

of attachment and esteem from them. Shortly after his settlement he was requested to sit for an oil painting, which was presented to him with a letter expressive of regard. When on the eve of departing for a visit to England in 1842, his Bible class requested the acceptance of a handsome travelling writing desk, which he continued to use constantly until his death. On the 25th of April, 1851, the Church and Congregation presented a handsome gold watch and chain to Mr. Roaf, and gold chain and pencil to Mrs. Roaf. In August, 1855, at the laying of the foundation of Zion Chapel by Mr. Roaf, a beautiful silver trowel with a suitable inscription was presented to him. These tokens of respect and esteem were highly prized by him.

Mr. Roaf entered with enthusiastic interest into the Colonial Missionary Society's work in Canada. Dissatisfaction with the agency *regime* led to its discontinuance, and the adoption of a coöperative missionary scheme, which developed at length into the arrangement now existing. Mr. Roaf never augured well of this change, and partly from this cause, and partly from the reception into the Canadian Congregational Union, of a second Church in Toronto, organized by seceders from that of which he was pastor, he ceased to take an active part in our general denominational proceedings—a circumstance much to be regretted and which in our feeble state tended to increase weakness and discouragement. Financial embarrassments and failing health having at length compelled his retirement from the ministry and pastorate, he was for a considerable time in comparative obscurity, prevented by physical weakness and other circumstances, from an active public part in denominational matters.

For several years, Mr. Roaf was a constant and acute sufferer from a disease of a complicated nature; but a good constitution, combined with great strength of will, Christian patience, and the cheerfulness inspired by Gospel hope, protracted his life much longer than his friends could have anticipated. Seldom, indeed, has such bravery and contentment amid acute and long-continued physical pain, been manifested. He was a remarkable and instructive instance of what fortitude of will and the abounding grace of God can do for a sufferer.

During the last few months of his life, it was evident that the strong frame was breaking up, and the end gradually drawing near. Still he bore up wonderfully. He was only confined to bed about a fortnight, slowly sinking, until at length he had breathed his last—so gently that it was only from the bosom ceasing to heave, that those who stood about him became aware of his departure. Several times during the last few days of his life, he spoke of his consciousness of the Saviour's presence with him, and always referred to his approaching dissolution with the utmost composure.

The event occurred on Tuesday night, Sept. 2nd, 1863, and on the following Friday the remains were committed to "the house appointed for all living." A brief funeral service was held at the dwelling, conducted by the Rev. Drs. Richardson and Lillie, and a service of greater length at Zion Chapel, where a large assembly convened to pay the last tribute of respect to an old citizen and distinguished Christian minister.

[The above extracts are taken from a small pamphlet published in 1863, soon after Mr. Roaf's death, the most of it from the pen of Rev. W. F. Clarke, of Guelph.—Ed.]

THE WESTERN CHURCH, TORONTO.

If the Western Church wishes to maintain itself in good fellowship with other churches, it must either reverse its action of expelling 47 members without trial and hearing—or exhibit its Minute Book, and explain all its acts, and the acts of its Minister and Deacons, to the satisfaction of the representatives of the neighboring churches, in council assembled; and show that the act complained of was *not* (as these 47 men and women say it was) a high handed and tyrannical one.

All the circumstances that have been made public, force the assumption—which will remain till an open and impartial investigation shows the contrary—that the officers of the church (who refused a Mutual Council, without taking a vote of the church on the matter) have been acting from the beginning of the troubles, in such a way as to ignore and deny the individual and corporate rights of the members.