

conducted. I have always considered him an artful oster, and his audience as dupes. Yet I am not so idly sceptical on the possibility of supernatural appearances, as to treat them with ridicule, because they may be unphilosophical. I received my education in University of Königsberg, where I had the advantage of attending lectures in ethics and moral philosophy, delivered by a professor who to me seemed a very superior man in those branches of science. He had nevertheless, though ecclesiastic, the reputation of being tinctured with indolence on various points connected with revealed religion. When, therefore it became necessary for him, in the course of his lectures to treat on the nature of spirit, detached from matter, to discuss the immortality of the soul and to enter on the doctrine of a future state, I listened with more than ordinary attention to his opinions. In the making of all these mysterious subjects there appeared to me to be so sensible an embarrassment both in his language and his expression that I felt the strongest curiosity to question him further respecting them. Finding myself alone with him soon afterwards, I ventured to state to him my remarks on his deportment, and I entreated him to tell me if they were well founded or only imaginary suggestions."

"The hesitation which you noticed," answered he, "resulted from the conflict that takes place within me, when I am attempting to convey my ideas on a subject where my understanding is at variance with the testimony of my senses. I am equally, from reason and reflection, disposed to counter with incredulity and contempt, the existence of apparitions. But an appearance which I have witnessed with my own eyes, as far as they or any of the perceptions can be confided in, and which has even received a sort of subsequent confirmation, from other circumstances with respect to the original fact, leaves me in that state of scepticism and suspense which pervaded my discourse. I will communicate to you its cause. Having been brought up to the profession of the church, I was presented by Frederick William the first, late king of Prussia to a small benefice situated in the country, at a considerable distance south of Königsberg. I repaired thither, in order to take possession of my living, and found a very neat parsonage house where I passed the night in the bed chamber which had been occupied by my predecessor.

It was the longest day in summer, and on the following morning which was Sunday, while lying awake, the curtains of the bed being undrawn, and it being broad daylight, I beheld the figure of a man, habited in a sort of loose gown, standing at a reading desk, on which lay a large book, the leaves of which he appeared to turn over at intervals. On each side of him stood a little boy, in whose face he looked earnestly from time to time, and as he looked he seemed always to heave a deep sigh. His countenance pale and disconsolate, indicated severe distress of mind. I had the most perfect view of these objects; but, being impressed with too much fear and apprehension to rise, or to address myself to the appearance before me, I remained for some minutes a silent and breathless spectator, without uttering a word, or altering my position. At length the man closed the book, and then taking the two children, one in each hand he led them slowly across the room; my eyes eagerly following him till the three figures gradually disappeared, or were lost behind an iron stove, which stood at the farthest corner of the apartment.

However deeply and awfully I was affected by the sight which I had witnessed, and however incapable I was of explaining it to my own satisfaction, yet I recovered sufficiently the possession of my mind to get up, and having hastily dressed myself, I left the house. The sun was long risen, and directing my steps to the church, I found that it was open; but the sexton had quitted it, and on entering the chancel, my mind and imagination were so strongly impressed by the scene which had recently passed, that I endeavored to dissipate the recollection, by considering the objects around me. In almost all the Lutheran churches of the Prussian dominions, it is an established usage to hang up against the walls of some

part of the building the portraits of the successive pastors or clergyman who held the living. A number of these paintings rudely performed, were suspended in one of the aisles. But I had no sooner fixed my eyes on the range, where was the portrait of my predecessor, than they became riveted to the object; and I instantly recognized the same face which I beheld in my bed chamber though not clouded by the same expression of distress.

The sexton entered, as I was still contemplating this interesting look and I immediately began a conversation with him, on the subject of the persons who had preceded me in the living. He remembered several incumbents, concerning whom respectively, I made various enquiries, till I concluded by the last; relative to this history I was particularly inquisitive. "We considered him," said the sexton, "as one of the most learned among us. His charities and benevolence endeared him to all his parishioners, who will long lament his loss. But he was carried off in the middle of his days by lingering illness, the course of which has given rise to many unpleasant reports among us and which still form a matter of conjecture. It is however commonly believed that he died of a broken heart." My curiosity being still more warmly excited by the mention of this circumstance, I eagerly pressed him to disclose to me what he knew or heard on the subject. "Nothing respecting it," he answered "is absolutely known, but scandal had propagated a story of his having formed a criminal connection with a young woman of the neighbourhood, by whom it is even asserted that he had two sons.

As a confirmation of the report, I know that there certainly were two children who have been seen at the parsonage; boys about four or five years old. But they suddenly disappeared, some time before the decease of their supposed father; though to what place they are sent, or what has become of them, we are wholly ignorant. It is equally certain that the surmises and unfavourable opinions formed respecting this mysterious business, which must necessarily have reached him, precipitated, if they did not produce the disorder of which our late pastor died; but he is gone to his account, and we are bound to think charitably of the departed."

"It is unnecessary to say with what emotions I listened to this relation, which recalled to my imagination and seemed to give proof of the existence of all that I had seen. Yet, unwilling to suffer my mind to become enslaved by phantoms which might have been the effect of error or deception, I never communicated to the sexton, the circumstance which I had just witnessed, nor even permitted myself to quit the chamber where it had taken place. I continued to lodge there, without ever again witnessing any similar appearance; and the recollection itself insensibly began to wear away, as the autumn advanced.

When the approach of winter rendered it necessary to light fires through the house, I ordered the iron stove that stood in the room, and behind which the figure which I beheld, together with the two boys, seemed to disappear, to be heated for the purpose of warming the apartment. Some difficulty was experienced in making the attempt, the stove not only smoking intolerably, but emitting a most offensive smell. Having, therefore, sent for a blacksmith to inspect and repair it, he discovered in the inside, at the farthest extremity, the bones of two small human bodies, corresponding perfectly in size, as well as in other respects, with the description given me by the sexton of the two boys who had been seen at the parsonage. This circumstance completed my astonishment, and appeared to confer a sort of reality on the appearance, which might otherwise have been considered as a delusion of the senses. I resigned the living, quitting the place and returned to Königsberg; but it has produced upon my mind the deepest impression and fear and has, given rise to that uncertainty and contradiction of sentiment which you remarked in my late discourse." Such was Count Felkenheim's story, which from its singularity appeared to me deserving of commemoration, in whatever contempt we may justly hold similar anecdotes.

Cease then, nor order imperfections name:
Our proper bliss depends on what we blame.

THE RESURRECTION AND THE LIFE.

"The resurrection and the life; these are thy magnificent titles, Captain of our salvation! And therefore we commit to thee body and soul; for thou hast redeemed both, and thou wilt advance both to the noblest and most splendid of portions. Who quails and shrinks, scared by the despotism of death? Who amongst you fears the dashing of those cold black waters which roll between us and the glorious promised land? Men and brethren Christ Jesus the Lord has 'abolished death;' will ye, by your fearfulness, throw strength into the skeleton, and give back empire to the dethroned and the destroyed? Yes, 'the resurrection and the life,' 'abolished death.' Ye must indeed die, and so far death remains undestroyed; But if the terrible be destroyed when it can no longer terrify, and if the injurious be destroyed when it can no longer injure; if the enemy be abolished when it does the work of a friend, and if the tyrant be abolished when performing the offices of a servant; if the repulsive be destroyed when we can welcome it, and if the odious be destroyed when we can embrace it; if the quick-sand be abolished when we can walk on it and sink not, if the fire be abolished when we can walk through it and be scorched not, if the poison be abolished when we can drink it and be hurt not; then is death destroyed, then is death abolished to all who believe on the 'resurrection and the life; and the noble prophecy is fulfilled (bear witness, ye groups of the ransomed, bending down from your high citadel of triumph) 'O Death, I will be thy plagues; O Grave, I will be thy destruction.'

"I heard a voice from heaven"—oh for the angel's tongue, that words so beautiful might have all their melodiousness—'saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' It is yet but a little while, and we shall be delivered from the burden and the conflict, and with all those who have preceded us in the righteous struggle, enjoy the deep raptures of a Mediator's presence. Then, re-united to the friends with whom we took sweet counsel upon earth, we shall recount our toil only to heighten our ecstasy, and call to mind the tag and the dip of the war, only that, with a more bounding throb, and a richer song, we may feel and celebrate the wonders of redemption. And when the morning of the resurrection break upon this long-disordered and groaning creation, then shall our text be understood in all its majesty, and in all its marvel: and then shall the words, whose syllables mingled so often with the funeral knell, that we are disposed to carve them on the cypress-tree rather than on the palm 'I am the resurrection and the life,' form the chorus of that noble anthem, which those for whom Christ 'died, and rose, and revived,' shall chaunt as they march from judgment to glory."—Rev. H. Melville, A. M.

WITNESSES TO THE REDEEMER'S GLORY.

The Heavens gave witness; a new star passed through the sky at his incarnation; and for three hours, at his crucifixion, the sun was extinguished.

The Winds and Seas gave witness; when, at his word the furious tempest was lushed, and the rough billows smoothed into a great calm; at the same word, the inhabitants of the waters crowded round the ship, and filled the net of the astonished and worshipping disciples.

The Earth gave witness. At his death and at his resurrection, it trembled to its centre.

Diseases gave witness. Fevers were rebuked; issues of blood were staunch; the blind saw their deliverance; the deaf heard his voice; the dumb published his glory; the sick of the palsy was made whole; and the lepers were cleansed at his bidding.

The Grave gave witness, when Lazarus came forth from the garb of its dominion, and when many bodies of saints which slept arose.

The Invisible World gave witness. Devils acknowledged his divinity, and flew from his presence to the abode of misery. Angels ministered to him in the desert.