

leaned on Jesus' bosom wrote his Gospel while he abode in Ephesus. He also mentions that John, the disciple of our Lord, being anxious to counteract the error of Cerinthus' teaching, and the false doctrines of the Nicolaitans, began the instruction which his Gospel contains. He says, too, that the Valentinians, a Gnostic sect, made extensive use of the Gospel of John, and were from that very Gospel shown to be in error. It is quite clear that both orthodox Christians and Gnostics of Irenæus' day accepted the fourth Gospel as authentic. Clement, also, the great teacher of Alexandria, during the last decade of the century, tells us that John composed a spiritual Gospel under the influence of the Divine Spirit. He frequently uses passages from the Gospels in his "Exhortation to the heathen," but he mentions only John by name. Theophilus, Bishop of Antioch, about 180 A.D., addressed an Apology for the Christian faith to Antolycus, consisting of three books. In the second book he writes: "The Holy Scriptures teach us, and all who were moved by the Spirit, among whom John says, 'In the beginning was the Word, and the Word was with God,' showing that at first God was alone and the Word in Him. Then he saith, 'And the Word was God. All things were made by Him: and without Him was not anything made.'" He is the first Christian writer who uses the name of John in connection with any quotation from the Gospel. The Clementine Homilies, falsely ascribed to Clement of Rome, were written probably between 160 and 180 A.D. They originated with the Ebionites, a Jewish Christian heretical sect; but, though a forgery, their testimony as to the opinions of that sect may be accepted as trustworthy. Until the middle of the present century it was contended by Baur and his followers that what appear to be obvious references in them to the fourth Gospel pointed not to it but to some earlier source. But the discovery of a complete MS. copy of the Homilies in 1837, which was not published, however, until 1853, has set the question forever at rest. In the part which was formerly wanting—Homily 19—we have a quotation with a few trifling verbal differences from the narrative of the man born blind: "Our Lord answered to those who asked Him, 'Is it he who hath sinned, or his parents, that he was born blind?' 'Neither hath this man sinned or his parents: but that through him might be manifested the power of God which heals sins of ignorance.'" This was conclusive evidence to Hilgenfeld