

in London. The company into which I was introduced by this change were principally, like myself, inclined not only to neglect, but also to ridicule and oppose the cause of God. I was at this time in the habit of occasionally hearing the Rev. Mr. Howell, of Long Acre (Episcopal) Chapel, merely because I admired his ability. This servant of God, for several Sabbath mornings successively, confined his discourses to the subject of the natural depravity of man; by which I was led to see that what the Scripture said on this subject was perfectly accordant with my own feelings, and, thinking that none but an Omniscient Being could so exactly discover and pourtray the recesses of my heart, fear and conviction took the place of stubbornness and pride, and I could not avoid concluding that the Scriptures must be the revelation of the mind and will of God. I had many painful reasonings about the truths of Scripture, but on the Gospel plan I perceived at length a peradventure of hope, but on every other side, nothing but black despair. I was accordingly led to serious reflection on the evidences of Christianity, and the result was my conviction that its *internal* evidences, exclusive of any other, would not leave any doubt on the mind of a serious enquirer, and that my inability to comprehend many things contained in the Scriptures was more *my own defect*, than any in the inspired volume. I had yet much to learn. My views of Gospel salvation were indistinct, but I was sincere according to my knowledge, and experienced a degree of peace and satisfaction to which I had before been a perfect stranger. My first endeavour, therefore, was to make an atonement for whatever had been amiss in my former life, by using every exertion not only to counteract the bad influence my previous opinions might have had, but also to produce something more holy in myself. But after having for some time endeavoured to accomplish this end, and discovering more and more of my own depravity, I was obliged to give up all idea of any righteousness as of myself, and trust my salvation alone in the mercy of God in Christ. After some time had elapsed, I was pressed to attend the Barbican Sunday School, and was accordingly led to hear the Rev. Mr. Gore, and here, I think I may say, I found my home. The word preached on the first Sabbath of my attendance on Mr. Gore's ministry, was like 'a nail fastened in a sure place;' and I found increasing pleasure and I hope profit from my attendance at the above-mentioned place. A sermon from Is. xlii. 3, and another from Psalm xxv. 14, were peculiarly blessed to me. My thoughts were at length directed to the duty of publicly acknowledging I was on the Lord's side, by expressing my wish to join the Church, which I did, and was accepted. Thus the dealings of the Lord with my soul, in enlightening my darkness, by such apparently weak means, though uninteresting to others, appears no less than a supernatural and almost miraculous work to myself; and though I am not, and do not expect to be any other than a sinner in the sight of God, yet I hope one thing I can say, that although 'I was blind, now I see.'"

Soon after uniting with the Church in Barbican Chapel, Mr. Roaf added to his labours in the Sabbath School, occasional preaching in work-houses and villages. A sense of duty to devote himself wholly to the work of the ministry sprung up in connexion with these activities, but at first his indentures as an apprentice presented an obstacle in his way. This was, however, removed by a dissolution of partnership on the part of his employers.