

"I shall be satisfied!" The spirit's yearning
 For sweet companionship with kindred
 minds—
 The silent love that here meets no returning—
 The inspiration which no language finds.

Shall they be satisfied? The soul's vague
 longing—

The aching void which nothing earthly fills?
 Oh, what desires upon my heart are thronging,
 As I look upward to the heavenly hills!

Thither my weak and weary steps are tend-
 ing—

Savior and Lord, with Thy frail child abide!
 Guide me toward home where, all my wander-
 ings ending,

I shall see Thee, "and shall be satisfied!"
 —Anonymous

THE MEEK

By Rev. Dr. Peter Wiseman

Blessed are the meek for they shall inherit
 the earth. Matt. 5:5.

This third beatitude is paradoxical indeed.
 The language of the world is very opposite,
 something like this: "Blessed are the strong,
 for they will overcome the meek." The idea
 of meekness carrying with it any promise is
 out of the question. "Defend yourself; be
 strong"—that is the idea.

With many people, meekness carries with it
 the thought of weakness; and who wants to
 be weak? You have heard the expression,
 "Meek as a mouse"—that poor, little, scared
 creature that is constantly scurrying for a
 hiding place, a hole somewhere; and "meek
 as a lamb," a poor, little, defenseless creature!

The Persons Described

The meek: Who are the meek? Who are the
 people thus described as blessed by the Lord?

This beatitude is based on the thirty-seventh
 psalm, "but the meek shall inherit the earth;
 and shall delight themselves in the abundance
 of peace" (v. 11). The Hebrew word for
 "meek" in this psalm means "the afflicted";
 but it also carries the idea of "being molded."
 "Blessed are the captive, the afflicted, the
 molded ones; for they shall inherit the earth."

Moses is a good example of meekness from
 the Old Testament. He is spoken of as a
 meek man, yet he was not always meek. He
 once slew an Egyptian. God, however, called
 him to a great task, and God molded him so
 that Moses became a meek man.

The New Testament Greek word *praos*
 suggests the idea of taming, as the taming of
 a wild animal. Thus from our New Testament
 we gather the idea of the God-tamed man.
 Saul affords a good example of this, from the
 New Testament. He went about like a wild
 animal, persecuting the Church of God; but
 God tamed him, and as a result gave him a
 great spiritual inheritance.

The French New Testament would read,
 "Blessed are the debonair," the attractive, the
 gay, yes, and more; for in the reading here,
 the meaning in the beatitude is that God has
 done something. He has trained them: "Bless-
 ed are the God-trained."

The German New Testament uses a word
 which suggests "sweet-temper." The idea is
 that God has taken the bad, the sour, out of
 the temper and sweetened it. If some Biblical
 examples are desired, there are Elijah of the
 Old Testament and Peter of the New Testa-
 ment. Both are bad-tempered, but God sweet-
 ened them.

The whole run of thought on the word
 "meek" reveals the fact that God can do a
 work in the human heart that no human per-
 son can do; for the meek man is the God-
 molded man, the God-tamed man, the God-
 trained man, the God-tempered man!

Meekness reveals itself in a supreme desire
 to be God-like, yet a dread of being called
 such; a supreme desire to accomplish for
 Christ, yet not known for such; a craving to
 be hid, "little and unknown," while being a
 true witness for Christ; a craving to be un-
 common for God, yet common among the
 common folk; a supreme desire for a spiritual
 greatness that may speak for Christ and His
 cause after one has passed on; a supreme de-
 sire to honor God by helping humanity, yet
 a distaste for any recognition of such.

The Promise Designated

What is the promise of the meek? They
 shall inherit the earth.

(1) The meek are blessed because of what
 God has done in them and for them. Read the
 thirty-seventh psalm carefully, and you will
 get this fact. Look at the man who is under
 the control of his natural passions and the man
 who has given God complete control, and
 note the contrast. Look at the selfish, the
 proud—then look at the unselfish, the humble!

(2) The meek are blessed because of what
 they now see in others, and the possibility
 accordingly. Having seen God, they have seen
 themselves; now they see others in this light
 (see Isaiah 6). Their response to God now is,
 "Here am I; send me." They are now interest-
 ed in persons, not in passions; in souls, not in
 savings; in accomplishing for the Saviour, not
 for self; in spreading His fame, not their own.

(3) The meek are blessed because they
 get so much out of the little they have. "Little
 is much if God is in it." Their chief inheri-
 tance being God, in turn, God makes them His
 inheritance. This being the case, the little the
 meek may have in God means so much to
 them and they get so much more out of it—
 "A little that a righteous man hath is better
 than the riches of many wicked."

(4) The meek are blessed because they
 will come into their own in the plan of God
 some bright day when Christ comes back for
 them. "Inherit the earth"—yes, a thousand
 times, yes!

(Continued in next issue)

SOUL EXERCISE

It is a delectable story which was told by
 R. Lee Sharpe. And a short but big sermon
 it was, too!

"I was just a kid. One spring day, father
 called me to go with him to old man Trussel's
 blacksmith shop. He had left a rake and a hoe
 to be repaired; and they were ready, fixed
 like new. Father handed over a silver dollar
 for the repairing, but Mr. Trussel refused to
 take it. 'No,' he said, 'there's no charge for that
 little job.' But father insisted that he take the
 pay, still extending to him the dollar.

"If I live a thousand years," said R. L.
 Sharpe, "I'll never forget that great man's
 reply, 'Ed, can't you let a man do something
 now and then—just to stretch his soul?'"

That short but big sermon from the lips of
 that humble, loveable blacksmith has caused
 me to find, again and again, the great joy and
 quiet happiness which come from a little
 "stretching of the soul."—Alabama Baptist.

THOUGHTS ON THE NEWS

It sounds fantastic. The plight of famine
 stricken India has been repeatedly presented
 to the American people by the press. Natural
 calamities have reduced the supply of food
 grains in India so that the government has
 been compelled to ration the people. And now
 that ration has been decreased from 12 ounces
 to 9 ounces of grain per day, per adult. To
 relieve this condition it has been estimated
 that 6,500,000 tons of grain must be imported.
 The United States has been asked to furnish
 2,000,000 tons.

The question arises, does the United States
 have this much grain to spare. In the light of
 what this nation is using to make distilled
 spirits and beer, it looks like it is not a ques-
 tion of whether we have it to spare for starv-
 ing people or whether we have it to waste for
 liquor and beer. The report of the United
 States Government for the fiscal year ending
 June 30, 1950, indicates that nearly 3,000,000
 tons of grain (2,976,830 tons to be exact) were
 used to make alcoholic beverages. That is
 enough grain to furnish the 400,000,000 popu-
 lation with 14 pounds each.—Editorial, Pil-
 grim Holiness Advocate.

Building a home! Well, I reckon that's fun
 Because it's a job that you never get done;
 For after the planning and worry and fuss
 And the carpenter's quit and you clean up
 the muss,
 And the dwelling is finished from cellar to
 dome,
 You've got to get busy and make it a home.

Home must be built out o' laughter and tears,
 It's got to be aged by the passing of years,
 It's got to be perfumed by memories sweet
 An' carelessly raced through by glad little
 feet,
 An' though mother may fret some when com-
 pany calls,
 There's got to be thumb marks all over the
 walls.

It's a job you can't hurry or do to a plan—
 Home isn't built to the whim of a man.
 The Lord takes a hand long before you are
 through
 In building and shaping the dwelling for you;
 He comes to a place that is faded and worn,
 An' it glows as the room where the baby was
 born.

You may guard it from danger as much as you
 will,

But sorrow and grief shall come into it still,
 And you shall discover when weeping is o'er
 The old home is dearer to you than before;
 There shall linger about it the memories rare
 Of the wonderful spirit that used to be there.

Building a home! Well, I reckon that's fun,
 Because it's a job that you never get done.
 Each day brings its changes of gladness or
 woe

'Til dearer an' richer to you it must grow.
 So fill it with loving and laughter and tears
 Until as the home of your soul it appears.

—E. A. Guest

Where to Begin—A former state attorney
 expresses the idea that the way to stop crime
 "is to begin at the high chair instead of in the
 electric chair." Solomon advocated that cen-
 turies ago. See Proverb 22:6.—The Gospel
 Minister.