

# Faith Of Our Youth

June 1996

"The Voice of Young Christian Faith"

Volume 3 Issue 2

## THE GREAT WORSHIP DEBATE

by Jeremy Morris

**I**t has often been said to me by people from denominations, that the Church of Christ "is dead and has no life. Your members just sit there and don't let the Spirit of God flow through them. They quench the Spirit by being legalistic of the New Testament passages." In turn, some will speak of these denominations as "being outright mad. Their worship service has no order. They jump pews and dance in the aisles while constantly shouting up to God in Heaven." An outsider is easily confused amongst these opposing sides. As followers of God, we must close our lips and open our ears to the Word of God regarding Christian worship.

In John 4:24, Christ said, "God is a spirit, and those that worship him must worship him in spirit and in truth." It seems to me that the worship of our Creator is a continuum with "Complete Spirit" on one end and "Absolute Truth" on the other. Those who fall on the far end of the Spirit side claim that we can follow God through faith only. He speaks to all of us, and allows us to worship him in our individual manners. Those that fall on the Truth end of this imaginary continuum claim that God set up a specific manner of worship and it must be adhered to

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## Jesus "Rocks?"

by Phil Reynolds

**P**salm 98: 1: "O sing unto the Lord a new song; for he hath done marvelous things . . ."

Fifteen year ago, "Christian rock" music was a tiny fringe element to the rock 'n' roll scene. Virtually ignored by almost everyone, bands such as Petra and Stryper eked out a living playing at church auditoriums and "concert-in-the-park" fairs. Today, Christian rock is a viable growth industry, with sales and concert receipts approaching a billion dollars a year.

Which left me wondering . . . is this a good thing?

Any fan of current secular "alternative rock" would be hard-pressed not to have noticed the recent definite trend of tongue-in-cheek, blasphemous references to God, usually from a curiously feminist point of view. Tori Amos has a hit song in which she sings

*God, sometimes you just  
don't come through;*

*You need a woman to look af-  
ter you.*

Joan Osborne's latest album went platinum in sales with a popular single containing the following lyrics:

*What if God was one of us?*

*Just a slob like one of us?*

Another band (their name escapes

me) glibly sings, "Tell me all your thoughts on God, because I'm on my way to see her." Such lyrics are obviously evil in nature to the discerning Christian, and certainly don't need to be analyzed here. But what about "Christian" rock; does it offer solace to the rock 'n' roll fan with a conscience?

When I was in high school, the Christian rock band Petra released an album called Beat the System. That album was probably the most popular of its kind at the time, and it contained the only Christian rock hit song that I remember, "God Gave Rock 'n' Roll to You." I was not a Christian then, and didn't find the song offensive morally or spiritually; I simply thought it poor artistically. That was back in 1984, and until recently, I really hadn't heard anything since, choosing not to pay attention.

About five months ago, after hearing of a Christian rock video program on channel 50 in Kansas City, Missouri, and after overhearing the children of some of our brethren in Christ talking about Christian rock music, I got interested again. Finally, upon seeing a bumper sticker, brightly colored with the words "Jesus Rocks," I decided to look into it.

The first thing that struck me was

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from every jot to every tittle.

From my personal study of the scriptures, neither of the above situations is desirable in the sight of God. Those on the Spirit end of the continuum may have some validity in their worship; however, disunity resides in the attitude of "I'm okay, you're okay—let's just praise God." Conversely, those on the Worship end also have distinct advantages; yet, they appear to have reduced Christian worship to a state comparable to a factory job. The worship of our Father and GOD is our greatest duty here on earth and we cannot set it aside unresolved while we ponder and debate other "minor" issues in our individual lives. We must discover, and grasp, the truth in this "Great Worship Debate."

Paul warned Timothy in I Timothy 4:1,2 that *"the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron . . ."* There was to be a time that man would follow after his own desires and logic regarding the worship of his Father. Man, for some reason, would fail and lose sight of the pattern and be deceived by doctrines whose root is in Satan.

A simple look at a phone book will reveal the thousands of different denominations in the world. "Come worship with us," they cry to all, "Come worship with us to learn about our Lord and Savior." I believe that these latter times are upon us as prophesied by Paul.

So what is a child of God supposed to do? Amidst the beaches of human doctrine, how is a human to find the "diamond in the rough" called the true worship of Him who created us? *"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"* (II Tim. 2:15). If I am to pass a test in college, I must diligently study the material I am to be tested over. There will be a day where we will all take the test of life—that day is the Judgment Day. We, too, must study to show ourselves worthy of the pearly

gates. Knowledge is only gained by the constant examinations of the scriptures by a steadfast follower of God with a true heart.

In II Tim. 4:3-4, Paul once again tells Timothy, and us, that there will be a time where men will leave sound doctrine to follow after fables. When I think of a fable, I imagine something that appears to be real, but is a crafty mirage. Such are many of the doctrines today. It has often been said, and correctly so, that sin is pleasurable and appealing to the emotion. For if it were not so, then Satan would have no power. I believe that the same principle applies to these "doctrines of devils." If they were not appealing, if they did not "appear" correct, and if people did not place complete faith in them, then there would be one Church as intended by Christ. However, Satan is a master of making a square look round and a falsehood look

matter how minute, will do to our souls.

I affirm that the greatest cry on that dreadful day of the Lord will not be from those that publicly denied Christ and openly treaded on his blood. There will be no question of their fate. The greatest cry will be from those who believed in God and believed that they were doing his will, but, in the end, followed after the shadow of the gospel and heard only the echo of Christ. *"Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*

There is a second portion of Christian worship which must be examined. It is this portion that I see my own personal weakness. I have grown up so much with the idea of "if you don't do it by the New Testament ex-

ample, then you're doing it wrong" that my passion for Christ has given way to my intellect. I spend all of my time determining whether or not a certain practice is godly, or what the meaning of this passage is, or defining a word, that I go without prayer or praise to God. There is a place for intellect; however, its place is not where worshipping with the spirit should reside.

Worshipping our God and Father in the

spirit does not imply dancing in the aisles, nor jumping over pews, nor does it insinuate boisterous services as commonly seen today. On the other hand, worshipping in the spirit also does not mean being lifeless, stoic, or unresponsive.

I heard an excellent sermon one time in which the speaker beautifully described the Christian's spiritual side of worship as being internal. In Luke 10:21 we have recorded, *"In that hour Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth . . ."* Christians strive to be Christ-like in every manner. Doesn't it make sense that we should rejoice like Christ did? In the above verse, Christ did not shout and dance when he rejoiced, but it says he prayed to God and rejoiced in the spirit. I have never seen people dancing and shout-

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*"The worship of our Father and GOD is our greatest duty here on earth and we cannot set it aside unresolved while we ponder and debate other 'minor' issues in our individual lives. We must discover, and grasp, the truth in this 'Great Worship Debate.'"*

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true.

Many have wondered how close a church must adhere to the New Testament pattern. Is there room for change, deletions, or additions? To answer this, examine with me the hemoglobin molecule in blood. Hemoglobin, the molecule responsible for carrying oxygen throughout the body, is a protein amassed of thousands of amino acids. It is comparable to an essay containing over a thousand words. Sickle-cell anemia, a disorder affecting a sizable portion of the population, is caused when one amino acid is replaced with a different one. This would be comparable to replacing one word in the above mentioned essay and changing the entire meaning. How important is it to completely adhere to the guidelines of the New Testament? If one amino acid can cause this horrible disease, I wonder what following one false doctrine, no

ROCKS? (Continued from page 1)

how much more sophisticated the genre had become in its production values, a definite sign of more money being involved. I found an extreme diversity in scene as well; Christian pop, rock, "young" country, heavy metal, rap and punk are all thriving.

So, after watching a few hours of Christian rock videos, listening to albums and songs by bands such as Audio Adrenaline, Plankeye, DC Talk, Jars of Clay, Petra (They're still around--kind of a Christian version of "classic rock."), Amy Grant and Michael W. Smith, I was reminded of Paul's question in II Corinthians 6:14: *"For what do righteousness and wickedness have in common?"* Apparently, plenty. Same clothes, same tattoos, same hair, same mannerisms, same sneering, arrogant attitude. Even the music itself is extremely derivative, with most of the bands sounding very much like Pearl Jam, Alice in Chains, or Nirvana. The difference, of course, is the lyrics, which contain across the board superficial references to God instead of the usual rock lyrics condoning drug use or illicit sex. That is the only distinction that sets these bands apart as "Christian." Is the distinction an accurate one?

Too often I found the lyrics to be sarcastic and condemning or judgmental in tone, riddled with double entendres, or just plain erroneous in content or message as far as scriptural purity is concerned. For example, the song "Soulmate" by Audio Adrenaline starts with the lyrics, "There is a tremendous lover who would like to share." They're talking about Jesus, get it? Isn't that clever? DC Talk's latest album is called Jesus Freak, a sarcastic reference to a term traditionally used by non-Christians to discredit those with the faith. DC Talk uses the term as a kind of defiant badge of honor. I get the joke, but I find it too cavalier to be showing true reverence. The attitude seems to be "fight fire with fire," a philosophy of the Jews that Jesus came to repeal in Matthew chapter 5.

In my high school and college days, I used to front for a couple of bands, and I know a thing or two about the moods that can be created by various

rhythms and/or melodies. The tone or "feel" of a song can make people happy, sad, depressed, lustful, patriotic, etc. After listening to these Christian rock bands, I couldn't help but notice that the general musical feel of their songs easily fit into the same categories as most secular rock music, specifically, romantic/sexual, angry/aggressive, or party/abandon. Only a few songs actually "sounded" reverential musically.

The Pitchweekly in Kansas City recently ran an article on Christian

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rock, a portion of which reads as follows:

"Though there is an absence of drugs and alcohol, the other constant ever-present in rock music--sex--crackles in the air. Devout or not, when kids and rock 'n' roll combine, the attraction is magnetic. Though youth group counselors and moms and dads swarm the place, there is still an ozone snap in the air and tight blue jeans on stage."

I have to agree. The rhythms, the posturing and the close-ups of smoldering glances at the camera are all there. Christian rock videos are where a lot of this becomes apparent. The video for "Gather at the River," by Point of Grace, features a young man with requisite muscular build, tight jeans, undershirt, tan and long black hair getting into a river with his girlfriend. The song refers to these waters as being the

type one is baptized in, but the not-so-subtle sexual connotation--even as naively as it is presented--is still obvious.

The music videos seem to have two common themes: one, the "let's make fun of foolish sinners" theme, in which the band laughs self-righteously at the "dumb greedy people;" and two, the "your boyfriend will love you better if you turn to God" theme. I can't tell you how many videos featured a teenage girl, alone, crying on her bed at home, thinking about her brooding boyfriend, until at the end of the song they touch a Bible together and are reunited in "spiritual love." What I see then is that most Christian rock videos are appealing to man's baser desires (vanity, lust) to promote God-like values. In other words, "you'll be cool if you love God," or "you'll be sexually desirable if you love God." Aren't these the same values promoted by some of the more sinful music, just replace the words, "if you love God" with "if you party/take drugs/have sex?" Colossians 2:8 says, *"See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ."* I believe that Christian rock music is one such thing fulfilling Paul's warning.

Based on information obtained from interviews of these Christian rock stars from various publications, apparently the label of "Christian" can be a burdensome one as the bands get more exposure. As the bands become more popular, eventually a sort of "glass ceiling" can keep them from greater sales, and several of the groups have been all-too willing to drop the "Christian" label altogether. Mike Herrera, lead vocalist for the group MxPx, has been quoted as saying, "We don't claim to be a Christian band," even though MxPx is marketed as just that. Tooth and Nail, the current predominant Christian rock record label, prefer not to be known as such; A & R man James Morelos has stated, "We don't set ourselves up for that (the label "Christian") or the criticisms that go along with it." I urge all readers to remember Christ's words in Matthew 10:33: *"But whoever disowns*

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*WORSHIP (Continued from page 2)*

ing after a lost soul is saved by baptism; but, I have always seen several tears flow from Christians weeping joyously because of this spectacular event.

Why don't we use instruments? Why don't we dance, shout, clap and the like when we worship? Let me offer the following statistics for your information. Several times in the Old Testament, it is recorded that people danced in praise; however, in the New Testament, the words dance, dances, and dancing, are never used regarding our worship service or expression of joy. Clapping was used in Old Testament times as well; yet, clap, clapping, and clapped are never used in the New Testament as actions in the worship service. Never do we run across the phrase "make a great noise to the Lord" as a command for our worship. Neither are we given an example of Christian's "shouting" for the Lord. Finally, there isn't even the hint of an example, command, or inference in the New Testament regarding instrumental music.

Yet, I personally feel that we in the Church of Christ do not worship in the spirit like we should. In our worship services, amidst our teachings and Bible readings, there is a great potential for benefit if some of the following were added: giving prayer requests followed by a period of the congregation praying, more "A-mens" during a sermon or after a reading, more singing in the worship service instead of 3 songs and a 40 minute sermon, and more periods of time called "mutual edification" or "share night" where the service is open to personal thoughts, prayers and readings. Every single item mentioned above is completely allowed under New Testament scripture. In fact, phrases such as "pray without ceasing", "edify one another", and "make a melody in your heart unto the Lord" expound the grave necessity of them in our worship. Adding them can only perfect our worship service more.

As mentioned before, the worship of our Creator, Father, Lord, and God, is one of our greatest obligations and joys. It should be done in the proper manner as outlined in the scriptures, but it should not be a mindless performance of rituals with no spirit. May God's wisdom guide us while we ponder, as individuals, this "Great Worship Debate."



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*ROCKS? (Continued from page 3)*

*me before men, I will disown him before my Father in heaven.*" And has anyone noticed that Amy Grant has gone to platinum sales since she took the words "God" or "Jesus" out of her songs and replaced them with "he" and "you," thereby perhaps insuring that her songs could be interpreted as simply romance tunes for any non-Christian purchasers of the albums?

The vagueness of the lyrics can only be matched by the liberal teaching they contain. Only the warmest of milk is fed to the listener spiritually, with the bands adhering to the most easily swallowed fundamentals of the faith. In fact, most of the groups go a step further in their liberal teaching, putting a more politically correct, forgiving face on Christianity, never mentioning anything that could really be considered God's "Law."

This only makes sense, for any deeper reading on the part of the musicians would surely bring doubt upon themselves. I Thessalonians 4:11: *"Make it your ambition to lead a quiet life, to mind your own business and to work with your hands."* Matthew 6:1: *"Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven."* Matthew 6:5: *"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full."*

"But still," a Christian parent might ask, "isn't this better than Top 40 rock 'n' roll, with its cuss words and frequent references to sex?" I can see where the temptation to let one's children listen to Christian rock can be tremendous, especially if one "knew they were going to listen to that stuff anyway," but I have a problem with any

organization proclaiming itself "Christian," and then not truly being so. There's an element of trickery and deceit that seems worse than open sin. When Angus Young of AC/DC prances around the concert stage making devil horns with his hands and singing about being on "the highway to Hell," the listener knows exactly where he stands; the same isn't so obvious for Christian rock bands. Jesus addressed this idea to

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*"Christian rock is the epitome of 'lukewarm,' promoting easy salvation, shallow spirituality, and hero (idol) worship, doing so by appealing to the baser human desires to get its message across."*

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the church in Laodicea, in Revelation 3:15-16: *"I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth."* Christian rock is the epitome of "lukewarm," promoting easy salvation, shallow spirituality, and hero (idol) worship, doing so by appealing to the baser human desires to get its message across.

After carefully listening to and watching these bands, it becomes more and more obvious that Christian rock—with its copy-cat music, heavy metal hair, tight-pants posing, etc.—is nothing more than a marketing scam, its artistic vision a mere twist on existing secular music. By mimicking the already proven popular forms of marketable music, and hoping the kids won't mind the minor alterations in the lyrics, a buck can be made. II Corinthians 11:13-14: *"For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light."*

Jesus Christ led a life of meekness, characterized by sincerity, not showmanship. He did not rock.



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## Here & There

"Here & There" and "In His Service", regular features by Dan Green, will not appear in this issue, due to other commitments by the author.

One item of news came to the attention of your editor from Dean Ave., Des Moines, IA.

Shayla Stocker is completing her 2nd year of nursing school. She is looking for a summer job. In her free time she enjoys going to MO to visit her new niece. Alissa Fetters placed 1st place in UPS Olympic poster contest in Iowa. She was one of five finalists out of 1000 entries in a coloring contest. In Basic Skills tests she scored in the 97% in the nation.

Send your youth news for the Oct 96 issue to Dan Green, 9701 E. 77th Terrace, Raytown, MO 64138. Send by Sept 10th.

## Journal of Faith, Volume I

A very special thanks to the many brethren and friends who have ordered our first book publication. The response has been great. Over 400 copies have been distributed.

Several second and third orders have come in with parents or grandparents ordering copies for their grandchildren. This is a fitting tribute to our senior evangelist authors for the many years of unselfish service in the Kingdom.

Copies are still available for \$5.00 each plus \$1.50 postage & handling, or group orders of 4 or more shipped to the same address, \$5.00 each plus \$0.50 per copy postage & handling.

Volume II is in the early stages of publication. Nine sermons will discuss & compare "physical vs. spiritual" things from Genesis to Revelation. Publication date: Spring 1997.

Planned future volumes, God willing, will include one by our sisters, another by younger writers, and another by elders and teachers. If you, or someone you know, would be interested in writing a 10-15 page treatise please contact this editor.

Dennis R. Stoops

## Melodies in our Hearts

Imagine voices without corruption, temptations far removed, eternally peaceful, and glad... voices waiting, looking forward to something wonderful... voices singing. We peer through a veil into the realm of spirits where abide souls who have faced the confusion of apostasy and its terrors. "... those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb." (Rev.15:2-3) It is a song which praises

the power of God as He has forwarded His will through manifold judgments. It acknowledges that all nations will worship Him. We are led to think of the ten plagues which liberated Israel from Egypt. We ponder the destruction of Babylon, mother of harlots; whose destruction prods people to consider where the way, truth and life is really found. The song of Moses and the Lamb is a song of deliverance. The departed are established in deliverance, while we

on earth have our freedom on a trial basis. Yet we share with these brethren the fulfilling instance of song. Singing is one link of many we have with the spirits of just men made perfect. We are not bound to them by four part harmony, or trained breath and vocal chords. Our tie with them is the acknowledgment of God's power to deliver us from bondage. We on earth, share the anticipation of God's plan with those who have gone on

*"Singing is one link of many we have with the spirits of just men made perfect."*

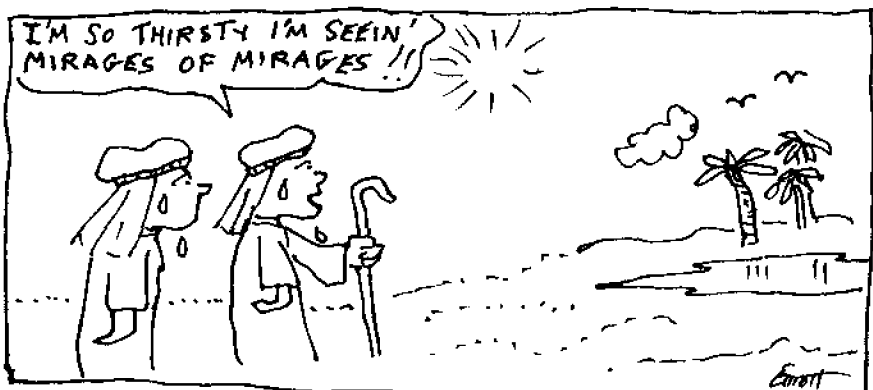
before. This joy of looking forward and praising the power of Jesus' victory is expressed through singing; here and in the realm of spirits. It is a pleasure common to the children of God.

The difference between the people of these realms is the human body. Our earthly bodies bespeak our condition of being on trial. Their trial is over. The body, in its present condition, is not made for the world to come any more than a jello mold is made to eat. "... flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption" (I Cor.15:50). Therefore our physical

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## HUE & BOE

By Russ Elliott



REMEMBER...THERE'S ONE KIND OF WATER THAT QUENCHES OUR THIRST FOREVER...

*MELODIES (Continued from page 5)*

voices aren't made for eternity. Yet our bodies have a place in lieu of the resurrected body. *"For it is the God who commanded Light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us"* (II Cor.4:6-7). The body is made to hold the treasure of the Lord. The body is a lowly vessel. In the Lord, it's lowliness is accentuated by the glorious spiritual seed it carries. To exalt the human body is to hide the beautiful truth of God's life, thus voiding the body's purpose, disgracing it in the excess of vain glory.

So then what place do we have for our harmonies? Should we worry about pitch? Why be concerned about any matter of vocal expression, other than truthful words? Because our bodies must engage in singing (Eph.5:19), there must be a balance between the heart and orderly rendition. When Jesus and the disciples sang a hymn after the supper, did they indulge in chaotic bleating? That doesn't seem real, does it? Jesus is not the author of confusion. Nor can we imagine them sounding with highly trained voices like The Cambridge Singers, elegant and well defined. An answer is found among the Psalms; *"... therefore I will offer sacrifices of joy in His tabernacle; I will sing, yes, I will sing praises to the LORD"* (Ps.27:6). *"Sing to the LORD with thanksgiving . . ."* (Ps.147:7). The emphasis in these examples is a note of earnest song, born out of appreciation. This earnestness gives order to the voice in word and melody. It is the spiritual which is emphasized. Naturally, we want sounds that blend feeling with truth to our ears, but let it be our love for God which motivates us. Melody and harmony can and do engage the body with the spiritual side. But they must not dominate. I believe this is why there is no mention of the believers in the New Covenant using mechanical instruments (other than symbolically, as in Rev.15:2-3), and why God does command us to sing.

Whenever a mechanical instrument is present, the emphasis is shifted away from the spiritual to the physical, the balance is lost, and the earthen vessel gets the glory. Even though the sound of a piano can invoke many feelings, the sound and feelings have little in common with the heavenly, because the focus is on how we sound to ourselves. That is pleasant enough for earthly purposes, but not fitting for the church's approach to God. However, when we come to God with our voices alone, it is like Moses taking his sandals off while walking on holy ground. The comfort and support of an instrument is like the comfort and support of Moses' sandals, it interferes with the reality of our presence with

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*"Whenever a mechanical instrument is present, the emphasis is shifted away from the spiritual to the physical, the balance is lost, and the earthen vessel gets the glory."*

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God. The melodies and harmonies peculiar to our earthly bodies are legitimate enough for the present time, just as Moses' feet were legitimate to him. God has granted that the whole being engage in song to His glory.

The link we have with the spirits of just men made perfect is the link of holy ground. It is maintained through following the scriptures in spirit and truth. They sing because they "have the victory over the beast." We sing because we hope for the victory to be sealed in us, as we overcome the world. Have pleasure in the joy of deliverance as we sing, share with one another the melodies of our hearts.

This issue features a song by Amy Swearingin and Karen Spencer. It is called "Dear Lord." Amy is a Speech

Language Pathologist. With regard to music, she enjoys singing, listening to music, playing the piano, and composing. (In her letter to me she called it "attempting to compose".) She has sent in a number of songs, and they all have provided a rich source for our demo-recording. I am confident that her material will find wide acceptance among those who love to sing in worship. Amy shares with us the background for the song, 'Dear Lord.' "Inspiration for 'Dear Lord' came as I was driving home one night from a trip. It was storming heavily and I was by myself. I was nervous due to the severity of the storm and the conditions of the winding unfamiliar road I was traveling on. I usually sing when I get nervous, especially when I'm by myself. That night the song 'Dear Lord' came rushing through my mind. Within only a few minutes the song was composed and I found myself singing it over and over again. When I reached the next town, I pulled into a gas station and wrote the words and a rough estimate of the music down on a napkin I had in my car. I'll never forget that night and the awesomeness of its inspiration. Neither will I forget my commitment made through my prayer in the form of the song 'Dear Lord'". Amy collaborated with Karen to arrange the song. Karen & I share the same roots in the church, in that we both originated and grew spiritually in the church at Lawrence, Kansas. I have fond memories of that congregation. Karen and her family are a rich part of those memories. She says this about singing: "Music is special because it is one thing that we can always carry with us regardless of the physical environment. Our hearts can ring with melody all the time if Jesus is reigning there. God has granted us a wonderful blessing by allowing us to praise Him through songs." The Lord has given these two sisters in Christ a song to help us win. I hope you enjoy it.



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# Songs of our Youth

## Dear Lord

Lyrics: Amy Swearingin

Music: A. Swearingin, K. Spencer

1. I have a prayer to pray dear Lord, so please do hear.  
 2. Please give me strength dear Lord to live for you each day.

5 This one re - quest dear Lord, is to all my hope and plea.  
 I need your cour - age Lord, to do all that you say.

9 I want to serve you and to praise you for all a - ges.  
 Help me to share, dear Lord, your mes - sage with the lost.

13 I want to live dear Lord, with you et - er - nal - ly.  
 Help me to win their souls for you at a - ny cost.

# "FOOY" Views

**W**

elcome guest editorial writer Lady Dianne Decena, the young editor for the San Jose, CA church bulletin.

### *"Sing His Praises"*

There are many joys that take place during the Church services and one of them is praising the Lord. "Praise" is a general term that has a variety of different forms. Singing, or music, poems, and prayer are just a few examples. "Sing Unto the Lord" is usually what comes to mind when the thought of praise comes along.

Almost all Church services probably begin with a few songs. Hymns sung during services are always based on the Bible; on stories that have an important message, or verses that give good morals. The words in the music are very important and express a lot of thought and meaning. When we sing, we sometimes feel uncomfortable or feel like not singing at all, or are very particular of getting the right notes and correct tempo, or if our voice is out of tune. It's

natural for these things to happen once in awhile, but we should always be focusing on Who we're singing to, and what the song is saying. The composer of each song probably had a purpose for his or her music to come from the heart. That is how we praise the Lord; by the thoughts, feelings, and melodies that come from the heart.

Honoring our God gives special meaning to every Church service. One of the reasons why we sometimes don't concentrate on our praise towards Him, is because we don't see God. If every time a song book was opened, every person saw our Lord standing in the front of the church, every mouth would be open with songs and feelings flowing out from our hearts. Each Sunday morning, as you open the hymn book, remember that Christ is everywhere, including in the Church, and when you're singing from the heart, He will hear you.

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**FOOY NOTES:** Thank you Sister Lady Dianna for a very timely editorial. It certainly fits with other lessons in this issue. Keep up the good work. We will be hearing more from this family in the future, as her younger sister is also a good writer.

I know there are many young Christians, with talent to write, who have excellent thoughts regarding important matters of faith. That's what "FOOY" is all about.

So, young folks, keep good writings coming in; this is your publication and from the "letters and comments" I get, a lot of people enjoy reading FOOY.

Readers, please write and tell the young writers if you enjoy their work. Affirmation is very important in Christian character building.

Several congregations are receiving a bundle of FOOY. If your congregation would like to receive a bundle of each issue, send a request to the editor. The publication costs approximately \$0.35 per copy to print and mail.

Artists, we need more teaching cartoons for the Huz & Buz feature.

— DRS —

## Faith of our Youth

Ozark Church of Christ  
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