

and multiply them; and will set my sanctuary in the midst of them for evermore." Ezek. xxxvii. 24, &c.

All Protestants own, that greater and better promises are made to the Church of Christ, than formerly to the synagogue; nevertheless they pretend, that the promises made to the Church are only conditional: viz., that God will never withdraw his protection and kind providence from the Church, so long as the Church shall continue in obedience to him. But, here we may take notice, that, supposing the promises made to the Church are conditional, grace is at the same time promised, whereby the condition itself shall be effectually performed: as, in the words now cited, God promises to the people in general, who live under the new law, grace whereby they shall effectually keep his commandments: They shall walk in my judgments, and observe my statutes and do them: which, though not verified in every member of the Church, is however verified at all times by the good, who are the more noble part of the Church. Now, such a promise, though conditional, if grace is promised too, to perform the condition, amounts to an absolute promise of God, that the Church of Christ shall never apostatize from him. For a confirmation of this belief, he has promised to set his sanctuary in the midst of the Church for evermore: proof sufficient that the Church was never corrupted with damnable errors, and become the kingdom of antichrist: for, can it be true that God has placed his sanctuary in the kingdom of antichrist for evermore?

Now, let Protestants compare what the prophets here say of the holiness of the Church of Christ, with that hideous idea which themselves have of the state of the whole Christian Church was in before their Reformation, when they imagine whole Christendom was overrun with idolatry and superstition; and then, let them shew us, how these prophecies were verified during the Church's apostasy, which, according to them, began very soon after the decease of the apostles, and continued down to Luther. And yet unless they can clearly make out this dreadful charge against the whole Christian Church, viz. That it did apostatize from the faith and doctrine of Christ, into damnable errors, idolatry, and superstition; unless, I say, this charge can be made out, their Reformation cannot possibly stand, because it is built upon this very supposal, that the whole Christian Church which was before them had been thus corrupted for many ages. And therefore if this total apostasy of the Church of Christ be not true and real fact (which nevertheless the *written word of God* proves to be wildest chimera that ever entered into disordered brains); if, I say, this their charge, against the whole Christian Church, be not true, they could

have no cause imaginable for separating themselves from it; and must acknowledge themselves to be, at this day, in a frightful state of heresy and schism; which, if wicked at the first setting up, is not grown more innocent since that time by the long continuance of it: for constancy in evil does not decrease the blame; and if those did all who began it, they cannot be innocent who continue it on, and by their invincible apostasy, with all their might endeavour still to add strength to the schism: and not only their ringleaders, but their followers too, have reason to tremble at the consequences of being engaged in so wicked a course; for not only those who do evil, but those also who consent to the doers of it, (Rom. i. 32,) will undoubtedly be sharers with them both in the guilt and the punishment.

To be continued

General Intelligence.

INDIA.

To the Editor of the Tablet.

St. Thome, Madras, 14th March, 1846.

Mr. Editor—I am a great admirer of the voluntary system. I wish it were established all over the Catholic world. I trust that the Irish clergy will never, in a moment of bewilderment, suffer their independence to be infringed on, or their purity to be sullied by State connection. Having touched on the public charities of the Catholics of Madras, it will not be out of place to state what they are doing and what they have done in aid of the noblest work of charity that has been witnessed in any age—the Association for the Propagation of the Faith. The Catholics of Madras are deeply indebted to this society. It was there the necessary funds were procured for the conveyance of the Irish missionaries to the shores of India. The society was established in Madras in 1810, and the contributions since then prove that the people acknowledge their obligations to the society, and are willing to discharge them to the utmost of their ability. In 1841, owing to the want of system and experience in the managers, the contribution was inconsiderable. In 1842, it amounted to £144; in 1843, to £318; in 1844, to £322; and in the past year, about the same amount has been received. The zeal of the clergy and the charitable co-operation of the people does not stop here. They have succeeded in raising six beautiful new churches in Madras and its vicinity. There are three others in an unfinished state. We expect they will be completed in the course of next year. The steady and regular contributions of the starving poor of Ireland to their great national cause, shows their fixed and unalterable