

persons to meet, without permission from government—but which Protestants contend are abolished by the Charter. He appealed also to a law of 1834 against political associations, of which, at the time of its discussion, in the Chambers, a minister formally declared it should never be applied to religious meetings.

With much force and dignity Mr. Odilon-Barrot argued, that it is not necessary for those who intend to open a new church, to ask leave of the government: it is sufficient to notify the magistrate, that they shall open their church, at such an hour, on such a day. He distinguished also between churches maintained from the public treasury, and those who are not. He thought it quite natural, that an endowed church should be subjected to certain conditions, or even restrictions; but the church, which has not exchanged her independence for temporal emolument, ought to enjoy full liberty, so far as consists with good order, or decorum, or the general laws of the country.

The cause was lost at Mantes. Protestants in France watch with deep interest the progress of these cases; but they must wait, till the Royal Court at Paris, and then the Court of Errors, shall decide, before the ultimate result shall be known.

It appears that at present the mayor of a village, or a prefect, or a minister of state, may prevent the rise of new Protestant congregations, or from ever having a pastor, or from having the gospel preached. Can ever both liberty and popery prevail? The French little know in what true liberty consists.—*Abridged from N. Y. Observer.*

HOW INFANTS ARE SAVED.

"Infants have never done evil and yet they die. They are treated as Adam merited to be treated. Though guiltless in themselves, they sinned in their great public head. Adam acted not personally but for his whole posterity. His was a probation not of private virtue, but of the virtue of his species. Whatever he did had the same effect upon the Divine Law and bore the same relation to the Divine government, as if done by all his offspring. His fall was not the fall of ADAM, but the fall of MAN. In him all die for in him all have sinned—infants as well as adults; persons who never come to years of understanding, as well as persons who live to hoary hairs and in much iniquity. But as the offence was, so is the free gift. Just as death was entailed by the guilt of Adam, so is life conferred by the obedience of Christ. Infants never did evil and yet they die; they also never did good and yet they are saved. Condemnation comes upon them, none otherwise from Adam, than Justification comes upon them from Christ. Their bodies return to the dust merely because the former violated God's law: and their souls are carried to glory merely because the latter "magnified the law and made it honourable." Explain to us the system of things in virtue of which they are mortal and you explain the system of things in virtue of which they are saved. Adam was the figure of him that was to come. He was the public head of *his* posterity, just as Christ is the public head of *the redeemed*. Our Lord like our first Father acted not personally, but as a representative. Whatever he did had the same effect on the Divine law, and bore the same relation to the Divine government, as if done by all persons who shall eventually be saved,