

Mrs. ELIZABETH SALTER, of Newport, whose maiden name was Smith, was a daughter of John Smith of whom honourable mention is made in the memoir of Mrs. Hannah Allison which appeared in the *Wesleyan* of August 11th 1849. She was born in Yorkshire, March 17th 1777. Her parents, with their family, came to Newport when she was about three months old. Her parents having the fear of God before their eyes, and taking the word of God as their guide, endeavoured to train up their children in the nurture and admonition of the Lord, and were the means of preventing her from running into many of those sins and follies, to which young persons are naturally inclined. For this in after life she felt that she could not sufficiently praise God.

At a very early age she became the subject of the gracious influence of the Holy Spirit. When about seven or eight years of age, she was constrained to mourn before God on account of her sinfulness. At this time she was not favoured with a preached gospel or other means of grace. It might be truly said that the word of the Lord was precious in those days; and not being thus favoured these good desires died away, and being naturally of a light disposition, the agony still held her fast in his slavish chains. When about fourteen she thought that she was as bad as she could be, desiring to be admired, and being filled with the vanity of the world; but all this time the Holy Spirit still strove with her, wooing and entreating her to turn unto the Lord and enjoy solid happiness. Some time after this she took to reading the New Testament, thus complying with the command of our Saviour "search the Scriptures for in them ye shall have eternal life, and they are they which testify of me." By this means she was the more convinced that if she had not a saving interest in the all-atoning blood of Jesus she must perish at all attempts; for about ten days she was under powerful conviction. "She had," as it were, the crucified Saviour set before her, and was forced to exclaim, "what did the Lord my heart to gain? he hath languished and groaned and died," but yet Martha-like she was cumbered with much serving, and still neglecting to give the Lord her heart, her convictions gradually died away. It was then she saw the danger of trifling with conviction, for the Lord has said, "My spirit shall not always strive with man," and she feared the Lord would give over striving with her. Being of a very light disposition she had much to contend with, but the Lord in infinite wisdom took another way to bring her to himself. He caused her old companions to turn against her. Then she began to change her companions as well as to plead with the Lord to change her heart. Before, she could not bear the company of Christians, because her conscience told her they were right and she was wrong; but now the scene was changed; they were the only people she desired to be with, and though she could say,

"Ah! tell me a score of the world's vain delights,
The time for sin and mirth will pass as soon as this;
Still she felt that she had an idol which she was unwilling to give up. She had not come to a full conviction, and so resigned all at once to the

Yours, with Christian regard,
POST, (Pastor.)

Biography.

For the Wesleyan

Memoir of Mrs. Elizabeth Salter, of Newport.

At a very early age she became the subject of the gracious influence of the Holy Spirit. When about seven or eight years of age, she was constrained to mourn before God on account of her sinfulness. At this time she was not favoured with a preached gospel or other means of grace. It might be truly said that the word of the Lord was precious in those days; and not being thus favoured these good desires died away, and being naturally of a light disposition, the enemy still held her fast in his slavish chains. When about fourteen she thought that she was as bad as she could be, desiring to be admired, and being filled with the vanity of the world; but all this time the Holy Spirit still strove with her, wooing and entreating her to turn unto the Lord and enjoy solid happiness. Some time after this she took to reading the New Testament, thus complying with the command of our Saviour "search the Scriptures for in them ye think ye have eternal life and they are they which testify of me." By this means she was the more convinced that if she had not a saving interest in the all-atoning blood of Jesus she must perish to all eternity: for about ten days she was under powerful conviction. She said, as it were, the crucified Saviour set before her, and was forced to exclaim, "what did the Lord my heart to gain?—he languished and groaned and died," but yet Martha-like she was cumbered with much serving, and still neglecting to give the Lord her heart, her convictions gradually died away. It was then she saw the danger of trifling with conviction, for the Lord has said, "My spirit shall not always strive with man," and she feared the Lord would give over striving with her. Being of a very light disposition she had much to contend with, but the Lord in infinite wisdom took another way to bring her to himself. He caused her old companions to turn against her. Then she began to change her companions as well as to plead with the Lord to change her heart. Before, she could not bear the company of Christians, because her conscience told her they were right and she was wrong; but now the scene was changed; they were the only people she desired to be with, and though she could say,

About this time the Lord sent one of his Ministers of the Gospel to this place, to proclaim the glad tidings of salvation, and five of the family were enabled to rejoice in the glorious liberty of the children of God. Again the enemy came in with his suggestions, telling her it was yet too soon for her to become religious, and that if she did, she would lose all happiness: but the scriptures assure us that wisdom's ways are ways of pleasantness. Upheld by the mighty power of God, she was enabled to plead more earnestly with the Lord to pardon her sins and bless her soul. Her convictions for sin grew stronger and stronger. In this state of mind she went a short distance from home where there was preaching, thinking that there she would receive the blessing, but was disappointed; instead of comfort she had sorrow. After the first sermon such was her distress of mind that sleep departed from her. She was advised to search the Scripture and see if she could not apply some of it to herself; the passage which she took was that in St. James, "Ye ask and have not because ye ask amiss." She felt that she was bound up in unbelief. Being at the house of a friend a person asked her how she felt in her mind; she said she felt her heart very hard; he replied,—believe and thou shalt see the glory of God. She thought if it is my privilege to believe, and I do not, what will become of me? The Scripture saith,—that he believeth not shall be damned.—This cut off all her hopes of being saved without the precious gift of faith, but still she listened to the enemy, and sought to be justified by other means than in the exercise of faith in a crucified Saviour. She took to fasting and prayer, thus trusting in means. She laboured under a degree of hardness of heart, and could sit under the most affecting sermons without shedding a tear. She thought she was now given up to hardness of heart, and coming from divine worship, she said to one present that she was lost to all eternity and that there was no mercy for her, and was strongly tempted to believe in reprobation. Hell appeared upon her view, and only the brittle thread of life needed be cut and she would be there; but praying earnestly to the Lord to stand by her in the trying hour, she found a ray of hope that the Lord would not let her perish. But the great enemy, fearful of losing his prey, suggested to her that her day of grace was past, that it was no use for her to seek any more. This with many other temptations so overcame her, that she gave up all hopes of obtaining the forgiveness of her sins or of enjoying the love of God in her soul. She could at this time only cry, "Lord save I or perish."—"God be merciful to me a sinner." In this distressed state of mind the Lord appeared to her relief, on March 10th, 1790. Mr. Mann came to her father's house, and having spent some time in conversation on divine things, they sang a hymn and he went to prayer. When about half through the prayer she was enabled in the exercise of faith to cast herself on the all-atoning blood of the Lamb, and felt the burden of sin removed, and joy and peace spring up in her soul. In the evening she received a letter from a friend, and was much drawn out in praising God. Again the enemy returned with all his might, suggesting that it was a great thing to be converted, and that she must pass through a great deal more before she was taken into favour with God; but she went to the Lord in prayer, beseeching him not to let her be deceived, and found her soul abundantly blessed, and was enabled to adore and praise God, and felt that she was born of God. In the evening Mr. Mann preached from Psalm cx. 1, &c. The Spirit of God bore witness to her spirit, that she was a child of God; the love of God filled her soul; the Lord had put a new song in her mouth, even thanksgiving to her God, and the language of her heart was, "whom have I in heaven; but thee? and there is none upon earth that I desire beside thee." She felt that by faith she could lay hold on Christ, and apply the promises to herself. Faith in His blood brought Heaven into her soul, filled her with peace and joy in the Holy Ghost, and gave her to see a reconciled God and an all sufficient Saviour. She was filled with astonishment that she had not sooner closed in with the offers of salvation. The language of her heart was—

It is now about twenty years since I first became acquainted with the

blessings in disguise. Then my child! let nothing retard your progress in your journey to the eternal world. We may make lawful things become a snare to us. Let us stand to our arms, the foe is nigh, the powers of hell surround.— And now unto him that is able to keep you and to give you an inheritance among all the sanctified, I commend you, ever praying that you may be kept unspotted from the world. Again she expressed herself thus.—“I have lately been taking a view into the eternal world with all its awful realities, and on a retrospective view of my failings and imperfections, I could fill a sheet.” This appears to have been written near the close of her life. I have been informed by her daughter that those letters which she sent to her children, some of whom are in the neighbouring Provinces, were filled with good advice and expressions of anxious desires that they all might obtain like precious faith with herself, and at last be admitted into that kingdom which is above, that house not made with hands, eternal in the heavens. For about an hour, when visited by a nephew, she gave him to understand that her hope was still in Christ and that Christ was precious to her; and thus our sister Sather fell asleep, in Jesus, on the 15th Novr. 1848, in the 76th year of her age. Her remains were interred in the burial ground at Oakland, there to repose until the great archangel's trumpet shall sound; and the word of God assures us that if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. The Rev. W. Crocombe was called upon to attend the funeral, and delivered a sermon on the occasion from 1Ib. vi. 12. May we all be found followers of those that though weak and patience are now inheritors of the promises.

Correspondence.

Articles, as a general rule, should be short and pithy; as a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Weibull

Halifax Wesleyan Sabbath School Society.

The Second Annual Meeting of the Halifax Wesleyan Sabbath School Society was held on the evening of the 30th May last, in the basement story of the Brunswick Street Chapel. Rev. F. SMALLWOOD in the Chair. The operations of the year were reviewed—A Report was read—Several Resolutions were moved, seconded, supported and passed—and interesting and animating speeches delivered on the occasion. We hope an increased *impetus* will be given to the good cause of Sabbath School instruction.

ABSTRACT OF THE REPORT.

The Committee of the Wesleyan Sabbath School Society beg to lay before you a statement of their proceedings for the past year, and as the sphere of their operations has been confined entirely to the schools in connection with the two chapels in this place, their Report must necessarily be brief, but they trust, a most interesting

It would have been gratifying to your Committee had they succeeded in establishing a school in the southern end of the city, various causes having retarded the realization of this desire. I am, however, glad they are not without hopes that it will be accomplished.

The following is the return of the number of scholars, teachers &c. attached to the two schools at present under the charge of this Society:—

	Superintendents.	Secretaries.	Librarians.	Teachers.	Scholars.
Argyle St. School.	1	1	2	8 male 13 female	112
Brunswick St. School.	1	1	2	16 male 19 female	245
	2	2	4	56	398

The Committee have been enabled to make a small addition to the Library of each of the Schools. . . . They are persuaded that much good is the result of the periodical distribution of so large an amount of moral and religious reading among young persons, and through them, among some who might not otherwise have been brought within the influence of religious instruction.

The Committee are aware that much discouragement attends the avocation of a Sabbath School Teacher, but they also rejoice in the evidences that have been afforded them from time to time of the benefits resulting from the exertions of their fellow labourers, and though success may not always crown their efforts to the full extent of their wishes, yet the promise of God is sure that *"He that goeth forth weeping, bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him."*

RESOLUTIONS.

The first Resolution moved by T. A. S. Dewol
Esq., seconded by S. L. Shannon, Esq.

That the Report now read be adopted and circulated under the direction of the Committee and that this meeting offers its devout thanksgiving to Almighty God for his blessing so long vouchsafed to Sabbath School institutions.

Second Resolution moved by Rev. W. Bennett
seconded by Mr. Jno. S. Thompson, and sup-
ported by Mr. Isaac Smith.

That convinced of the importance of religious knowledge, as an element of holiness, usefulness and happiness for this life, and as leading to salvation in the world to come,—and satisfied of the efficiency of Sabbath School Institutions as a means of diffusing this knowledge, this meeting resolves upon renewed efforts to forward the praiseworthy objects of the Society.

Third Resolution moved by the Hon. Hugh Bell, seconded by Mr. A. S. Reid, and supported by Mr. S. F. Barns.

That the thanks of this meeting be given to the Officers and Teachers of the Sabbath Schools under its direction and to those friends who kindly devoted themselves to the promotion of its object during the past year, and that the following gentlemen be office bearers for the year next ensuing viz:—

J. H. Anderson, Esq., TREASURER.
Mr. Geo. H. Starr, SECRETARY.

M. G. Black, S. L. Shannon, and E. Billing
Esqrs., and Messrs E. Jout, Jas. Hill, Jas. Rol-
S. F. Barnes, Jno. S. Knowlan, Wm. Full, Jas
Metzler, Geo. Ritchie, and Jno. Hays.

For the Wesleyan.

To the Newfoundland Readers of the Wesleyan

No. 8

DEAR FRIENDS,—I now proceed according to promise to give you a brief account of the Woollen and Carpet Mills which I visited at Lowell. There is but one establishment at Lowell appropriated to the manufacture of woolen cloth. The wool comes principally from the Western States. The quantity which is annually manufactured in this establishment equals the