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THE modern critical movement has produced far-reaching results in every sphere of thought. In the field of historical research it has rendered most valuable service, enabling the student of the past to sift the legendary and mythical element from that which has a basis of fact. Under its impulse, philosophy may be said to have entered upon a new epoch which has been distinguished by brilliant speculative efforts. It has given us a new conception of literature. It has indicated the true point of view from which all literary work ought to be judged, and its value determined. It has apprehended that literature is a growth, and that the essential element is not conformity to arbitrary canons or standards, but truthfulness in thought and beauty of expression. But the movement has been specially memorable for its influence upon religious thought. In certain quarters it has been applied as an instrument of destruction against beliefs which have been held by the Christian Church from the earliest times. It has excited painful unrest regarding the claim of the Hebrew and Christian Scriptures to be a revelation from heaven. It professes to show that they are simply the highest expression of the religious consciousness of the race, the productions of a people gifted in an unusual degree with the capacity of enunciating moral and spiritual truth. They are not the compositions of men who wrote or spoke under a