



A TRIBUTE TO THE LATE REV. C. S. HILYARD

By F. A. Dunlop

THE SIGN IN THE WINDOW

Last winter during education week my mind was stimulated by the slogan prominently displayed in public places: "Education For What?"

Evidently the slogan was meant to be a thought starter. People were invited to consider the purpose of education and to answer the question. I had my own answer, but I was insatiably curious to know the popular answer. Two or three days later my curiosity was satisfied, for as I passed another shop window I saw a placard that volunteered an answer: "Education For What? Success."

I asked myself: "Is this the public answer and, in effect, the public philosophy of education? Past experience and observation agreed that it was. Most "sermons" that I had heard on education had success as the text and successful worldlings as the illustrations.

A distinction was becoming clear and sharp in my mind, the distinction between two philosophies of education. Here, too, I saw two ways: the worldly and the Christian — education for self and success, on one hand, and education for Christ and service on the other hand.

As the distinction formed, a sense of concern gripped my heart. I thought of Christian youth zealously guarded by their parents in every other way but thoughtlessly exposed to a worldly philosophy of education. Is not a Christian view of education as important as a Christian view of dress? Is not the mind as important as the face? Can youth imbibe a worldly philosophy and live a godly life? Can they be trained to live for self and trusted to live for Christ?

The sign in the window reminded me that there is a difference between a Christian school and a public school. Education has its Christ and Belial, its God and Mammon. "Choose ye this day whom ye will serve."

- C. E. Stairs

**Remember
Bethany Sunday,
February 14.**

Chapman admitted the charge. He added, however, "There is no escape from being an extremist—either for Christ or for sin; for if we hold that Jesus Christ can save from all sin, we are extremists for Christ, but if we hold that Jesus cannot save from all sin, then we are extremists for sin. And I elect to be an extremist for Jesus."

FROM THE BEGINNING

The doctrine of holiness is not the product of a denomination, of a particular group of class of people, or of any one individual. True, denominations, peoples, and the individuals have preached and practiced the doctrine, but it is bigger than all of them. For from the beginning the will of God for His people was that they should be holy, separate, and devoted to His will. This applied to Enoch, Noah, and Abraham, Job, Isaiah, and the saints of all ages. The records of those who have pleased God has always been a record of holy living and holy conduct.

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The King's Highway

Few of our present clergy knew Brother Simeon Hilyard, since he took up work elsewhere in the late twenties. It was my privilege to know him and be associated with him in a number of ways. I think of him as "the most unforgettable character I have met".

"Sim." Hilyard, as he was known among us, was a strange mixture. In him were found, ruggedness with softness, severity with kindness, quiet with restlessness, artlessness with artistry. Sim. Hilyard could man a boat, shoe a horse, fight the devil, paint a picture, write a poem, make a dress. When radios first came on the market he made one for himself. He was indifferent to fads and fancies, but kept abreast with every new invention. He quit the horse and buggy for a model T. so soon as that illustrious wagon came on the market.

Mr. Hilyard was a fearless preacher. He enjoyed living in a hurricane. He hated sin, and fought it regardless of where he encountered it or who was responsible. I knew each time I exposed myself to his ministry that I was in for a shillelahing, and I never was disappointed. He could see more beauty, more splendor, and also, more terror and judgment, in a verse of scripture, than any preacher I have heard. Had he lived before our day of grace he would have been a prophet and Elijah would have enjoyed meeting him.

During his ministry, he knew the type of revivals that his kind of preaching produces. Those who sought salvation under his influence knew what they were doing and what to expect. It was my privilege to follow him in one of his pastorates and encounter, first hand, the fruits of his ministry. Eugene Wilcox, Bill Benson, Henry Benson, Percy Greene, Albert Cook, Wellington Greene, Coleman Greene, were but a few of the men he left us. His brand of holiness went deep and demanded much. Those who survived, became stalwarts.

Inside that stern exterior was, a warm heart. I got to know him at an important stage of my ministry - its beginning. He always had a word of encouragement for me. I remember one occasion when I had to preach at Beulah in one of those killing afternoon services. I tore into it with might and main. Brother Hilyard was there, slouched down in his chair, with a very amused expression on his face. When I had finished, he strolled up to the platform, stuck out his long arm, and with his characteristic, "Ha, ha, ha," said, "Sonny, I like your style". He made me feel like the Chinaman, who, looking behind him, saw a bear smelling his tracks. He said, "Mr. Bear, you like-ee my tracks, I'll make you some more". I decided then and there that if I could get by Mr. Hilyard under those circumstances, I was on my way.

I regret that sometime during the last decade I did not journey to his home in Grafton, New Hampshire, and visit with him. I know it would have been an experience well worth the effort. However, I remember him as I knew him when he was at his best. I respected him as a man; I loved him as a friend; I admired him as a preacher. I think of him today where he is: If Heaven has categories (and it would seem so) I would expect to find him with those Old Testament characters he loved so much -Elijah, Isaiah, Daniel, "and not any old Daniel", either.

To his family, I speak my sympathy and remind you of your heritage. He was a Star, to guide you to Christ. Follow on!

Prayer must carry all our works as well as our preaching. Paul gives frequently his example of praying night and day for his hearers. —Richard Baxter.