

**AN EXPOSITION OF THE CHURCH  
OF CHRIST AND ITS DOCTRINE:  
FORMING A SUPPLEMENT TO  
"THE END OF CONTROVERSY,  
CONTROVERTED"**

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An exposition of the Church of Christ and its doctrine: forming a supplement to "the end of controversy, controverted" by John J. White

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## INTRODUCTION.



THE salvation of the immortal soul is an object infinitely paramount to every other consideration. Whatever, therefore, professes to point out the means through which we may attain that great aim and end of our existence, must possess interest for all who are sufficiently awakened to the reality of this truth. I class myself in the number of honest inquirers Zion-ward; and cannot view with indifference either the theories or the efforts of my fellow-men, to mark out for me the narrow way to life everlasting. I am bound, at the peril of all I value, to judge the doctrine which calls me from the path of my earthly pilgrimage to another and divergent course. If that I tread be not demonstrably the

sure and the only road to peace—if I cannot, at least to my own conscience, give a satisfactory reason for the hope that is in me—if a doubt or a shadow lie upon my faith—it behooves me to try well its foundation, and rest not until I shall have reached the rock whereon my building may abide the storm and the flood. The issue, with me, is immeasurably beyond all that the natural understanding can conceive of life or death.

It is with feelings of this character that I have again read a work entitled “The End of Religious Controversy,” in order to examine another, recently issued to refute it, called “The End of Controversy Controverted.” The former was written in the early part of the present century, by John Milner, a Doctor of Divinity in the Roman Catholic Church, and purports to be a friendly correspondence with a Society, of a few individuals, to prove the exclusive claim of his co-religionists to be the church of Christ. The latter also takes an epistolary form, in a series of letters addressed to the Roman Catholic Archbishop of Baltimore, by John H. Hopkins,

Doctor of Divinity and Laws, and Bishop in the Protestant Episcopal Church. Although professing to be a refutation of the former, it is so but to a limited extent. The claims of both rest upon the same basis of an outward hierarchy, ordained by, and descended, through certain outward forms and rules, from Jesus Christ. The dispute is in reality much more political than essential. Both the combatants are acrimonious and unsparing towards their rival communities, yet they mutually recognize the lineaments of a common parentage and close relationship.

While I accord my meed of praise for the more liberal and enlarged Christian charity of the latter champion, I cannot withhold, even from the fanatic intolerance of the former, the respect which is due to apparently legitimate deductions from conceded premises. I may freely confess that, great as is the ability and research displayed by the Protestant writer, and overwhelming the testimony he brings to prove the licentiousness and corruption of that institution, which, however adulterous, he yet concedes to be the spouse of Christ in common with