

age of 43. He was born in Wolverhampton, Staffordshire, England, but came to this country with his parents at an early age. His father, the late Rev. John Roaf, for many years pastor of Zion Church in this city, was well known for his writings as well as his pulpit efforts in Canada. Mr. Roaf was educated at the Upper Canada College and Toronto University, where he graduated with honors in 1846. He was called to the bar in 1849, and practised his profession with great ability and success until the illness which terminated his life. He was very highly respected by a large circle of clients, who had the utmost confidence in his ability and integrity. The law reports of the last twenty years contain ample evidence of his thorough acquaintance with the principles and practice of equity, and the success which generally attended his efforts. To many of our readers his death will be the loss of a sincere and highly esteemed friend, whose memory will long be held in kindly recollection. The Congregational Church has lost a devoted member, and his family, a beloved husband and parent. Mr. Roaf was married to a daughter of the Rev. Jas. Richardson, D.D., by which marriage he had two sons, who survive him.—*Globe*.

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DIED,

September 9, 1870, Mr. Thomas Hodgskin, of Guelph, in the 87th year of his age.

Thomas Hodgskin was born in the city of London (England), Nov. 12th, 1783. Deprived of his father by death at the age of six years, he, with an only sister, depended on a widowed mother for all that guidance and influence which is so much needed in youth, and the character of which may usually be traced in the after life. He was accustomed, to his latest days, occasionally to allude to her tender, yet wise and faithful care.

Her spiritual anxieties appear to have been quickened, perhaps awakened, by bereavement and other affliction, and she sought for herself and her children the ministry of some of the few faithful pastors to be found in those days in the Church of England in London, who, because their preaching met the need of souls crying, "What must I do to be saved?" had their churches crowded, while others were all but deserted. The names of Newton, Gunn and Cecil, he often mentioned with pleasurable recollections in this connection.

The influences thus derived preserved him from outward sin during the temptations incident to apprenticeship and early contact with the world; yet he has been heard to say that when he first awoke to a consciousness of his lost condition, the sense of heart-alienation from God, with its exceeding sinfulness, was so terrible, that he feared to sleep at night lest he should awake in hell.

Not long after reaching mature age, he was led to attend the ministry of Rowland Hill, at Surrey Chapel, where he found his religious home until he emigrated to this country. His progress in Divine things appears to have been gradual, for he did not for several years venture to seek church membership, and read the Scriptures in the domestic circle without daring to open his mouth in prayer. But at length, when leaving the chapel one Sabbath with the congregation, previous to the observance of the Lord's Supper by the church, the minister of the day, the elder Mr. Sibree, rose in the pulpit, and with affectionate earnestness, expostulated with them for turning their backs upon the ordinance, and thereby refusing to obey the Saviour's command. The appeal was blessed in bringing a large number to confess their faith and hope in Christ, and among them was Thomas Hodgskin.

His religious course, in its outward manifestations, was remarkably even and consistent, and his efforts to be useful to others by Sabbath school labor and district visiting, were limited only by a sense of duty to his family. His children vividly remember his earnest prayers with and for them, and his solemn, yet affectionate admonition to them not to "fail of the grace of God,"