

not to teach politics, save only in so far as these immediately touch the kingdom of Christ, and there the gospel is the best weapon. Nor is it our business to be preaching mere morals, and rules of duty; our ethics must be drawn from the cross, and begin and end there. We have not so much to declare what men ought to do, as to preach the good news of what God has done for them. Nor must we always be preaching certain doctrines, as doctrines apart from Christ. We are only theologians as far as theology enshrines the gospel. We have one thing to do, and to that one thing we must keep. The old proverb says, "Cobbler, stick to your last," and, depend upon it, it is good advice to the Christian minister to stick to the gospel and make no remove from it. I hope I have always kept to my theme; but I take no credit for it, for I know nothing else. I have "determined to know nothing among men, save Jesus Christ and him crucified." Indeed, necessity is laid upon me; yea, woe is unto me if I preach not the gospel. I would fain have but one eye, and that eye capable of seeing nothing from the pulpit but lost men and the gospel of their salvation; to all else one may well be blind, so that the entire force of the mind may centre on the great essential subject. There is, certainly, enough in the gospel for any one man, enough to fill any one life, to absorb all our thought, emotion, desire, and energy, yea, infinitely more than the most experienced Christian and the most intelligent teacher will ever be able to bring forth. If our Master kept to his one topic, we may wisely do the same, and if any say that we are narrow, let us delight in that blessed narrowness which brings men into the narrow way. If any denounce us as cramped in our ideas, and shut up to one set of truths, let us rejoice to be shut up with Christ, and count it the truest enlargement of our minds. It were well to be bound with cords to his altar, to lose all hearing but for his voice, all seeing but for his light, all life but in his life, all glorying save in his cross. If he who knew all things taught only the one thing needful, his servants may rightly enough do the same. "The Lord hath anointed me," saith he, "to preach good tidings": in this anointing let us abide.

But now notice *the persons* to whom he especially addressed the good tidings. They were the meek. Just look to the fourth of Luke, and you will read there, "The Lord hath anointed me to preach the gospel to the poor": the poor, then, are among the persons intended by the meek. I noticed when I was looking through this passage that the Syriac renders it "the humble," and I think the Vulgate renders it "the gentle." Calvin translates it "the afflicted." It all comes to one thing. The meek,