

How to Teach Holiness

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1. "In order to make the meaning of sanctification clear to the mind it is necessary first of all to go to the very root of sin's disease, and let people see how it is that sin so plagues and distresses those who are born again of the Holy Ghost. Those who are only taught to look at that which is outward and manifest are not to be wondered at if they fail to see properly what they need, and what God can do for them, and therefore only seek after and get deliverance from the outward signs and manifestations of sin".
2. "Take the greatest pains to show by Scripture and by all sorts of illustrations, how man's nature has become, through the fall, so corrupted as to be inclined towards evil, so that even when men are saved and become fully devoted to the service of God, their nature still leans in the direction of all that is opposed to His will, so that between the spirit and the flesh there is constant strife, each struggling at every turn for mastery, and the world, assisted by the flesh. Describe this battle particularly, showing just what passes within at certain moments".
3. "Point out the evidences of this depraved nature in the little child, and show how the very same selfish and other evil tendencies which as exhibited by the little ones are those which cause the inconsistencies and inward conflicts of the saved man. Get all to see that it is no use trying to make the fruit of the tree good by care and pruning whilst there is a mixture in the nature of the tree, causing it to produce fruits of the two opposite kinds, but that the only sensible plan is to get the tree itself made altogether such as you wish its fruit to be".
4. "Contrast the fruits of the flesh and those of the Spirit, making all understand that God just as absolutely requires that the fruits of the flesh should cease to grow and that those of the Spirit should be abundantly produces as if it were not natural to men to bring forth the one and not to bring forth the other. From the conflict which all are conscious of upon this subject, and from the shame that is felt when the fruits of the flesh are made manifest, you can convince them that only the one sort of fruit should exist, and that they can never have a truly peaceful and happy life till this is the case".
5. "The facts of their heart experience must greatly weigh with them all. All men desire to live at peace within; but the struggle, whilst the heart is divided, is so violent and produces so great discomfort that everyone longs for ease. It is then that the prescription of any spiritual quack who offers a false peace is valued. It is for you to show how a real enduring peace can alone be had, by abolishing the force which was against the Lord altogether, and thus leaving the heart free to enjoy and to follow Him fully. Those who have been led into the enjoyment of a mere superficial peace by means of what is called a "moment by moment" faith, or "power over sin", cannot in many cases be shown how they have been misled until the breakdown of their system

or their peace open their eyes. Yet there are cases in which such persons become so painfully conscious of the effort to keep believing that they can be awakened to the face that the peace they have is not the perfect peace of those whose minds are stayed not upon their own faith, but upon Him who bears up the world".

6. "Explain, in general and in all particulars, the Righteousness of God. That it is ceaseless, certain, willing, conformity in everything with His Will, which makes perfect service and perfect freedom, pressing, especially, the grand principle that the Will of God is to be done by me here, just as I shall do it in Heaven, and that my will is to be as fully united with Him therein now as hereafter".

7. "Make everyone see that such a state of things can only be brought about and continues anywhere by His being enthroned as the actual, absolute and undisputed King. That His Will was not done in Heaven fully whilst satan was there, and that which hinders its perfect fulfilment in any heart is the fact that the devil has some authority therein".

8. "This will bring fresh assurance of God's will and power to cast out the producing cause of evil within, and so to take full, absolute and perfect possession of our whole being for Himself. The depraved condition of the heart is one of the works of the devil, which Jesus came on purpose to destroy forever".

9. "Point out the fact that godliness, the being like God, is all through the Bible continually regarded as a possible state for men, and that whatever is not of God is classed together as ungodliness, whether it be murder or one evil thought. That everyone who is not godly is so far ungodly as they are unlike God, and that God can only have perfect fellowship with those who are living on His level of pure light and love. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin". - 1 John 1:7."

"This fact will show with what eagerness He must desire to make all men godly. Indeed, every consideration of Him, His character, position, power, authority, and glory, must convince anyone who will look at it, that God cannot be willing for His children to be kept in a state of partial division from, and opposition to, Himself".

10. "Upon the other hand, dwell upon the purposes, powers, and acts of the devil, and show how the existence of evil anywhere favours his plans, and its destruction defeats him. Describe his triumph whenever any one of God's children is disgraced, or brought into difficulty or sorrow through sin, and show that those who do not receive all God intends for them aid satan's cause".

11. "In all our descriptions of holiness, be careful always to keep to the front the fact that what is meant is the separation for a person from everything including themselves and their all to God, so that they come as fully into His own possession as if they were in Heaven. It is, of course, one consequence of this that the holy person receives Heaven into himself".

"But it is very necessary always to keep in mind that the benefit to the man is a consequence and a secondary matter, not the thing to be desired and sought after. The commonly received, selfish theory of holiness is, that it is the getting of Heaven or of God into your heart and life, and the disastrous result of this sort of teaching is, that men take advantage of that boundless generosity with which God does pour peace and blessing into their seeking souls, and yet make no suitable return".

"Now, whatever those do who make holiness their speciality, who occupy all their speaking time and strength with it, and will scarcely stoop to what they call the lower work of saving men from hell, remember that our business is not firstly to seek men's happiness, but firstly to seek the kingdom of God, which will bring everything also. Therefore be ceaselessly on your guard against the subtle attempt of the great enemy to put man first, even at this critical point, and do your utmost to make all see that they are to seek for holiness not that they may be benefitted, but that God may have them entirely in His hands, to do His pleasure. Tell how for ages He has longed for a people who should be peculiarly His own, as utterly separated from sinners as Jesus was, and as perfectly in union with Himself in every way. Tell of all His weary waiting and disappointments, and of His longsuffering, patient love, and long that He may have the joy at last of seeing some such people".

12. "Never lower the price of holiness. Point continually to the Cross, and show how real devotion to God must bring everyone into just such a position-suffering the loss of all things-a separation both from Heaven and earth; from Heaven, because they must lose much of even the quiet and spiritual enjoyment they might have amongst saints to plunge down amongst the lost; from earth, because they must be utterly hated "of all men;" and upon all this, instead of brightness and success, clouds and tempests and shame and apparent defeat. Bring people to that and you will get some real saints that God will delight in".

13. "Impress continually upon those who love God the reality of the Judgement Day, as far as their own treatment is concerned. Amidst the general idea of being upon the right side, men lose sight of the more special descriptions of that day, which all point to the most careful and precise examination of each one as to what they have done and the exact distribution of reward and punishment according to men's deeds".

"It is, alas! only too needful to remind the Lord's people that He is not mocked, but that what a man sows that shall he reap. He that sows sparingly, we are expressly told, shall reap sparingly. Those who have largely sown to the flesh shall just to that extent reap corruption-shall see their works burned up with the King's indignation, and their names branded with irrecoverable shame for having so carelessly and unfaithfully served Him. God is no respecter of persons, and if He has marked out for ever the sins of Noah, of Abraham, of Moses, of David, and of Peter, let those who are so infinitely below all these in the general tenor of their lives expect a far more damaging exposure of all their impurities and faults before all mankind. It is evident that every saint is as surely preparing his own everlasting standing and destiny as every sinner. There will be many

of God's ransomed ones who will meet Him not with joy but with grief. Press everyone as to how they would like to be suddenly brought into God's presence out of their present position-at home-at work-in the Army".