ixtropvction.] THE GENERAL EPISTLE OF JAMES. [on. xvi.   
   
 mark, unless the title “apostle,” there given him, is to be taken as such,   
 that he had then the pre-eminence which he afterwards enjoyed. The   
 date of this visit I have set down elsewhere as a.p. 407.   
 31. In the same apologetic narrative in the Epistle to the Galatians,   
 “+, Paul recounts the events, as far as they were germane to his pur-   
 pose, of the apostolic council in Acts xv. And there we find James   
 ranked with Cephas and John as “pillars” of the church, At some   
 shortly subsequent time, probably in the end of a.p. 50 or the be-   
 ginning of 51, we find, from the same narrative of St. Paul, that   
 “certain from James” came down to Antioch, of whose Jndaistie strictness   
 Peter being afraid, prevaricated, and shrunk back from asserting his   
 Christian liberty. This speaks for the influence of James, as it does also   
 for its tendency.   
 32. At the time when we lose sight of James in the Acts of the   
 Apostles, he would be, supposing him to have been next in the Holy   
 Family to our Blessed Lord, and proceeding on the necessarily somewhat   
 uncertain \* inference deducible from the plain sense of Matt. i, 25, about   
 sixty years of age.   
 33. From this time we are left to seek his history in tradition. We   
 possess an account in Josephus of his character and martyrdom ; “ Ana-   
 nus (the high priest) thinking that he had a convenient opportunity,   
 Festus being dead and Albinus not yet arrived, summons an assembly of   
 the judges : and bringing before it the brother of Jesus who was called   
 Christ, James by name, and some others, he accused them of having   
 broken the laws, and delivered them over to be stoned.”   
 34. Further particulars of his death are given us from Hegesippus, by   
 Eusebius : but they do not seem to tally with the above account in Jose-   
 phus. According to Hegesippus, whose narrative is full of strange ex-   
 pressions, and savours largely of the fabulous, some of the seven sects of   
 the people (see Ens. H. E, iv. 22) asked James, “awhat was the door of   
 Jesus®?” And by his preaching to them Jesus as the Christ, so many of   
 them believed on Him, that “many even of the rulers believing, there   
 was a tumult of the Jews and Seribes and Pharisees, saying that the   
 whole people was in danger of receiving Jesus as the Christ.” On this   
 they invited James to deter the people from being thus deceived, stand-   
 ing on the “pinnacle of the temple” at the Passover, that he might be   
 seen and heard by all. But, the story proceeds, when he was set there,   
   
   
   
   
   
   
   
   
   
 7 See the Chronological Table, as above.   
 ® Because there were also sisters of our Lord, more than two, or the word “all”   
 could not have been used of them, Matt. xiii.   
 ® On titis expression, Valesins says, “Door, in this place, means, introduction or   
 institution and initiation. Thus the door of Christ is nothing else than faith in God   
 the Father, Son, and Holy Spirit, &e.” But this seems doubtful, and the expression   
 enigmatical.   
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