§1] ITS AUTHORSHIP. (ayrropuction.   
   
 and appealed to by them to undeceive the people, he “answered with a   
 lond voice, ‘Why ask ye me concerning Jesus the Son of man? For Ic   
 sitteth at the right hand of the Supreme Power, and will one day come   
 on the clouds of heaven.” On this, many were confirmed in their belief,   
 and glorified God for his testimony, and cried Hosanna to the Son of   
 David. Whereat the Seribes and Pharisees said to one another, “ ‘We   
 did foolishly in giving occasion for such a testimony to Jesus: but let us   
 go up and cast him down, that the people may be struck with fear and   
 not believe him,’ And they cricd out, saying, ‘O, O, the Just one is de-   
 ecived.’” So they went up, and cast him down; and said to one another,   
 “\*Tet us stone James the Just.’ And they began to stone him: for the   
 fall had not killed him, but he turned and knelt and said, ‘I pray Thee,   
 O Lord God the Father, forgive them, for they know not what they are   
 doing” ” And while they were stoning him, a priest, one of the sons   
 of Rechab, cried out, “ ‘What are ye doing? the Just one is praying   
 for you.’ And one of them from among the fullers taking the club with   
 which he beat clothes, with it struck the Just one on the head. And   
 thus he suffered martyrdom. And they buried him on the spot, and his   
 pillar yet remains by the temple.”   
 35. This last sentence seems wholly inexplicable, considering that   
 long before it was written both city and temple were destroyed. And   
 the more so, as Hegesippus proceeds to say, that immediately upon   
 St. James’s martyrdom, Vespasian formed the siege of the city. He   
 adds, “ James was so wonderful a man, and so renowned for his righteous-   
 ness among all men, that the thoughtful among the Jews believed that   
 this was the cause of the siege of Jerusalem immediately after his   
 martyrdom, and that this happened to them for no other reason than the   
 crime which was perpetrated against him.” And he quotes from Jose-   
 phus, “ Now these things happened to the Jews in vengeance for James   
 the Just, who was brother to Jesus which was called Christ : because   
 he was a very righteous man, and was slain by the Jews:” but no such   
 passage as this latter is now found in Josephus.   
 36. The character of St. James is sufliciently indicated in the fore-   
 going notices. He appears to have been a strong observer of the law,   
 moral and ccremonial: and though willing to recognize the hand of   
 God in the Gentile ministry of Paul and Barnabas, to have remained   
 himself attached to the purely Judaistie form of Christianity. “ Had   
 not,” observes Schaff, in his Church History, “a Peter, and above all a   
 Paul, arisen as supplementary to James, Christianity would perhaps   
 never have become entirely emancipated from the veil of Judaism and   
 asserted its own independence. Still there was a necessity for the   
 ministry of James. If any could win over the ancient covenant people,   
 it was he. It pleased God to set so high an example of Old Test. piety   
 in its purest form among the Jews, to make conversion to the Gospel,   
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