

## "DISCOURAGEMENT"

(Discourse by Brother B. H. Barton, Oakland, Calif., 1915 Convention Report, starting on page 94.)

Our topic this afternoon, dear friends, is DISCOURAGEMENT. You will find our text in the Epistle of Paul to the Galatians, the sixth chapter and the ninth verse: "And let us not be weary in well doing, for in due season we shall reap if we faint not."

If the Lord permits we hope to give you this afternoon an advanced course in encouragement. We are going to try to put you through a whole college course, and at the close we will confer the degree of D. D. upon everyone taking the course. We know how some of our ministerial friends, in various branches of Babylon, go to their seminaries and spend four years or more, and when they are ready to go out and take up their duties they have a right to the title of D. D. Even after they have it, it is not worth much. This afternoon I wish to bring to your attention a D. D. title that is worth a great deal. Every one who will enter heartily into the spirit of what we will say, so as to be worthy of this title of D. D., will find that he will be much helped thereby in making his calling and election sure.

I feel that discouragement is one of the most important enemies with which the child of God has to battle. Yet, strange as it seems, we find very few who really appreciate the dangerous qualities of discouragement. We find brethren who battle with pride, selfishness, malice, envy, hatred, strife, and all kinds of evil influences, opening their arms wide and welcoming discouragement as if it were one of their good friends. I often find that is the case with many things in the Word of God. We often find a passage, and everything in it we appreciate except one little word, that word we totally ignore. I am reminded of a brother some years ago who said to me: "Brother Barton, I am puzzled when I notice brethren praying for the fruits of the spirit, praying for meekness, praying for humility, praying for patience, praying for love, while one of the foremost graces of the spirit is joy, and I do not know that I have heard a brother pray for joy in my whole life." I thought, how true. The same thought applies in this matter of discouragement. Many of the Lord's people would not think for a moment of permitting pride to gain a foothold in their characters. They would not think of permitting selfishness to come in, they would not think of permitting earthly ambitions to rise, but discouragement comes along and they seem to be glad of it. They never think of fighting it.

In natural warfare we find two armies fighting one another. One general orders several regiments of his army to go around and attack the other army in the rear. The first thing the enemy knows, they are attacked both in front and in the rear, and being unable to fight in both directions at once they are overwhelmed. This is one of the very frequent methods of the evil one. He gets us busy fighting selfishness, pride, envy, and the other

evil qualities, and then he says, "I think I will get him now. I will send a few regiments of discouragement around to the rear, and then I will attack him and he will fall." Let us get the thought in mind that fighting discouragement, resisting discouraging suggestions, is resisting evil as much as fighting pride, or selfishness or any of the rest of the evil qualities.

We recognize that a great many do not properly understand what discouragement is. We find very frequently a depression that comes from physical or mental infirmity is considered discouragement. We do not believe, dear friends, that this is discouragement. What we want to get before our minds is what this discouragement means, so we may battle against the real enemy. We might say that discouragement is of three kinds. First, there is a kind of discouragement that results from what God has done or not done. Second, there is a kind of discouragement that results from what someone else has done, or has failed to do. Third, there is a discouragement resulting from what you did, or failed to do. We believe, in considering the subject of discouragement it is better for us to keep these three separate forms of discouragement distinct before our minds, as our special object this afternoon is to emphasize the third form of discouragement."

Discouragement is caused by many different things. Pride may cause discouragement. One may be discouraged because he cannot obtain the honor from the brethren, or the world, which his pride makes him wish to have. Sometimes discouragement comes from selfishness, because one is selfishly grasping for something which he has no right to, and he is discouraged because of his failure to obtain it. There are three causes which I believe more frequently cause discouragement in the people of God. The first is ignorance, the second is thoughtlessness, and the third is doubt. I believe that by far the greater part of the discouragements which the people of God have to contend with are not the result of ignorance, or lack of faith, but largely the result of thoughtlessness--failing to give to these matters the thought we should give. I know in certain sections of the United States where I have traveled it has been the common experience to find the farmers so discouraged. They would say, "I don't know what to do this fall. I am afraid we will not have enough to live on. The drought has ruined all of our crops." I have heard this so many times that I expect it when I get into that section. I would understand this is largely the result of thoughtlessness. They forget that every year they have much the same experience. They forget that every year, while the crops may not come up to what they expected, they have raised enough to keep from starvation, at least. It would seem if they had thought a little more they might have avoided those sad feelings; those feelings of discouragement. They might have said, "All these things have happened before. We have had poor crops before; we have had drought before, and various insects have injured our crops, but we have always managed to get along, and I guess we will get along some way this fall too." We do not mean, of course, that the time may not arrive when they will be overtaken with a calamity that will more than come up to what, in their discouragement, they had anticipated, yet, often their discouragement was largely the

result of thoughtlessness in failing to remember how all these things had happened before, and they had always managed to pull through.

It seems to me the great secret in overcoming discouragement is to be thoughtful, to remember, to meditate upon the various things the Lord has given us as antidotes to this bad quality. It seems to me if there is anyone in this whole universe who has great cause to be discouraged it is God. You and I have attempted things, and how small the results have been, and we felt discouraged. But think what the Heavenly Father has been doing for thousands and thousands of years. Why is He not discouraged? Think of the large number of Bibles He has had printed, and how few seem to have been benefited to any large degree by their use. Why is He not discouraged? See how He dealt with the Children of Israel for hundreds of years; how He led them out of Egypt and through the wilderness, finally giving them possession of the land of Canaan, yet they hardened their hearts. Why was He not discouraged? Look at the marvelous things He cause to grow on earth, and how man's wastefulness destroys them.

The growth of a hundred years has caused a tree to reach a great height. When it is grown a man comes along with his axe and cuts it down in a few minutes. He want to make something better out of it, and perhaps he makes it into cigar boxes, or something like that. If the Lord had some of the qualities that we have had He would have been discouraged long ago, for apparently He has plenty of ground for discouragement. Our God has faith, and He remembers the great plan which He has in mind; He remembers what the culmination is to be; He remembers how all things shall finally be caused to work together for good; He remembers the wonderful way everything has been carried out just as He had planned, and He has faith to believe the remainder will be carried out just as accurately. As He remembers these things there is no discouragement with Him. If God is not discouraged we have no cause to be discouraged.

We are going to talk a little respecting these three different forms of discouragement. First we will discuss briefly the discouragement that results from what God has done, or has not done. We find some of the Lord's people discouraged because God has not given them greater opportunities for service. We find some discouraged because God does not allow them to have better health, so they can accomplish more. Some are discouraged because God did not allow them to have minds capable of grasping some things as quickly as other. Others are discouraged because God has put them in a position that involves so many trials, and great sacrifices. I think these have no real basis for their discouragement. When you and I are discouraged because God has not done things differently, it means practically, that we are discouraged because we think He is allowing things to go wrong. We feel that we are in position to give God pointers. We are practically saying, "If God had more wisdom He would have given me larger opportunities; if His wisdom had been greater He would have seen to it that I would have had more ability as a public speaker, or something like that." The fact is, this shows

thoughtlessness on our part. I say thoughtlessness--I do not say ignorance, because we know that God knows better than we what should be done. It does not mean lack of faith, for we do believe that God is able to make things work together for the best interests of all. It indicates thoughtlessness, because we forget that God is running things. We have forgotten how great, and wise, and glorious He is, and that everything He ever did was right, and that all He ever does will be right.

I know how in my early experience in life there were many things that I thought I could have done a little better than God if I had to do them. As I went along in years, and increased in knowledge and wisdom, I could see how God's ways were better than those which I, as a child, had imagined to be preferable. I used to think of many things that might have been nicer. I thought of the little fishes we used to have at home. I remember thinking how much better it would be if they were not so full of bones, so we would not have to take so much time picking out the bones when we ate them. I thought of the watermelon. Why should it be so filled with seeds? Why did the Lord not put in two or three seeds? I thought that would have been much nicer. But after I grew up, and thought of these matters, I saw that God's way was better than mine. I remember how I saw God's wisdom. If God had not put all of those bones into the fish men would have eaten them so fast that there would be none left by this time. God wanted some for future generations, so he put the bones in so we would have to eat them more slowly. I thought much the same about the watermelon. God knew that men would be wasteful. He wanted men to eat watermelon right down to the end. He knew if he would only put a few seeds in the watermelon there would soon be no melons, so He said, "I will stick these watermelons so full of seeds that if men do waste a few hundred there will still be plenty left." The very things that looked to be a lack of wisdom was the best thing.

We want to realize and remember that our God's ways are right and best. This is true of our membership in the Body of Christ, and our opportunities for service. Do not feel discouraged because you cannot take the platform and speak publicly. God does not want all of the members to be the same. He has set the members in the body as it pleaseth Him. If He had set the members in the body as it would please you, there would have been no body at all--just a big mouth. He knew what position we could best serve in. If we are discouraged because God has not given us larger opportunities; or because He has not given us other blessings which we do not possess; or because He has not given us a larger understanding of His word, let us remember that we are dictating to God--we are practically telling God that He is neglecting His business.

So in respect to the matter of sacrificing. Some are discouraged because they find so many sacrifices in connection with their experiences. They do not understand it. They say, "I gave myself to the Lord, and now He allows such trials to come upon me. I am almost crazy." Instead of being discouraged by this we should be encouraged. It shows the Lord has accepted our sacrifice; He has taken us at our word. It shows He is willing

that we should be of the class who may run this blessed race, and finally have a share with the dear Redeemer upon His throne, because, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." Instead of being discouraged by trials and difficulties we should be encouraged. So we see there is nothing that God has ever done, or ever will do, there is nothing He has ever refrained from doing, that is ground for discouragement. Everything God does will encourage you and me if we accept it in the proper spirit.

Let us now talk briefly about the second form of discouragement--the discouragement that comes from what some of those around us have done, or failed to do. It is so strange to find sometimes a brother has become seriously discouraged because of what some brother or sister has done, or failed to do, as he thinks. What would you think if one of your neighbors" in town would come to your home and say, "I am discouraged. Here my neighbor across the street came home drunk this morning, and in his intoxicated state he broke every pane of glass in the house. I am discouraged, and I have a notion to go get the axe and chop my porch down." This is about what we are doing when we think of allowing some other brother's delinquency to discourage us. No matter what the brother does, we must determine that we will be faithful. I remember a conversation I had in a home some time ago. A brother and sister were consecrated to the Lord; they appeared to love God and His Word, and they loved one another dearly. I do not believe I have ever known a case of a husband and wife who loved one another more than they. I put a rather pointed question to them while in the home. I said to the brother, "suppose your wife was not faithful to the Lord; would you follow her or would you be loyal to the Lord?" Then I turned to the wife and said, "suppose your husband should not be faithful to the Lord; would you follow the Lord or your husband?" It was a shock, and for a few moments they could hardly answer. I told them why I put the question to them. I said "I realize that you both love one another dearly. I trust such an experience may never come to you, nevertheless I believe, if you ever have this experience you must come to the point of determining that you will be faithful to the Lord, even if your companion should not be faithful. I do not wish to encourage you to think that either will be unfaithful, but I think it will be well to have your determination fixed that you will be faithful, no matter what any other person on earth may do." I believe when we get to that place we cannot help but sorrow when others turn aside. We cannot help but grieve when we see a brother or sister living below their privilege. At the same time we should not be discouraged; we should appreciate the sentiment of our text, "be not weary in well-doing, for in due season we shall reap if we faint not."

If some of the brethren have been disloyal to the Lord we can often help them by being faithful ourselves. If you are unfaithful it will drag them deeper. We are all examples to one another; we can all be of assistance to one another in the narrow way. Many who would have been seriously discouraged have been encouraged to keep on because of what they saw in someone else. I believe that is the thought we must keep before our minds.

In a certain sense we are our brother's keeper. If you and I do not appreciate the privilege of being our brother's keeper now, we may not share in keeping the world in the next age. When we speak of being our brother's keeper we do not mean that the Lord would say, "I am going to make you responsible for your brother's keeping," but in the sense that we will so appreciate the privilege of being in the divine family, that we will so appreciate the privilege of helping the Lord's people, that we will not do a thing that would discourage them, any more than we would want them to discourage us. If they should do anything discouraging we will not allow it to discourage us. If we get sleepy it will be a means of discouraging them. Keep this in mind and strive not to do anything, under any circumstances that would be a drawback, or hindrance or discouragement to any brother or sister.

I believe we have here a special lesson to elders. I find many of the elders have a discouraging effect upon the class, and sometimes the class is weak, largely because of the influence of the elders. Sometimes we come in contact with elders who, apparently, like to let you know that they are elders. A brother met me at one appointment, and said, "I am glad to have you come to our place. I am sent down to meet you. I am the leading elder of our class." I said, "Leading elder?" He replied, "Yes, the leading elder." I said, "Is there anything in the Bible about a "leading elder?" He said, "you know, I have served the class longer than the rest." I said, "brother, there is nothing like that in the Bible." I think it is unbecoming, especially in an elder, to speak of himself as the "leading elder."

I have sometimes been made very sad when I meet brethren who like to tell us how their ability has been recognized in this or that way. Dear friends let us resist that; let us seek to crush that kind of spirit. We do not want to discourage one another, and we do not want to be discouraged by others. Let us not put any stumbling block in a brother's way. I am quite sure every one of you feel that way. We would not want to discourage a brother; we would not want to hinder his growth in grace; we would not wish to do anything that would stand in the way of his spiritual development. I am going to mention one respect in which some have unwittingly injured the spirituality of brethren more than they have any idea of. This was brought to my attention in connection with one of the conventions held in Canada. A brother told me of an experience he had there. This is in connection with a matter that is discussed throughout the world today. I am sure you have noticed in the newspapers so much written upon the subject of female dress at the present time, and the harmfulness of it along moral and mental lines. I believe possibly some of our dear sisters might be benefited if a word is spoken along these lines. I am sure all who love the Lord want to please Him, and they desire to help His people. I do not believe that amongst our friends at this convention gathering, or any like gathering, there is a sister but has a mind to seek the interest and blessing and uplift of God's people. But sometimes, because we have not the weaknesses of other, we fail to consider the weaknesses they do have.

This brother came to me and told of an experience he had at this convention we mentioned. He said, "Brother Barton, the Toronto Convention has been almost ruined for me. I came here, like all the rest, to get a blessing. All of my life I have had a tremendous battle. Possibly I have a mind naturally that is not as pure and clean as that of most of the friends. I have been battling with evil thoughts ever since I consecrated my life to the Lord. When I came to this Convention my hopes were high, as I thought of the great blessing I was going to get. I went into one of the services and sat down during the testimony service, which I enjoyed very much. Then came the first discourse. Then a sister came in and took a seat just in front of me. I do not know that the sister was dressed in any improper way, nevertheless the sight of her started a train of thought in my mind which I could not get rid of. I struggled against it. After a time I got up and went to another seat, and thought, "Now I will be able to get my mind on the discourse. I had only been there a few minutes when another sister came in and took a seat near me. The sister was dressed somewhat like the other one. Do you know, Brother Barton that meeting was ruined for me. I struggled but I could not get the thoughts out of my mind, and I had to get up and leave the room." From this we can see that even if in your own mind you can see no possibility of anything wrong, it might be well to sacrifice a little comfort for the sake of a weak brother. We do not know how many, or who these may be. That would be one way to sacrifice your own interests to help some brother who may be weak along those lines, to make his calling and election sure. He will have enough to contend with in the world without the temptations being brought upon him among the Lord's people.

Now, dear friends, we will come to the third point of discouragement. We have talked about being discouraged because of what God has done, or has not done. We have talked about being discouraged because of what others have done, or have failed to do. Now we will talk about discouragement resulting from what we have done, or failed to do. Some say, "I am so discouraged because I was so weak and so poor at the start. The Lord did not have much to work with. I have not made much progress since, and I am discouraged with myself. It seems there is no use going farther." I want to say that you need not be discouraged on that account. We are to remember who God is. We are to remember what He can do with us if we will permit Him. If anyone but God was to do the work we would give up. If an angel had to make me fit for the kingdom he would fail. If all of the angelic hosts were appointed to make me fit for the kingdom they would fail. But if the great God will do it I know He can, and the only question will be whether I will let Him do it. I often think of the wonderful things God has done with poor instrumentalities. I often think of the diamond, which is made of nothing but carbon. Just think that the diamond is made of the same material as the black soot which we find on the inside of the stove pipe. To think that the diamond could be made of such stuff as that suggests that possibly the Lord can make diamonds out of us too. We need not be discouraged if we

were weak to start with. Indeed, we can be glad, for if we get into the kingdom it will be more to the Lord's glory than if we had more strength or ability in ourselves.

Then we are to keep in mind also that progress is naturally slow. The Bible so represents it. It says, "grow in grace." Growth is slow. That is one respect in which the holiness people and sanctificationists are in error. They imagine that the growth takes place in a moment. You get the second blessing, and then and there you get all the graces of the spirit. The Bible does not put it that way. The Bible says "They shall be called trees of righteousness, the planting of the Lord, that He might be glorified." "Herein is your Father glorified, that you bear much fruit." Did you ever see an apple tree, with only leaves upon it, and while you were watching it got the second blessing and at once was filled with red apple from top to bottom? That is the way the holiness people say we get the fruits of the spirit. We may expect the growth will be as the Scriptures put it, "line upon line, precept upon precept." As the apostle admonishes, "Giving all diligence, add to your faith virtue, to virtue, knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love." So we find no room for discouragement because our progress is slow. We may expect that, for the Bible tells us so."

Some may say "I am discouraged because I see in myself so many weaknesses. I see more weaknesses than formerly." I believe that some of these discouragements would be encouragements if we could look at matters properly. We find that many of the things the Lord's people refer to as discouraging, really should be encouraging. It reminds me of a sister I met some time ago. "I am so discouraged. I cannot remember anything any more. I used to have a good memory, but I cannot remember anything now, and it discourages me." I said, "Sister, I believe you have a better memory than you used to have." She said, "O no." I said, "I think you have a better memory than before." She said, "Why can I not remember any better?" I said, "Sister, I will tell you why. You say your memory is now poorer; whereas you remembered well back there. The reason why you seemed to remember well back there was because you had so little to remember. All you had to remember was that the church was going to give a social Thursday; Friday there is to be a five o'clock tea, and then you must get such and such things at the store tonight. That is the reason you had a good memory. Now you have so much to remember that you cannot keep it all in your mind, and you are almost inclined to get discouraged because of thinking your memory is so poor that you cannot remember at all."

I find some of the friends get discouraged because they become impatient with the children. They say "a few years ago I was not so impatient, but now every little thing that happens gets on my nerves. Very often this is a sign of progress. Why is this so? Possibly back there you did not get nervous when the children did things that they do now, because you had not so high a standard then as now. Back there when they said

impudent things to their parents you said, "Isn't that cute?" You told your neighbors and friends about it and thought it was smart. Now you realize something of the reverence that children should have for their parents, and instead of thinking it is something to laugh at you consider it something to feel sad over. Things which you then looked upon as a joke now look very serious to you. That is no reason why you should be discouraged; in some respects it should encourage you.

In some respects you see more of your weaknesses and imperfections, and you have more to battle against but this is not a thing to be discouraged about. On the contrary, it is an evidence that you are enjoying God's favor and blessing; it is an evidence that He has been opening your eyes to what is wrong, and to what needs to be corrected in your life. Do not be discouraged because you can see more faults in yourself. You may anticipate that. Do not be discouraged because you see your brother's faults. As you grow in grace you can see more of your brother's faults, as you see more in your own life.

To illustrate: a few years ago if you heard a brother deliver a discourse you would go away and say "Wasn't that wonderful; wasn't that grand? How clear he did make that." You might hear the same brother give another discourse now, and perhaps you would say, "Why, I do not know what to make of it. I thought he could quote scripture so well, and he said that verse was in Deuteronomy and he should have said in Jeremiah; then he said another quotation was in the tenth chapter of Matthew, and it is in the fifteenth chapter. I must be in an awful condition to notice these mistakes." This shows a good condition; you are getting a better knowledge of the Bible. As you grow in grace you will see more of your own faults, and also the faults of your brothers. We will notice our brother's faults, but in charity we will seek to cover them up. We would not think of discussing them with someone else. These things do not give us reason for discouragement.

"But," you say, "it does not seem to me that I am what I should be." It seems to me that after all these years that the Lord has been dealing with me and blessing me I should be better than I am." The trouble is you do not know what you look like; you have never seen yourself yet. There are three ways of seeing yourself. When you look at me you look at the flesh. You try in your mind to look at the spirit, but you cannot. What you actually see is the flesh. The new creature is hidden within. When I look at myself I see the flesh and the spirit mixed together. Sometimes it is an awful confusion that I see. That is the reason I cannot always discern what pertains to the flesh, and what pertains to the spirit. I spend time to figure out how much of the flesh and how much of the spirit enters into various experiences. When God looks at me He does not see as you see, the flesh; nor as I see, the flesh and spirit mixed. He sees only the spirit, and that looks good to Him. It is God that worketh in us of His good pleasure. When I think that God has been working in me for twenty-three years I feel sure that He has accomplished something. That is another reason why I long for the resurrection. I feel a longing for the

resurrection so I can see what I really look like, what God hath wrought in me. How glorious that will be. When thinking of self do not think too much of the flesh. Fight the flesh; resist the flesh, but at the same time remember that it is the spirit which counts in God's sight. Let this thought cheer us and help us to go on.

"But," you say, "there is another discouraging matter. The time is so short that I cannot make my calling and election sure." Here, again, we are forgetting what God can do. I have such confidence in God that I believe He could develop in me the character He wants me to have in two or three days, if it were necessary. I believe, dear friend, if we have consecrated our lives to the Lord, even if the time is short, He will see that we have opportunity to come off victors. Let me give you a proof that there should be no reason for discouragement because of the shortness of time. If you fail to make your calling and election sure, what would take place? Is the Lord going to leave a big hole in the temple? No, He will get another stone to be put into the place. As has been suggested, that stone will be much like you. We believe God has a system in gathering the members of the body of Christ, and if you prove unworthy someone else will be called to that place who will be fit for it. Judas was rejected, and God selected Paul. They were somewhat similar. Paul was a business man, and we remember that the little company who accompanied Jesus had evidently recognized in Judas qualities that fitted him for doing some of the business for them. He handled the money. Judas evidently had some of the qualities which, according to the Scriptures were also possessed by the Apostle Paul. The Lord selected Paul because he was qualified to take the place of Judas. We do not mean that Judas must be unfaithful. He might have been the great apostle to the Gentiles; he might have been the one to declare His name before princes, but he lost his opportunities because of his traitorous spirit. If you should prove unfaithful the Lord would choose someone to take your place, someone would take your crown. The one who takes your place will have tendencies like those that brought you to the place where you gave up, or proved unfit for a place in that glorious company. That one will have to be fitted for the place in less time than you had, and at the same time he will have as much to contend with as you had, and as much of the journey to make. In other words, if that one can make his calling and election sure, and develop the character the Lord wants him to have, how much more readily you should have done so, had you gone on. If that one should prove unfaithful the Lord would select still another one, and make that one worthy, and his time would be still shorter. If the Lord could find someone with characteristics like yours, and make them ready in a shorter time, He could get you ready in the longer time. There is no room for discouragement. Everything tends to encouragement.

The fact is if we are discouraged it means that we doubt God. Not that we think of it in just that way, but that is what it means. It means, in the first place, that we question God's ability, God's almighty power to do what He said He would do, whether we recognize it or not. It is as if we said "I know God promised to help me; I know He promised to make allowances for my weaknesses; I know He said He would be merciful,

and yet I really do not know that I can depend upon it." You really do not think that--it is just thoughtlessness, but actually that is what it means, in one sense. Think of those who lived in the past who had so few opportunities compared with what we have today. Those who lived earlier in the Gospel Age had no printed page as we have today, they had no volunteer service, they did not have the Bible helps and other advantages that we enjoy at this time. If they were not discouraged; if they could make their calling and election sure, how much more should we with all of the advantages of our day? You see it is almost like questioning God in respect to these matters. I believe we should give God credit for being faithful. Give everyone credit for meaning right. Let us give God credit for meaning all He said, and if He meant all He said we have no ground for discouragement.

In the next place when we are discouraged it is a reflection on the ability of Christ. It is almost like saying, "I know your blood is provided to cover my imperfections, but I doubt if the blood is so efficacious; I doubt if the blood means as much as I have been thinking." We do not want to doubt the power of the blood.

In the third place, when we are discouraged, it is indicative of some degree of pride. It is like saying, "I know the Lord said we would be weak; that there would be battles within and without, but I am so great that I should have been able to get along without these experiences. If they are necessary for others, yet they should not be necessary for me. That would be a species of pride. We had overestimated the matter and now found we were not as great as our pride had led us to think we were.

Again, discouragement would be a reflection upon our brethren. When the brethren get up in testimony meeting and tell of their severe trials, and how the Lord has helped them then we would say, "That brother is testifying about his trials and victories, but he does not have such experiences, for I do not have them." If we believe the brother is telling the truth, as he should be, then he must have these trials. If he has these trials, we must have the same too. We should not be discouraged, just as he has these trials and is not discouraged.

Then there is a fifth thing. If we are discouraged it indicates that we have forgotten the way the Lord has helped us hitherto. Don't you remember how the Lord helped you over those insurmountable obstacles, and don't you think He is as well able to help you now to finish the work? He that hath begun the good work in you is able and willing to finish it to the end. Realizing these things there is no room for discouragement. We are going to look to the Lord, trusting in Him, and asking for constant supplies of grace to enable us to overcome discouragement and become conquerors through Him that loved us. God is not discouraged in us, and if He is not discouraged we need not be discouraged in ourselves. The Lord Jesus is not discouraged in us; the brethren are not discouraged in us. There is only one who is discouraged in us, that is the devil, but even the devil will not be so

badly discouraged in you if you will only be a little discouraged yourself. That is the only D. D. I believe in--Disappoint the Devil. You will disappoint him if you do not allow discouragement to get into your heart. Disappoint him. D. D. not only stands for disappoint the devil, but it also stands for "Down Discouragement." If the thoughts we have presented to you this afternoon have influenced you to down discouragement and disappoint the devil you are welcome to the degree of D. D. I hope it will do you good.

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### VICTORY OVER SELF

(Matt. 20:20-24)

I slept, and in my dreams I saw, the great White Heavenly Throne  
And, round about, a noble host of those who'd fought and won  
The Crown of Life, but none there filled the places next the Son.

And as I watched, still others came to swell the hosts of Heaven,  
Methot that by their earthly deeds their depth of love was proven  
And thus to each at God's command the appointed place was given.

Of some 'twas told how they had spread the Message far and near  
Of others how they'd labored for the friends they held most dear,  
Still others had with pitying love the lonely helped to cheer.

And each received, when all was told, the Father's sweet "Well done,"  
And all were satisfied with that; but still I saw to none  
Was given an invitation to a place beside the Son.

At length methot I saw appear two saints with arms entwined,  
The one was strong and on his strength the weaker one reclined,  
And straightway to the strong one was a favored place assigned.

For he, although the others each a noble work had wrought,  
Unknown to anyone, with self, a deadly fight had fought,  
And on the "Narrow Way" to Life an enemy had brought.

The meaning of my dream to me no sage or seer declared,  
But oft I've thought this saint indeed the Master's cup had shared  
And to the Savior's love such love might nearest be compared.

--Selected. (1912 Convention Report, page 345.)

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## GOD HOLDS YOUR HAND

God understands the way you take  
He knows the trials of each day,  
And sympathizing, lends an ear  
To hear you e'en before you pray.  
He walks with those who trust His love,  
He holds them by the hand to guide;  
What need to fear or be dismayed,  
With His dear Presence by your side!

A false friend and a shadow attend only when the sun shines.     B. Franklin

The Divine Revelation, the Bible, is the Wisdom from Above, the Noblest Science and  
the Best Instruction.     --The Photo Drama Book.