

but needs essentially different. We live for different ends. We have other aspirations. We are plagued with new infidelities of our own. We are proud in a different way, and vain after our own manner. To meet all these ever-changing necessities of the human heart and of society, men are ordained to preach the gospel. If merely reading the text as it was originally delivered were enough, why should there be preachers? It is the business of preachers to re-adapt truth, from age to age, to men's ever-renewing wants.

And what is this, but doing by single passages of Scripture what a Life of Christ attempts to do systematically, and in some dramatic form, for the whole? Some have said, almost contemptuously, "The only good Lives of Christ are those by the four Evangelists." And yet these very men are so little content with these same Evangelists, that they spend their lives in restating, illustrating, and newly applying the substance and matter of the Evangelical writings,—thus by their own most sensible example refuting their own most foolish criticism!

4. But there are reasons yet deeper why the Life of Christ should be rewritten for each and every age. The life of the Christian Church has, in one point of view, been a gradual unfolding and interpretation of the spiritual truths of the Gospels. The knowledge of the human heart, of its yearnings, its failures, its sins and sorrows, has immensely increased in the progress of centuries.

Has nothing been learned by the Christian world of the methods of moral government, of the communion of the Holy Ghost, of the power of the Divine Spirit to cleanse, enrich, and fire the soul, after so many centu-