§1.J AUTHORSHIP AND CANONICITY. [rxrropucrion.   
   
 unknown: more unknown than Silvanus as a conjectural author of the   
 Epistle to the Hebrews: more unknown than even Aquila. Tho very   
 existence, in his mind, of the other John, who wrote the Apocalypse,   
 depends on the very shadowy words, “ Since they say that there were   
 two tombs in Ephesus, and that each is said to belong to John.”   
 51. And this latter consideration is very important. It shews us that   
 at all events, the idea of John the Presbyter having written the Apeca-   
 lypso was, in the middle of the third century, wholly unknown to eccle-   
 siastical tradition in the church of Alexandria: or clse we should never   
 have found this seeking about and conjecturing on the matter.   
 52. I shall treat, further on, the question raised by this criticism of   
 Dionysius as to the internal probability of the authorship by the Apostle   
 John. At present I advance with notices of those who impugned or   
 doubted it in ancient times.   
 53. And of those we next come to Eusebius of Cxsarea, the well-known   
 ecclesiastical historian. His opinion on the question is wavering and   
 undecided. Waving asserted the genuineness of St. John’s Gospel and   
 First Epistle, and placed the other two Epistles among the disputed   
 books, he procecds, “ But of the Apocalypse the character is among   
 most men even now pulled both ways.” But he professes that he will   
 it by the testimonies of the ancients. Again in the next chapter,   
 ng a list of the universally received Scriptures, when he has men-   
 tioned the four Gospels and Acts and one Epistle of St. John and one of   
 St. Peter, he says, “ To these we may add, ifit seem good, the Apocalypse   
 of John, concerning which we will give our opinion at the proper time.”   
 And a little below, when he is speaking of the spurions books, he says,   
 “ And besides, as I said, the Apocalypse of John, if it seem good, which   
 some, as I said, reject, and others number among the books received.”   
 54. In adducing the well-known passage of Papias, “Ifany one came   
 who had been conversant with the ancients, I enquired of him the sayings   
 of the ancients; what Andrew or what Peter said, or what Philip or   
 Thomas, or John, or Matthew, or any other of the disciples of the Lord,   
 also what Aristion and John the presbyter, the disciples of the Lord,   
 say,” he says, “where it is worth while to notice that he twice enume-   
 rates the name of John, the former of which persons he ranges with Peter   
 and James and Matthew and the rest of the Apostles, clearly meaning   
 the Evangelist; but the other John he places with others outside the   
 number of the Apostles, putting Aristion before him: and he plainly calls   
 him presbyter. So that by this is shewn to be true the account of those   
 who say that there were two of this name in Asia, and two tombs in   
 Ephesus, and that each is to this day said to belong to John; and wo   
 are obliged to believe these persons. For it is likely that the sceond,   
 unless any prefer the first, saw the Apocalypse current under the name of   
 John.”   
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