inrropuction.] THE GENERAL EPISTLE OF JAMES. [cu. xv1.   
   
   
 22, It seems to me ftom the above considerations, far the more pro-   
 bable inference from Scriptural and traditional data, that James the   
 brother of the Lord, the Bishop of Jerusalem, the presumed Author of   
 our Epistle, was distinct from James the son of Alpheus, one of the   
 Twelve Apostles. And assuming this, I shall now gather up the notices   
 which we find of this remarkable person.   
 23. It is certain, from John vii. 3—5, that he was nota believer in the   
 Messiahship of Jesus at the period of His ministry there indicated. And   
 from our Lord, when on the Cross, commending His mother to the care   
 of St. John, the son of Zebedee, and probably His cousin after the flesh,   
 we may infer that neither then did his brethren believe on Him. It   
 would appear, however, from our finding them expressly mentioned in   
 ‘Acts i. 13, as assembled in the upper room with the Apostles and with   
 the Mother of our Lord, and the believing women, that they were then   
 beliovers, having probably been, from a half-persuaded and wavering   
 faith, fixed, by the great events of the Passion and Resurrection, in a   
 conviction of the divine mission of Jesus.   
 24. And of these the Lord’s brethren, let us now fix our attention on   
 Janes, who seems, from his being placed first in the enumeration, Matt.   
 xiii. 55 and the parallel place in Mark, to have been the eldest among   
 them.   
 25. The character which we have of him, as a just and holy man,   
 must in all probability be dated from before his conversion. And those   
 who believe him to have been not by adoption only, but by actual birth   
 a son of our Lord’s parents, will trace in the appellation of him as “ the   
 Just,” the character of his father (Matt. i. 19), and the humble faith   
 and obedience of his mother (Luke i. 88). That the members of such   
 a family should have grown up just and holy men, is the result which   
 might be hoped from the teaching of such parents, and above all from   
 the presence ever among them of the spotless and bright example of   
 Him, of whom his cousin according to the flesh, yet not knowing Him   
 to be the Messiah, could say, “I have need to be baptized of Thee”   
 (Matt. iii. 14).   
 26. The absence in the Holy Family of that pseudo-asceticism which   
 has so much confused the traditions respecting them, is strikingly proved   
 by the notice, furnished by St. Paul in 1 Cor. ix. 5, that “ the brethren   
 of the Lord” were married men. At the same time there can be no doubt   
 from the general character of St. James’s Epistle, and from the notices   
 of tradition, confirmed as they are by the narrative in the Acts, ch, xxi.   
 17 ff, and by Gal. ii. 11 ff, that he was in other matters a strong ascetic,   
 anda rigid observer of the ceremonial Jewish customs. In the testimony   
 of Hegesippus, quoted by Eus. H.E. ii, we read, “ ‘This man was holy   
 from his mother’s womb. He drank no wine nor strong drink, and ate no   
 animal food. No razor came upon his head, he anointed not himself with   
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