

to a decided and constant profession of religion, cannot be furnished. The death of a sister in April, 1824, it appears, was one means of increasing her conviction of the importance and necessity of experimental religion. The Rev. George Jackson was stationed in the Bedeque circuit when she was awakened, and restored to the Divine favour. His very judicious ministry was productive to her of great spiritual-good, in the commencement of her Christian course. We have heard her speak in strong terms of the excellent sermons she heard him deliver, and of the benefit derived from his ministry, as well as from that of his successors.

Mrs. Howat was about one year seeking the Lord, before she obtained an abiding sense of her acceptance with God. Her parents joined the society about the time she became a member. A remarkable dream, when she was under conviction for sin, helped to show her the necessity of faith in Christ, in order to the attainment of present pardon.

When she obtained peace in believing, she manifested the utmost decision in the service of God. Her husband was not then a professor of experimental religion. He did not at that time see the importance of some of the means of grace: especially of class-meetings; and would sometimes express to her his opinion of them, not very favourable to the hope she indulged, that he would one day enjoy their benefit, and become their advocate. He is now a useful leader in our society. But Mrs. Howat was of too ardent a temperament, and too much devoted to the service of God, to be prevented using those means of grace which are necessary to salvation. She diligently waited upon the Lord, and renewed her spiritual strength. Her deportment was so correct, and manifested so much of the spirit of Christianity, that her husband became convinced in his judgment, that religion is "the one thing needful." A regard for the wishes of Mrs. Howat, as well as a growing esteem for the doctrines of Methodism, induced Mr. Howat to solicit the preachers to make his house frequently their home, when they visited Crapaud. Here the often protracted conversation of his partner, and the servants of God, further enlightened his mind in reference to the doctrines of the Gospel, and tended to convince him, still more fully, of the necessity of the religion of the heart.

In the year 1831, an extensive revival of religion commenced in the Tryon and Bedeque circuit, a short time before the Rev. John Snowball left the station to attend the annual district meeting of the preachers. The Rev. William Webb succeeded Mr. Snowball, and was instrumental in promoting and extending the good work which had commenced. Crapaud, during the above named year, shared in the reviving showers of Divine grace; and Mrs. Howat's heart was greatly rejoiced by the prosperity of Zion, and in particular, by the conversion of her husband. Her prayers were, no doubt, heard on his behalf.

About this time she expressed a desire to Mr. Webb, to obtain some work, or works, that would unfold to her the privileges of the Divine life, and enlarge her views of Christian attainment. Mr. Webb procured for her Mrs. Roger's life. This life con-

firmed her in her views of purity of heart, and greatly strengthened her in her belief in the doctrine of Christian perfection. That part of Mr. Fletcher's checks to Antinomianism which treats of this doctrine, was greatly profitable to her, and prompted her to the use of fervent and faithful prayer for a clean heart. This, she averred, she obtained one Sabbath morning in the year 1832, whilst upon her knees praying for the important blessing. The evidence of the possession of perfect love was lost for a few days, in consequence of unwillingness to profess its attainment; but was again obtained, and, she assured her husband, was retained by her to the period of her last sickness, when he asked her if she still enjoyed the blessing. During a period of six years she professed to enjoy that measure of the love of God, which excludes all fear that hath torment: her life and conversation were in unison with her profession.

Religion, was evidently the theme on which she delighted to converse: an understanding naturally vigorous, and well stored with scripture truth, connected with an agreeable manner of address, rendered her conversation at once instructive and pleasing. No gloomy and morose manner was produced by Mrs. Howat's religion; though it had evidently imparted to her that solemnity of thought and feeling which comport with its truths. The writer of this sketch has met with few persons more agreeable to converse with on religious subjects than Mrs. Howat. Almost the last theme on which he was permitted to hear her speak, was on that of purity of heart: she expressed her regret to him, that Christians, in general, should neglect to obtain the blessing.

It was the laudable custom of Mrs. Howat to peruse the sacred Scriptures three times a day, at least. Her aptitude in quoting the word of God, showed her retentive memory; and her life declared, that she had not studied the treasury of saving knowledge in vain. Her attention to the means of grace was exemplary. No slight impediment would prevent her attending the house of God; and she often appeared there when her bodily weakness would have been a sufficient excuse for her remaining at home. She was an attentive hearer of sermons, and seemed to profit much from them; her knowledge of Divinity, and her deep Christian experience, enabled her to find, and appreciate, suitable portions for herself.

Mrs. Howat's health was in a declining state for about two years before her decease. She possessed a conviction that the period of her continuation here would be short, and made family arrangements suited to the conviction. Her two eldest daughters were diligently instructed by her in the management of household affairs, and to an extent unusual to persons of their age. She wished them to be useful to her partner and the family, after her death; and they now enjoy the benefits of her foresight and providence.

The disease with which she was afflicted, was evidently making progress for several weeks before she was placed upon the bed of death. But while the outward man decayed, the inward was renewed day by day. Her countenance, pale with disease, or flushed with hectic fever, would brighten up with animation when the much loved theme of her heart,—religion—

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