

**SALVATION ARMY – SOUTHERN TERRITORY  
1969 SOUTHERN BIBLE CONFERENCE  
SHAMROCK VILLAGE  
FORT PIERCE, FLORIDA**

Choruses: *He That Doeth Abideth, As The Waters Cover The Sea*  
Sermon: *Valley of Suffering* 1<sup>st</sup> Peter 1:6

**Editorial note: This recording is a spliced audio of various sessions and meetings conducted in connection with the week-long Salvation Army Southern Territory Bible Conference held in July, 1969 at the Shamrock Village in Fort Pierce, Florida. Sidney Cox was one of the special invited guests and he led and participated in many of the sessions of the conference with his music and preaching. The sections spliced together were generally the sessions featuring Sidney Cox and other sections of interest.**

**Sidney Cox composed a different chorus for each night of this conference. He often wrote songs and choruses for particular occasions and this proved to be a very popular practice. The following choruses were written for and introduced at this conference:**

*He That Doeth Abideth*  
*Lovest Thou Me More Than These*  
*The Ransomed Shall Return*  
*Life Through His Name*  
*When The Lord Comes Back For His Own*

**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. One of his first such travels was to attend the Salvation Army's Bible Conference held a year earlier in 1968 in Fort Pierce.**

**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 these conferences had been closely associated with him or had been trained by him at the Army's College for Officers Training during his Salvation Army tenure in Atlanta from 1928 – 1944.**

**These conferences were emotional reunions for him and the Salvationists in attendance.**

**My thanks to Tom Walker for this audio recording. Tom is the son of James Walker who was commissioned in Atlanta as a member of the Holdfast Session in the spring of 1940 while Major Sidney Cox was serving as the training college principal.**

**John Douglas Cox, grandson of Sidney and Violet Cox. July 2011.**

SIDNEY COX LEADING CONGREGATIONAL SINGING IN PROGRESS:

He that doeth the will of God,  
He that doeth the will of God,  
Shall abide forever,  
Shall abide forever,  
Shall abide forever.

Oh, it's getting better all the time. Now, sing it once more and then from this chorus go right into the one that we were doing last night, *As The Waters Cover The Sea*. They're both in the same key and we can just go from one to the other without any difficulty at all. But let me hear it once more, if you please – this one that were singing now. Together!

He that doeth the will of God,  
He that doeth the will of God,  
Shall abide forever,  
Shall abide forever,  
Shall abide forever.

As the waters cover the sea,  
As the waters cover the sea,  
So the earth shall be filled with the glory of the Lord,  
As the waters cover the sea.

If you could hear yourselves sing that, that sounds right good. It sure does. Do that last one again just for me, will you. Together!

As the waters cover the sea,  
As the waters cover the sea,  
So the earth shall be filled with the glory of the Lord,  
As the waters cover the sea.

"HE THAT DOETH - ABIDETH"

1. JOHN 2:17 S.E. COX

HE THAT DOETH THE WILL OF GOD. HE THAT DOETH THE  
WILL OF GOD. SHALL A-BIDE FOR - E - VER, SHALL A-BIDE FOR - E - VER,  
SHALL A - B I D E FOR - E - - - - - VER.

**This is the original manuscript for this song which Sidney Cox composed especially for and introduced at this Bible Conference.**

"AS THE WATERS COVER THE SEA"

S.E.C. S.E. COX

THERE'S A DAY COMING WHEN RIGHTEOUSNESS, FROM THE SEA TO FARTHEST SEA, SHALL  
COVER THE EARTH WITH ITS GLORY, WHAT A WONDERFUL DAY THAT WILL BE.

CHORUS  
AS THE WATERS COVER THE SEA, AS THE WATERS COVER THE SEA, SO THE  
EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD, AS THE WATERS COVER THE SEA.

**This is the original manuscript for this song. It was composed by Sidney Cox in Atlanta, Georgia. Its scriptural text is Habakkuk 2:14. It was first published in the *Southern War Cry* in December, 1932.**

As we begin our study this morning, I want us to pause just a moment in silence, and I want you to do something definitely and do it yourself. Will you in this moment of silence ask the Holy Spirit to be your guide and interpreter as we travel down the pathway of the Word of God; because remember my dear, unless He does that, it will just be words, that's all. That's all.

Now, the Holy Spirit doesn't do that in a crowd. We don't say, "Lord, let the spirit descend on us." That isn't the way it happens. It's when you say, "Lord, you take control of my thinking; you do the thinking. Holy Spirit grip my life." Shall we do that for just a moment of silence?

Our Father, we pray that Thou wilt hear the unspoken request of our hearts. Sometimes we say far more to Thee when we do not talk at all. Sometimes our silence is more eloquent than our speech, and we pray that this may have been one of those moments. Through Jesus Christ, our Lord. Amen.

Now, we're going on down the pathway of this rather remarkable book called 1<sup>st</sup> Peter. I say remarkable because we don't always think of a book of the scripture in those terms. For instance, when we know that Dr. Luke wrote a book, we are not too surprised that it should be beautiful. When we think of the Apostle Paul, with his background of education - writing books and letters, we're not surprised at their literary and spiritual value.

But when we think of Peter writing a letter, it's a little different, isn't it? After all, as far as we know, Peter didn't have anything in the way of preliminary schooling at all. And we don't know just what may have happened following Pentecost. We know what happened on the day of Pentecost, but if Peter took any correspondence courses in the language that he was to use, or Bible correspondence courses from somewhere or other, no such information, not even an intimation is given of it.

We're standing facing a man, the marvel of his life and the wonder of his book flows out of the total possession of this man by the Holy Spirit. God the Holy Spirit was able to say what he wanted to say through Peter, and that was a miracle in itself, wasn't it? Because Peter wasn't the usual person who allowed somebody else to talk through him. He wanted to do the talking himself usually.

But, here is a case where Peter allows the Holy Spirit to do the talking. It's a very remarkable book because we have noticed the way in which Peter introduces himself. His name, his apostleship, the way he addresses his message to those who are facing deep and dark periods of suffering and persecution; because remember, that was the climate of the whole Christian church in those days. No Christian expected anything else. All he was offered when he became a Christian was blood and sweat and tears. That's all. He didn't expect anything else. It was persecution, problems, suffering all the way through; and you will find every New Testament writer is dealing with that subject, and Peter deals with it in a most unusual way in this letter that we are considering.

Every few steps along the pathway of it, you come to this problem of suffering, and it's a very interesting thing, not only to notice what he says about it, but the equally important thing of noticing what God does with folks who have passed through the educational process of suffering.

Now, in this book we have perhaps as clear as we find it in any book, the total history of the Christian believer - the one who has become a child of God through faith in Christ. It starts in the beginningless beginning and it goes on and on, step by step to the endless ending; and every step in between is set before us. We are the 'elect of God.' We have been set aside by act of the Holy Spirit called sanctification to a position where we belong wholly to God and where we are to be used only for His service. We have been

given the holy office of the priesthood. We are a holy priesthood and consequently, we have been sprinkled by the blood as everything was sprinkled in that fashion who belongs totally to God.

We have gone down the line as we have noticed that the pathway of the Christian leads to an inheritance. We are children of God and consequently, we are heirs and joint heirs with Jesus Christ. We emphasized last night that the word 'inheritance' is a family word – it's not a general word at all. It's an entirely different word; it's a legacy. You can give a legacy to anybody. You can't give an inheritance to anybody – it has to be somebody very special, like you; and God is giving us an inheritance. We noticed the mark of it; that it is incorruptible; there is no mark of death upon it; it is undefiled; there are no fingerprints to mar the beauty of it; it never fades away. It's not like the grass of the field and the flower of the field. Not at all. It fadeth not away. We noticed with joy that it is reserved in heaven for us. The title deeds are in the vaults of heaven and \_\_\_\_\_ angels to guard them. Don't ask me for the theological background for that thought, but I'm deeply convinced it's true just the same. I certainly am. There's an angel guarding that and at the same time my dear, to come a little nearer to us, there's an angel guarding you too; for not only is the inheritance safe, but we are safe too for we are kept by the power of God unto this lovely thing, ready to be revealed in all of its beauty in the last days.

And we climb step by step to this height of revelation where on the top of it there is joy beyond expression; and here it is with great gladness that we stand on this mountain peak; and then suddenly we find ourselves descending into a valley on the other side.

By the way dear, have you ever noticed how frequently that pattern occurs in the scripture where the revealed word will take you step by step up to some mountain peak of transfiguration, where you feel you'd like to build a tabernacle and stay there forever. But, we do not live on mounts of transfiguration. Our work is down in the valley; and every once in a while you'll find yourself climbing higher and higher and higher and higher, and in incidental places sometimes you will observe that. But, over and over again you'll find yourself climbing to some mountain peak and then down into the valley on the other side.

You can find it sometimes, for instance, you find it in one of Paul's prayers, one of the very few that are recorded, "And this I pray that your love may abound yet more and more, in knowledge and in all judgment; and that ye may approve things that are excellent," and that ye may go on and on and on and on until your life brings forth fruit by Jesus Christ; and then right down into the valley He comes and says, "I don't want you to be bothering about me because of these bonds that are on me in this prison situation."<sup>1</sup>

And you will find that sort of thing over and over again where we climb to some height where the view is almost breathtaking, and then down into the valley we come, where the task is awaiting us.

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<sup>1</sup> Philippians 1: 9-13.

And it's very interesting to notice the way in which this occurs here. Let me read it to you, if you please; because here in these next few words, you will find 4 or 5 obvious stopping places. Let me read it to you, if you please.

“Wherein ye greatly rejoice.” Verse 6 [1<sup>st</sup> Peter, Chapter 1]. Now here we are on the mountain top. “Though now for a season, if need be, we are in heaviness through manifold testings.” Notice the change in the word there. I think it is more correct; you will find that word in most of the translations other than the one that we speak of as the King James Translation. “The testing. We are in heaviness through manifold testings.”

Now let's stop and move slowly down the hill from that mountain peak of glory where we greatly rejoice. Now let's stop.

Did you notice that the two words that lead us from the mountain peak to the first step down into the valley are the words, ‘Though now.’ Quite frequently you will find those words, ‘But now.’ “But now for a season, if need be, we are in heaviness through manifold testings.”

Now dear, whenever you find the words ‘But now’ or ‘Though now’ – ‘But now’ is the better translation again; whenever you find those words, you can be quite sure that the Holy Spirit is in the direct vicinity of whatever you are looking at, ready to do some wonderful thing. The Holy Spirit himself indicates His presence by those words; and whenever you find them, you will find Him standing close by, ready to do something in the development of the Christian that only God can do through the Holy Spirit. ‘But now’ – ‘But now’ – ‘But now’ – over and over again you will find it; ‘But now’ – ‘But now’ – ‘But now.’ It indicates the Holy Spirit is ready to do some work that we describe as ‘quickening.’

You know you won't find that in your Handbook of Doctrine, but you will find it in your songbook. Let me quote you two verses of a song that's in our songbook and we seldom sing it. Notice the words, ‘But now’ as they occur and what happens. Here are the words:

Lord, I was blind! I could not see,  
In Thy marred visage any grace;  
But now, the beauty of Thy face,  
In radiant vision dawns on me.<sup>2</sup>

And the 4<sup>th</sup> verse of that song that we don't know, and apparently don't care anything about, the 4<sup>th</sup> verse says this:

Lord, I was dead! I could not stir,  
My lifeless soul to come to Thee;  
But now, since Thou has quickened me,  
I rise from sin's dark sepulcher.

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<sup>2</sup> The first verse of #282 in the 1953 Edition of The Salvation Army Songbook, by William Tidd Matson.

Did you hear it? Did you hear it? ‘But now’ – ‘But now’ – ‘But now’ We’re going down the hill, and we say, ‘But now’ – I wonder what the Holy Spirit’s going to do now? Some marvelous work of quickening that He can only do in the valley of suffering; not something that He can do on a mountain peak of joy, but something that only He can do when we descend into the valley of suffering.

And so we stop first of all at those two words, ‘But now’ – ‘Though now.’

Now, let’s watch again. “But now for a season.” Now remember, we’re talking about God’s process of refining the believer so that he becomes an adequate servant by the process of suffering. “But now for a season.”

Now, let’s stop a minute and remind ourselves that suffering is a time product. It is something that comes, not to stay forever; but it comes, it accomplishes its purpose, and when the purpose is accomplished, we move out of the realm of it. Now that may sound strange sometimes, but don’t forget that when we talk about time periods in the Word of God, we’re talking about God’s clock, not yours. It may seem to us as if a period of suffering may last almost forever. But don’t forget that even in our thinking of a question of that kind, we’re thinking about one tick on God’s clock. We are in the valley of suffering for a season.

A season is a defined period of time. It doesn’t last forever. If winter comes, can spring be far behind; and we say that once in a while to ourselves. And if suffering comes, can relief be far behind; and we’re looking at a season – something that God does in a definite period of time.

Now, let’s watch it again, because there’s comfort in here, my dear; because if you haven’t been down in the valley of suffering, you will. You will. You certainly will – and you’d better watch out because it may be just around the corner.

Now, watch it again. It’s for a limited period of time – until God accomplishes His purpose.

Now, let’s look at it again. “If need be.” Shall we stop a minute and take a look at that? Suffering for the believer my dear, always comes to us through the thought of God, and in the will of God. It’s never a haphazard thing with a child of God. Everything that touches you, even suffering when it comes to you, has already passed through your heavenly father’s fingers before it ever reaches you at all; and if we can only comfort ourselves and let the thought sink into our mind, even a passage through the valley of suffering can be a remarkable experience for us. But without seeing the wisdom of God back of it; the thought of God; the necessity that is there; God releases it because there is a necessity in your life and for His glory that this should take place.

“If need be, we are in heaviness through manifold testings.”

Now my dear, let's stop again for we're just a little simple group of children in this class this morning thinking our way along a road step by step, word by word.

You know that word 'manifold' is a beautiful word. You can set it to music. As a matter of fact, it was set to music years and years ago. You won't believe this I know, but I used to sing in a church choir seventy years ago; and one of the anthems that we used to sing in a church choir all those long years ago had these words to it, *O Lord, how manifold; how manifold are Thy works, in wisdom has Thou made them all. The earth is full of Thy glory.*<sup>3</sup>

Manifold. What a beautiful word it is. It doesn't occur too many times in the scripture, but in the thought that is occupying us for the moment, let me suggest two other places. Here we find it before us.

'Manifold testings.' It's a word that means 'variegated.' It comes in different forms, different facets. It will come in one way or another, not always in the same way. There are various aspects of it. The 'manifold testings.'

And here we've got this word. Let's remind ourselves of two other times when we find it in the Word of God.

In Ephesians 3:10 you will find these words, "The manifold wisdom of God." Did you hear it? Supposing we put that word up on the board here, shall we. There it is. Doesn't it look nice? "The manifold wisdom of God."

Now, you go in this same letter that we are studying to 1<sup>st</sup> Peter 4:10 and you will find these words, "The manifold grace of God." Let's put that word up, shall we?

And in between, in between the manifold wisdom of God and the manifold grace of God, there's the manifold testings.

Do you see? Can you see a pattern there? Testing my dear – suffering, never comes to the child of God as just a single unit in God's educational process; it is always part of a trio. It comes to us with wisdom on one side and grace on the other; and in between our testing. Did you hear it?

Now, if we had to walk through the valley of suffering and testing alone, wouldn't that be tragic even to contemplate it? But we don't my dear, for our heavenly father has arranged that when you go down into the valley of suffering, when you go through this season of testing, you will go through it with the angel of God's wisdom on one side and the angel

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<sup>3</sup> Sidney Cox was born in Northampton, England in 1887. His parents were devout Christians and members of the Church of England. He was 82 years of age at the time that he delivered this sermon. Thus, he was referring to his experience as a young boy of 12, singing in the church choir. Our family's best research leads us to believe that the Cox family attended the St. Giles Church in Northampton, and other biographies indeed make reference to his singing in the church choir as a boy. He was referring here to the hymn by William James Kirkpatrick (1838 – 1921), *O Lord, How Manifold The Works*, that uses as lyrics the words to Psalms 104:24.

of God's grace on the other; and you go through it not alone, we go through it together. Did you hear the change in the pronoun there? If I said, "I go through the valley of suffering," oh no! We go through the valley of suffering. Did you hear it? It's not you, it's we that go through, and that makes all the difference. Whether it's just, "I go through," or whether we can hear angelic voices saying to us, "We will go through." Why, of course.

In one of dear old S. D. Gordon's books, there's an illustration of an old drunkard who got saved and he had stopped at the saloon every morning on his way to work; and he'd stopped at the same saloon every day on his way back again and mostly stayed there. But now he was saved. He had to go to the same job and pass the same saloon, but now he was a Christian; and he had to go by it, and not in it. Now, on that first morning, he walked down the street until he came within smelling distance of it; and the odor of it struck his nostrils; and he stood still on that sidewalk and was utterly unable to move even one step, yet he knew he had to go by that thing. And the old man telling the story said, "I was utterly powerless to go by. So right there on the sidewalk I stopped and I prayed and I said, 'Lord, you've got to come right now and help me go by that saloon. I can't go by. I haven't got strength enough to go by. You must come right now and help me to go by.'" And the old man went on to tell the story. In his own quaint way he said, "And he come and we went by, and we been going by ever since."

Do you see? Here's this valley of suffering, you don't go through it alone my dear. The manifold wisdom of God on the one side; the manifold grace of God on the other; and as you go step by step through some valley of testing, you can feel the gentle pressure of these heavenly arms .....

(The audio ends abruptly at this point)