

fire." The Lord Jesus never expected that His Church should spend its energies in building million dollar cathedrals, running amusement centers, pampering spiritual dyspeptics and catering to the demands of opposers of the truth. Men are in the fire and it is the imperative duty of every redeemed soul to spend his best thought and effort in rescuing those who are yet suffering with the ulcer, the sting, the canker of sin. To fail at this point means to miss the glorious purpose of the Church.

—Editor, "Wesleyan Methodist."

### THE PLACE AND POWER OF MUSIC IN THE PROMOTION OF HOLINESS

By Dr. Haldor Lillenas

Some years ago I attended a service of what was known as "The Oxford Group." In some measure I enjoyed the rather unusual meeting, but I left the assembly room with a feeling of loss; there had been no singing or music of any sort. It seems that from the early days of the worship of Jehovah music has had an important part in the worship program. Moses sang at the deliverance of Israel: "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, . . . and I will exalt him . . . Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exodus 15:1-2, 11). He also sang to a dry hole in the wilderness and waters gushed out (Numbers 21:17); and note his song of God's mercy in Deuteronomy 32. Deborah sang regarding her victory over Sisera; Hannah sang when she dedicated her lovely child Samuel to the service of Jehovah; David, the sweet singer of Israel, was the composer of sacred music in his day; Mary's voice was lifted in song in the home of Elisabeth, the mother of John; the angels sang high over the hills of Judea the night Christ was born; Christ and His disciples sang a hymn at the first communion service; and the great host of the redeemed, like a thousand mountains covered with snow, lifted their voices like the sound of many waters in jubilant praise to Him who loved us "and hast redeemed us to God by thy blood."

Every great revival movement has brought with it a revival of sacred music. We hear little of the music of the pentecostal movement on the day of Pentecost. It is evident, however, that in those early days of the Church there was singing in the worship service, for Paul exhorts the Colossian Church, saying, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

With the decline of spiritual fervor in the church there came also a lack of singing among the laity. The singing became more and more a form performed by the clergy. This finally resolved itself into a chant which became known as the Gregorian chant. Some of these doleful chants are still to be heard in the Catholic church. With the Reformation under Luther, there came a tremendous revival of sacred song. Luther's "A Mighty Fortress is Our God" is still one of the great battle hymns of the church. The Wesleyan revival brought with it the songs of Charles Wesley, Isaac Watts, and others; the Moody and Sankey revival had the songs of Sankey,

P. P. Bliss, Wm. Howard Doane, Fanny Crosby, and Peter P. Bihorn. Billy Sunday and Homer Rodenheaver introduced a lighter type of music which had a swinging lilt to it, but not much depth of meaning.

#### The Music of the Holiness Movement

The holiness movement has a type of music distinctly its own. It is true we use many songs borrowed from others, but as a whole, there is a distinct type of music which holiness people love and sing or should sing, if we are to retain our identity. Just what the difference between our music and that of others may be is not easy to explain, but there is a freedom and fervor of expression that is scarcely ever found among other groups in their singing.

#### The Place of Music in the Holiness Movement

I am sure we will all agree that music has an important place in our holiness meetings. I have in the past labored with a few evangelists who apparently felt that our singing was more or less of a necessary evil, but very few indeed are those who seem to hold this view. It is quite conceivable that we might conduct our services without any singing, that if we used any hymns or songs they could be read in concert or responsively, but how many of us would be happy with such an arrangement? It is not easy to define just what music is or why we are fond of it. The question might be asked, Why do we sing? Out in the suburbs of Atlanta, in a little brick bungalow, lives a frail, little, old lady who might answer this by saying—

I sing because I'm happy,  
I sing because I'm free;  
For His eye is on the sparrow  
And I know He watches me . . .

But another writer has said,

There are songs that are born  
When the heartstrings are torn;  
When the pathway of life seemed dreary.

So we sing when we are happy, and we sometimes sing when our heartstrings break.

I believe it is well to say that music is an avenue through which we may pour our heart's adoration to our Maker, or a vehicle through which we may fathom some of those imponderable things that are stored in our subconscious minds. Through this avenue we may find expression for our pent-up feelings and a satisfying of some of our deepest, unspoken longings.

There is a place for our music, secondly, because music helps to bridge the chasm between the ordinary affairs of life, the anxious cares, the thoughts of tomorrow, the memories of yesterday, and helps us to concentrate on the things that are eternal; it acts as a bridge to lead us up to the throne of grace. More than that, the song service should be more than an introduction to the worship service; it should be a part of it. During the service we should concentrate our thoughts and minds on the words of the song, and in deed and truth, worship the Lord in the beauty of holiness.

Thirdly, our music should be God-anointed and in the Spirit. It can be a funeral type, doleful and stately, it can be operatic, or it can be jazzy and of the entertaining type. The special singing could fall into either one of the last two classes. There are those who have good voices; their temptation is to display their talent, to select songs that either go

extremely low in range, or in the opposite direction. Those whose voices are more or less mediocre, are tempted to sing songs that have a tendency to entertain rather than to bless, to tickle the toes rather than to inspire the heart. I feel that every gospel singer should pray for the anointing that comes like the dews that fell on Mount Hermon; that he should sing simply, but earnestly, with all his heart, soul, and personality; that he should sing songs that have a genuine gospel message, that he should sing from a burning heart. Anyone who sings in this manner is likely to bless the people and while so doing he may be able to hear the rustle of angel's wings as he walks through the garden of God with his Lord and Master.

#### The Power of Music

Many a soul has been won directly through the power of sacred music. There is something very appealing to the hearts of virtually all people in the realm of music. Saul, when possessed of an evil spirit, was soothed and refreshed when David played on his harp. God evidently has designed us so that we may be moved by the magic of musical expression. Through this avenue many a soul has opened wide his heart's door to the appeals of the gospel of Jesus Christ. Often the unsaved are touched by a song when no sermon could reach them. It is said that one remembers approximately ten per cent of what he hears in a song. If this be true, how vital it is that we plan with great care our song service and our special songs, that we enter into them prayerfully, and that we sing our songs thoughtfully and reverently.

Often the unsaved are touched by our music when no sermonizing can reach them. The music becomes an attraction which draws the people, and brings them under the sound of the gospel of the preached Word. It is therefore important that we do all in our power to make our music attractive both to saint and to sinner.

May the time never come when we as holiness people shall drift into a cold and formal method of conducting our song services; may our hearts ever feel the glow and fire of the Pentecostal baptism; may we carry on for the Master with a holy zeal and unflagging effort to win the lost to the feet of our wonderful Lord!

My wonderful Lord, my wonderful Lord,  
By angels and seraphs in heaven adored;  
I bow at Thy shrine, my Saviour divine,  
My wonderful, wonderful Lord!

—Herald of Holiness

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

A holy life will produce the deepest impression. Lighthouses blow no horns; they only shine.—D. L. Moody.

## WEDDINGS

Sabean—Mullen

On the evening of January 31, 1948, at the home of the bride, Miss Winnifred Jennie Mullen was united in marriage to Mr. Hollett William Sabean, both of Hilltown. Rev. M. M. Grant performed the ceremony.