

whole claim. For Jesus is not merely a historic personage. He is the Living Lord, 'the same yesterday and to-day, yea and for ever';* and

His promise to His disciples ere He left the world was that He would be 'with them all the days even unto

the Evangelic
Jesus the
Living Lord;

the consummation of the age.† As He was manifested in the days of His flesh, so is He evermore; and we know Him as He is by the memory of His manifestation. And the Gospels are the record of that manifestation: we know it only through them. Hence it follows that, if they be a true record, they must bring us into present and personal contact with the Living and Eternal Lord. And this is the ultimate and decisive test of their truth: Do they fulfil that function? If they do, then their historicity is attested by experience.

And they do. In a letter from Paris in 1826 Erskine of Linlathen writes of his meeting with a little company of French Protestants. 'The characteristic of all these persecuted Christians is reality, and oh reality is everything! They have found religion to be a thing worth suffering for, they have

present
contact with
Him through
the Gospels;

* Heb. xiii. 8.

† Matt. xxviii. 20.