

of the Cæsar. Here is a draft of the act; I beg you to go through it attentively, and to tell me if it contain any expression of which you do not approve. I wish much that the Emperor of Austria, and the King of Prussia, may accede to this religious act of adoration, that we may be like the Kings of the East, who acknowledged the supremacy of the Saviour. Pray with me to God that my Allies may be sure to subscribe this document.

On the following morning, Alexander came for the draft. He listened with the greatest mildness to our remarks; and, the very next day, he himself carried the treaty to the Allied Sovereigns. He was delighted on finding that they immediately entered into his views. In the evening he came to us, and related all its circumstances, and we thanked God with him.

Such was the origin with the Holy Alliance, which has employed so many tongues and pens, and on which such contrary opinions have been expressed. If other princes have since availed themselves of this act, so simple and so pure in its origin, for the purpose of founding upon it a political system of their own, the abuse which has thence arisen cannot detract from the sincerity, and the pious intentions of the Emperor Alexander.—*From a work edited by the Rev. G. Croly.*

TREATY OF THE HOLY ALLIANCE.

This celebrated treaty was to the following effect:—"In the name of the Holy and Undivided Trinity, their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, have, through the series of great events in Europe, during the last three years, and especially through the blessings of Divine providence poured forth upon their states, arrived at the profound conviction, that they ought in future to take, for the ground-work of their mutual relations, the sublime truths taught by the everlasting religion of our Divine Saviour. They therefore solemnly declare that this act has no other object, than to proclaim to the whole world their inflexible determination to follow, in their political relations with all other powers, no other guide than the precepts of our holy religion, and the principles of justice, piety, peace, and good will towards men, which should not only govern the concerns of private life, but also operate immediately upon the resolutions of princes, and direct their measures.—as they are the only means of consolidating human institutions, and amending their imperfections.

"Their Majesties have accordingly agreed upon the following points:—

"Art. 1. Agreeably to the words of the Sacred Scripture, which enjoins all men to regard each other as brethren, the three contracting Monarchs will remain united by the bonds of true and indissoluble brotherly love; they will consider themselves as citizens of one and the same country, and on all occasions, and in all places, afford aid, succour, and support to each other; and as they regard themselves, in respect to their subjects and their armies, as fathers of families, so they will rule and govern them in that spirit of brotherly love, by which they are penetrated for the protection of religion, peace, and justice.

Art. 2. Accordingly, it shall in future be the only principle, as well between the said Sovereigns as between them and their subjects, that they render mutual services; that they cherish unchangeable good-will towards each other, and at the same time consider themselves as merely delegated by Providence to govern the branches of one and the same family, namely, Austria, and Russia; they thereby acknowledge that all Christendom, to which they and their nations belong, has, in reality, no other sovereign and supreme head but HIM, to whom all power belongs,—because in HIM are united all the treasures of love, of knowledge, and of infinite wisdom—namely, God, our Divine Redeemer Jesus Christ, the Word of the Most High, the Word of Life.

"Their Majesties therefore recommend, with the most tender affection, to their people, to strengthen themselves daily more and more in those principles, and in the performance of those duties, which the Divine Saviour taught mankind; this is the only way to enjoy the inward peace, which proceeds from a good conscience, and which alone is permanent.

"Art. 3. All the powers that will solemnly accede to the principles from which the present act has emanated, and in like manner acknowledge that

it is of great importance to the happiness of the too long agitated nations, that those truths should in future have the utmost possible influence on human affairs,—all these powers shall be admitted with joy, love,—all these powers shall be admitted with joy, love, and zeal, into this Holy Alliance.

(Signed)

"Francis,
"Frederick William,
"Alexander."

BIOGRAPHY.

MEMOIR OF MR. MICHAEL SALTER, OF NEWPORT, NOVA-SCOTIA.

Juvenile Biography which displays the loveliness of Divine grace in its varied attractive forms is alike acceptable to the young, and to the matured Christian. Stripped of all the assumed features which too frequently mark the conduct of men as they advance in life, and a stranger to art and affectation, the youthful mind may be supposed to afford a yielding subject to the hallowing process of Divine Inspiration for eternal glory. The language of Death-beds may be generally viewed as true; this is no time for dissimulation when the awful realities of eternity strike the astonished vision of a dying man: but the expiring moments of a converted youth, throw a superior lustre around the sacred system of truth, which is mighty to save. How welcome and consoling to the parental mind are the wanderings of thought which are thrown back upon the time when an obedient child walked in the path of piety.

"Time but the impression deeper makes,
"As streams their channels deeper wear."

Nor are the recollections of such lost upon them. They gazed upon the fruit as it ripened for the eternal garner, until they saw the tree which it once adorned, cut down and withered. Many have been the instructive lessons drawn from occurrences so painful. Our departed friends it may truly be said,

"For us they sicken, and for us they die."

MICHAEL SALTER, the subject of the following brief Memoir was born at Newport, Nova-Scotia. From his own statement when upon the bed of death, he was the subject of gracious impressions when nine years of age: at this early period the fears of eternal punishment haunted him, but the lapse of time, and association with the follies of youth at length wore them away. There is an obvious singularity of Divine Providence manifested in the diversity of means which bring the human mind to a knowledge of its degeneracy, and exhibit the true source from whence must flow the streams that heal the broken hearted.

The first Methodist Class Meeting in that part of the Province was held in his father's house. His being found amongst the people who met for religious conversation is told by himself with such artless simplicity that I purpose giving it in his own words: "After the people had gone into the room for the purpose of worshipping God, a person came to me and said I want to go in with them, do go in with me. It was evening, and accordingly I went in, but to my great surprise no one came after me. I thought of coming out again, but concluded as they were singing I would stand in a corner of the room unobserved. To my great surprise that precious man, (the Rev. Mr. BURT,) left the people and came where I stood, and talked to me so sweetly about Jesus; how he had known boys younger than I was converted to God, and made happy in the enjoyment of religion; assured me what the Lord would do for me if I would seek him, and many precious expressions which he made use of to win my heart for God, that it was like so many arrows dipt in blood divine, and seated in my heart. From this time I had no rest in my mind, day or night; I could take no pleasure in what I formerly delighted in, but sought the Lord with many prayers and tears, until I found him whom my soul loveth."

But his public and private conduct gave ample evidence of his being "a new creature." Hearing and reading the Holy Scriptures were his delight. Frequently has he been known to take the Bible to the barn, and other private places, where he has been overheard ardently praying for the divine blessing to attend him whilst searching the sacred treat-

sure. Such an example cannot be too closely imitated by young disciples. The feelings hereby become more devoutly and singly fixed on the engagement itself; a more elevated sense of the Divine presence will be entertained: and undoubtedly, he who hath said "Search the Scriptures," will impart his light to guide the patient perusal of the Holy Volume. This love for his Bible was strikingly manifest during his affliction. One would support him, and another hold the book until he had read a chapter, and then with uplifted hands and eyes towards heaven he would implore a blessing upon himself and the whole family: frequently his mind was enlarged to pray for the universal spread of the Gospel, and the salvation of all mankind.—"Gladly, said he, would I go, if it were the Lord's will to raise me a halting monument of his sparing mercy, from pole to pole, and from city to city, to tell sinners what he has done for me, and what he would do for them, if they would embrace the offers of mercy:" but added, "It is better to be gone: it is better to die." He told his mother, that at one of those seasons, the glory of God shone around him in such a manner that he could not utter a word, but fell down, tears of joy flowing from his eyes, he felt

"The speechless awe that darts not move,
"And all the silent heaven of love."

His attention to private prayer was equally regular. So varied are the exercises of youth who start in the heavenly race, that it becomes imperious on them to cultivate its spirit and practice. Endlessly diversified are their doubts and fears; and incessant the "fiery darts" with which they are assailed.

"Restraining prayer we cease to fight,
"Prayer makes the Christian's Armour bright:
"And Satan trembles when he sees,
"The weakest saint upon his knees."

To enter into the presence of Deity with becoming reverence and spread the desires of the heart at a throne of grace, is not without its sanctions and illustrations in the sacred volume. Thus 'tis recorded of Abimelech that he received an entire deliverance from the distresses in which his family were involved,—as an answer to the prayer of Abraham. As an answer to the prayers of Abraham,* also, God condescended to assure him that if but ten righteous persons could be found in the cities of Sodom and Gomorrah, he would spare them, nor pour out the vial of his wrath upon them, which they had so eminently deserved.† At the prayer of Moses the Israelites were not only delivered from many other evils, but preserved also from utter extinction.‡ At the prayer of Gideon the dew fell on the ground and not on the fleece; and again on the fleece and not on the ground: that he might ascertain the will of God, and have the satisfaction of knowing he acted under a Divine commission.¶—At the prayer of Samuel, the Lord thundered on the enemy of the Philistines, and wrought a great salvation for Israel.** Gabriel was sent from the highest heavens in answer to the prayer of Daniel to explain to him the wonderful and distressing vision disclosed to him concerning future times.†† And, as an answer to the prayers of Cornelius, an Angel was sent to direct him to send for Peter, who should "teach him words, whereby he, and all his house, should be saved."‡‡ It cannot be supposed that the graces of this amiable youth were so matured as tho' his race had been longer, but 'tis pleasing to trace in him attentions to a practice so ancient and beneficial. One evening as his brother was returning homeward, when at some distance from the house, hearing a person at prayer in the bushes, he approached near enough to listen without being observed, and found it was MICHAEL. The solemnity and fervour with which he prayed for all his relations, and particularly for himself, that he might be preserved from the temptations to which he was exposed in his situation of life, so overcome his brother, that he had scarcely strength sufficient to walk away.

Our brightest expectations are often blighted by unforeseen events; the cup of bliss is dashed from the hand, as it were abruptly and prematurely.—As the parents of MICHAEL were fondly anticipating almost unmingled joys from the piety of their son, an accident occurred which laid the foundation of a

*Genesis, 20, 17; †Genesis, 18, 32; ‡Exodus, 32; ††Judges, 6, 34, &c.; **Samuel, 7, 10; ††Daniel, 9, 21; ††Acts, 10.