is where many fail. They hold something in reserve. They fail to say good-bey to the world and step out by faith on the unchanging promises of an immutable God.

Next He said take a she-goat of three years. A goat is especially known for its Appetites or legitimate desires. These must all be laid on the altar of sacrifice. There are a great many legitimate things in this life that in themselves are not morally wrong but the fully saved and sanctified man will have to forego in the light of eternity that he may have a larger field of usefulness. We are to "count all things but loss that we may win Christ."

Next He said a ram of three years old. He is the male goat, the usual leader of the flock. Our talents and abilities must be forever consecrated to God. O how many have failed right here. When I think of that vast field of potentiality in the church of the living God and the tremendous results that would follow in the wake of entire abandonment to the whole will of God until the fire of heaven could fall upon the sacrifice, my soul cries out, "O God let the fire fall."

Next He said bring a turtle-dove. There are two outstanding characteristics of the turtle-dove. One is timidity and the other is virtue or faithfulness. There are hundreds of people who have a timid and withdrawing nature. Others are bold while they are timid. It is as natural for them to be timid as it is for others to be bold. But there is usually a gentleness in the timid one, that if they will let God have His way with them instead of withdrawing themselves, He will use the timidity of their personality and the gentleness of their nature to win some to Christ that the more bold and forward are unable to win. The secret is in the full and unreserved consecration of that nature to God.

The second characteristic is virtue or fidelity. Faithfulness to the cause of God, not the faithlessness of a Peter before Pentecost but the faithfulness of a Peter after Pentecost. The faithfulness that is needed today is one that covenants with God to go through with Him regardless of the severity of testings or the furnace of affliction, or the storms of misunderstandings. I have settled it to go through with God.

Next is the pigeon of swiftness. O how much we need this. Swift to do the work of the Lord. The evening shades of time are being drawn, the night is approaching when no man can work and yet there are tens of thousands still out of the Ark of Safety. "Soon the time for reaping shall be over, soon we'll gather for the harvest home; may the Lord of harvest smile upon us, may we hear His blessed, 'Child, well done.'"

Now what happened after Abram laid the offering upon the altar? The Bible says, "The fowls of the air came down upon the carcass." The fowls of doubt, of criticism, of easy-going religion, of take it by faith. What did Abram do? He drove them all away and so must you. Take no substitutes for the witness of the Spirit.

Next, a "Great darkness came upon him." O, the loneliness of that hour of your Gethsemane. Even Jesus had to battle through that "awful hour until He said, "Nevertheless not my will but thine be done."

Next a "Smoking furnace" burning up the sacrifice, purging the carnal nature and then the "burning lamp." The light of the witness of God. From this hour on down through the journey of Abram's life, he becomes a strong tower in that land of darkness and a man with a faith in God that staggers not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform." We read in the closing hours of Abraham's life that "he lived 175 years. Then Abraham gave up the ghost, and died in a good, old age, an old man, and full of years, and was gathered to his people." Genesis 25:7-8.

Now our consecration is complete; we have laid upon the altar of sacrifice our bodies a "living sacrifice holy, acceptable unto God." And thus this introduces an element that must be dealt with preparatory to receiving the witness of the Spirit. And that is the vital element of faith.

Generally speaking there are two groups of altar workers. The "take it by faith" and those who say, "Don't testify to anything or believe anything until you have the witness of the Spirit." There are good people in both groups, but I believe the truth of the matter lies about halfway between both. I believe that it is scriptural and experiential to say that we should not testify to the experience until we do have the witness of the Spirit, but the element of faith must enter in for this is what really honors God. It is only by the operation of faith that we receive anything from God. There is a vast difference between head faith or knowledge and heart faith. The Bible says, "It is with the heart that man believeth unto righteousness." I would like to go on record that after careful observation of many whom we have seen seeking this experience at an altar of prayer that when their consecration was complete it did not seem to be difficult for them to believe God. It is not "taking it by faith" that we need but getting the faith that takes it.

Someone says, "I have come up to the place where my consecration as far as I knew was complete, and yet I did not receive the witness of the Spirit." When you have made a full consecration and your faith is unable to take hold of the promise of God for your sanctification, God will do one of the two things, give you the witness of the Spirit or the reason why you do not receive the witness of the Spirit. As you continue to wait on God, keeping your heart open and your faith up, the Holy Spirit will graciously lead you over into Canaan Land; and thank God you will know when you enter into your inheritance.

Now what is the witness of the Spirit? Will I leap and jump and run? Will I cry, laugh or what will I do? The witness of the Spirit is neither. The witness of the Spirit is an inward, moral persuasion on the soul that the work is done. There are the subjective witnesses, as the witness of peace, joy, like a river, "blessed assurance Jesus is mine, O what a foretaste of glory divine." But these are the result of the witness rather than the witness itself. But let me add that when you receive the Witness of the Spirit your emotions will be stirred. As long as man seeks and finds the transforming power of God's grace he will have the "Peace that passeth understanding" -- the "joy that is unspeakable and full of glory." Praise the Lord.

Now there are in every congregation three classes of people. First. Those that have a clear and up-to-date relationship with God. Second. Those who are confused and filled with doubt relative to their relationship with God. Third. Those who once had a clear, bright experience but are now away from God. I am happy in telling you that there is a way out of all your doubt and uncertainty. That you can again bathe in the clear sunlight of God's grace and know beyond any uncertainty that all is well with your soul. Confess your need to God. Be honest with Him, plead the merits of Jesus' blood. Walk in the Light, be willing to humble yourself. Make all adjustment with God and man. Tell Him, He can count on you and take up your cross and follow Him. Thank God He will not let you down. But He will break in sunder the bands of steel and make the crooked paths straight and land you safe on the shores of eternity. Amen and amen. Let our heart cry be the words of the poet:

Hover o'er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with thy hallowed Presence,
Come, O come and fill me now.

Thou canst fill me, gracious Spirit,
Though I cannot tell thee how;
But I need thee, greatly need thee,
Come, O come and fill me now.

I am weakness, full of weakness;
At thy sacred feet I bow;
Blest, divine, eternal Spirit,
Fill with power, and fill me now.

Cleanse and comfort, bless and save me,
Bathe, O bathe my heart and brow;
Thou art comforting and saving,
Thou art sweetly filling now.

* * * * *

THE END