

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to Ultimatum.

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VOLUME I.

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

The following Disclosures are now in process of transcription from the Immortal World, namely: "The Book of the Unfolding of Nature"; "The Book of the Manifestation of God"; "The Book of the Outlines of the Universe"; "The Book of the Harmonies of Time"; "The Book of the Melodies of Space"; "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, wrought into the Pentateuch, and received as the Interior Word by all inspired prophets, seers, scribes and apostles, media for the transmission of subsequent Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an Exposition of the Word, from the record of Genesis to the vision of the Apocalypse, and a MANIFEST DISCLOSURE OF THE UNIVERSAL CREATION. The department of this Journal devoted to "Disclosures from the Interior," in addition to its rare and valuable offerings, will be enriched from time to time by choice selections from the foregoing Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

THE NINTH PLANET, POLYHYMNIA.

(Continued from page 63.)

Cerele speaks again, I hear him say, "Wouldst know, beloved, what thou hast beheld? its nature, use and meaning? What thou seest portrays to thee a dome cerebral that overrends the inward consciousness of the unfallen man. The sun thou sawest, and the bright constellations that revolved, are symbols of man's first, most innocent condition. In his mind there is a center orb that radiates light of pure intelligence, and it unfolds a universe of mental orbs, that are the planetary ovaries of thought. "The mind of the unfallen man contains a universe of mental ovaries, and each revolves in the cerebral dome. In their first state, the ovaries unfold the forms of wisdom paradisaical. Man doth not receive ideas from the outward world, but from the inward mind. Ideas are immortal in their life, in evolution ceaseless and increase their generations endlessly. They fill the mental dome with beauteous shapes that move in the cerebral atmosphere, and these make melody to God.

"When man, unfallen, grows in stature, and begins responsible existence, then a change is manifest within the dome of thought. The SPIRIT OF THE LIVING GOD descends, and clothes the center orb, that in the mind diffuses glory of intelligence, and this unfolds a radiant coronet of light, thence every mental ovary receives a corresponding halo, and the thoughts, unfolding from each ovary, assume a spiritual form, and thus the mind becomes a paradise where wisdom dwells, and multiplies its procreating shapes in pure intelligence. When the unfallen man conceives a thought, that thought is a creation absolute, and it is clothed with an electrical robe, and hath substantial entity, and moves in the mind-ether an immortal form. Like cherubim and seraphim, that move encompassed by a halo of perfections, numerous as spirits in a universe, the thoughts of holy wisdom multiply and dwell within the unfallen mind, and move in everlasting harmony, and breathe immortal adoration.

"Man, in his holy and unfallen state is thus a universal harmony of thought. The center organ of intelligence a sun; the ovaries or mental orbs, a planetary universe; that sun crowned with Disclosive Glory, emanates a diadem of light that glorifies each ovary of thought, and these become angelic organs of intelligence, unfolding spiritual thoughts which take the form of cherubim and seraphim, and move within the mental universe, and form a mental heaven.

"As light that from a sun proceeds,

the thoughts of God go forth into this mind. God's thoughts of love, creative from Himself, proceed and clothe each human thought with a Divine enclosure of intelligence. Within the thoughts of God the universe revolves. Time and space move on, veiled in a garment of intelligence. Within the thought of God each separate star unfolds a separate glory; God surrounds each mental work with His creative thought, even that archetypal thought from whence the work is fashioned; and the thought, like to a flame, transcending flame, encompasses the object, and pervades its every element with pure, Divine, inspiring virtue.

"Men on Earth, depraved and fallen, marvel much that God, through inspiration, speaks unto the race. God who on Earth was manifest in the Divine Redeemer, offering up atonement infinite for man's relief, in worlds unfallen, manifests Himself in form of impersonation, manifold as are the thoughts that fill the universe.

"Each germinal idea, that unfolds from the thought ovaries, is quickened by the Creative Spirit. Every thought throughout the universe where sin is not, thus draws its life from God the Life, in God the Lord, in His Divine Procedure.

"Beloved, thou art now invested with the mantle of salvation; thou seest its visible halo. To thy sight it wears a form substantial, precious, beautiful, transcending work of thy terrestrial art, as this fair orb transcends man's darkened grave. That garment of salvation was a thought that from God's Infinite, Redeeming Love descended. It enfolds thee like a sphere, like an orb-firmament; with winged rays of penetrative harmony, it moves about thy form ethereal; and, like an orb of diamond whose face ingathers glories from the universe, it pictures wisdom, and inspires thy mind with what thou now beholdest. That which thou seest mirrored forth in space above thee, thou dost see thro' out the orb-firmament that God hath given.

"Every angel, in the unfallen universe, is thus robed, and thus moves onward in perpetual light, as Heaven moves, always in the thought of God."

Overwhelmed with wonder and astonishment like one arisen from the dead, like one disrobed of all grossness and inspired with adoration, I receive Cerele's utterance. He speaks on. "Loved one, encompassed by the robe of light through the cerebral halo which invests thy luminous being of intelligence, thou dost behold the palace of thy mind: not as it is, but as it shall become in the complete Redemption.

"Every thought within thy mind shall then be innocent, and pure, and holy, and encompassed by the thoughts of Deity. And, as thy thoughts are born within thy mind, the archetypal thoughts of God shall fold each in its own pure brightness. Thus shall God be all in all unto thee, and thy mind be made a universal form where truth shall dwell in forms of wisdom whose bright multitudes like cherubim and seraphim shall move in the pure galaxy within thyself."

(To be continued.)

Who is wise shall understand these things; who is prudent shall know them.

MAJESTICA: THE PLANET JUPITER.

(Resumed from page 65.)

THE FOURTH TEMPLE.

FAR to the north another wonder dawns. A sylvan lake appears bowered in living verdure. The milk-white streams are covered over with bright and wondrous shapes of leaf and flower and fruit, and swan-like forms in airy multitudes inhabit the still waters, feed upon the precious fruit, and fill the silence with resounding notes of melody.

Beside the lake a second of the twelve with his companion now is manifest. Attending angels led him to the spot. We see them kneel beside the limpid stream, and offer thanks to God, and praise and adoration.

Eve comes, and he reposes, and in sleep his spirit rises and receives instruction from the wisdom of the Lord. His plastic mind perceives the vision of an archetypal city glorified with art's majestic features, and he wakes to outward consciousness, and still his mind glows with the thought, and as he looks around, the landscape corresponds with all the features of the splendid scene beheld in inward vision. He communes with his companion, and they now resolve, such being their Providential work, to fix their home beside the placid lake and here fulfill the purpose Heaven ordains.

By angels led, they find a sparry grot. Pendent stalactites line the lofty arch. The floor is marble and the walls appear a laminated porphyry whose crimson grain appears all starred with gold.

With cautious steps they move, and now appears another grot interior to the first, shaped like a hollow globe. They stand and gaze with wonder and delight upon this splendid vision.— From above a living glory of jacinthine light makes the vast surface visible, and as they gaze transcendent forms appear of angel cohorts, and the forms of art, and industry, and science, mirrored on the burnished concave.

As they stand a light more brilliant shines upon them, and in the light appears a glorious form throned in the golden splendor. 'Tis the form whereby the Lord Creator manifests His being to His younger offspring, those in the beginning of their Eden state.

I now behold the likeness of an urn. Upon its surface is sculptured groups of classic figures. The urn seems formed of silver, and stands upon an altar whose base is porphyry, and whose upper portion is whiter than alabaster. Incense arises in a golden cloud from out the vase, and the golden incense as it ascends, becomes transformed into the likeness of a universe of golden suns, forming an orbed immensity pervaded by the shinings of the Divine Glory of the manifested God. As the spirit and his companion gaze, the Lord in love causes His countenance to shine upon them, and in that moment all that shining sphere of constellated splendor is diffused, and every golden globule finds a place within their pure embodiments of form, inspired with glorious principles of truth, and all encompassed in the flowing beams of God's Eternal Spirit. Now awakes a spirit of intelligence to know and comprehend all principles of art within the minds of the obedient pair, and passing outward from the sacred orb into the sparry grot they find a new-born wonder.

heavens. Hence it is said in a certain place on this wise, And God did rest the seventh day from all His works.

To the other each appears a constellated shape, whose every moving atom is insphered within a golden orb of ceaseless light, and thus their forms, before a glowing hue of crimson azure, now appear in glory like the azure vault whose air is filled with starry globules that reflect from suns of angels with immortal day.

Another wonder follows this. The glorious twain henceforth move on enrobed in shining raiment, for the light of love that from their form interior emanates, attracts the breath of music from the air, and mantles them with harmony. The wisdom, born of love, that emanates from heart and mind, encompasses and clothes their forms with kingly splendors. As they move in light of inspiration they diffuse incense and light upon their shining way.

A new-born wonder follows. It is eve. They seek repose within that sparry grot, and haloed o'er with their preceding spheres of love and wisdom, beautiful, they lie, and sleep, as sleeps the flower that folds its leaves, ingathering all its being to itself. Celestial angels come and visit them, and while their outward forms from spirit life drank new-born glory for the coming day, the mind awakes and through its intersphered and universal form of golden light it gazes forth as through a multitude, unnumbered, and for ever numberless, of glorious gates of orbbed-revolving blaze. Each golden globule of the mental form, by sympathy of elements akin, connects the mind with some transcendent orb, peopled by solar angels, and the light, the love, the peace, the purity, the beauty and the grand harmonious movement of uncounted worlds descends, as through unnumbered gates of gold, and fills their natures with immortal joy.

The living globules that traverse their forms thrill with vibrations of superior life, and move in music to the inner heart, and inner brain, and radiate anew the breathing gladness of immortal day.

(To be continued.)

EXPOSITION AND APPLICATION OF HEBREWS.—CHAPS. IV, V, VI.

(Resumed from page 67.)

Howbeit, the works were finished, in design, from the foundation of the world; from which God purposed to unfold a spiritual paradise, a home of many mansions, for those who should ascend from terrestrial forms upon the plane of Earth, through spiritual and harmonious developments, effected in the revolutions of time, to a heavenly state encompassed in the sanctification of His nature. He conducted the sevenfold Creative Procedure in seven periods of time called day and night, unto the consummation of the terrestrial creation. And as a type of the ultimate of the design, He rested the seventh day, sanctified it and set it apart as a terminus of each period denominated weeks, and as a day of holy rest, to appear in each successive revolution of that period, as a monument of His purity and beatific harmony; and also a germ of the Sabbath of celestial repose, purposed in this manifestation of His power, wisdom and goodness. Thus He provided the Sabbath as an outer court of the great Pavilion to be prepared for the race in the celestial

heavens. Hence it is said in a certain place on this wise, And God did rest the seventh day from all His works.

And again it is written, And the Lord God formed man of the dust of the ground, and breathed into him the breath of life, and he became a living soul. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that was pleasant to the sight, and good for food; the tree of Life also in the midst of the garden, and the tree of Knowledge of good and evil. And thus was created in the fullness of time the terrestrial paradise, in which were placed our first parents, in whom we fell, which they possessed in their primal state and reposed beneath the bowers of trees bearing blossoms and the fruit of life, and by the still waters in purity and in harmony of perfection.

It is again written that God created them in His own image and blessed them. Thus God formed man as a germ of immortal intelligence, to unfold through His Divine Procedure when quickened by His Spirit, to the capacity of the enjoyment of the inheritance in the spiritual paradise upon the spiritual plane of the universe.— But being tempted, they indulged until it wrought in them rebellion to the violation of the law of their being, the command of God, which interposed between them and innocence; hence they could not ascend through native spiritual unfoldings to the eternal Sabbath of repose in the heaven provided for them in the great design.

Seeing that they, for whom the terrestrial paradise was first prepared, as a type of celestial rest, forfeited the inheritance; and being the progenitors of the race, in them all were removed from the blessings of that paradise, as also a pure and harmonious nature; so that no ability or hope remained of the possession of the antetype through that Procedure; and as there still remains a rest for the people of God, else the purpose God is of non effect in the ultimate of the creative design, therefore God willing to show forth His power and glory, devised and unfolded the plan of salvation by laying help on One mighty and able to save, even Jesus of Nazareth, by whom is opened up a way to the paradise upon the Earth Redeemed, and through whom those saved by grace shall become heirs by interposing mercy and special gift. And being thus restored by this Redeeming Procedure, shall possess it in moral and spiritual innocence, being made pure and harmonious, in likeness of Him who hath wrought out their salvation, and thence shall ascend to the Heaven purposed in the original design. And since others to whom it was first offered, as also those to whom it has aforesaid been preached, have come short, it is now especially proffered to you, who, if attentive to the call and faithful in obedience, shall enter by Redemption through the first resurrection to the blessings of the Redeemed Paradise. This is the antetype of the first and thence the weekly Sabbath, as also a type of the great and final resurrection and the celestial repose in the kingdom of our Heavenly Father; where if a

final triumph over all forms of evil which now oppress the race of man, and the removal of that which prevents those of us who have fallen asleep in Jesus, from the possession of our spiritual bodies, the inheritance of paradise and the crowning blessing purchased by the Redeemer's blood.

And herein we rejoice greatly, knowing that He who raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; though the outward man perish, yet the inward man is renewed day by day. In view therefore of this exceeding blissful hope let us worship and bow down; let us kneel before the Lord our Maker, for He is our God and we are the people of His special care.

Thus, though paradise and heaven were lost by transgression, they are given to the faithful by promise, through the merits of a Savior's blood. And as God rested from His works at the close of the Creative Procedure; so it is also written that He who designed and wrought out this redemption, hath also ceased from His works of expiatory offering, having trod the wine-press alone, and is entered into rest as God did from His. *There remaineth, therefore, a rest for the people of God, since this Spiritual Paradise, which is the New Jerusalem, the Church of the First Born, is thus purchased and offered as a special gift; and which, in the economy of grace shall be established upon the Earth redeemed. And this is that Holy City which John by the Spirit saw; the New Jerusalem descending from God out of Heaven, prepared as a bride adorned for her husband. The inheritors of this tabernacle of God which shall be with men, are those who have part in the first resurrection; and on such the second death shall have no power; for God himself shall be with them and be their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for He that sitteth upon the throne saith, Behold I make all things anew; and these words are true and faithful. I will give unto him that is athirst of the fountain of the water of life freely. This is the only sure and abiding source of spiritual life, the only entrance into that blissful abode; and, for all in the terrestrial form, this spiritual influx doth largely share in the cleansing and immortalizing process, which shall remove from those who are faithful the corruptible by expelling the perishable, thus unclothing you of your mortality, retaining only the imperishable; and there being free from the desire or effect of the carnal, you shall by Divine spiritual influx be clothed upon with an immortal body, which is the redeemed body and the resurrection from death to life, from earth in its outer form and attraction, to heaven, which is the pure harmonious existence of the inner and spiritual of all things. This is the purchased Redemption, the City of our God below, and is that blessing spoken of when it is said, He that overcome shall inherit all things, and I will be his God, and he shall be my son. This is that inheritance; and in this hope the earnest expectation of the creature waiteth for the manifestation of the sons of God, knowing that in the consummation of the Redeeming Procedure the creature itself, body and spirit not separate by reason of physical death, shall be delivered from the bondage of corruption into the glorious liberty of*

the sons of God. For we know that the whole creation groaneth, being burdened with the corruptible, and not only they who are in the bondage of the external form, but ourselves which have the first fruits of Redemption, even we ourselves are waiting for the adoption, to wit, THE REDEMPTION OF OUR BODY.—And He that searcheth the heart, knoweth what is in the mind of the spirit, and maketh intercession for the saints according to the will of God. And we know that all things work together for good to them who, having accepted of offered mercy, being born of the Spirit, have the love of God, and are therefore by obedience to His will, the called according to His purpose in the plan of redemption; through which He also did foreknow, and by this purifying, quickening and immortalizing process, did predestinate them to be conformed to the image of His son; that He, dying to redeem and raising from the grave to justify, should by that infinite condescension, and the resurrection of the body crucified, remove the power of death occasioned by sin, and in that provision become the first born among many brethren, who by the union thus effected, are attracted from the regions of death, and are heirs to the heavenly inheritance with the universe of angelic beings. Moreover, whom He did thus predestinate, by the means ordained in the plan of salvation, working obedience unto sanctification, them He called to become His special servants in this glorious manifestation of His love for rebel man; and whom He thus called, that they might be the more perfect means in the prosecution of the great redeeming design, through growth in grace and increasing knowledge of the truth, them He also justified: and whom He justified, by faith in the atonement and perfect sanctification of their nature to His love and service, them, as the crowning blessing, He also glorified with the glorification of His own nature; having redeemed them to a perfect being and given them the spiritual paradise as a purchased inheritance, where they shall be priests and heirs of God for ever.

What shall be said then to these things? If God be for us, who can be against us; and if He spared not His own Son, but delivered Him up to purchase this inheritance for us all, shall He not continue to unfold to us His glorified nature, and bring us at last to the celestial Heavens, where He will also freely give us all things and admit us to the throne of His glory?

(To be continued.)

DEATH AND THE RESURRECTION.

The following Disclosures relative to the conditions attending the departure of the spirits of men from their external forms and the realities by which they are surrounded in the world of spirits will be read with deep and solemn interest.

The statements therein fully accord with the principles unfolded in the Word, and, while they both confirm and illustrate the fearful but divinely inspired declaration that the wages of sin is death, they also in conclusion most unanswerably vindicate the grand Biblical doctrine which teaches that the gift of God is eternal life through Jesus Christ our Lord.

At mid day appeared a Spirit clothed in light above that of the sun. Upon his head was a crown, in his left hand a volume and in his right hand a scepter, upon whose burnished shaft appeared the image of the Cross and the sublime events of the Crucifixion. This scepter was of substance like transparent gold, and from it proceeded a stream of light, controlled and directed through the angel's will. The spirit was invested with a sacerdotal vesture emblematical of the redeeming mercy, and this was formed of a myriad of gems, each formed of pearly and immortal light, each wrought in the appearance of a Cross

and all so interwoven that their perfect emanations radiated myriads of cruciform sparkles of inconceivable brilliancy. Upon his breastplate was written the word, Watchman.

As he entered he paused, and as he paused his full form and appearance was revealed to the beholder. The spirit smiling looked upon the medium for Divine Unfolding, saying, "Peace be unto thee; and the blessings of peace attend thee." Then suddenly shone a light above the brightness of the glory that encompassed him, and from that light spake a voice saying, "Unfold that which shall be revealed, and guide the pilgrim to the scenes where are gathered together the abundant harvest of the deeds of man."

"Mortal," saith the angel, "wilt thou journey with me?"

Fain would I seek thy dwellingplace, oh Angel, had I a garment of light.

"But I would lead thee amid the congregations of the dead," replies the Watchman. "Hearst thou not the knell of departing mortality?—See, nature reels upon her throne, and falling headlong, plunges into a chaotic abyss. Hear the groanings, see the strugglings of her fragments as they part and drop into the night below, which with her sable mantle veils the great sepulcher of the dead. This, mortal, is death. Here fall the bodies of the race of man. One common tomb receives them. All in this abode are equal. No distinction characterizes these remains beneath this pall of death."

But, Angel, tell me, are these remains all there is of man at death?

"Didst thou not behold," replies the Angel, "those faint lights that proceed from the body as it falls, a wreck, and that pass directly into the invisible? Those are the spirits of men, each rising, individual, conscious and immortal, from its expiring external habitation. Arise! In due time we will follow them; but first we will enter the vault beneath us. Arise! let us go hence. Lo! we enter the sepulcher of the dead! In this vast tomb what dost thou behold? As we pass survey it well."

Angel, the sight overcomes me.—Still, as thou desirest, I will scan more minutely this abyss. Oh, Mortality! here is thy ultimate. Here are relics of infancy, childhood, youth, maturity and age! How are the mighty fallen! Here, prostrate, with scepter, diadem, and royal attire, are kings, Earth's monarchs! Upon their breasts have fallen denuded beggars! They sleep together. All complexions, all grades, and all ages, are equal occupants of this lone region. But, Angel, tell me, why these ruins? Why should these forms, in whose complicated and symmetrical construction is displayed the wisdom of the Infinite Architect; forms so lovely and noble; forms of youth and beauty; why do they meet this common ruin? Here friends do not group, but infants, lovely youths, and the dependant aged, lie down with strangers. Yea, the assassin and his victim are here. There are no friends to cheer them, no kind hands to bind up their wounds, or raise the fallen head. The lone infant has no tender mother, no kind nurse; it lies amid the cold, moldering ashes of the dreary vault.

"These are not those beings of whom you speak," the Angel answers. "What thou seest is but their remains, their fallen mortality. Hast thou not heard of DEATH? This is his dominion. From hence he goeth forth among the sons of men, and whomsoever he touches with his right hand of strength must fall. The eye becomes dim, the cheek pallid and the form enfeebled. Wealth, honor, station, hopes, purposes or expectations, affect him not.

He cannot be flattered or bribed. His will is irrevocable, his mission sure, his works destructive. He dashes the kings of earth from their thrones to this sepulcher of pollution. He hurls the mighty warrior with his armed battalions from the battle-field into this, man's common tomb. He casts down the noblest sons among nations from the halls of state; the minister in the sacred place of the temple; the fond wife and mother while pressing the object of her soul's purest affection to her warm breast. He breaks the strong arm of the husband and father while defending the objects of his love and care. He plucks the infant from its mother's breast. And thus in his mission destroys the peace and prosperity of men—laying waste families, circles, cities and nations. His pall is spread from shore to shore, and veils the islands, continents and oceans of Earth.

"Death is the sole monarch of the mortality of fallen man. If man glides noiselessly along the halls of human pleasure or kingly palaces, death shall find him. If he hide himself in the dens of unfrequented islands or unknown realms of earth, death shall search him out. Nor can dungeons conceal him from the King of Terrors. No age or condition is exempt, as thou canst see, from this abundant harvest of the dead. Look, mortal! behold afar. This vast region is burdened with the bodies of the slain. Here are the bleaching bones of millions. Age after age hath deposited in this region her dead. Dread silence prevails over this vast dominion. See you eminence. There is the throne of the monarch of this domain. 'Tis formed of upheaved fragments of fallen mortality. That throne is a throne of human skulls. He who sits thereon is Death. There he reigns. Century after century hath passed, and still he reigns. He sports with the agony of dying men, and feasts upon the departing life, human life, of the slain. Darkness is his canopy and perished mortals people his dominions. His form is the image of the dread abode, his visage ghastly, his movement frightful, and his will is to destroy. He hath no mercy. Prayer he never hears. Lamentations fall like music upon the atmosphere that hangs in lifeless folds around him. He is the King of Terrors, with horror filling every mind, and images of frightful things."

But, Angel, I am lost in mystery. 'Tis painful in the extreme to endure the sight. I suffer, I agonize. This pale nation where congregate unnumbered scenes of deepest horror, let me escape, and go thou with me, for I would inquire the cause.

"Seek not to escape," the Angel answers; "but tarry here. No harm shall befall thee. I am commissioned to guide thee safely along the regions of the dead. The day long foretold by the holy Prophets—men who wrote as they were moved by the Holy Ghost—is drawing nigh. The mysteries of this region, this mighty deep, shall be revealed. In figures, in varying scenes, shall be presented, in landscape form, that which mortals might not otherwise comprehend. Write, carefully inscribe in a volume, what thou dost behold, and what by any means is taught thee. Patiently follow me, and the cause and end thereof shall be familiarly revealed. In the Volume containing the revealed Will of our Heavenly Father to fallen man, is written the cause of all this derangement of nature. There thou mayst read, As by one man sin entered into the world, and death by sin; and so death is passed upon or hath dominion over all men, for that all have sinned. Death is therefore the offspring of sin, and shall reign until sin be destroyed."

But, Angel, sin hath dominion over

man. I have also from the Sacred Volume read, "All have gone out of the way; there is none that doeth good, no, not one." And if we say we have "no sin, we deceive ourselves, and the truth is not in us." Beside this, the fallen millions of the race of man, their perpetual tendency to the grave, confirms the great truth which is also written, "Dust thou art, and unto dust thou shalt return." This dread region too is the dominion of the grave.—Here are lavishly strewn the victims of death's ruthless hand. Yonder sits enthroned the fell Destroyer, and his throne is founded upon the trophies achieved in combat, successful combat, with feeble man. Thou didst not indicate REDEMPTION from the grave?

"Hast thou not also read," the Angel answers, "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoil? But before this inquiry can be fully answered, I must show thee many things. He who reigns among the tombs is the manifestation of sin; the effect of violated law."

"Law is the harmonic procedure by which, through conformity thereto, existence is maintained, nourished, perpetuated and ultimated in perfection. By this means all organisms upon whom condemnation hath not fallen are supplied in all their wants, whether they be bodies natural or bodies spiritual."

"In man terrestrial, blends physical and moral law. This moral law is adapted to his spiritual being. Spiritual nature proceeded from God the unchangeable and eternal, and hence is immortal, and is therefore the superior and controlling power of the man.—Man's harmony and longevity depend upon his moral nature, which is the health and strength thereof. Moral law has respect to intellectual action, and to it all created intelligences are amenable. This law is the law of harmony. Its opposite is discord. Harmony is health—ascension—heaven. The opposite is sickness—declension—hell. Whatever produces discord is violation of the law of harmony; derangement ensues and its determination is decomposition—death. Death is the suppression or removal of primal or adapted energy; hence prostration, infaction, and the subversion of the fundamental principle, and hence finally the interception of ultimative law."

"Moral quality is dependent upon conditions relative to mental and spiritual harmony and discord, denominated good and evil. A good tree cannot bring forth evil fruit—harmony cannot produce discord; neither can a corrupt tree bring forth good fruit—discord cannot originate harmony; therefore by their fruits—by their harmony or derangement—ye shall know them."

"Action is dependent upon the motive forces, its determination upon the will. The will is the decisive and proceeding energy of the mind. If the purpose and movement of the mind have an inappropriate determination it is fraught with useless production, thence fails in purpose, and is therefore in violation of the ultimative law of the creative design, and in moral quality is in opposition to good, and ever operative by a reverse tendency, is productive of evil."

(To be continued.)

To build up man from his ruins; to purify the Sensorium and create therein the altar of Devotion pure and perpetual; to reconstruct the fallen dome of the consciousness of good and to fill it with incorruptible effulgence, is the purpose of the Spirit.

The Spiritual Harbinger.

THE SPIRIT'S REQUIREMENT.

The cause of disquiet with the restless believer in the manifestation of Disclosive Truth, is a want of reverence for the Spirit of the Cause, and strict obedience to its requirements.

The realm of spiritual light descending, in nature and tendency are unlike and opposite to the inclinations and pursuits of the current thoughts of man.

Man has been pursuing objects and seeking bliss. He has prosecuted his plans, and yet he has not attained the goal of his desire. The Spirit dictating these Disclosures seeks to reverse the order of human action, to detach man's affections from the perishable and unreal, and present before the mind objects worthy of its noble pursuit.

To still love the world and the pleasures thereof, pursuing them in the present form of human manifestation, is to oppose the Spirit who calls to the Mountain, and to prevent the descent of the Divine Life, and its incorporation in the movement, order and inclinations of the heart.

Those who cannot by yielding their natural desires admit the Spirit into their hearts, hence live under its immediate dictation, may not expect the blessings proposed in this manifestation.

To change the current of human thought is no easy task. To understand the selfhood of our being and learn to correct its unholy habits, is to enter into and be controlled by the Spirit of Life descending from above.

Now is the test; now shall it be known whether the voice of the Spirit shall be regarded, or man continue his own dictator. It were well for believers that they give due consideration and prayerful heed to these suggestions.

GOODNESS OF THE DISCLOSIVE SPIRIT.

The Divine goodness of the Disclosive Spirit manifest at Mountain Cove is made to appear by contrast. Whenever and wherever this Spirit descends, attending it is an atmosphere corresponding to what the mind conceives as the Spirit that pervades Heaven.

These are the effects of the Spirit descending when operating upon the hearts of those who by its bidding have withdrawn themselves from the busy world and are recognized as contacted with the Disclosive movement here.

To maintain these doctrines is the object of the Journal and Harbinger; and if obedience to these sentiments requires any one to seek for a God other than the one they have worshipped or "found in their younger days," we most earnestly and sincerely differ with them, and would admonish them to cast away any

The sun in his noontide glory strengthens, invigorates and exalts the spirit, firing it with the conqueror's zeal, and arming it with the strength of Heaven.

Thus the quiet Pilgrim, under the influence of the Spirit, is ever happy; no care, no restless anxiety can dwell in the heart where this Spirit reigns.

Thus those at the Mountain know full well, that with the Spirit there is peace; without it there is wretchedness and want. The Spirit inspires love and reverence for God, obscures the fancied glory of men, and makes bright the prospect of Heaven.

PRINCIPLES OF THE HARBINGER.

ALMOND, N. Y. Jan. 11, 1893. Mr. Scott, - Sir: Please stop my paper, the Mountain Cove Journal. For me to have to look up a new God to serve now in my dotage, will not answer for me at this time.

The above letter has just been received from an old friend. Its spirit corresponds to that mostly manifest by the religious portion of community as touching the doctrines of the Journal and Harbinger.

We labored many years in an evangelical denomination, in covenant relations with P. C.; nor was he slow to express his admiration of our religious views, which were admitted to be "sound" by the council that set us apart to the work of the Gospel ministry.

Either we were not able to make ourselves understood then, or we are laboring under that embarrassing new sense of our religious principles have undergone no change. As then, we supposed we maintained the following doctrines, which the Harbinger is endeavoring to support against the overwhelming tide of infidelity which is rushing in, through spirit manifestations, upon the church:

- I. That there is One God over all, known as Father, Son and Holy Ghost; or God the Life in God the Lord in God the Holy Procedure.
II. That the Bible is the Will of God revealed to man.
III. That man, although when from his Creator's hands he was perfect, (good, very good,) is fallen, depraved.
IV. That God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life.

To be more specific as to duty, we believe, VIII. That the Decalogue given on Mount Sinai, is binding in letter and spirit upon all men, nor is any part thereof abrogated or changed.

IX. That Jesus Christ the Redeemer shall reap upon Earth, with ten thousands of His saints, and that the kingdoms thereof shall become His Kingdom, wherein He shall in love and righteousness reign until all enemies shall be subdued, and those who live upon the earth shall, with one heart, lift up their voice and say, "Our Father which art in Heaven, hallowed be Thy Name; Thy Kingdom, with its glory, come; Thy Will rule over all and by all be done in earth as it is done by angels in Heaven; for Thine is the kingdom and the power and the glory for ever."

X. That none but the pure in heart shall see God in peace, and that to draw nigh unto Him through Jesus Christ, the wicked must forsake his ways and the unrighteous man his thoughts, and thus return unto the Lord who will have mercy upon them, and to our God who will abundantly pardon.

Finally, that the Word of God through His Spirit, is able to make the humble and obedient, and those only, wise unto salvation.

God they may worship who is in opposition to these truths, for they are immutable; upon them man's salvation and the moral government of God depends.

Should we not marvel at the blindness of professed Christians? Was there ever a period with this race so ominous of excessive excitement for the weal or woe of the spirituality or the religion of man as the present?

Spirit manifestations are multiplying. No power, no sarcasm, no false accusation, no legal threatenings, no church anathemas, no pulpit obsequies, no public scorings, no puerile witticisms nor destructive tempests of the press can suppress or even check them. On, onward the swelling tide is rolling. Her heavy waves dash against the rock-built creeds of ages past, and break over the monuments erected by man.

Once one Jesus moved noiselessly amid the streets of the Jewish nation and the sanctuaries of God's ancient law they professed to love, the spirit of which was departing rapidly from the heart of the people; and notwithstanding He sought to save, they despised Him the more, until their hate condemned and crucified Him.

They at length released Barabbas, the actual transgressor, and condemned Jesus the innocent. Even so now, the church would release that which, being opposed to Christianity, hath condemnation already passed, the mark of the beast upon the forehead, and without sober thought, condemn the very life of the cause they profess, and profess to love.

The inhabitants of Jerusalem, when destruction, like a death-cloud, burdened with woe, overhung the city, remembered, but too late, the awful prediction of their Lord when they crucified. Likewise, unless they repent, and that right speedily, shall the inhabitants of Christendom wall beneath the mighty stroke of judgment, and how in sackcloth and ashes for her blind folly in the day when men's souls should tremble with fearful awe before the wonders unfolding from the interior world, rather than sit in the market-places and pipe for the silly dance, while the heavens over their heads gather blackness, and floods of infidelity roll in upon them.

THE MOTHER'S RETURN.

'Twas in an hour when nature, clothed in night, lay slumbering on the bosom of the mighty deep; an hour when silence reigned, and man, soothed by balmy sleep, dreamed of the morrow. I heard a voice; 'twas soft like music, gently dropping from the holy skies. Its accents moved in sweetest melody, which soon entranced my restless spirit, and bathed it in the purifying life of celestial love.

"Spirit, the day is dawning. That day, by prophets, by seers, long foretold, is dawning now on Earth." "Sweet mother," in gentlest accents my spirit whispered, "and dost thou live? This cloud of glory, is it of Heaven—from realms where thou hast been since thou didst bid cold Earth adieu? Are there joys for mortals when earthly scenes have passed away?"

"In chambers where weary mortals slumber, are standing angels many. They breathe upon the unconscious spirits, in heavenly harmony, the breath of life interior, life divine. The sleeping spirits dream. And thus God now prepares the souls of men to wake from slumbering, when the angel with the trump of truth shall part the skies, and speaking to the inner life, shall cause the resurrection of the just to glory and to everlasting life, and wake the sinner to behold that the wages of sin doo the unrighteous to shame and contempt. Sleep on, sweet spirit, while thy body rests, until again I wake thee, and in sweet communion bless thee with still greater light, and give thee

power the truths of Heaven to retain, and from thy inward consciousness gently give them to the wanderers in the lonely night, if time."

Thus saying, the cloud arose; the spirit's voice no more I heard. I woke, and knew that in vision I had met an angel from the world of bliss. O that I could, like that bright angel, pure and spotless, dwell in realms of light.

LETTERS TO A CLERGYMAN—No. X.

DEAR BROTHER.—In continuance of the subject as considered in our last, it may not be amiss of the abundance of illustration afforded us, and of the many who in the more early ages of the world, (or as modern metaphysicians would have it, in the unprogressed age) have been moved by the octaval harmony of the universe to utter songs vibrant with Divine good, to add, that David, who breathed forth the aspirations of his inspired heart in swelling anthems and mingled with the symphonies of the choral skies, while sweeping the chords of his well-tuned lyre, chanted, saying: O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens: When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou visitest him? In this is revealed the capacious thought of David who, after having considered the earth and the inhabitants thereof, looks out upon the starry hosts bestudding the canopy above him, and with lofty thought moved along the peopled universe until lost in the immensity of suns and revolving spheres. Their majesty of procedure bore him upward along the circling galaxies of the illumined expanse, even above the universe terrestrial, where from nature's lofty pyramid he gazed into the cloud of the descending glory of the Divine Procedure, and thence conceived the ennobling idea of the majesty of His dwelling-place, who is from everlasting to everlasting, and who exists enthroned above all heavens which are the work of His fingers.

This sentiment so nobly expressed by David; couched in language so full of the astronomical and creative idea, and thus borne along the tide of time, combined with other and like statements, outradiates the light and establishes the germ and foundation of all true philosophy. If modern science has rendered the mode of observation more full and perfect, it is but an improvement upon the most ancient statements of Divine and absolute Revelation, and therefore may not receive credit for original discovery.

Not only are these great truths relative to the external manifestation of the terrestrial universe recorded in the Bible, but, by the Inspiring Spirit, Moses is led into still greater depths of the mystery of creation and to perceive, not only the creative order and movement of that which was established in external manifestation, but from the Creative Procedure he saw unfold in design the works of God while as yet they were only projected in purpose and had no visible existence or out-manifested terrestrial formation upon the earth.

'Twas in an hour when nature, clothed in night, lay slumbering on the bosom of the mighty deep; an hour when silence reigned, and man, soothed by balmy sleep, dreamed of the morrow. I heard a voice; 'twas soft like music, gently dropping from the holy skies. Its accents moved in sweetest melody, which soon entranced my restless spirit, and bathed it in the purifying life of celestial love. It lulled to unconscious rest my weary outward being. My vision of external things grew useless and dark, then sank away. The form lay still, and slumbered 'neath the heavenly charm. Then arose a being hitherto unknown, which waking beheld the beauty and the glory encompassing the spirit speaking, as if some heavenly sun descended. That light revolved; within it, robed in spotless white, my spirit saw the angel form of a mother long since lost to Earth. And then I knew whence the voice that soothed my body into rest and awoke the life of love. Again she said, "Spirit, the day is dawning. That day, by prophets, by seers, long foretold, is dawning now on Earth." "Sweet mother," in gentlest accents my spirit whispered, "and dost thou live? This cloud of glory, is it of Heaven—from realms where thou hast been since thou didst bid cold Earth adieu? Are there joys for mortals when earthly scenes have passed away?"

Moreover, as has been shown, Moses entered the great Temple amid the everlasting columns of the creative design and there beheld existing in the tabernacle of constructive thought, that which had not yet appeared in the outer world, while it was descending from the Supreme Architect to be clothed in form of physical manifestation upon the terrestrial orb.

Where then is the evidence of modern revelation; the progression of which so much is written? Go, read the over-written monuments of ancient days.—Pass from hieroglyph to hieroglyph:—Unroll the scroll inscribed by the Prophets who lived in the morning of earth's great day of time, man's novitiate day; and there bow down before the august presence of the Inspiring Spirit, and humbly confess the wisdom and knowledge they bring to man. Yea, study those inscriptions, read those hieroglyphs, and learn to render to the Source of Truth revealed, that homage due.

Which theory shall commend itself to man's highest nature, that which attributes all things in the heavens above and the worlds that encircle the Throne of the Divine Procedure, to the upheaval of chaotic nature, or the progression of some vast and unknown igneous deep?—Or that other system which in the works of nature perceives design, and through a chain of productive events discovers and therefore acknowledges the Designer? Or which ennobles man, that system which makes God the culmination of the elements of the earth—the stars—the heavens: or that which suspends the Universe upon the omnipotence of Him who is the Creator of all and by whom all things depend for form, movement, life, order and

determination? Do these antichristian spirits and media speak of Paradise, the elysian homes of intellectual beings. Moses saw an Eden of fruitful trees, delightful bowers and pleasant and shady groves, planted by the Creator. Do they speak of the blissful inheritors of the abode of rest?—Moses had already given to the world the idea of the perfect pair, upright and lord of and inheritors to the benefits of a world existing in perfect harmony. This human pair Moses saw dwelling beneath the shadow of the trees of Paradise, breathing the pure air thereof and in harmony and familiarity with all classes of the inferior creation, and these as well as inanimate nature when created by their Author were pronounced good, very good. And thus the harmony and perfection of nature and her laws are demonstrated by the perfection of the first fruits or primal organism. Herein also the great truth of Inspiration is sustained, and what is more, they are all, as well as inanimate nature, said to be good, very good: not objectionable to Him who formed them.

Here then, in the Bible they discard, are historical statements which overspan the boasted dominion of these modern progressionists. Free from idolatry, in which that system abounds and which forms its bulwarks, and free from that God-dishonoring and soul-debasing infidelity which characterizes system and believer, the Bible, the most ancient book, brings to us light and truth from the morning of creation; knowledge which conducts us to nature's unfolding laws and leads us out upon the unfathomable deep where thro' the immeasurable expanse we trace the pathway of the Divine Procedure. Facts of this character open the mind and enable it to look into the immensity of the interior. And since through its sacred path we are conducted from the visible to the invisible, from the effect to the Efficacy of Cause, it follows that the light which illumines the intermediate existing between the outer and inner world must be of the nature of that which radiates therefrom, and is therefore the revelation in fact of those things which are not seen.

Again, if we consider the doctrine of communication with angels, we are without remedy forced to attribute the original idea to the sacred writings.—Bible history abounds with records of angel visits and their communications. Abram, Moses, Elisha and the young man, Daniel, Isaiah, &c. together with the history of Jesus and the Apostles even to the Apocalypse, all afford abundant testimony of angel visits, spiritual sight and communication. This broad field then has also been surveyed centuries past.

These men and their spirits dwell largely upon the grand discovery or revelation of the harmonic law, a law they tell us of higher life,—of the industrial pursuits of the inhabitants of harmonic abodes,—of the existences of paradises and of heavens wherein dwelleth divine order and useful employment. These sentiments too are found recorded in the sacred Text. "And the Lord God planted a garden eastward in Eden, and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it." &c. Again it is written that God blessed the Adam and Eve of Earth, and gave them dominion over the fish of the sea, and over the fowls of the air, and over every living thing that breathed upon the earth; and God said, "Behold I have given you of every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of the tree yielding seed, to you it shall be for meat." Here is also the grand idea of man's superiority to all that belongs to the lower creation, of his dominion over all, and of his inheritance of all its use, and of its perfect bestowment of good upon him.

Is then the doctrine of man's superior condition as to nature of recent origin? May we not rejoice that the low, contracted and debasing notion of the apologet of man is not of the Bible; while his noble nature, his exalted position, and the matchless display of architectural skill, are recognized in the Bible, and that there it is said he is "fearfully and wonderfully made," and in order of creation but a little lower than the angels? That by the seer in that prophetic age, by the eye of spiritual sight, the redeemed are seen, when they have ceased from labor, bowing with the four and twenty elders before the throne of God? Again may we not inquire, where is the evidence of superior original knowledge displayed by these modern seers, or their materialistic spirits?

Thrice Beautiful upon the hills of morn, Truth's Harbingers with golden arms come forth. The Day of Immortality is born, The Lord descends to earth. The robes of everlasting life they bring, For the redeemed triumphantly to wear; Sweet are the melodies of love they sing. Their breath embalms the air. Rejoice, oh, Pilgrim! unto thee they come, This Day of Wonders—unto thee 'tis given; God is thy Life and Paradise thy home, And all thy hope is heaven.

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By SAMUEL LEAVITT, No. 125 Atlantic Street, BROOKLYN, New-York, his General Agent for this paper.

RELIGIOUS NOTICE. Public Ecstasies ministrations are held in the middle street for the Methodist Church, at Mountain Cove, at half past one o'clock on Sabbath morning (7th day) of each week.

Harbinger and Journal.

HYMNS OF PARADISE—No. 2.

I. BEAUTIFUL to-morrows Rise from being's night; And the spirit borrows From the dawn its light, And soars, on living plumes, in Life's victorious flight. II. Earth, a flowery meadow, Fades below our feet; Heaven without a shadow Opeas our joy to meet: Attracting from afar with music strange and sweet. III. Angels on the borders Of the Holy Land Shine, the white-robed warders Of the portals grand That rise, as stars from air, before our pilgrim land. IV. Streams of diamond luster, Waters of the sun, Lotus-blossoms that cluster, Fearless every one, Where the still pools are clear and where the wavelets run. V. Trees of Life, whose flowers Offerings bring of balm; Green and odorous bowers Consecrate to calm; Where Peace the fair one dwells beneath her sacred palm; VI. Mountains of the morning Robed in purple mist; Palaces adorning Isles of amethyst, Where luminous fountains glow, by living sunrays kissed; VII. Plumed and joyous nations Of the fragrant air; Living Adorations In the ether rare, Moving as in the soul move winged thoughts of prayer; VIII. Every pure Ideal Of creative thought Glowing in the Real, Of its substance wrought, Is mirrored in our eyes; unvaluing unbesought. IX. Leaning from the splendor, Seraphs of the skies Pour the glad and tender Love of purest eyes, Quickening with holy fire our unborn harmonies. X. Moring in the moving Of unfolding light, Loring in the loving Of the Infinite, The blest Immortals call from every templed height; XI. Here descends Perfection; Here is gladness known; Here serene Affection Sits on nature's throne, And here the Lord by Love adored and praised alone. XII. "Cease, O man, thy striving After shadows vain; Die to sense, that living, Ye may rest obtain, And rise to spirit-joy in Truth's harmonious train."

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 65)

With what sweetness the music of the infant chorists arose from their pure hearts, filling the expanse and swelling into gentle waves, which harmoniously moved along the mellow atmosphere above. But greatness was added to greatness as I beheld the infants formed into bands, and thus uniting class with class, were made one throughout. Each class was composed of equal numbers, and each spirit glowed with the holy fire of the sacred hymn. Moving from hand to hand was a female spirit, clothed in raiment pure and white. Upon her head was a crown set with gems, which shone with the brightness of the sun. In her left hand she held an open volume, in her right a scepter. Upon her breast was a cross. Her form and general movement far exceeded what I had seen before. She observed every infant apparently with one comprehensive glance, and seemed to distinguish each voice so as to know the relation each sustained to all, and was capable of giving to each guardian, instruction adapted to the condition of those beneath their care. The infants closely observed the movement of the angel in the center, who appeared to be their leader. The parts of music performed were manifold, yet harmony prevailed, and the euphony of their utterance was the beauty of perfection. As they sang, their spirit fingers moved upon their soft and mellow toned harps. As their music arose, I saw that it inspired each spirit with confidence and the harmony of celestial love. But suddenly while my spirit was communing with the rapturous scene, a new and more brilliant light reflected upon them, and each eye was raised directly above. My vision followed in the direction, until I saw suspended a cross, like unto a huge piece of hewn timber. That cross appeared dripping with blood. Above it was one like unto the Savior. His hands were bound, His back was bleeding. Upon His head

was a crown of platted thorns, which pierced His temples, and blood ran freely down. Near Him lay a human being, wounded, mangled, and apparently expiring. He struggled, as if desirous to find relief from pain and anguish, which were manifest in his deportment. He could not extricate himself from his bonds, his fetters, nor escape his prison-house. He strove to heal his wounds by antidotes. He used various instruments by which he hoped to discern the pathway leading from his cell, and to build a passage across the abyss which encircled him. But all failed, and he fell back in utter despair. Then he sought to be reconciled to his fate. While he lay languishing and helpless, I saw a group gather around him. That group consisted of an elderly female and a family of children. They appeared to suffer inexpressible grief, and were desirous of giving some relief to the man who lay prostrate before them. They sought to bind up his wounds, to raise his drooping head, and to revive vitality throughout; but all to no purpose. He still groaned and languished. I now saw that he lay more directly upon the brink of the abyss, and that he drew nearer each moment, as if moved by an invisible and irresistible power. Oh, the intensity of that moment! The mother drew near, and clasping her arms around his neck, sought to bring him away from his fearful condition. The children with streaming eyes united in the effort, but all in vain. Still he drew nearer the abyss, and I also saw that his body manifested the increasing effects of the inward working malady until every part was one diseased mass. Finally it yielded to the destroyer, and lay senseless; and then to my surprise I saw arise therefrom a being like unto the former, and yet I knew it was not the physical man, but his spirit.— That was a dreadful sight. The spirit, as it stood above the prostrate form, was still more deformed and more dire. Spiritual and moral disease was wrought throughout, and controlled each part with unyielding power. I perceived also that the body and spirit were not separated, and that they still depended upon each other, and in what the body had failed to give manifestation of grief, the spirit as a separate identity was capable of making more full display, and irresistibly gave full expression of the suffering of the being. As the body was prostrate, having yielded to the power of disease and pain, so the spirit also finally languished and yielded to the malady which was working within and throughout. I saw the spirit look up, as if to hope for aid from above, but a cloud of thick darkness overshadowed it. Then again it wildly looked around, evidently seeking some place of refuge or source of relief. This too resulted as before, and the spirit sank away, as if giving up in absolute despair to the power of ceaseless wretchedness. As hope declined, the eye of the spirit vacantly fell, and in the downward look discovered the abyss. Then it again convulsed and sought to escape, but in vain. The scene was horrible. The agony, the desperation, the fruitless efforts, the final despair, combined to present a scene of wretchedness beyond human description. Suddenly the spirit disappeared, and the man gave signs of returning external consciousness; but he only recovered to know again in the outer man excessive misery, the effects of sin. Again the family, encouraged by the manifestation of returning life, renewed their efforts to restore him to health. This too was futile. They had no power to assuage his grief, or restore the lost health of body or spirit. While they thus struggled, a light descended, and lo, I saw that the group was also in like condition of body and spirit, save that the effect had not manifested itself in them so perfectly. Nevertheless, the result was equally as certain. This they began to perceive, whereupon they exclaimed, "Is there no help?" "No help in the arm of flesh," answered a voice. This voice was familiar to me, but I knew not whence it came. "Can the Ethiopian change his skin or the leopard his spots?" repeated that voice. "How shall the unstrung instrument tune itself?—Yes, how shall the dying, those who are already fallen victims to a power they cannot control, restore departing vitality? Shall they escape the doom awaiting them by the strength of their prostrate energies? Nay, where'er they go, there is no relief.— Help must descend from above, or the bruised reed is broken. God hath therefore laid help on One mighty and able to save: Behold the Cross." As the voice spoke this, again I saw the Cross as before; and in the same position was standing the form of the suffering Savior. To these the weary eyes of the sufferers were directed. Once more uttered that voice, "Behold the Lamb of God that taketh away the sin of the world. He is despised and rejected of men: a man of sorrows and acquainted with grief. Surely He hath borne our griefs and carried our sorrows." The voice above ceased, and another voice from the suffering Form above the Cross said, "Father, forgive them, they know not what they do. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." And looking up He said, "And this is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent. Come then unto me, all ye that labor and are heavy laden, and I will give you rest." Again the voice from above said, "Worthy is the Lamb who died to redeem us. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Again said He who stood by the Cross, "Come unto me, ye weary and heavy laden, and I will give you rest," and then bending over the sufferer, He

breathed upon him, and lo, he looked up imploringly and with a faltering voice said, "Lord, remember me." Then said the voice above, "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands." "I delight not in the death of the wicked," continued the Being who breathed upon the sufferer, "but that the wicked turn from the evil way. I will give to him that is athirst of the waters of life freely."— Again from the voice above I heard, "A bruised reed He shall not break, and smoking flax He shall not quench. Hope thou in God, for He is thy Savior.— Let the wicked forsake his way and the unrighteous man his thoughts; let him return unto the Lord who will have mercy upon him, and to our God, for He will abundantly pardon." Then shone a light upon the prostrate form, by which he discovered the pollution of his being; whereupon the hope which had been encouraged by what had passed began to falter, and he exclaimed, "Oh wretched man that I am, who shall deliver me from the body of this death? The sting of death is sin, and the strength of sin is the law. How shall I come to Thee, I who am polluted from the sole of the foot to the crown of the head?" Again said the voice from above, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Each moment was one of awful suspense to the fallen being who manifested undying solicitude for the result, and who appeared to blend hope with fear, which alternately moved him in their respective influences; but finally hope prevailed, and he turned his eyes upon Him who bowed over Him so full of compassion, and as if he felt his immortal interest hung upon the moment, said, "Lord, what wilt thou have me to do?" The Being smiled, and that smile lit up the countenance of the suppliant. Hope again moved his soul, and he too smiled. His tears flowed fast, and his emotion choking his utterance, he meekly yielded himself to his compassionate Lord who was caring for him. From his broken accents I understood these words, "I have sinned against Heaven and before Thee." Then said his Deliverer, "I came not to call the righteous, but sinners to repentance. The whole need not a physician, but they that are sick. And my mission is to seek and save that which was lost. If any man thirst, let him come unto me and drink. I am Alpha and Omega, the Beginning and the End, the First and the Last." Thus saying, He raised the helpless form, and pressing it to His bosom, said, "Lo, I come, as it is written in the volume of Thy Word, to do Thy will, O God. To heal the sick, to open the eyes of the blind, to unloose those that are bound, to open the prison doors and to let the captive go free, to exalt the humble and to restore that which was lost by sin, to establish Thy Kingdom on Earth, and to guide the wanderer from scenes of woe and death to mansions of eternal peace in the everlasting Kingdom of God the Sovereign of the Universe, whose throne shall endure for ever." Again He drew the mangled form to His heart, and said, "Thy sins are forgiven thee; thy guilt is removed, and the Spirit that quickeneth bids thee arise, for thy salvation has come unto thee. Thou art safe; death and hell shall no more have dominion of thee, for I have redeemed thee." Then said the voice from above, "Thus again is it written, He shall see of the travail of his soul and shall be satisfied, for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bore the sin of many, and made intercession for the transgressor." Then addressing me, the voice said, "Look and see." Instantly I saw a light proceed from the heart of His Preserver and overshadow him, thence from that cloud of brightness descended the spirit thereof in dove-like form, and entering his heart, displayed the nature thereof, and lo! every department of his being appeared in view. Then I saw that he was dark and uncertain in his movement; and instead of illumination, life and quickened perception, was existence shrouded with a murky pall, and heavy movement of thought. I also saw that the moral nature presented one body of impure and benumbed consciousness. Instead of a quick sense of justice and goodness, it moved heavily and almost insensible and the fallen ruins of moral perfection and the firm columns of violated law. There were fragments of the temple of intellectual nature, now dilapidated and in ruins. Encompassing and encumbering these were the several and shattered departments of a physical structure, careening and giving way beneath the destructive blast that in tempest form hurried over these ruins, and which were excited to still more distinctive tenderness by the addition of the lesser body of deadly influence which this fragmentary edifice imparted. Thus each portion of his being displayed its inmost malady, warring elements and destructive tendency. Each part convulsed, and convulsing increased the excitement of the whole, until I saw that all was wrong; that every function was out of place, and every movement inverted, so that the tendency thereof was in violation of the primal and harmoniously productive law of his being. Although he was in the arms of One who it was said was mighty and able to save, I could not conceive how such ruins could be restored to order, how such discordance could be tuned to harmony, and how such a wreck of a man could become an agent of purity. While thus inquiring, He who held him in His arms, breathed upon him, and lo, he was all transformed! Life, health, buoyancy, harmony, purity, and a full reverse tendency ensued. A moment before I saw him a body of mine; and now, by one breath of quickening—a life-giving, soul-restoring breath—he stood before his Deliverer a purified and

redeemed being. He smiled, and with inexpressible manifestation of gratitude he bowed and worshipped. Then said his Deliverer, "Blessed are the pure in heart, for they shall see God. Marvel not that I said unto you, ye must be born again." Then again spake the voice from above, full of melody and reverence, saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. He that is born of God is born of love. God is Christ is reconciling the world unto Himself. If any man be in Christ, he is a new creature: old things are passed away, and behold all things are become new." "Amen and amen!" uttered ten thousand voices. "Amen and amen!" echoed from afar, and lo, the scene changed, and before me appeared an innumerable company of angels, with harps in their hands, and they sang, "Holy, holy, holy art thou, Lord God Almighty, which was, and is, and is to come! Just and true are thy ways, thou King of saints. Most worthy of adoration art Thou, for Thou hast died to redeem us. Worthy is the Lamb that was slain for us. Amen, Amen!" (To be continued.)

Selected Miscellany.

The Espiritu Santo.

This beautiful flower appears to be a description of lily, possessing a bulb root, long oval leaves, and a stock from three to four feet in length. The Espiritu Santo is one of those rare flowers that is said to be found only on one particular part of the isthmus, a short distance from Panama. It requires little earth for vegetation, growing among heaps of stones, with the fibers alone covered, the bulb being almost entirely exposed. The plant possesses little beauty beyond what is contained in the flower itself, which is of a most elegant and pure formation. The outward part, which is smaller than a pigeon's egg, resembles a curious shaped vase, on opening the lid of which the most perfect and beautiful fawn simile of a dove is found within. The head is turned over its back, appearing as if it were about to take its farewell of earth and soar to some brighter region. No person can see this extraordinary flower for the first time without a deep feeling of wonder and admiration at the perfection and beauty displayed in its formation, and every succeeding time it is met with the observer gazes upon it with increased admiration and curiosity. Of all the really beautiful plants or flowers we have ever seen, we recollect none so beautiful as the Espiritu Santo, or "Holy Spirit," and we are sure that if a specimen could be sent to the United States or England it would be looked upon as an invaluable curiosity.—[Panama Star.]

Impartiality of the Bible.

To me it is plain that if the Bible had been written by impostors, the transgressions of David would never have been published to the world. The tide of everlasting oblivion would have rolled over them. Impostors studiously avoid saying anything about the sins of their favorites. The Sacred Volume gives us a true, and unflattering portrait of its hero. This fact is a most striking proof of its divinity, and imparts to the work that profound knowledge of the human heart, of human character and human life, which renders its pages peculiarly interesting to all ages, castes and descriptions of men. Hence the Bible beyond all other books enables us to trace and lay open the most hidden, recondite ways and windings of a depraved soul, and to apply the correctives requisite for its renewal to wisdom, holiness and life eternal.—[Rev. T. Clapp.]

Thousands of men.

"Thousands of men," said Chancellors, "breathe and live—pass off the stage of life and are heard of no more—why? They do not partake of good in the world and none were blessed by them: none could point to them as the means of their redemption; not a line they wrote, not a word they spoke could be recalled; and so they perished. Their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal! Live for something. Do good and leave behind you a monument of virtue."

Grass Valley Gold Mining Company.

J. WINCHESTER, President. Capital \$250,000. Shares \$200; half shares \$100. The rich Quartz claims owned by the Company cover a surface of 100 acres, in the richest and most desirable portion of Grass Valley, California. The Machinery, which is the most approved and powerful of any yet manufactured, is calculated to pulverize 100 tons of quartz per day. The principal portion of the machinery is on the ground, and the remainder is daily expected. The whole of the property is paid for, and the Company free from debt. This is no speculative affair. A few Shares of the Stock for sale at par. Pamphlets, containing the Charter, By-Laws, Map, &c. may be obtained at the office; if by mail, enclose two three-cent stamps. Address, postage paid, with remittance for stock, (in drafts on New-York or current funds), to R. J. RICHARDS, Secretary, 107 Fulton-st. N. York. Where specimens of the Gold-bearing Quartz may be seen.

J. B. Malone, Wholesale and Retail Grocer.

Commission and Forwarding Merchant, Steamboat Agent and Luncheoner, Ten Mile House, Kanawha county, Va. Received and for sale, 25 bbls New Orleans Sugar, 10 bbls Melasses, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also, a well-selected assortment of seasonable Dry Goods. J. B. M.

The Spiritual Harbinger

And Mountain Cove Journal.

A WEEKLY PERIODICAL.

Devoted to the publication, discussion and elucidation of Theories, Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Commercial—connected with Man, with his Origin, and prospective and actual Exalted States from Moral, Mental and Material Darkness; and pertaining to the Origin, Unfolding and Consummation of the Material and Spiritual Universe.

Being devoted to the temporal and spiritual well-being of the human race, this Journal will treat of all branches of human Uplift; and, while a portion of its columns will embrace Miscellaneous of an interesting and instructive character, and the general News of the day, it will aim to throw special light upon those subjects which relate to the religious nature and tendency of Man.

It will therefore treat of the multifarious Religions and modes of worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Objects; of their Efficacy or Utility; of the evidences of the False and True; of Hopes and Professions based upon both genuine and spurious; of Religious Theories, Creeds, Prejudices, Love and Hate—thus determining, by their elements, that which is from the Imagination, from Impression of Good, or from Inspiration of Evil.

The World, being burdened with unavailing ritual and systems, religious and philosophical, requires disencumbrance and untrammeling to comprehend Light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Sources, Aids and Modes of manifestation; its varied effects upon the human mind; the elements of religious loss and gain, and their divergent ultimatum; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

While paying the deference to the varied schools of Opinions, this Journal will seek to discover the Landmarks of an unbroken current of Spiritual Unfolding, conducted through special interposition of the Supreme Being, from the earliest period to the present time; thus vindicating the Holy Scriptures as Divine Revelation, the basis of the true hope of Man's redemption, and hence affording full, explicit and irrefragable demonstration of Truth concerning the beginning, manifestation and end of all things created.

While devoted to these topics, it will be the especial organ of the interests centered at its place of publication; stating the motives and reasons which induce removal to the locality; the history, progress and prospects of the enterprise; and also, whatever pertains to the condition, resources and advantages of Western Virginia. It will, furthermore, be a faithful record of Spiritual Manifestations; giving publicity to their complete history; stating what they are and profess to be as now revealed; and the methods by which they propose to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

"The Spiritual Harbinger and Mountain Cove Journal" is issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of each week.

Forms of subscription are (payable invariably in advance) ONE DOLLAR AND FIFTY CENTS for 52 Numbers. Four Copies for \$5, and TEN copies to one Address for \$10.

Postage 25 cents a year to any part of the Union.

Persons intending to subscribe, should do so at once, as it is not designed to print a larger number than is required for actual subscribers. The peculiar character of the Journal will naturally induce a desire to possess all the numbers. Every friend of the cause is requested to become an active agent for this paper.

Published by JAMES L. SCOTT and THOMAS L. HARRIS. E. WINCHESTER, Publishing Agent Mountain Cove, Va. June, 1852.

Dry Goods, Teas, Coffees, &c.—Just received from New-York an assortment of DRY GOODS, comprising Tweeds; Alpaca; Bombazines, Delaines, Prints, Ginghams, Muslins, Bonnets, Ribbons, and a general assortment of articles adapted to men and women's wear. Also, men, women and children's Boots and Shoes.

For sale at SAMUEL PIGGOT'S Cash Store, Mountain Cove, Fayette county, Va. N. B. Teas and Coffees of superior quality. \$5-50

Clocks, Watches, Silver-Ware, Jewelry, &c.—SAMUEL PIGGOT, having recently arrived from the city of New-York, whence he has removed his business, informs the citizens of Fayette and the adjoining counties, that he has located himself at the store formerly occupied by Miles Manser, at Mountain Cove, and offers for sale an assortment of WATCHES, CLOCKS, SILVER WARE, SPECTACLES, JEWELRY, and all articles usually found under the above branches. He is also in readiness to accommodate the wants of the public by repairing Clocks, Watches and Jewelry, in a thorough manner and on reasonable terms. N. B. Store closed on the Sabbath (Saturday.) \$16-50

JOB PRINTING.—We are prepared to execute, at the Office of the Mountain Cove Journal and Spiritual Harbinger, all descriptions of Book and Job Printing—Handbills, Cards, Pamphlets, Constitutions and By-Laws for Societies, Bills, Circulars, etc.—a short notice, creditable style and reasonable terms. Orders from the citizens of Fayette and adjoining counties respectfully solicited.

3300 Acres of Land for Sale.—I propose to sell a tract of Land in Fayette county, Va. lying on the Meadow river, containing near 3300 Acres. This land lies on two small creeks, branches of Meadow river, both of which run through the entire length of the survey, affording plenty of water for farming purposes. Most of this land is nearly level, and can be conveniently divided into lots of 200 acres each, so as to suit farmers and secure water upon every lot. This land lies within a distance of from two to four miles of Mountain Cove, an enterprising little village now being built by emigrants from New-York. I would prefer selling this land in a body; but if that cannot conveniently be done, it will be sold in quantities to suit purchasers. The title to this land is unquestionable. Any one wishing to look at the land, will apply to Mr. John Kesler, who lives on land adjoining this survey. The terms of sale will be liberal. For particulars, address B. W. BRINE, Buckhannon, Upshur co. Va. B. W. BRINE, Agent for Charles E. Stewart.

Valuable Farms for Sale.—The subscriber offers for sale his Plantation, containing 1300 acres, situated in the county of Fayette, and lying on both sides of James River and Kanawha Turnpike, three miles west of the Vaughn farm, known as Mountain Cove. It is also but a short distance from the Hawks' Nest, a place of wide celebrity for its startling romance and picturesque grandeur. The farm has upon it about 200 acres under good cultivation, good orchard abundantly productive of the best selected fruit in the country. The meadow and plowed lands are unsurpassed by any in the uplands of the country. There is also a large two story house well finished, with outbuildings, and barns and stabling sufficient for the accommodation of the Plantation and stage stand for which it is now employed. It is one of the best locations for a hotel in the entire region. It possesses superior water both for quality and quantity, having an unfailing well, a number of living springs, and a limpid brook running through it. It is situated near the location of the Central Railroad, which will greatly enhance the value, particularly as there will be a depot just below it. The place is also beautified with shade trees, and is abundant in conveniences too numerous to notice here.

Also, for sale, another Tract of 470 acres, situated 4 miles above the Cove, with 90 acres under good improvement, superior fences, a dwelling house, an excellent barn and stables, and well stocked.

Also, another Tract of 900 acres, joining the last mentioned, well improved, having an abundance of timber, two dwellings, a small orchard, and 70 acres improved.

Also, 400 acres uncultivated land, adjoining the Cove farm. This tract possesses superior quality and advantages being situated so as to blend with the interests of the Cove. It is well watered, and abounds with good and useful timber.

Any or all of the above tracts of land will be sold at a low rate and upon reasonable terms. Wm. T. FLETCHER, Mountain Cove, July 1, 1852.

Business Department.

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WRITING PAPER for sale at this Office.