

feeling of disappointment over it. A son of Dr. Raffles is his biographer, and this may partially account for the defects in the picture which strike our eye. In the anxiety lest filial affection should over-colour the subject, there has, in our view, been hardly justice done it. If we are not mistaken in our estimate of him, Dr Raffles was a better, greater, and more useful man than his son's memoir paints him. You see him in a large number of public exhibitions—you get a distant view of him as you do of royalty on state occasions—but the inner life, the religious experience, the motives, the actual history and work of the man are kept too much out of sight. We are inclined to think that there are surviving fellow labourers of Dr. Raffles, who could have done more justice to his memory, and with whom it would have been a labour of love to have written of him in fitting terms.

A discriminating and appreciative notice of this great and good man appeared in the *British Quarterly Review*, for January last. There was also an excellent though brief account of him in the February number of the *Christian's Penny Magazine*. Nor should mention be omitted of a well written condensation of the leading particulars of his history and life-work in the *British Congregational Year Book* for 1864. The writer has read all these narratives, and with them at his elbow, proposes to weave another wreath of honour for one of the names that "shall be in everlasting remembrance."

Thomas Raffles was born in London on the 17th of May, 1788. He received a liberal education, and early in life became a subject of the saving grace of God. He was led to unite with the Congregational denomination, and soon felt himself called to devote his life to the work of the Christian ministry. He entered Homerton College, then under the presidency of the Rev. Dr. Pye Smith, at the early age of seventeen. Almost from the beginning of his career as a student, his preaching attracted much attention, and he was hence drawn into a large number of public engagements, neither he nor his tutors being able to resist the importunities with which his labours were sought. He thought in after life that he preached too early and too much for his own benefit, but perhaps he judged incorrectly. To acquire facility and eminence in any pursuit, there is nothing like beginning in youth. The sacred calling is no exception to that rule which applies to every other calling. We fear there is now a tendency in the opposite direction, and our theological students instead of being allowed to indulge their first ardour of zeal to preach Christ, are compelled to suppress every emotion that constrains them in that direction, until their hearts grow hard as the college walls. No kind or degree of scholarship can make up for the want of that earnestness which grows by exercise, and for the absence of those feelings which are kept alive by their constant out-flow. Preaching is the grand work of the ministry, and let it not be forgotten that some of the most regal spirits that ever filled the pulpit, began their career as "boy-preachers." It was thus with William Jay, with John Angell James, and with many more beside the subject of this imperfect sketch. The fire of youth is a power for good as well as the wisdom of age.

After passing honourably through his period of training at Old Homerton, Raffles accepted an invitation to the pastorate of the Congregational Church at Hammersmith, and was ordained June 22, 1809. Here he proved himself an able evangelical preacher, and a diligent pastor. On the untimely death of the gifted young Spencer of Liverpool, the minds and hearts of the bereaved church in that town were drawn towards Raffles, as a suitable successor to