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THE WITCH OF ENDOR'S SAMUEL NOT THE TRUE SAMUEL.

1 Sam. 28.

BY REV. JAMES CHRYSITIE.

These two have very strong marks of distinction, and nothing in common but the name and the assumed visage and mantle, no unusual occurrence. 2 Cor. 11:14. The Witch of Endor's Samuel confesses her authority over him, by coming up at her command. "Whom shall I bring up unto thee? And he (Saul) said, Bring me up Samuel." ver. 8, 11. The true Samuel was neither confederate with, nor owned allegiance to such vile authority. The Witch of Endor's Samuel *comes up* from *beneath*; whereas the true Samuel was *high above* in the third heavens with God in his kingdom, and to appear at all on earth, must needs *come down*. Her Samuel wore the visage of "an old man" and was "covered with a mantle." The true Samuel had long since laid aside the marred countenance of old age for the brightness of immortal youth, and had left his mantle on earth like Elijah, not for himself to resume, but for such of the servants of God as were worthy to wear it, and was himself now clothed with the white robe "and the beautiful garments" proper and common to all the redeemed who finish their course with joy. Her Samuel was, by his own confession, "disquieted" (ver. 15\*) with an inward wretchedness that betrayed the perpetual self tormenter. Whereas, the true Samuel was entered into a rest, perfect, uninterrupted, and everlasting, with an assembly from which he was to "go no more out," whose purity the wicked never defile, and whose perfect happiness they are never again allowed to disturb. Exo. 14:13, Is. 60:20, Rev. 3:12.

\* The word in the original Hebrew is strongly expressive of horror and agitation.

criticism, didactic theology and general sacred literature are found in the library of every theological seminary. Spinoza, the famous infidel, who did so much to corrupt Europe in a past age, was a Jew, and so are Ronge, and Czerski, who took the lead of a new religious reformation in Germany in our day, which has already fallen through.

Such have been and are the Jews. Mysterious nation! Inexplicable enigma! A living, perpetually omnipresent miracle! A race so indomitable, so imperishable, must have been raised up and preserved for some grand purpose, and if a monument of divine wrath, is yet the pledge of the world's redemption. Every effort should be made for their conversion; the middle wall of partition should be broken down; illiberal and persecuting statutes should be abolished; prejudice and suspicion, distance and distrust, on the part of Christians, should give way to free intercourse and affectionate confidence and hope; for all Israel is as sure to be saved as the fullness of the Gentiles to be brought in.—*Congregational Journal.*

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BIOGRAPHICAL NOTICE OF REV. M. RONEY.

The subject of this notice was born in Washington county, Pennsylvania, September 20th, 1804. His parents were members of the Reformed Presbyterian Church, and he had the advantages of an early religious training enforced by their godly example. In his fourteenth year he entered the Grammar School, in Jefferson College, and having passed through the collegiate course, he graduated in 1823, receiving the first honor in the class. Having spent some time in teaching in Baltimore, he studied Theology under the direction of Dr. Willson, and was licensed to preach June 8th, 1829. He was called by the congregation of Newburgh, in the State of New York, and was ordained and installed its pastor, June 8th, 1830. In this relation he continued to the mutual comfort of pastor and people, and to their edification, till October, 1848, when at his request, on account of infirm health, a request in which the people had previously refused to concur, and which even then was acceded to with reluctance and grief, the relation was dissolved by Presbytery. In 1849, he removed to Allegheny, having accepted of an invitation from Pittsburgh Presbytery to take the charge of their literary institution, where he remained laboring often beyond his strength, in the sphere of usefulness in which he was placed. His health gradually declined until the flickering lamp of life went out. He died on Monday July 3d, 1854, at half-past one in the morning.

In the spring of 1843, he had a severe attack of inflammation of the lungs; this was followed in January of the next year by a

hemorrhage. Though from these attacks he partially recovered, yet his friends saw with concern, the want of the return of his former strength, and the symptoms of an incipient pulmonary affection. In the autumns of 1847 and 1848, he went South to avail himself of the benefit of a temperate and salubrious climate, during the winter. There is no doubt that these Southern sojournings retarded the progress of the malady. His removal to the West, where the cold of the winter is less severe, seems to have had a similar effect; still the advance of disease, though slow, was but too evident. It had received its commission from him whose authority is absolute, and no human skill could turn it aside, or divert it from its purpose.

The name of Mr. Roney is eminently identified with the history of the Church from the time that he entered the ministry. About that period a change of views concerning the relation of the Church to the constituted authorities of the United States began to be avowed and defended. This was especially the case in that region, where the Head of the Church had assigned him his field of labor. Ministers, and some of them advanced in life and of extensive influence, who had strenuously, both from the pulpit and by the press, defended the position of Covenanters, as dissenters from and witnesses against the United States government, as immoral, now began to employ the same agencies to overthrow their own work, and bring the Church to acknowledge the government as the ordinance of God. Such a movement it was necessary to resist. The friends of the testimony were required to meet the issue. The case was one that put their wisdom and faithfulness to the trial. Uniting with other brethren, some of whom have gone to their rest and their reward, Mr. Roney exerted himself to preserve the Church from defection. His coolness, far-seeing sagacity and firmness, traits for which he was eminent, availed much to preserve intact the testimony of the Church in the ordeal through which it passed. These traits enabled him to perform with dignity and success, the delicate and difficult duty that devolved on him, as the alternate of the Moderator at the opening of the Synod of 1833. The Moderator had been suspended, but was sustained by those who had gone with him in defection, and by the majority of the congregation who owned the Church in which the Synod was to meet. At the proper time, Mr. Roney, with a majority of the members of Synod, proceeded to another Church where the Synod was constituted. Though at that time he was among the younger members of Synod, yet his influence was widely felt throughout the Church, in encouraging and strengthening those who still adhered to the testimony in both its principles and application.

In 1836, he was unanimously chosen by the members of Synod to be the Editor of a contemplated monthly magazine. The first

number of this periodical "The Reformed Presbyterian," was issued the following March. In a good measure, through his wisdom and energy, it soon obtained a pretty extensive circulation. It had reached, at his death, nearly the middle of the eighteenth volume, during all which time it was under his editorial management, excepting one year, when it was conducted by Rev. D. Scott, at Mr. Roney's request, while he was absent in the South, for the purpose of recruiting his health.

Of the ability with which that publication was conducted its numerous readers have doubtless formed their judgment. The earnestness with which they continued their support through "evil report and good report," evinced that they were not unacquainted with its worth. The extent of its usefulness in exhibiting and defending the distinctive principles of the Church—in instructing those who were young disciples in the school of Christ—and in comforting and cheering those who were "in heaviness through manifold temptations," doubtless far surpasses our widest estimate. And we hesitate not to assert, that those, if any, who have not found both enjoyment and advantage in perusing its pages, as with the exactest punctuality it made its monthly appearance, are dangerously defective in spiritual taste and perception. And on the other hand, the many pious Christians who awaited anxiously its arrival, and who pored over its various articles with interest, have found their views of divine truth enlarged, their faith strengthened, and their enjoyment increased.

In April, 1832, Mr. Roney was married to Elizabeth F. Beattie, daughter of James Beattie, a ruling elder of Coldenham congregation. In this union the parties found a larger share of enjoyment than frequently falls to the lot of those who enter into the married state. They were not exempt, however, from severe domestic afflictions. Of eight children, but three, two sons and a daughter, are living; twice by death they were left childless. Under these severe visitations they were not without comfort. Though the removal of dear children is anguish to the parental heart, yet faith comes with seasonable relief, giving the most comforting assurance, that the good shepherd who "gathers the lambs with his arm, and carries them in his bosom," has taken away the beloved ones from this inhospitable clime to "bloom in immortal youth," and enjoy eternal delights, where there is no sorrow, and where there is no death.

It would be highly desirable to give a detailed account of the experiences and exercises of this servant of God when approaching the hour of his dissolution; but this is altogether impracticable. We must be content with a brief and consequently imperfect narration, taken from the memory of what was witnessed in occasional, but pretty frequent interviews. It was about eight weeks before

his death, that the disease assumed such a form as to warrant the apprehensions that the end was not far distant. Of the many friends to whom he had endeared himself, whom the painful announcement summoned to his bed-side, few discovered less emotion than himself, when he expressed his consciousness that he was now entering "the valley of the shadow of death." To some the scene was utterly overpowering—strong men wept, when with irresistible evidence it was forced on their convictions, that his noble form would soon be laid low, his eloquent lips would soon be closed, and his expressive eye would soon be dimmed by the hand of death.

Humility, modesty and confidence, characterized his death-bed exercises. He was more desirous to hear the conversation of experienced Christians, than to converse himself. His great concern was to "make his calling and election sure." He would frequently express a wish that the evidence on which the soul could rest on the approach of death, respecting the security of its eternal interests, would be the subject of discourse, by Christian friends, of whom his chamber was rarely empty. And when scriptural views on this subject would be presented, he would hearken with the most earnest attention, and then turn the thoughts inward to apply them to himself. And how would his eye beam with delight when, as was generally the case, he would obtain in this way, additional assurance, that though "the earthly house of this tabernacle should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens."

Though during the greater part of his illness, he was in a good measure free from acute pain, yet he suffered severely from difficulty of breathing, which at times amounted almost to suffocation. Under these sore trials, when flesh and heart seemed to fail, he was never heard to murmur, not often even to complain. Generally he was cheerful, even when to others it was painful to witness his agony. His social feelings, which were very strong, found exercise, and furnished enjoyment to him in the company of the pious, and in the godly conversation in which he was ever the first to engage. It was frequently remarked by some who watched with him, that the example which he afforded of the power of religion to support under afflictions, and the edifying discourse in which he would often indulge, were more than a reward for the discomfort of fatigue, and of the privation of sleep.

As the end drew near he longed to be home. He seemed to have a presentiment on the day before his death, the Sabbath, that that day was to be his last on earth. Delicately he intimated to his afflicted wife, that the next night would probably be to her one of special trial. To comfort her under the impending stroke he directed his dying efforts. With the utmost calmness he tenderly bade a final farewell to her and to their children; and having

turned away his eyes for ever from all earthly objects, like Stephen, he lifted them up to heaven, and we doubt not that to his faith was revealed, what Stephen saw in vision: "The glory of God, and Jesus standing on the right hand of God." And the record of the closing scene of the martyr's life, is literally true in the case of this departed servant of God. "He said, Lord Jesus receive my spirit; and when he said this, he fell asleep."

It was meet that at the end of the Sabbath his emancipated spirit should enter the heavenly rest. That holy day, that witnessed his last conflict, but just preceded the hour of his victory and triumph. And though to the body it was a day of restlessness and pain, yet the soul in its direct intercourse with the invisible world, doubtless enjoyed foretastes of the bliss of heaven, with which "the sufferings of the present life were not worthy to be compared." And ere the dawn of the day that sets the busy world astir, to him had begun that rest that knows no end. How sweet to go from a Sabbath keeping on earth, though it be interrupted by trials and infirmities, to the joyous exercises of the eternal Sabbath in heaven. "Let me die the death of the righteous, and let my last end be like his."

Mr. Roney was both a "wise counsellor" and an "eloquent orator;" his talents, which were of a high order, were cultivated by a thorough education. He was endued with a nice sense of true honor—unyielding energy in the cause of righteousness—unshrinking firmness in the maintenance of truth—and unwavering attachment to the faithful and pious. The removal of such a man from the Church militant, in these times, is an indication that her Head has a controversy with her. The power which he wielded in the Church was great, and always employed to promote to the best of his judgment her interests and welfare. To his prudence and forbearance, in a good degree, may be ascribed the cessation of agitation, which she now happily in a good degree enjoys.

It may be some gratification to those who have never seen this departed brother, to have a description of his personal appearance. His height was about six feet, his form erect and his frame well developed, and highly symmetrical. His eyes were full, glossy black, and remarkably expressive. His whole countenance was singularly intellectual; when seen to advantage, before the loss of his physical strength, he was a most fascinating pulpit orator. His eloquence was thrilling, and even overpowering—the eloquence of sentiment as well as of expression.

But he has gone to his rest and reward. His deeply afflicted widow and children may take comfort in knowing that his God is their God, and that they can now claim him in those suitable and endearing relations which he sustains to his bereaved; "A father of the fatherless, and a judge of the widows is God in his holy habitation."

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#### OBITUARY OF MR. HUGH FREW.

Mr. Hugh Frew died near Walden, Orange county, N. Y., on the 19th of July, in the 47th year of his age. He was born in the town of Garnagalla, county Antrim, Ireland, and emigrated to this country in