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**James the Lord's Brother**

**Fitch Chauncey W**

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**Title: James the Lord's Brother**

**Author: Fitch Chauncey W**

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## P R E F A C E .

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THE author begs leave to introduce the following pages by an extract of a letter from the Bishop of Ohio, addressed to the Rev. Dr. A. :

REV. AND DEAR SIR :

I believe you know something of a Tractate which the Rev. Mr. Fitch, of Ohio, has written on "James, the Lord's brother." He has recently completed a full carrying out of the argument, and made, I think, a very conclusive proof that James was the son of Joseph and Mary, and really, literally the Lord's brother. It upsets the whole Mariolatry of Rome, and all her claims to supremacy through Peter. \* \* \*

I believe it would be as good an article, in the Romish controversy, as we could publish.

Yours, affectionately,

C. P. McILVAINE.

CINCINNATI, January 19, 1857.

The "Tractate" here referred to was not originally designed to be an argument, though here called such, and by that title was published in one of our periodicals, with a commendatory introduction by Bishop Henshaw. It was simply an investi-

gation of an important historical fact, which the Church had lost sight of for more than a thousand years. When the investigation began, the inquirer was not thinking of any argument on any subject. He was aiming solely—in the course of his parochial labors—by a thorough investigation to determine for himself, and the people committed to his charge, what was the meaning of the passage (Gal. i. 19), “Other of the Apostles saw I none, save James the Lord’s brother.”

The inquirer’s reading had satisfied him that there was literally such a person, whilst nearly all the world, for hundreds of years, had said there was not. The few who obtained glimpses of the truth had not the patience to pursue their inquiries, or the boldness to confront the tradition of ages.

In this little work, now given to the public, the facts only were sought—the argument followed of itself.

The numerous Scripture references in the fore part of the treatise may be a hindrance to one who, in this fast age, would read rapidly; but they were necessary to the perfection of the work, that the careful reader might both verify the quotations, and, what is equally important, see that the facts are stated in their natural order. If these quotations are accurately made and correctly understood, and if there is truth in Scripture and history, then the subject here presented is as important as Bishop McIlvaine represents it to be, and this little book proves all he says it does. These consequences necessarily follow, if the fact is established that there was really such an Apostle as “James the Lord’s brother.”

The author has not aimed to say all that might be said on each topic; on the contrary, he has studied to condense the proofs into as small a space as possible—not to make a book for

the library only, but for the people. He has therefore omitted a discussion of the different meanings of the word "till," and he has not enlarged on the singular fact that the Saviour transferred the care of His mother from His brethren, with whom she heretofore lived, to John. Many similar subjects might have been pursued further, if the author had aimed to say all that he *could*, rather than all that he *need*.

Whoever will read this treatise—without having his mind pledged to a theory beforehand, but is willing to believe what Scripture and history clearly teach—will find enough said to make every truth plain.

C. W. F.

ST. JAMES' CHURCH PARSONAGE, }  
PIQUA, OHIO, NOV. 13, 1858. }



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## JAMES THE LORD'S BROTHER.

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“THEN after three years I went up to Jerusalem to see Peter, and abode with him fifteen days ; but other of the Apostles saw I none, save James the Lord's brother.”\*

*Who was James, the Lord's brother ?*

Dr. Neander says, “this is the most difficult question in the apostolic history, and cannot yet be considered as decided.” The question is not difficult in itself, but made so by the unfortunate method in which men have pursued their inquiries. For some centuries past, they have begun by first assuming a theory to be true, and then have labored to prove it.

The Church of Rome long ago asserted that Mary, the mother of Christ, died a virgin, having no child but Jesus, and therefore concludes at once our Lord had no brother. James, the son of Alpheus, is meant by “the Lord's brother.”

Others in later times, like Dr. Lardner, begin thus : “As there were but twelve Apostles, and James the

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\* Galatians, i. 18, 19.