

**THE SERMONS, LECTURES, AND SONGS OF
SIDNEY EDWARD COX**

The Salvation Army Southern Bible Conference – Summer 1968
Shamrock Village. Ft. Pierce, Florida

Special Guests:
Dr. John Sutherland Logan¹
Reverend Sidney Cox
Colonel and Mrs. Albert Pepper²

Highlights

Congregational Singing – Cox Chorus, *In The Garden of My Heart*
Sidney Cox – The Story of, *In The Garden of My Heart*
Sidney Cox – Identifies his choruses in The Salvation Army Songbook
Sidney Cox Sermon – II Timothy. *A Building with golden and wooden vessels.*
Congregational Singing – Cox Chorus, *Just Sing Me a Song About Jesus*

Editorial Note: What follows are excerpts from the meetings conducted during the week long Salvation Army Bible Conference of 1968. Officers from throughout the Southern Territory all congregate for this annual camp-style conference which is a Salvation Army institution.

Following the death in August, 1967 of his beloved wife, Violet, who had been a near invalid for many years, Sidney Cox was once again able to travel. Although he was 81 years of age, he was much in demand as a speaker and teacher, and resumed his extensive travel schedule. On this occasion, he had been invited to participate as a special guest speaker for the duration of the conference.

Sidney and Violet Cox voluntarily left the work of The Salvation Army in 1944, and in the summer of 1968, he had been a former officer for over 20 years; yet, he remained extremely close friends with the Southern Salvationists and in popular demand as a speaker, preacher and musician at their meetings. Many of the officers at the conference had been closely associated with him or had even been trained by him at the Army's College for Officers Training during his Salvation Army tenure in Atlanta from 1928 – 1944.

¹ Dr. Southerland was a Scottish evangelist who was president of Vennard College, a Wesleyan-Holiness college in University Park, Iowa. He was a popular speaker at Salvation Army events such as Bible Conferences, Officers' Councils and at the Army training colleges in the late 1950s and 1960s.

² Colonel and Mrs. Pepper were well-known Salvation Army officers. Of note, Colonel Pepper became the first principal of the Brengle Holiness Institute, named for another Army icon, Colonel Samuel Logan Brengle. Like Brengle, Pepper became a noted teacher of the doctrine of holiness and was a personal witness to holy living.

This occasion was an emotional reunion for him and the officers in attendance at this conference.

John Douglas Cox, grandson of Sidney Cox. August, 2009.

COLONEL HARRY WARD, PRESIDING:

Would someone from this side pray? And then someone be ready over on this side to offer prayer this morning.

Leading congregational singing of a Sidney Cox chorus:

Jesus, Jesus, Lily of the Valley,
Bloom in all Thy beauty in the garden of my heart.
Jesus, Jesus, Lily of the Valley,
Bloom in all Thy beauty in the garden of my heart.

GUEST SPEAKER: REVEREND SIDNEY COX:

You know, there is usually a story connected with some of these songs and I wondered if you would mind if I take just a moment to tell you the background of the song, the chorus of which you have just been singing – *In The Garden of My Heart*.

I had an uncomfortable experience – you know about it,³ but I went into the presence of God one day in a prayer period with a hazy idea in my heart, and I found I couldn't express it. I wanted to ask God to do for me that which is contained in that song – bring something out of this heart that would be worthwhile. And I came away with that uncomfortable feeling that I had blundered. I'd gone into the presence of God without knowing what to say or how to say it, and sometimes we can get into difficulty there. But when I came away and thought it out a little bit, I thought well, if I find that song or that thought on my mind again, I'll make it into a song so that if I can't pray it, I can sing it. You see. And that's where it came from, out of a moment of blundering prayer – *In The Garden of My Heart*.

Now, I want to do this, that I promised you. Will you get a piece of paper please? Now, your next door neighbor's got it, so you just borrow it from them, will you? It'll be just as good as the one you've got. Get your fountain pen and if you haven't got one, he's got two. That's why he's sitting next to you. Isn't that wonderful. And if you've got your songbook, and you turn to the "Chorus" section, perhaps you could check these as you go along. But in any event, take the numbers down, will you? Here they are.

#59 Out from His wounded side
#66 Swing wide the door of your heart
#87 All there is of me, Lord

³ Sidney Cox wrote this song sometime in the mid to late 1930s. It was published in *The Musical Salvationist* in London in September 1940. I am unaware of the "uncomfortable experience" to which he refers that might have occurred in that time frame.

- #107 In the garden of my heart
- #114 Follow thou me (he calls to me)
- #137 Lord, make Calvary real to me
- #183 God is not far away
- #225 O what a hiding place
- #232 I know, yes, I know
- #236 Old things are passed away, all things are new
- #246 My great unchanging friend
- #255 Never to be remembered anymore
- #266 I love him better everyday
- #268 In my heart a song is ringing, just because he loved me so
- #269 There's a melody in my heart today
- #290 When the Lord comes in
- #295 I was wandering in the wilderness, far away
- #300 This one thing I know
- #305 By the pathway of duty
- #336 There's joy in following
- #364 You can tell out the sweet story
- #379 Let me sing to you of Jesus
- #454 There'll be no sorrow, in God's tomorrow

Now, when you get your songbook there, just put a little checkmark beside them. I've got it in mine. Just put a little checkmark beside and then it will answer the question, who wrote these? That's one little contribution.⁴

Now, I want to say in the briefest words how grateful I have been for the privilege of being with you this week. I shall value it as long as I live and I want to remind you that I've been taking photographs of you. Oh, I'm not John Roy Jones or anything like that, but I've been taking photographs of you all week long. Paul did that you know. He said in Philippians 1:7, and you look in the heart of that verse, you'll find this little phrase, "I have you in my heart." Did you hear it? Not just, on my heart. You've got a lot of folks on your heart, sure. You've got a lot of folks on your shoulders. You may have some in your hair, if you've got any. But, you haven't got many folks in your heart, you know. You don't invite everybody into the holy place, do you? In my heart. And I think I can say it of you, I have you in my heart. And thanks very much. And one of these days, I'll meet you in Heaven.

Now, we've got to talk together again about this final bit of this book of II Timothy that we've been dealing with. You'll find it toward the end of the second chapter. And you know that that's all we've been doing. We've been dealing with first and second chapters.

⁴ This was a popular exercise that Salvationists asked of Sidney Cox during the twilight of his career – to identify all of his choruses published in the "Chorus" section of The Salvation Army Songbook. It is Salvationist tradition in many of their musical publications for the composer's name not to be included. This is done in order to place emphasis on the composition itself and the message of the lyrics believed to have been inspired by God, not man. However, at this juncture in his life, these Army friends of his wanted a historical record of Sidney Cox choruses which were published in the songbook.

We have met some interesting locations as we've been going along. For instance, in the first chapter, I think we all enjoyed the visit into the home where Timothy was born, and where he was raised as a boy. We liked the atmosphere of it. We liked it when we walked in and enjoyed the fine refreshing atmosphere of faith that is there. Unfeigned faith. Not professional faith, personal faith. There's a lot of professional faith, you know. It doesn't smell quite like personal faith. Here, from three lovely folks, this atmosphere of faith had filled the house like incense. And I think we enjoyed it.

We've been noticing that the Christian life is serious business and it eventually took us to a battlefield where a good soldier was enduring hardness and avoiding entanglements and he was absorbed with the one thing he's supposed to be absorbed with, pleasing him who called him to be a soldier.

We went out to the athletic arena, the "Astrodome" of those days I expect, and we watched the races going on. It was an interesting location. We watched an athlete striving for the mastery.

And we left that location and we went to a farm and we saw a capable farmer who was so wonderful and devoted in his work – so dedicated to it that the crops that he raised, he loved to have them on his own table and talk about them there to his friends and say, I raised these things myself. He became first partakers of the fruit.

And then we went a little further and we found a workshop and here was a man who was rightly dividing the Word. He was working with words instead of wood. And it's a much more difficult thing to handle words than it is wood, because you see wood is generally, when we handle it, it's dead, but words are alive. And you will remember that one of the things that was said about awkward words, difficult words, profitless words was, "they increase unto more ungodliness."⁵ And "increase" is a farming word. It means that in the seed of the Word there was life. It's the same word as when we say, "God giveth the increase." These things grow. And we notice this realm where the man was working with words. Where he was either approved or ashamed according to the way in which he handled words.

And now we're coming to another very interesting picture, as you get down here into the section that we are dealing with in verse 20. And we find ourselves facing a building. And we notice immediately that it is a great building. It's a great house. Now this picture of the house, or the building, or the structure is something that you find so very frequently in the scripture. All the way along you may find it. Sometimes you find it described as a building. "If this house of this tabernacle be dissolved, we have a building of God. A house not made with hands, eternal in the heavens."⁶ Sometimes you find the term applied to the church. The Lord, Jesus does that in the Gospel of Matthew where he says, "On this rock will I build my church."⁷

⁵ II Timothy 2:16.

⁶ II Corinthians 5:1.

⁷ Matthew 16:18.

Now the Lord, Jesus builds his church. And as a moment of aside here, I would like to remind you that Satan has a church too, and he has his ministers. And he has his church, only he doesn't build his church, he grows it. And if you want a picture of Satan's church, you turn to the 13th chapter of Matthew and you find it there. It's a monstrosity that fills the earth and all kinds of strange birds build their nests in the branches of it. You'll find it there.

But here we've got a church that is being built. Sometimes it's a city that is being built. You remember that the writer of the 46th Psalm reminds us of that. And don't ask me who wrote the 46th Psalm, because I don't know; and for your information, you don't either. It was written by Mr. Anonymous. He wrote about 70 or odd of the Psalms, Mr. Anonymous. When we get to Heaven we'll have to hunt around and find Mr. Anonymous, and we may find he's several people. But the 46th Psalm tells us about a river, "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high. God is in the midst of her. She shall not be moved."⁸

You know a city like that? Do you know any other city like it? Is Miami like it? One atomic bomb and it's gone. Is New York like it? Just one bomb and it's gone. That's all. But here is a city that has foundations. The builder and maker is God. And old Peter reminds us of this picture of the building as well where he talks about the building that hath the chief cornerstone. And all of us who have been brought into the family of God by sovereign grace and faith in Christ are lively stones in the building of God. God knew exactly where he wanted to fit you, my dear when you came out of darkness into light in that tremendous, electric moment when you first saw the light, and the burden of your heart rolled away! Why sure. And we arrive and God puts us into the structure of it all.

There isn't any building like that, you know. Every other building is dead, including this one. Every building is dead, everything about it. The building in which we are gathering today and have been all week long is dead. Floor's dead. Wall's dead. Everything's dead, except us. Sure. It's all dead, but here's a building that's alive. Everything's alive. The chief cornerstone isn't something, it's somebody. We're to be lively stones in the building. It's alive. That's the difference between a spiritual building and any other kind. And in it, as kings and priests unto God, we are to offer sacrifices. Not dead sacrifices, but living sacrifices. If you want to know what the living sacrifice is, Paul tells us in the first verse of the 12th chapter of Romans. We put ourselves there, upon the altar. Why, of course.

And here's this picture of the building. And now we come here and we find a great house and immediately we are told just two things about it. We're not told too much about the house except the fact of its greatness. But we are told about something that's on the inside. We are told about the household utensils that are there. The vessels that are there. And we're told a very interesting thing about them – some are gold and silver and some are wood and earthenware. Now remember dear, that the wooden vessel is as much in the

⁸ Psalms 46:4-5.

house as the golden vessel. But there's a vast difference between them. Almost everywhere you go you can see this distinction.

Every church I visit has a few gold and silver vessels and a lot of wood and earthenware. And you can nearly always tell them when you stand at the back and shake hands with the folks when they're going out. You can distinguish between gold and silver and wood and earthenware. Here's somebody hurrying along, shakes hands with you, "Sure did enjoy your sermon" and out he goes. Can hardly wait until he gets outside to get a smoke or something of the kind. And then somebody will come along, and usually an older person with their eyes shining and say, "I'm so glad you came and talked about Jesus." And you find yourself looking at a golden vessel. These golden vessels. This wood and earthenware.

The first class Christian. The second class Christian. And I've sometimes wondered if there isn't a third class in between. I think John Oxenham⁹ talks about that doesn't he in that verse that he says, "And the high soul treads the high road. And the low soul treads the low. And in between, on the misty flats, the rest drift too and fro."

But anyhow, we know what Paul's talking about. He's talking about gold and silver vessels and wood and earthenware. Now he's not talking about the utility of them. Remember that a wooden vessel will hold just as much as the golden vessel. But there is one great distinction between them. The owner of the golden vessel can see the reflection of his face in that one, but he can't see it in the wooden vessel. And that's the distinction between them. The golden vessel in which he can see his face, and the wooden vessel that's very fine and utilitarian and all of that stuff, but he can't see his face in that. But he can in the other one.

Here's a vessel that he's so proud to display. He can boast about it. He doesn't boast about the wooden vessel there. And you know the scriptures give us a very interesting thought that God is anxious to be able to boast about us for all eternity. To gather us before the angelic hosts and say, "This is the product of my love and grace, and the sacrifice of my son." Why, of course. The first class Christian and the second class, and you find them everywhere.

One of the tragedies is this: when a second class Christian becomes satisfied with it and doesn't want to be anything else, that's one of the great tragedies. You know a preacher or an Army officer has two great thrills in his ministry. One, is when a soul comes out of darkness into light - that first great moment when the soul comes from the far distance and is made nigh by the blood of Christ. Now that's one of the great thrills. But the other thrill is to see some second class Christian rise to the higher level and become gold and silver. And you know, my dear it isn't a question there of capacity. And it isn't a question there at all of being consigned there. The wonderful thing about this teaching is that no one needs to stay on the second class level if they will to move to the higher one. And do you know that the deciding factor that transforms a second class Christian into a first

⁹ Actually named William Arthur Dunkerley (1852 – 1941), an English poet, novelist and hymn writer who wrote under the name, John Oxenham.

class one is not cleverness, it's cleanliness. Do you see what happens there, "if any man purge himself, he shall become a vessel unto honor."¹⁰ Now, in the strangeness of God's dealing with us, he makes us responsible for that. We purge ourselves. It's not cleverness. God's basic requirement is not cleverness, it's cleanliness.

Do you remember how wonderfully we were reminded of that right at the beginning of this week when our dear Colonel Pepper¹¹ turned to that 24th Psalm. Do you remember, and told us about, "The one who should ascend into the hill of the Lord. And the one who should stand in the holy place. The one who had clean hands and a pure heart."¹² You know probably that that 24th Psalm was one that was written by David to describe an event that was happening – the ark of the covenant had been away from Jerusalem for 20 odd years, and now it was to be taken to its resting place in the city of God – the city that God loves more than any earthly city, for he has actually named Heaven after it and called it, The New Jerusalem. But the priests were to take the ark of the covenant up the hill of Zion and into this place and put it in its resting place. And old David is writing a song for them and saying, "He that shall ascend into the hill of the Lord must have clean hands and a pure heart." If you're going to lay your hands on the ark, you better see your hands are clean.

And every time we undertake any task for the Lord, in a very real sense, we are putting our hands upon the ark. Every time you teach a Sunday School class, every time you stand before your people, every time you walk into your service club, as a man who is one with them in one sense and entirely different from them in another; every time you do it, you're putting your hands on the ark. We had better see that those hands are clean for the only kind of hands God ever uses are clean hands. We'd better remember it. You can do a lot of things that are outside of the will of God, and a lot of good things too, even when your hands are soiled. But you can't do anything that is in the will of God with dirty hands, He won't let you.

I remember giving an invitation in a fine Corps in Canada. If I should mention the name of the Corps, our Canadian friends; and by the way, hasn't it been nice to have them with us. It's been just wonderful. They'd know the Corps. They sure would. But there were a bunch of folks coming down, kneeling at the altar, a little unusual perhaps. But out of the corner of my eye I could see the handsome, young solo cornetist in the band. And I watched him there as he sat there with his head bowed. And then, after a few minutes he got up and walked out to the altar. And the strange thing about it is, he brought his cornet with him. And here he knelt at this altar with this lovely silver thing in his hand and I watched him there. I was so thankful that somebody didn't go blunderingly to try to help him. He didn't need that kind of help. We very often do more harm than good at the Penitent Form in our eagerness to help somebody that doesn't need help. But the Holy

¹⁰ II Timothy 2:21.

¹¹ Sidney Cox is referring to a Salvation Army icon, Colonel Albert G. Pepper. Colonel and Mrs. Pepper were also special guests at the conference. Of note, Pepper became the first principal of the Brengle Holiness Institute, named for another Army icon, Colonel Samuel Logan Brengle. Like Brengle, Pepper became a noted teacher of the doctrine of holiness and a personal witness to holy living.

¹² Psalms 24:3-4.

Spirit would be glad to have a chance to talk with them alone. But here he was. And I watched him there as he looked at that lovely thing, and then I saw him do this. I saw him take his cornet and put it on the altar. And then he leaned back a little bit and I could watch him looking at it. And then I noticed he was looking at his hands. And after a while, he reached out and took it again and with a certain glow in his face that I hadn't seen before, he walked back to the place on the platform. I can't tell you his name, but I can tell you something about him – the music that comes from his cornet is more beautiful than it ever was before. You see, it's one thing to play an instrument. It's quite another to play it with clean hands. If the instrument is played with hands that are soiled, then the only sound that comes is the scriptural sound of brass – sounding brass. And there's so much of it. It may be accurate, and all the rest of it.

I once heard somebody describe one of our great solo cornetists, and he was playing some simple thing. And that after all is the real test. The real test of a cornetist is not how do they play, *Jubilate*, but how do they play a simple hymn tune. That's the fine art of it all. And somebody said, "You could just hear the words dropping out of the bell of the instrument." You know what I mean. Clean hands and a pure heart. Oh, thank you Colonel Pepper for reminding us right at the beginning of this conference, the nicest Bible conference I've ever attended. And he reminded us of it right from the very beginning. Cleanliness, my dear. Cleanliness.

Isn't it a tragedy when somebody stays down on the low level when they might climb to the higher one? If you're on the second class level; and one of the difficulties there is, we become content with it. We don't want to be moved. And if you begin to suggest to some of these low level, wooden and earthenware Christians that they ought to move up, and that perhaps there is some hindering thing in their lives that ought to be set aside, and when it is, God can make them into vessels of honor. You suggest that to them, you may be getting in wrong about it. You may be. "Don't you tell us what to do about this or that or the other." You can always tell the wooden and earthenware Christians.

And I hope you'll forgive me for this. I don't know any other illustration that I can use right now. But, you call the Bible class or the prayer meeting and you'll have five or six gold and silver Christians there. But if you go to the bowling alley the next night, you'll have 50 or 60 there and you can label them if you want to. It's not difficult to tell. You see it isn't difficult to tell the people who are sheep and goats. It isn't difficult at all. Not at all. All you have to do is to release them down a road together and you'll find out who they are and what they are when they come to the first mud puddle. The goats will get in and wallow in it. And if the sheep happen to get in it, they'll bleat piteously until they get out of it. And you can always tell the difference. You can tell. The wooden and the earthenware Christians.

And here's an old man who is now writing to the young man about the God man, and he's saying to him, "Timothy, you will face many and many a difficult task. You will face the difficult task of controlling words, not only for yourself, but for others. But you will face the more difficult task of the man who is on the low level who doesn't want to

get up into the high level.” The gold and silver, where the Lord of the house can see the reflection of his face in this gold and silver vessel.

You know there is a lot of difference, isn't there, in our service. So much of our service is, and I think it's of necessity, it's just earth and wood service. So much of it. We're almost compelled to spend time on secondary things. And sometimes we can get away from that and give service to others, and when we do, we find ourselves on the silver level. But sometimes we give the best service of all, and the best service of all, my dear, is not what you do for yourself, or what you do for others. The best service is our worship of God. And sometimes we find ourselves on that golden level of intimacy with our Father where we are absorbed in His will, and where we lose ourselves in His will.

Gold and silver vessels. Wood and earthenware. Now one of the wonderful things that the Lord, Jesus can do, he can not only turn water into wine, but he can turn wood into gold if you let him. He can transmute it and make it gold and silver and lift us up. But it all depends on whether we want to get there or not. Cleanliness. “If any man purge himself.”

Now God provides two detergents. One is the water of the Word and the other is the constantly flowing blood of Christ. Old Commissioner Brengle¹³ used to say, “I carry a Penitent Form around in my heart.” Did you hear it? Somewhere where he could stop in a moment if there was any sign of uncleanness, the clamminess getting around him; where he could stop in a moment and the blood was there. And the water of the Word was there. And you can always tell these gold and silver Christians, who constantly wash their faces in God's detergent – the water of the Word of God. There's an unearthly cleanliness about them. There's a something that comes from the inside that you can see on the outside, this lovely thing.

A little while ago I was in the hospital in Detroit. I had a difficulty with one of my eyes. The other one is just fine, and that one is too, for that matter. You'd be surprised how nice you look to me. You surely would. You look just wonderful to me. But I was there and the doctor was doing something to this eye and in the adjoining bed to me, in one of those semi-private rooms, and some of you know quite well, was one of the typical businessmen of Detroit. A man who had plenty of money, lived in the same lovely suburb as Governor Romney and so on. And here he was, interested in the horse show and all that stuff. We got on fine together, he liked me and liked him for some reason or other. And of course he knew who I was. And then, one day Major Kenneth Stange, our Harbor Light Officer in Detroit came to see me. And if any of you know Kenny Stange, you know he talks loud as well as long. You have know difficulty in knowing if he's there. He's just wonderful. By the way, I'm a card-carrying member of the Harbor Light Corps in Detroit and I've got the card to prove it, if you have any doubt about that. I've got it in my wallet, I sure have. And every Sunday night, when I get a chance, if I'm home, I know exactly where to go. I go to the Harbor Light Corps in Detroit.

¹³ Commissioner Samuel Logan Brengle (1860 – 1936), an icon of The Salvation Army known for his expounding and teaching on the doctrine of Holiness.

But anyhow, Kenny came into there, and we were talking together, the curtain was partially drawn at any rate, and this man could see this Salvation Army officer, one side of his uniform. Listened to his conversation as Kenny was telling me about some of the things that were burning in his heart and on his heart. And after he had gone, this man said, "That man talks like a professional." And I said, "Why, sure he is." He said, "Why did he come to see you?" Oh, I said, "I've given 27 years of service to the Army. I know...I used to be a Salvation Army officer." And he said this, "You know, I've noticed these folks. They have a dedication that is most unusual." And I said, "Oh, what's wonderful? What's unusual about it?" He says, "Well, it's easy to have a dedication for things on the outside. I've got a dedication to the horse show, but that's on the outside. But these folks have a dedication that flows out from the inside." Did you hear it? A dedication that comes from the inside, not from the outside at all. And it comes from the heart and the hands made clean in the blood of the lamb. Washed constantly in the flowing water of the Living Word, the water of the Word of God – "Now are ye clean through the Word that I have spoken unto you."¹⁴

And we've been traveling a pathway that has led us here and there. And once more may I suggest, my dear that you get some of your folks, young or old, it doesn't matter too much, get somebody there and tell them about this first and second chapter of II Timothy, will you? You conduct a personally conducted tour down the pathways of II Timothy, chapters one and two. And you will find that our Southern Bible Conference is living here and living there and living somewhere else, and that is exactly what it was intended to do.

Our Father, we pray that thou wilt take this word and in some way use it for Thy glory. In Jesus name. Amen.

And you've got 2-3 minutes before the time.

Cut to congregational singing:

Lord, lift me up and let me stand,
By faith on Heaven's tabled land,
A higher plane that I have found,
Lord, plant my feet on higher ground.

COLONEL HARRY WARD, PRESIDING:

We have two minutes before actual time of starting according to the starter's watch. Would you folks at the book stall like to come into the group now?

Cut to congregational singing of a Sidney Cox chorus:

[Just sing me a song about Jesus,]
My wonderful, wonderful, Jesus.
Others may sing of birds on a wing,

¹⁴ John 15:3.

Of flowers that bloom in the brightness of spring,
 But if to my heart you would comfort bring,
 Just sing me a song about Jesus.
 My wonderful, wonderful, Jesus.

If that doesn't mellow your heart and wet your eyes, no chorus ever will.

[Sidney Cox corrects the officer's lyrics from the audience. Laughter.]

Thank you. Don't laugh at my ignorance folks, I'm very sensitive. "Just" sing me a.....
 Thank you. All right. Now, let's sing it again. You can see why it wouldn't have fitted
 into last night's happy, lilting sing-song that we had. But, it's good. It should melt our
 hearts. And the oftener we sing it, the veritable truths from its words, make our hearts
 swell with gratitude. Shall we do it, "just" sing me a song.

Just sing me a song about Jesus,
 My wonderful, wonderful, Jesus.
 Others may sing of birds on a wing,
 Of flowers that bloom in the brightness of spring,
 But if to my heart you would comfort bring,
 Just sing me a song about Jesus.
 My wonderful, wonderful, Jesus.

[Editorial Note: Sidney Cox had composed this chorus especially for this conference, a practice that he used on many occasions. Later in 1968, during an address to the cadets at The Salvation Army College for Officers Training in Atlanta, he told the story of his writing this chorus. On that occasion, this is what he said:

"I want you to sing that new chorus of mine so I can carry the memory of it. You know the one; *Just Sing Me A Song About Jesus*. Do you know that? Everybody know it? Have you got the music for it there? Fine.

I want you to sing it there. I wrote it in a hospital room in Detroit a couple of years ago or just a little less than that under rather unusual circumstances. I only have to mention that, and some of you will understand what I mean.

But I wrote it in a hospital room there in the city of Detroit a year and a half or more ago, and it came to my heart there. Because there comes a time, my dear, when the only name you want to hear is the name of Jesus. Did you hear it? And it will come to you too.¹⁵

¹⁵ Sidney Cox is referring here to the death of his beloved wife, Violet in August, 1967. He loved her in a most remarkable way and often professed his love for her publicly. Upon her death, his family, friends and comrades naturally tried to console him. In his grief, this theme and these thoughts came to his mind, "Just sing me a song about Jesus."

The only name that you want to hear is His name. You don't want to hear about other things. You don't want to hear about, "Birds on the wing." You don't want to hear about something else. You don't want to hear about a, "Beautiful Isle of Somewhere" or something of the kind.

And, by the way, if you're going to a, "Beautiful Isle of Somewhere," don't look for me. I'm not going there at all. I know where I'm going, and it isn't a, "Beautiful Isle of Somewhere." I'm going to a city that has foundations; that's builder and maker is God, of course. I know where it is and I know the size of it. I know what it's made of. I know what the paving stones are made of. I know what the gates are made of. I'm not going to any "Beautiful Isle of Somewhere." You can go if you want to. But don't look for me when you get there. You won't find me there at all; not at all. Now, sing this little chorus for me; will you? Sing it loud. Come on, let's sing it loud together."

This story sheds light on the real meaning behind the chorus.]

PRAYER BY AN UNKNOWN OFFICER:

Our heavenly father, we bow in thy presence with hearts filled with gratitude this morning for Jesus who came. We thank thee for

End of audio.