

to teach and to preach, but we do not read that he ever directed them to write. Supposing with our adversaries, that the scripture is the only rule of faith, Christ must have commanded the apostles to write; for he unquestionably commanded them to leave us a perfect rule of faith. The doctrine then of an exclusive scriptural rule of faith, rests on the supposition, that Christ commanded his apostles to write. Now, as the command is nowhere recorded in scripture, the doctrine rests on nothing but the absolute want of scriptural proof. Nay more, as the scripture is the only rule of faith, no sacred tenet can be believed or any other authority; surely then it cannot be believed, "that Christ commanded his apostles to write," consequently, it cannot be proved that their writings constitute this perfect rule. This admission of the doctrine seems to lead us to the most absurd consequences.

Whoever will peruse the scripture with attention and without prejudice, will I imagine, draw any other than this conclusion—that it was meant for a perfect rule of faith. The four first books are four historical sketches of the birth, public life and death of the Redeemer. The first was written in Syro Chaldaic, and left by St Matthew as a mark of his attachment to the Jewish converts, before he left Jerusalem. The second is only an abridgement of the first, and was originally written in Latin by a disciple of St Peter. The third is in some points more circumstantial than the first and was composed in Greek: and the fourth was written for the express purpose of refuting certain heretics, who denied Christ's divinity. This was written last of the canonical works. The remaining part of the new scripture contains the acts of the apostles, which is an historical register of some actions of St Paul, during a certain period of his life. It was sent to an illustrious individual, to give him correct information on the subject of which it treats, because so many incorrect statements had gone abroad. The epistles which follow were written as emergencies called for them, to supply for the presence of their authors with those to whom they wrote. They generally turn on some particular community, and frequently on individuals. The last book is the apocalypse, a book from its depth and obscurity, ill calculated to be part of an exclusive rule of faith. Now can it be justly supposed, that the union of these detached pieces could be intended to form a perfect rule of faith and conduct, without any other rule, guide, or authority, for all mankind; for those that are unacquainted with the original languages, as well as those that are versed in them; for those who cannot read as well those who can; for those who are incapable of reasoning, as well as good logicians; in a word for all men with their various

passions, prejudices, interests, dispositions, judgments, situations? I think God could not have commanded every member of the human family to preserve unity of faith, and to leave them no other than these means to preserve that blessing. In fine what has been the consequence of this principle, that the scripture is the only rule of faith? Thousands of discordant sects have sprung from it, each purporting to be the only true church, each maintaining their peculiar tenets and confidently appealing to the scripture for the support of these tenets. There must certainly be some other authority.

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### General Intelligence.

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#### THE LOVE OF THE CHURCH.

CAUDEBEC —The Church here, is one of the most beautiful in this country—so rich in architectural beauty. It contains some of the finest painted glass I ever saw; not bits and scraps closely put together, but fine votive windows telling their whole pious history in characters of ruby and sapphire—truly 'storied windows, richly dight.' The sculpture about the church is very rich and graceful. The side porches of the magnificent west front are bended back with a singular elegance. I am told that this church has one of those enthusiastic devotees who are generally to be found attached to cathedrals. So far from thinking this remarkable. I can imagine nothing more fitted to inspire a passion than a noble Gothic church, clothed, inside and out, with all that the imagination of man could devise to embellish religion—to make present and visible the most beautiful and sublime of all conceptions. Joined to the veneration inspired by its purpose, is that inspired by antiquity—and by the tender solicitude with which every trace of 'Time's effacing fingers' must be followed over so much irreparable beauty. The lover of Caudebec Church is said to devote to its conservation all his spare money, and his incessant watchfulness. He has all my sympathy, respect and good wishes. Mr. Murray tells you that the church of St. Gertrude has been recently repaired by its parish. And how? 'Ces braves gens se consacraient à blanchir,'—said a gentleman of the neighbourhood who came generously to their aid—'pour restaurer leur église.' It was a ruin; and these villagers contributed, not only their money, but the labour of their hands till it was perfectly restored. And now it is the pride and joy of their hearts. I have not yet had time to visit it; but its situation on the slope of the fine wooded hills overlooking the lovely valley, with its bright gushing brook and pleasant mills, I have seen with delight. *Athenæum*, July 18.