§1] ITS AUTHORSHIP. [ryrropvcrion.   
   
   
 journey to determine the question about circumcision, Acts xv. 1, was   
 identical with Paul’s third visit, Gal. ii. 1 (which I have maintained in   
 the Introduction to Acts), then at that date (i.e. about a.p. 50) John   
 was in Jerusalem. After this time, we lose sight of the Apostles, nor   
 can we with any approach to certainty point out the period of their final   
 dispersion. It took place probably some time between this council and   
 Paul’s last visit to Jerusalem, Acts xxi. 18 (about a.p. 60), when we   
 find only James resident there.   
 9. For the after-history of John, we are dependent on tradition, And   
 here we have evidence more trustworthy than in the case of any other   
 Apostle.   
 (a) It is related by Polycrates Bishop of Ephesus at the end of the   
 second century,—in his Epistle to Victor Bishop of Rome on the keep-   
 ing of Easter,—that John, whom he numbers among the great lights   
 of Asia, died and was buried in Ephesus.   
 (6) Irenzus also,—the scholar of Polycarp, who himself was a dis-   
 ciple of John,—relates that John remained in Ephesus till the times of   
 Trajan. To the same effect testify Clement of Alexandria, Origen,   
 Eusebius, and Jerome.   
 10. But assuming as a fact the long residence and death of the   
 Apostle at Ephesus, we in vain seck any clue to guide us as to the time   
 when, or the place whence, he came thither. The Asiatic Churches   
 were founded by St. Paul, who made it a rule not to encroach on the   
 field of labour of any other Apostle, Rom. xv. 20:—who never, in his   
 Epistles to the Asiatic Churches, makes any mention of nor sends any   
 salutation to John :—who, in his parting speech to the Elders of the   
 Ephesian Church at Miletus (Acts xx.), certainly did not anticipate the   
 coming of an Apostle among them. So much then we may set down as   
 certain, that the arrival of John in Asia must have been after the death   
 of St. Paul.   
 11, We may perhaps with some appearance of probability conjecture   
 that the dangers which ‘evidently beset the Asiatic Churches in Paul’s   
 lifetime,—and to which Peter in his first Epistle, written to them, not   
 indistinctly alludes (see 1 Pet. i. 14: ii. 1, 2, 7, 8, 12, 16, &e.),—had   
 taken so serious a form after the removal of Paul their father in the   
 faith, that John found it requisite to fix his residence and exercise   
 apostolic authority among them. This is supposed by Liicke and Neander.   
 12, But we are as far as ever, even if this conjecture be adopted,   
 from arriving at any method of accounting for the interval between   
 John’s leaving Jerusalem, and his coming to Asia Minor: a period, on   
 any computation, of nearly six years, A.D. 58—64. It is not necessary,   
 however, as Liicke also observes, to reject a tradition so satisfactorily   
 grounded as that of John’s residence and death at Ephesus, on this ac-   
 count :—especially when we consider that we seem compelled to inter-   
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