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Evangelical Christianity; AND DUTY OF POSE. and Progress of the Free Churches.

to your inquiries respecting the cause of the Free Churches, I have only good news to tell you. The noble resolution for shutting all offices throughout the empire, and to the running of all the mails on the

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Biography.

Memoir of Mrs. Elizabeth Salter, of Newport.

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.

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 aided her fast in his slavish chains. When about fourteen she thought that she was an bad as she could be, desiring to be a sinner, and being filled with the vanity of the world; but at 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 find life." 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 had, 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 groined and died," but yet Martha-like she was comforted 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 gave 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 more of the world's vanity, for I am weary of it," she was still unwilling to leave the Lord with

"My son, give me thine heart." On Novr. 19th, 1850, the Lord laid his afflictive hand upon her by the removal of a brother out of time into eternity. This she felt to be a heavy stroke to poor weak nature, but a means of weaning her affections from the earth and setting them on things that are above.

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, "he that 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. He appeared open to her view, and only the brittle thread of life need 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 or I 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 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, 2, 3. The Spirit of God bore witness with her spirit that she was a child of God; the love of God filled her soul, the Lord laid 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-affluent Saviour. She was filled with a consciousness that she had not sinned closed in with the offers of salvation. The language of her heart was—

"Ah, why did I so late thee know,
Thou, lovelier than the sons of men?
Ah, why did I no sooner go
To thee, the only one in pain?
Ashamed I sigh and only mourn
That I so late to thee did turn."

Mrs. Salter during her life had many trials to contend with, some of which were of a very painful nature; but in all of them all she was enabled to trust in Him who has promised that he will not leave or forsake those that put their trust in him.

It is now about twenty years since she became acquainted with the Lord, and she has

the means of grace established amongst us as often as it was in her power, and loved the cause of God, and according to her ability gave to the support of the Gospel. She was a plain, humble Christian. The desire of her heart was that her children might be found walking in wisdom's ways, and enjoy that peace that passeth all understanding. This will be seen by the following extract from a copy of a letter to one of her children. She says, "but the best of all is God is with us. None but Christ to me be given, none but Christ in earth or heaven? We seldom pick a flower but we touch a thorn; let your eye be single and your whole body shall be full of heavenly and divine light; whatever you do, do all to the glory of God, and there is no fear. My daily prayer to God is that he may keep you as the apple of his eye. This is my chief joy, that my children walk in wisdom's ways, and one of the greatest supports I have while travelling through the thorny maze of life, and if he has supported and does support the vine, will he not stand by the branches? Yes, he will—yes, he will, I cannot doubt. He will in wisdom cast them out. O then place your implicit confidence in Him from whom we derive all the blessings we enjoy, or expect to enjoy throughout eternity. It is true I have had many crooks in my lot, but if it takes so many crooks to make proud nature straight, why should I not take the cup with thankfulness, knowing that it is mixed by an unerring hand, and that crosses from his sovereign hand are 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 high, 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. In her last hours, 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 Salter 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 trump 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 Heb. vi. 12. May we all be found followers of those who through faith and patience are now inheritors of the promises.

Correspondence.

Original Matter is particularly requested for this Paper, such as, Local Intelligence, Biography, Notices of the Introduction, rise, and progress of Methodism in Circuits, Revivals, and remarkable Conversions—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of descriptive characters—interesting anecdotes—descriptions of natural scenery—Papers on any prominent feature of Methodism, &c. &c.

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

For the Wesleyan
Halifax Wesleyan Sabbath School Society.

The Second Annual Meeting of the Halifax Wesleyan Sabbath School Society was held on the evening of the 20th May last, in the basement story of the Brunswick Street Church.

Rev. F. SMALLWOOD in the Chair. The operations of the year were reviewed. A Report was read—Several Resolutions were passed, and interesting and animating speeches delivered on the occasion. We hope an increased *rapidity* 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 is necessarily limited, but they trust it will be interesting.

I would have been gratified to your Committee had they shown that in conducting a school in the suburbs of a large city, a narrow way should be sought for the realization of the desire of the Society, that every child should be brought to the school.

The Committee acting upon the suggestion contained in their report of last year, appointed collectors to canvass the several wards of the city for the purpose of obtaining the necessary funds for the purchase of a library and reward books, but they regret that the sums obtained have fallen considerably short of their requirements.

The amount received by the Treasurer from all sources has been £27 14 1, the balance against the Committee last year was £6 7 2, the expenditure to this date has been £1 10 0, leaving a balance in the hands of the Treasurer of £19 6 4, but more than this sum will be required to meet demands upon them for books ordered this year. The Committee would have been glad if a larger amount of funds had been realised, but trust as their friends become more familiar with the wants of these institutions, they will feel their obligations to increasing liberality.

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	149
Brunswick St. School.	1	1	2	16 male 19 female	240
	2	2	4	24	389

An adult Bible Class has been formed in connexion with the Brunswick Street School chiefly with a view of giving religious instruction to the seriously disposed of the older scholars, and preparing them for stations of usefulness in the church, but it is also open for the admission of such adult persons of the congregations as feel disposed to avail themselves of this means of instruction.

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 sows forth weeping bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him."

RESOLUTIONS.

The first Resolution moved by T. A. S. Dewolf 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 supported 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 Bull, seconded by Mr. A. S. Reid, and supported by Mr. S. F. Bares.

That the thanks of this meeting be given to the Officers and Teachers of the Sabbath Schools under their direction and to those friends who kindly devoted themselves to the promotion of its objects 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. Stott, SECRETARY.

COMMITTEE.
M. G. Black, S. L. Shannon, and F. Billings, Esqrs., and Messrs. T. J. J. Hill, J. W. Bell, S. F. Bares, J. S. Knowlan, Wm. Felt, J. Metzler, Geo. Kitcher, and J. 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 Woolen and Carpet Mills which I visited at Lowell. There is but one establishment at Lowell appropriated to the manufacture of woollen cloth. The wool comes principally from the Western States. The quantity which is annually manufactured in this establishment equals the