

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

Themes From II Timothy  
The Story of Writing "All There Is Of Me"  
Delivered at The Salvation Army Iowa Officers' Councils  
September 23, 1969

**Editorial Note: From 1962 – 1972, Sidney Cox lived in the retirement home of The Salvation Army in Detroit, Michigan known as "The Eventide." His beloved wife, Violet was in failing health and ultimately died in 1967. During the last several years of her life, she suffered from severe rheumatoid arthritis which rendered her a virtual invalid. Sidney was her care giver and during this period he ceased his travels to preach and teach.**

**Following Violet's death, he was able to resume his travels. He was still sought after by The Salvation Army to preach and teach. On this occasion in 1969, at the age of 82, he had been invited to lead services at the Iowa Officers' Councils of The Salvation Army. This is a large regional gathering of Salvation Army officers during which they receive training and guidance to serve them in their local corps ministries.**

**All of these officers would have known about Sidney Cox, a former Salvation Army officer and about his career and life. Many would have known him personally. He was an iconic figure in Army circles and almost universally known.**

**John Douglas Cox, grandson of Sidney Cox. December 29, 2008.**

Now, let's go on with our thought, and we have started there on....by the way, what time is it we close here, this time? 12:00, we've got plenty of time. I'll probably stop half way and we'll sing that chorus again, or something.

But, we began a little while ago, looking at a very interesting book, and we noticed that it was unique in one respect, and that is, it's the last letter that Paul ever writes. And the thought of "lastness" gripped our hearts, I hope, because it's one of the things that we ought to be thinking about. I know that when we're young and all that kind of thing, we don't think about last things, but we ought to, because it's amazing, my dear, how quickly last things catch up with you. It's amazing how quickly time slips away from us. It surely is. And we're facing last things. Last things are always important; last words, for instance. Have you ever bent over somebody slipping away into eternity and listening carefully for a last word? Have you? Have you? Now, there are a lot of words you forget, but you don't forget that one. You don't forget that.

Now, here's a last word, and you know I have the strangest feeling sometimes, I don't know whether it's something wrong with me or something I don't understand, but whenever we begin to talk about Paul and his writings, I have a strange feeling he's here with us. Have you ever felt that? Have you ever wondered whether he came through the door with the rest of us, and whether he's seated around here somewhere, listening to us? Have you ever wondered? I often wonder. I often wonder, and what

would he say to us if he did? Supposing he came walking in here and stood in the front of us, and you said to him, "You give us a last word, there, would you? You give us a last word and we'll listen carefully." And we would, wouldn't we? We'd sure listen, if he came.

Well, here he is talking, the last things. And he gives his testimony, and he writes his Will, and he writes a book to a young man who is now to carry the load that has prematurely aged the Apostle Paul. The "care of the churches" is the phrase that is used in the scripture about it. A young man, much younger than most of us, is now to carry the major responsibility for the care of the churches, and it had prematurely aged the Apostle Paul. Six years before he wrote II Timothy, he wrote to Philemon, and in that letter he referred to himself then as Paul, the aged, and he was only 60 years old then. He died when he was 66. And that isn't old, is it? Don't tell me that's old, or I'll be discouraged right away. Don't tell me that 60 or 66. Life begins at 66; it ought to be.

But anyhow, he's writing a last letter and I think he would write about us, and say it to us as he did to Timothy - a letter from an old man to a young man about the God man. And I think he would lift his hands before us and say, "Grace, and mercy, and peace upon us." Wouldn't it be wonderful? Wouldn't it be wonderful, if we could actually hear the sound of his voice? I'm almost sorry they didn't have tape recorders in those days. We've got one now, thank the Lord, and here's a voice that we shan't hear it again until we hear it in the glory, and it will be beautiful then. It wasn't much down here, his speech was not attractive at all, when he was down on earth. But it will be when we hear him in heaven. It surely will, just like your voice will be changed when we meet you in heaven. And Lord knows some of us need all the change we can get, don't we? We sure do. But anyhow, he's writing this letter to us, and lifting his hand.

Now dear, I want you to notice one or two things. I mentioned a few moments ago that things occur in series of threes. I don't know whether you noticed that a word occurred in the scripture reading that was given to us in the early part of the session, a word occurred three times; as a matter of fact it occurs quite frequently. It is the word "remember."

Now remember, please, that Paul always did three things at the beginning of every one of his letters. Notice the three again. He gives thanks; he remembers; and he prays. Those are the three things that you find invariably. There's only one exception, and you can indefinitely see it even in his letter to the Galatians. But with all the rest of them, he gives thanks, he remembers, and he prays.

Now, I want you to notice something. The order of the scripture is as definite and inspired as the words themselves. Now those three words are in the right order; first of all, thanksgiving; then remembrance; and then prayer. For when thanksgiving fills our hearts, it is because we remember something, isn't it? The thanksgiving that overflows from your heart is because you've remembered something. You've remembered something that the Lord did for you in His grace, and thanksgiving overflows, and then, from that overflowing heart that was produced by remembrance, prayer is always the result. And the three things go together. We remember, we give thanks, and the moment we do, we almost automatically drop on our knees, don't we, and lift our faces to God in prayer. The three things go together: Remembrance, thanksgiving, and prayer. And these are the things that you will find at the beginning of every one of Paul's letters. Come on, let's do it there; there's nobody here but us.

Now these are the three things that you will find invariably. Now, I mentioned that the word “remember” is found three times in those opening sentences: remember, remember, remember. For it's one of Paul's favorite words, at least it seems so, because he's constantly using the word “remember.” As a matter of fact, the Holy Spirit in bringing together what we call the Word of God, and he'd been doing that for 1600 years, but you'll find that that word rings like a bell all the way through the scripture: remember, remember, remember, remember. “Remember the Sabbath day to keep it holy.”<sup>1</sup> “Remember thy Creator in the days of thy youth.”<sup>2</sup> Remember, remember, remember; and all the way through you will find that. Now, why is that? What's the reason for the constant repetition of the word “remember?”

And while we're talking about that, one of the keys to the understanding of the Word of God is to notice the repeated words. When a word is repeated over and over again, you're on the track of something. When you find a word repeated, and then in little while you find it again and again and again, you're on the track of something; watch it.

Now, here's this word “remember” repeated over and over again, and my question again: Why is that? Why? Why? Now, the answer, my dear, is as simple as can be. It's because the easiest thing we do is to forget. Did you hear it? Did you hear it? The easiest thing we do is to forget. Did you hear it? And so the word comes: remember, remember, remember, remember. Paul must remember, and he does. And he says to young Timothy, “You must remember.” And then to young Timothy, he says “You must cause other people to remember.” And you find the chain is there again: remember, remember, remember. And here it is, this word that is so very important: remember, remember, remember.

Now dear, what did Paul remember? Now, he remembered to pray for them, and he remembered his friends, and he remembered their needs, and he prayed for them. But he remembered something else. There was a home there that is mentioned, it was mentioned in the opening verses in our scripture reading. We went into a home; I don't know whether you noticed it or not, but we went into a home. And we found in that home, as we would expect, three people. We found a grandmother, and a mother, and a son. And in that home we found three things. Did you sort of sense the atmosphere of it, or is it one of those things where we just hurry through so rapidly that we don't have time to look around or even be sensible about it. Sometimes we go rushing through the scripture like that, and we don't have time to even be sensible about it. Did you pause in that home, did you notice it, where he went into that home. It was one of the few homes where Paul felt at home. And there was a grandmother there, and there was a mother, and there was a son. And he noticed something in that home, and he told them, or at least he tells in this letter what it was that he noticed.

If he walked into your home, my dear, what would be the thing he would remember? Now, we can say those kind of things to each other; there's nobody here listening to us. There's nobody here but us. We're here, just to talk to each other. Now, if he walked into your home, what would be the thing he would remember, when he came away? If he was writing to somebody, and said “I visited So-and-So in their home, and I saw ...,” what did he see, what would he see? What would be the thing that he remembered?

---

1 Exodus 20:8

2 Ecclesiastes 12:1

Well now, I tell you what he remembered in that home, my dear, and it's again remarkable what he didn't mention, if he saw it at all, he didn't remember the furnishings, or didn't remember any of the things that are sooooooo important, or are they? He didn't remember any of those things; there was just one thing, and it was like incense filling the house. He remembered, dear, the unfeigned faith that was in grandmother Lois, and in mother Eunice, and in young Timothy also. "I remember the unfeigned faith that was in thy grandmother Lois and in thy mother Eunice, and I am persuaded it is in thee also."<sup>3</sup> The Apostle Paul never said "I am persuaded" unless he was looking at something with two eyes and could see every facet of it, in the heart of this boy to whom he was writing, and now a man, when he was a boy. This was the thing that shown like a glowing fire within the heart of this boy. And you see where it came from. It rubbed off from grandmother to mother, and from mother to son. The unfeigned faith that was there.

That word "unfeigned" is a very interesting one; it means 'without a mask', and it's a word that has to do with the play acting of those days, and I suppose in these days to a certain extent. But in portraying a character on the stage, the artist or the actors would wear a mask. They wear makeup now, more than a mask, of course. They wear other things, but in those days they wore a mask so that it was one thing on the outside, and another thing on the inside. That's what Paul's talking about, that unfeigned means it's not one thing on the outside and the other thing on the inside. They didn't have a professional faith on the outside with an absence of it on the inside. And you know, my dear, there's a vast difference between professional faith and personal faith. He's talking about personal faith here. Not talking about professional faith at all. Not talking about the faith we put on like a mask, when the occasion demands that that is so, and it does sometimes; it does. But he's talking about the thing that was in the heart that was seen on the outside; this beautiful thing.

I want to recommend a book to you, because in the book that I'm about to recommend to you, the writer speaks of this as "grandmotherly" religion. It started in grandmother, and came down to daughter, and came down to son. That's the way it ought to be. That's God's plan; that's God's program for us there. And he talks about it as "grandmotherly" religion. Now the writer who wrote this little book that I'm recommending to you on II Timothy, is Canon Guy King.<sup>4</sup> You may have read him, and I wouldn't be at all surprised if you're quite familiar with him. But if you haven't, you get the books written by Canon Guy King; he's one of these remarkable English Episcopalians to whom we owe so much. And we do.

There are two great groups to which we owe more than anybody else; our debt to them is greater than to anybody else in the way of Bible exposition. One is the Episcopalian Evangelicals, and Bishop this and Bishop that and Bishop the other and Bishop Ryal and Bishop Handley Mole and Bishop this and that and the other. They're all in that cloud. Now this man is one of them, and his name is Canon Guy King, and he wrote a little book on II Timothy and the title of it is, *To My Son. To My Son.* Now, you'll get it in any reliable book store, and one of the nice things about this is that it doesn't cost you much. You start recommending books in these days, you've nearly got to mortgage your house and lot to buy one. You sure have. Books have just gone sky high, but this one hasn't. And if you can't find it in your book

---

3 II Timothy 1:5

4 Canon Guy H. King was an English Episcopalian who became a noted Biblical author. One of his many books was on the New Testament book of II Timothy and was entitled, *To My Son.* Sidney Cox was very fond of Guy King and his writings, and referenced King in many of his sermons and lessons on New Testament subjects.

store, now here's where you borrow that piece of paper from your next door neighbor and the pencil that he brought there because he knew you hadn't got one, and put this address down, will you? Christian Literature Crusade, Christian Literature Crusade, Fort Washington - two words - Fort Washington, Pennsylvania. And you write there and ask them for their book list, and you can get any of the Guy King books, and he's just marvelous. He's just wonderful, and it has thrilled my heart.

I shall always be grateful to the man who walked beside me on the street in Birmingham, Alabama one day. I'd been doing some work in his church, and he walked beside me as we were going downtown, and he said quietly to me, "Have you discovered Guy King?" Now I didn't know what he meant at the moment, but I soon found out, I'll tell you. And it has been an enrichment to my life and I'm so glad to pass it on to you. The lovely books written by Canon Guy King, and this one especially called, *To My Son*.

Now here is this lovely thing, here's this home with its unfeigned faith. Here is grandmother Lois and mother Eunice. I've always been impressed with the thought that Timothy should have been very proud of the fact that his grandmother and his mother had beautiful names. All names are not beautiful, you know. But some of them are. You could set the word "Lois" to music. You could set "Eunice" to music, quite easily. That wouldn't be any trouble at all. But there are names you couldn't set to music. My mother's name was Harriet; try and set that to music. (Laughter from audience) I know I have to apologize in advance to somebody. But let me add this as a postscript about my mother. She set it to music, you see, and it wasn't just do-re-mi either. It was life music. She set it to music. Sure, she certainly did.

But here is this lovely thing, this beautiful home, and this young man that's there. Now, the Apostle Paul is telling him something, and he's saying this: The biggest job you will ever have, young Timothy, is, now you listen to this, because this summarizes II Timothy and almost everything else that Paul wrote; the biggest job that any of us have is to live the Christian life. Did you hear it? Just living the Christian life. Because unless we have solved that problem, my dear, nothing else in your life amounts to anything, unless back of everything you do there is a Christian life lived as God intended to be by the power that God supplies. Unless that is at the back of it, then the rest of it is but sounding brass and tinkling cymbal, and if you want to change the phrase, it's "hay and wood and stubble." It's that Christian life back, that gives value and meaning and life and power to everything we do, and without it there isn't anything that we do that will have eternal value, not a thing. Now, here is a young man who is going to carry a big responsibility and an old man is writing to him, and saying to him, "Timothy, don't forget that the biggest thing you will ever have to do will be to live the Christian life, and the heart of your Christian life is the faith that came down to you from grandmother to mother to son, this glowing fire that's in your heart, that's the center of your Christian life. Without it, it is just "hay and wood and stubble." That's all."

Now, this old man is saying that; but you say, "How did he ever say that?" Well, he said that right in the next verse and it's right there before your eyes and it was in your ears just a moment ago. He said to young Timothy, "You guard the faith. You stir up the gift of God that is in thee."<sup>5</sup> And just before, he's been saying what the gift of God was that was in thee, it's the gift of God that came to your grandmother, and that came to your mother, and that came down to you, and it's in you also. Now, he

---

5 II Timothy 1:6

says, "You take care of that gift of God that is in thee. You stir up the gift of God that is in thee."

And remember, my dear, the gift of God that is in thee needs stirring up. That word "stir up" is one that is used in connection with the tending of a fire. Now some of you old timers look as if you know what that means, tending a fire. A lot of these youngsters don't know anything about it. Tending a fire, my dear, used to be more than just pressing a button. That's all it means now, but there was a place that was called the "woodshed" that had something to do with tending a fire. Do you remember, when we had to go out and get fuel and put it on the fire? And then we had to do something else as well, and you'd better listen to this. We had to clean the ashes out underneath. And now here's an old man writing to a young man and he's saying, "That fire that is there in your heart, that faith of yours that's like a fire, you must tend that fire and see that it flames, and the only way to do it is to put fuel on the top, and keep the ashes cleaned out underneath." Is he saying anything to you? Is he? Is he? Because the tendency of faith, my dear, is to burn low. All fire burns low unless it carefully tended, and the fire of your faith will burn low too unless you carefully tend it by putting fuel on the top and cleaning the ashes out underneath. If you fail there, the thing that you will have will be smoking embers.

Now I've lived a long time; I've been in the Army longer than most of you have lived, and I've seen a lot in my days and one of the things that breaks my heart, for I see it occasionally now, is somebody who used to have the fire of faith burning in their hearts, and it isn't there anymore. I go around to places and quite frequently, I go back for the second time. And I've got good eyes and the Lord has helped me to remember a number of things, and I hide people away in my heart and I'm so thankful for it. But I go to a place and I see somebody and he's on fire for the Lord, and I go back a couple of years later, I look for him and ask where he is. "Oh, well, he doesn't come anymore. You may see him, seeing that you're here; he may come and sit on the back seat just once, but that's about all." And I say, "Well, what happened?" "Oh, well, the fire burned down." Well, I know what happened and so do you. I know what happened. He didn't put fuel on the top and he didn't clean the ashes out underneath. I've seen corps like that; I've seen churches like that. I've been back to corps over and over again in places. I've been back to corps that I visited years and years and years ago, and there was a flame on the altar then, but there isn't anymore.

Do you know that there were 16,000 churches in the United States, and I think it included some of our Salvation Army places; I'm not quite sure about that; but there were 16,000 churches in the United States last year that didn't win one soul for Christ, not one. There wasn't one; not one. What's the matter? What? What's the matter? The fire burning upon the altar of your heart. Oh, my dear, there's only one way, and that's to put the fuel on top, keep the ashes cleaned out underneath. And an old man is writing to a young man, and says, "That's the secret of the Christian life, if the Christian life is to glow and burn like a fire."

And by the way, in those beautiful paraphrases that Kenneth Taylor has given to us, the paraphrase gospels and that kind of thing, he uses the word "flame" right in that very verse that I'm telling you about. He uses the word, "keep the flame of it burning," he says. Keep it burning, and remember this, my dear, that the fire is more important than the fireplace. Did you hear it? Did you hear it? I heard Dr. Logan say last year, we're building palaces in these days instead of churches. I wonder if he's right? But at any rate, the fire is more important than the fireplace. Did you hear that? It isn't a question of whether the fireplace is decorated or not, it's a question of whether the fire burns or not, and that's so in

your life and in mine. It's not at all a matter of whether the outside is decorated in any way at all, not at all. The question is, is the fire burning? Is the fire burning? Is the fire burning? That's the point about it.

I've been to lots of places that are beautiful, and everybody would feel comfortable there but Jesus. I've been lots of places like that and so have you. I sure have. Everybody would be comfortable but him. And there was everything there but fire; everything. Everything there but fire. The fireplace is beautiful. I want to tell you, my dear, I've been to lots of places where the only sign of fire that ever comes anywhere near the place is the moment when they burn the mortgage. Did you hear it? That's the only sign of fire that ever came anywhere near the place, and there's a lot of places like that; just lots of them. And there are lots of folks like that, too. There used to be a fire burning upon your heart.

By the way, my dear, and you won't mind if I say this to you; I wouldn't say it to you if I didn't love you; but is it burning on your heart like it used to? Is it? And if it isn't, is there a reason? Could there be a reason? The fire burning upon the altar of our hearts. Lord help us. Lord help us. It's the fire that matters, not the fireplace, and the fire will go out as sure as.... it'll burn low as sure as we're sitting where you are, unless the fire, the fuel, is put on the top and the ashes cleaned out underneath.

And Satan is an expert at providing a substitute fuel and decorating ashes. Did you hear it? He can camouflage ashes until they look so attractive that we don't clean them out anymore. And he can put some kind of a stuff on the top there, and he can bring a Satanic phosphorescence on the top of the fire of faith. Lord help us.

And you know I'm talking about something, and so did the Apostle Paul, and I'm quite sure the Lord's talking to our hearts. He's talking about the great essential thing; the great essential - the heart of this problem of living the Christian life; living it. And in the center of it is the fire of faith, burning upon the altar of our hearts. Did you hear it? Now, we folk in the Salvation Army ought to know more about that than anybody else. Only a few folks that ever talk about that, a few Pentecostals who talk about fire, but we do. We talk about it, and we sing about it occasionally, at least we used to. We used to sing "Tis fire we want, for fire we plead, send the fire! The fire will meet our every need, send the fire! O see us on Thy altar lay, our lives, our all, this very day; To crown the offering now we pray, Send the fire."<sup>6</sup> Why, of course, of course. And I'm wondering, you know, whether the Lord hasn't called us together in this beautiful place, and in this lovely quiet room, in order to face once more the great essential thing and to see the glory of it on the one side and the danger attending it on the other. The glory of a faith that burns like a fire, and the danger of a fireplace that only holds smoking embers. And you've seen it and I've seen it too.

And there are folks in this room who are listening to me right now and your hearts have been broken because somebody who had a fire burning upon the heart, somehow or other, the fire disappeared. Did you hear it? And you folks are looking at me and you know what I'm talking about. Now, my dear, so did Paul, and he knew, just as you know, that we need help with a proposition like that. We've just got to have help, and God knows that, and so he gives help for the great problem of living the Christian life. And just as you would expect, and just as you heard if you listened, just as you heard there, he

---

6 "Send the Fire" Music by Frederick Booth Tucker. Words by William Booth, Founder. Appeared in the *War Cry* April 14, 1894.

gives three things. He hasn't given the spirit of fear. That clears that out of the way. But he has given the spirit of power, and of love, and of a sound mind. Now this is our three fold equipment my dear for living the Christian life, and the Holy Spirit has it in abundance for us, and is waiting to pour it into our hearts if we can just take time enough and get rid of some of the things that are crowding into our minds and our hearts so that he can find a place to put the power and the love and the sound mind.

I mentioned a little while ago that the order of scripture is as inspired as is the words. Did you notice the order there? Power, love and of a sound mind. You see it? Now, my dear, where is love right there; it's right in the center. Love in the center, reaching out its hand to control power on the one side and thinking on the other. Love controlling our thinking processes. Love controlling the power. And I want to tell you that unless love controls the power, not only in the world outside, but in this dear Army of ours, unless love controls the power something's gonna happen. Love controlling power? Love controlling our thinking processes? The Holy Spirit doing that thing that he promised to do to those who would cut all the strings that would tie them to the world - give us the gift of the transformed mind. Did you hear it? That's what he can do; that's what he's waiting to do. So we don't have to figure out all these things ourselves.

So many, many times, and I've been in it and so have you, where we've faced a problem and we've said, "Lord help us with this problem" and then the moment it's over we go and figure it out ourselves. Sure we do, and whenever we do that we're wrong. And whenever he does it, he's right. We'd better learn to let him do the thinking. We sure had. Power, love, and of a sound mind. Power for impossible tasks. Love for impossible people. A sound mind for impossible problems.

And I'm looking into the faces of some of the nicest people I know, and every day of your life and service you're facing all three of them. You're facing impossible tasks; tasks that you can't do alone, and you're facing constantly impossible people. I know that agony that comes to your heart sometimes when you feel, after you've given the best you could, and poured out your very lifeblood sometimes, and you go away thinking you've been "casting pearls before swine." I know and so you do. So you do, with love for impossible people and you look into the faces of people constantly and you say in your heart, "How can we love them?" And you can't, that's all. You can't, that's for sure. You can't. You can't. But He can. And He can put that love for impossible people in your heart, dear, and he can put that wisdom for an impossible task, and he can put that wisdom again into that mind of yours, transformed by the touch of the spirit for an impossible problem, something that you can't figure out. He's doing it, he's doing it, he'll do it, if we'll just let him.

The three again. Did you notice it? Did you notice it? Now, I want to stop for just a moment because we'll be going on from there. I don't want to break the thread of what we're doing, because all we're doing right now is thinking our way through this simple little beautiful bit of God's Word, that's all. We just started at the long end and we've come a long way and we're just thinking our way, step by step down there. Oh, my dear, I hope you're finding something that you can use. I hope you can find something that you can use. Something that will be a little blessing to your own heart as well as to be carried on, and passed on to some of the folks that you're ministering to, I hope so.

But there's one thing that I want to mention here. It doesn't break it really, but I want to bring this in as a side, and I want you to make a note here. That Paul's pattern of teaching is always the same. And

you'll find it here. Now we've been talking long enough for us to just mention this and you can immediately place it where it ought to be. Now Paul's pattern of teaching is always four fold. Always. First of all, there is instruction. Second, there is exhortation. Third, there is illustration. And fourth, there is warning. Now you'll find it invariably: instruction, exhortation, illustration, and warnings.

Instruction – this is what we ought to do. Exhortation – be sure you do it. Illustrations – this is the way to do it. And warnings – this will happen if you fail to do it. And you'll find it invariably in the Word of God, and all the way through you'll find it.

Here's is this old man from the Roman prison cell, talking to the young man who is going to carry the burden of the churches. He's already got a big slice of it on his shoulders, where he's the young bishop of Ephesus. And here he is, and he's saying to him, “This is what you're saying to them. This is what you ought to do. And you be sure you do it. And this is the way to do it. And this will happen if you don't. This will happen if you don't.” You will find it invariably, my dear. But that's the pattern of it. And it's so simple, isn't it? Four simple little words. But every one of them is alive with power, if we'll just recognize them. Instruction – this is it. Exhortation - be sure you do it. Illustration – this is the way to do it. And warning – this will happen if you fail to do it. And we've got another of these threes that are there.

And so we find as we have been traveling along here, right from the Roman prison cell at the beginning until we have come halfway through the first chapter of II Timothy, we have been following what I believe is a very interesting pathway. We started with an old man writing a letter. And we followed that to the young man who was to receive the letter. One thing, we didn't pause very much, we just mentioned it incidentally, is the wonderful man who was writing the letter, for there were very few people that were able to reach the Apostle Paul there in that Roman prison situation. But Doctor Luke was one, and he was writing this letter, writing spiritual prescriptions. Did you hear it? Did you hear it? Now he'd given a lot of physical prescriptions before, given some to Timothy, but this time he's writing spiritual prescriptions.

Can we be simple enough to wonder what his hand looked like? Have you ever tried to wonder what Doctor Luke's hand looked like? As he was holding that stylus or whatever it was that was writing on that parchment. Have you ever wondered what that hand of his looked like? You've seen the marvelous fingers of a great doctor, haven't you, just as I have. Just as I have. I've watched their fingers, sure. But here was a doctor who was writing spiritual prescriptions.

And now here is this lovely thing and we move into this realm of this young man. And we find the constant repetition of the number three, and constantly we are finding that the center of our Christian life is the faith that burns like a fire, and we must keep it tended so that it burns brightly. And in the heart of it all, this is our responsibility, so that we need power and love and a sound mind.

I said to you just a few moments ago that our greatest task is the task of living the Christian life. Now I don't know where you're stationed; I know a good many places, some of you have told me, and in most cases, I remember where you are. But you know the most valuable thing that you can bring to your community is not some kind of service that somebody else could probably do, just as well if not better than you can. But the thing that you can do is something that other people can't do, you can bring this

unearthly quality of life into your community, and your most valuable contribution, my dear, to the place where you are is the unearthly quality of the life that walks down the street in your clothing and wears your shoes. The unearthly quality of it, so that it's different.

And you know, that's what your community is looking for. It isn't looking for somebody who is a second rate social worker. And I don't say that with any sting in my voice either, not at all. I don't want you to misinterpret that, that I don't like social work – I do. But they're not looking for somebody like that; they can get a first class one out of almost any university. But they can't get what you've got to offer, this unearthly quality of life. Makes folks say, "Have you seen Captain So-an-So, or So-an-So, or Major Somebody Else?" They know what's glowing in your heart. And after all, my dear, that is your big contribution to your work, wherever you are, just as it was to be Timothy's great contribution, not only to the church at Ephesus, but to the church in general.

I was in Portland, Oregon, two weeks ago. I had the great privilege of going to that division and doing their Labor Day weekend there, and then visiting six of their corps afterwards. And while I was in Portland, Oregon, I went to the Christian bookstore. That's always the most interesting place that I know of in any city. I don't care much what the City Hall looks like, or a lot of other things, but I do like the Christian bookstore. It's the most interesting place in your town, too, my dear. But I went there to the Christian bookstore, and I bought a little book. The title of it was, "The Fullness of Christ," and I can't think for the moment the name of the author. It's called, "The Fullness of Christ" and on the first page it had a definition of the Christian life, the thing that we're talking about. And it said this, "The Christian life is all of Him in all of you." Now, do you want to put that down? Now you've got two threes there. And you've better observe them. "All of Him in all of you."

Do you know that we've got a Salvation Army today because somebody said that years ago? There was a young man who knelt at an old kitchen table, and he said, "God shall have all there is of William Booth." And that was the beginning of the Army. It didn't begin on Mile End Waste,<sup>7</sup> it began really at an old kitchen table when a young man said, "God shall have all there is of William Booth." All there is. And you know, that's what God's looking for in each one of us. That's what God was looking for then, he's looking for it still. God shall have all there is of William Booth.

I wrote a song about that as you probably know, and I wrote it there on the platform of the Salvation Army Citadel in Orlando, Florida, and I was there accompanying a great Salvationist, and many of you still remember him. I was there with Commissioner Alexander Damon. And he was telling the story of William Booth's consecration and I sat behind him on the platform, and while he was talking there my heart was saying, "Yes, that's alright about William Booth, but what about you? What about you? Has God got all of you? Has he got all there is of you?" And while the Commissioner was going on with his message, I wrote that song on the platform of the citadel there in Orlando, Florida. "All There is of

---

<sup>7</sup> Having resigned his position as a Methodist minister, in 1865 William Booth, founder of The Salvation Army, found himself in the East End of London, preaching to crowds of people in the streets. Outside the Blind Beggar pub some missionaries heard him speaking and were so impressed by his powerful preaching that they asked him to lead a series of meetings they were holding in a large tent. The tent was situated on an old Quaker burial ground on Mile End waste in Whitechapel. The date for the first meeting was set for July 2, 1865. To the poor and wretched of London's East End, Booth brought the good news of Jesus Christ and his love for all men. Booth soon realized he had found his destiny. He formed his own movement, which he called 'The Christian Mission'. The Christian Mission later became The Salvation Army.

Me.”

And I think, seeing that we are now within a minute or two of our closing time, I'm just wondering it wouldn't be nice if we sang it together. Just at the close of our morning session. “All There is of Me.” We don't need any piano; let's just, let's just sing it out of our hearts, shall we? And everybody singing it together. Singing:

All there is of me, Lord, All there is of me.  
 Time and talents day by day, All I bring to thee.  
 All there is of me, Lord, All there is of me.  
 On Thine alter here I lay, All there is of me.

Prayer:

Our Father, we pray that thou will take these words and use them for thy glory in some way. May the door of our hearts be open to the deepness of the thought that may not have been expressed at all. Save us, we pray thee, from going out of this room with just the sound of some blundering words in our ears, but may we go out from this room with a sense of having met intimately with God. The music of his voice within our hearts, that thy blessing rest upon us we pray. Through Jesus Christ, our Lord, Amen.

And it's ten minutes of twelve. Colonel... (audio ends)