

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 Allimation.

PUBLISHED BY JAMES L. SCOTT AND THOMAS L. HARRIS, AT ONE DOLLAR AND FIFTY CENTS A YEAR, IN ADVANCE. E. WINCHESTER, PUBLISHING AGENT.

VOLUME I.

MOUNTAIN COVE, FAYETTE COUNTY, VIRGINIA, THURSDAY, MARCH 24, 1853.

NUMBER 22.

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, throughout 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 ORAZIONS. 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.

PART SECOND.

(Continued from page 81.)

I now look upward and perceive that glorious company of angels from the planet Diadem. Gradually they cease to appear in one collective form. Spirits that compose the crown descend, and are conducted to a stately row of chariots, adorned with kingly images. Multitudes in each are seated in magnificence. Next descend the spirits that compose the sword; these take their thrones in chariots that bear martial insignia blazoned over them. The spirits that compose the floating robe descend, assuming thrones in chariots all adorned with banners. The spirits that compose the Cross descend and take their thrones in chariots formed of crimson and surmounted with corresponding emblems. The spirits that compose the wings descend and take their thrones in chariots glorified with images of swiftness and of strength. The spirits that compose the vast, majestic brain descend, and are conducted to their thrones in chariots glorified with kingly splendors typifying thought. Now best of all, the spirits who compose the radiant bosom, love-inspired, and pure in the reflection of the heavens, descend unto their thrones in chariots beautiful with portraits that typify the forms, the harmonies, the graces and delights of pure affection, paramount, inspired, and reigning over the universe of thought and its proceeding movement.

Suddenly the rose-like emanation which forms the plane whereon the chariots are placed, commences to inwind into the lofty spiral. I now behold the spiral more clearly still.—Were all the spiriform edifices of Earth to yield their wealth of architecture, this would surpass them all, even in quantity of substance no less than in embroidered majesty and towering magnificence. I now perceive the dove-like sculptures to be instruments of music, pouring forth harmony and voices of rejoicing, while the floral forms of architecture are instruments for the diffusion of sweetness, and pour forth essential odors upon the air.—The music becomes more loud, mellow and captivating, and the perfumes more exquisite as the globe-like chariots descend the spiral.

I now perceive the august procession out-winding from the spiral and arrayed upon the upper terrace of the mighty superstructure which has been described. This terrace itself is capacious as a terrestrial city of 20,000 souls. The welcome visitants are received and welcomed to this delightful resting-place, and each group is received by a corresponding group, and each series welcomed and conducted

by a corresponding series. The ceremony of reception being ended, the angels of Diadem are conducted to palatial mansions for refreshment and repose.

(To be continued.)

DIADEMA: THE PLANET VENUS.

PART I.

(Continued from page 81.)

MAGNIFICENT crystalizations, glowing in all the colors of the rainbow, rise from the surface of the planet and appear to the pilgrim's vision to compose a blazing extent of architectural formations. Around us we discover the operation of the great principle of crystalization. The atmosphere may be said to hold in solution the infinitesimal atoms of the kingdom of crystalization.

The law by whose operation the mineral empires are projected from interior to external, and from invisible to transparent yet concrete and visible aggregations, is but imperfectly known to the most cultivated minds upon the Earth; but upon this glorious planet that law harmoniously operating unfolds an empire of crystalization, ever varying, ever increasing in magnificence, whose gigantic and artistic creations transcend all description.

I perceive the operation of that law which upon the planet Earth crystalizes the fluid mineral into isolated brilliants; but here that law is adapted and subservient to the external conditions and uses of the unfallen beings who inhabit this goodly world.

Rocky and serated peaks, abrupt clearings, frightful chasms, decomposing stratifications, have no existence; but the entire surface of the orb is glorified with natural architecture, spontaneously unfolding in forms that outline absolute perfection.

Here, as upon all other orbs to which we have been led, the general division of substance into earth, water and atmosphere prevails; but the air appears elastic and vibrates with the movement of atomic crystalizations, and seems itself an ocean of diamond, sublimated into diffusion and permeated by indestructible vitality.

Far as vision traverses, the glorious landscape blazes with architectural magnificence, spontaneously unfolding in the harmonic procedure of the planet; and calm and peaceful streams pursue their courses, reflecting, in the bosom of their golden waters, the beauty and the majesty which unfolds around them and which adorns them from above.

I now behold a city, of which it may be said that it is beautiful for situation, the joy of the planetary orb, and that it is set upon a hill so that its light cannot be hidden.

Thither we direct our flight. As we draw nigh, approaching it from the east, we perceive that the city lieth four square, and the entire city appears a sumptuous edifice, the height and the length and the breadth whereof are equal.

As we gaze upon this wondrous temple and city of our God, we perceive twelve distinct degrees or sections in its outer architecture. The first series of the stratification appears composed of the most precious jasper, whose every crystal is interfused with a golden yellow and a ruby red. The abutments, columns, capitals, freizes, pediments, entablatures and cornices,

no less than the sculptured adornments of every interval, are formed of the one variety, and all suffused with an unknown brilliancy of jasperated light.

From the massive battlement of this first degree or plane of the city arises a corresponding temple of lapis-lazuli or sapphire, whose every architrave, shaft, medallion and relief glows with a sapphire flame, beautiful as the azure vault of some unfallen paradise.

Upon the battlements of this second foundation, uplifted in the mellow light, appears a third and still more magnificent superstructure. Its material is chalcedony, and this shines with the luster of parian marble whose whiteness is softly overmantled with a delicate and shaded gold.

Upon the battlement of this third foundation arises another superstructure, in number the fourth, and this in all its massive proportions appears formed of sculptured emerald.

This in its turn is surmounted with a fifth series of columns, forming another degree or perfect order of architecture, composed of sardonyx, whose pure, flamboyant surfaces all glow with a rosy hue, delicately shading a crystal of interior gold.

Upon this, and glowing with the hue of the sardius or sardine stone, whose crystals are tinged with the color of the living pulse of the heart, appears another series, the sixth in order of sculptured architecture.

This is over-built with a series more exceedingly beautiful, semi-transparent, and outradiating with the splendor of chrysolite, in hue a golden emerald.

From this ascends a lofty series of sculptures forming a colonnade of exceeding richness, whose mineral appears the beryl, and whose outradiating splendor is gold shining through an interblended emerald and azure.

This is glorified with a still more burnished architectural formation, whose mineral appears like the topaz, and whose luster is also a golden brightness, shining through a triune color of azure, emerald and alabaster.

This is also overbuilt with a palatial series of crystalizations, whose luster is indicated by the gem called chrysoprase, and whose color is like sunlight mirrored in the glory of a sea whose golden green is blended with sapphire, ruby and pearl.

From this, in far-transcending stateliness arises another series of glorious formations, builded of living jacinth, in whose splendor is interfused the hues of noon and morning, the golden light of wisdom and the soft and rose-illuminated hue of heavenly love.

From this rises the twelfth and final series, crowning the entire temple as with a diadem. Its transparent and perfect sculptures are all formed of blazing amethyst, in the midst of whose crystals of gold and violet all transparent hues harmoniously blend and radiate a crowning light.

The streets of the city are pure gold like as it were transparent glass.

The four walls of the city are composed each of twelve magnificent colonnades, the one running above the other. Marvelous as it may appear, within this glorious habitation there is no light, and they need no candle, neither the light of the sun; for the atoms which compose the walls, the gates,

the pillars and the ceilings, the porticoes, the altars, and the chambers thereof, interiorly glow, being formed like unto transparent orbs of sight, directed toward the glorious appearing of the ETERNAL SPIRIT, and they are spiritual crystalline sight-lenses, receptive of Divine Spiritual Glory; and this glory, radiating from each burning atom, interpenetrates the external thereof, so that the glory of this temple of our God is positive unto the terrestrial sun and the terrestrial universe.

Toward the east, toward the west, toward the north and toward the south, appear three several gates, and each of these appears formed of an orb revolving galaxy of light, in magnitude exceeding great, and yet in appearance composed of one perfect and lucent pearl.

So vast appears this holy sanctuary that it is sufficient for the habitation of ten thousand times ten thousand terrestrial angels, and yet in its vastness it is a unit.

I now behold the interior court.—This also is a perfect square. On either side appears twelve ascending colonnades, the one above the other. In the midst of the court appears a fountain of living water, and this ascends, vast, glorious and without cessation, and like unto a tree of life of inconceivable beauty, perfect in leaf, in branch, in branchlet and blossom and living fragrance, it continually unfolds, pervading the entire atmosphere with dew, even as the dew upon the mountains of Hermon, and like the oil of consecration; for there the Lord commandeth His blessing, even life for evermore.

The waters of this fountain outflow beneath the crystal pavement of the court. In the midst of the street of the city which surrounds the fountain, and in manner indescribable connects it with all the stately colonnades, and on either side of the outflowing river, both within the atmosphere of its descending dews and above the outflowing stream which is below the crystal pavement, appears the TREE OF LIFE, which yields her fruit in every period of revolution of lunar time; and whoever inhaleth the fragrant leaf thereof, receiveth Divine vitality, and is made positive unto all influences of terrestrial decomposition.

The Tree of Life is not a single variety of the floral kingdom, possessed of but a single portion of the beauty of the herb of the field, but is the crown and perfection of all floral form, whose blossom is as the diadem and whose branch is as the scepter of all the families of all the floral race.

The Tree of Life groweth from one proceeding root, branching throughout the entire foundation of the city, and sendeth forth numberless upreaching shafts in orderly fashion and at harmonic intervals through cylindric apertures in the pavement of pure crystal.

Thus the vast court of the holy city is unfolded in the magnificent order and loveliness of a paradisaical abode. It is a Zion out of whose perfection of beauty the Lord hath shined into the open countenance of His Beloved.—Here there is no weeping. Here there is no suffering. Here there is no anguish. Here no pain. But God is all, and in all.

MAJESTICA: THE PLANET JUPITER.

(Resumed from page 82.)

SCDDEENLY I hear a voice proceeding as from some heaven, with a stream of full-volumed harmony, as of millions upon millions joining in adoration.—Suddenly appears in the east of the temple a triune vail dividing the temple in twain. The first vail is blue, constellated with images of stars.—The second vail is crimson, diademed with the likenesses of orb-resplendences, like unto those described in the Book of Melodies of Space. The third vail is colorless. From the midst of it break forth lights and perceptions.

The first vail, the second vail and the third vail in gradual succession disappear. The chancel of the temple presents a spectacle whose glory could not be pictured, though one might command the combined wisdom, art, glory and richness of universes.

The brightness causes external sight to cease. Internal vision, such as heretofore unfolded, is unable to endure the sight, and also vanishes away. Gradually deep slumber overcomes even the interior mind.

From octave unto octave of interior consciousness the spirit moveth upward, receding continually from its external condition. The ultimate consciousness of spiritual interior life unfolds from quiescence.

As an insect might behold the sun, as a mote inhabiting the microscopic water-drop might behold the noon-tide splendor, prostrate and as nothing I look upward and see the manifestation of God. The Being who created the universe; in His image of appearing Divine above the paradisaical; high and lifted up; seated upon a circle that overpans the orb, is now revealed. A firmament of angels revolves beneath His feet, and twelve firmaments of angels revolve in the rainbow that is about His throne. The brightness that radiates from the Divine Effulgence pervades the firmament of angels revolving beneath His feet. Myriads multiplied by myriads look upward, and while they adore, they unfold their forms in garments glorious beyond all thought of glory. Seven and seventy times seven harmonies multiplied in ascending octaves of holy voices, blending in hallelujahs, pour forth the voice of waters and fill the spirals of heaven with proceeding melody.

The Being who appears in the midst of the throne, being ineffable, incomprehensible and infinitely exalted, is yet made manifest in the image of DIVINE MAN. From infinite height, absolute in sovereignty, He manifests the glory of God the Life in the impersonation of God the Lord in the descending effulgent revelation of God the Divine Procedure.

"Upon the planet Majestica," continues the spirit Zaphthim, the hour of Divine illumination and manifestation being at an end, "the Lord is thus made manifest, and we His people thence receive influx adapted to increasing thought. Truth is a unit.—All the forms of truth unite in one transcendent image; and the form of man in all its organs, just, symmetrical and perfect, corresponds to that majestic Form. As the mind revolves within the outward form, and with a

mental shape that corresponds to all the body's outline; so the mind of Him who is above all mind of finite forms, pervades by influx from infinitude the lesser body of revolving truth. Truth is the body of the universe, beauty the flowing vesture of its form, and God's omniscience the inspiring fount.—Whatever is in worlds unfallen, lives and moves and has its being in the thought of the Divine Creator. The archetypal thoughts that from the mind of the Creative Spirit have their birth, are germs whence earths and heavens unfold their forms. Creation is the going forth of thought."

(To be continued.)

OUTLINES OF CREATION.

EXPOSITION OF THE STATE OF UNFALLEN MAN.

(Continued from page 82.)

9. MOREOVER, since the beautiful in all holy beings, all holy representations and unfallen forms, is the outbreathing loveliness of Love; and since all forms throughout the paradisaical, spiritual and celestial universe are vehicles of love unfolding through an endless series of degrees of descending and ascending manifestation; and since each and every form sustains relations of dependance upon the Uncreated Beauty of His Infinitude who is the Creator of all; and since the unnumbered forms that adorn the unfallen universe, subsist, not of themselves, but by reason of perpetual influx of love from His Creative Life, who is in His manifestation the Supreme in Beauty; and since His Creative Wisdom also descends into degrees of manifestation, increasing in beauty throughout all periods of unfolding time, through each and every created form, it follows, that the unfallen spirit loves all forms of beauty as revelations of the Love and Wisdom of God, the Source of the universal manifestations of Beauty and Perfection without end.

10. Therefore the unfallen universe is as a shining mantle of perfections, which is the external radiance of glory, descending from the Spirit. Therefore whoso, being unfallen or finally made perfect in redeeming love, perceiveth in the love of beauty and in harmony enjoyeth the vision of universal loveliness, through the love of beauty entereth into the possession of beatitudes of holy and immortal love.

11. The especial organ of the Love of Beauty in the form of the paradisaical or unfallen man is the system of the visual orbs, concerning which the following disclosure is now permitted to be made:

DISCLOSURE CONCERNING VISION.

1. Sight in its system of operation is triune and unfoldeth a triune organism into the external form.

2. Sensitive and primary Vision is conducted through the visual orbs of the countenance, which, as spheres of atmospheric effulgence, unite the external forms of beauty with the octaves of visual delight. Sensitive vision is of three degrees, paradisaical, spiritual and celestial. Its especial organs are also of triune capacity of vision. The retina in its external octave is adapted unto the reception of all forms of beauty whose outline external is formed of atomic particles in their first or metaline exaltation. In its intermediate octave the retina is adapted unto the reception of all forms of beauty whose outline external is formed of atomic particles in their intermediate or nervous essential exaltation. In the superior octave the retina is adapted unto the perception of all forms of beauty whose outline external is formed of atomic particles in their vital or celestial exaltation.

3. Each of these degrees of sensitive vision in the organs of the para-

disical man is unfolded through its own octave to its transcendent perfection; and each degree of sight, in its ultimate unfolded capacity, comprehends all forms upon its own plane of the universal creation.

4. The paradisaical infant beholds the universe of innocence in triune manifestation. His vision beholds the threefold plane of Infancy, paradisaical, spiritual and celestial. He sees in his interior sight the celestial heavens of the first degree, where spiritual Angels, supreme in exaltation, ascend from the patriarchal-spiritual to the infantile-celestial. He there beholds the interior essential Beauty, whose luminous infantile forms, each like a floral, aerial, faunal and architectural orb of day, illuminate the descending spiral with immortal procedures of celestial loveliness of light.

5. He sees in vision intermediate the heavens of innocence of the infantile spiritual degree, whereunto patriarchal forms of paradisaical intelligences, ascend, and interiorly renew a primal existence of beatitudes more exalted, and thence ascend unto the interior intellectual stature of the spiritual angelic man. Therein he perceives forms of Beauty imaged in spiritual substance, receiving a celestial influx and outradiating a glory of spiritual light.

6. In his exterior sight he beholds his own infantile habitation, being imparadised therein, and sees each blooming, melodious and proceeding form receiving a spiritual light of life and moving enhaloed in the radiance of the holy beams of the terrestrial paradise.

7. Thus Love is the interior, and Light is the mediatorial, and Beauty is the exterior of the infantile paradisaical condition, and the infant feels the love of celestial beauty, and sees the infantile degrees of celestial existence, by means of the interior sensitive sight-orbs and through the atmospheric radiations of celestial light. And the infant feels the love of spiritual beauty and sees the primal degrees of angelic spiritual existence by means of the intermediate orbs of sight, and through the effulgence of the light of the spiritual heavens. And the infant feels the love of paradisaical beauty, and perceives the lovely forms of paradisaical existence by means of the paradisaical external visual organs and through the serene and purpurial halo that intervenes between the effulgence of the spiritual heaven and the terrestrial day.

8. Beauty is in its octaves triune, existing in three degrees of derivation, from the celestial through the spiritual and unto the ultimate or paradisaical terrestrial; and also existing in three degrees of ascending perfection, from the perfected paradisaical through the perfected spiritual unto the divine seraphimal, which is the culmination of the perfected celestial. And this triunity of Beauty is inwrought into every receptive organic form in each plane of the unfallen universe.

9. The beautiful forms which adorn the surfaces of the celestial heavens first existed as celestial archetypal creations, and thence descended into the form of spiritual archetypal creations, and thence descended into the form of paradisaical terrestrial archetypal creations, and thence were embodied in atomic organisms of the paradisaical degree of substance metaline, and thence unfolded their manifold resplendencies upon the plane of the paradise terrestrial, and thence in folded the metaline in the nervous element and ascended to the plane of the spiritual heavens; and there unfolded superior and manifold images of magnificent glory, and from thence were in folded into their vital surfaces and

translated in ascension to the plane of the celestial heavens, where they unfold their everlasting perfections and typify the beauties of the paradisaical, spiritual and celestial interior of holy and immortal love.

10. Therefore each form throughout the Unfallen Universe is either an archetypal form of Beauty descending unto terrestrial manifestation, or a germinal form ascending unto celestial octaves of everlasting unfolding of perfection, and is thus a triune archetypal embodiment and terrestrial disclosure; or a triune embodiment ascending into triunity of revelation.

11. Hence the Love of Beauty is in its octaves a triune love, and the form of Beauty is in its octaves a triune form; and the vision of Beauty is a triune vision, ascending in octaves of perpetual increasing loveliness, from the infantile beauties of the least of paradises, unto the Divine Celestial Beauty which reveals its perfections in the most magnificent and exalted heaven. This is magnificent beyond all conception of minds terrestrial, for Love is manifested in its revelation as the perfect form of loveliness.

END OF DISCLOSURE CONCERNING VISION.

(To be continued.)

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

(Resumed from page 85.)

Hence is begotten in the human heart the hope and consolation which bespeaketh triumphant victory over death, and safety through the storm; the consummation of which is seen by an eye of faith that layeth hold upon that hope set before them, which hope is like an anchor to the soul. This hope is a star that appeareth with its beaming light in the midst of darkness. This faith is a cable that fasteneth the desire of the soul upon the sure and abiding promise and trusteth its Author, who shall command the mariner, thence control by an embodiment of gracious procedure, the barge of time freighted with immortal being, directing its course while bearing the obedient to that port whither Christ the forerunner hath entered.

Howbeit, this gracious Procedure in its inconceivable potency, while saving the race, already a wreck and wandering amid the shoals of death, moves in invisibility beneath the surface of these agitated external waters, and attacheth itself as a rudder to the floating race, controlled by the hand of Him who guides revolving universes, and thus uniteth the soul to the anchor made fast in the Rock of ages, by which the fallen are prevented the final wreck which would sink them to hopeless and irretrievable ruin upon the lost Sheol that sweeps her circuit in the dead atmosphere of endless night.

In this wise is figuratively but dimly illustrated fallen man's lost and fearfully deranged condition; also his excited movement down the steep of death; and the method and procedure devised for his redemption.

Moreover, the Holy Scriptures fully teach this doctrine of retrogression; and it is also illustrated by the condition of men in their present state; but through blindness they perceive not their derangement and pollution; through deafness they hear not, neither do they understand the voice of God; and dull of apprehension, though angels or God Incarnate mingle with them in external manifestations, that thereby they might be attracted to seek for purity and heavenly peace, they know it not, and are still void of desire for their better good; and their fallen disposition chooseth darkness rather than light, and the vile den of deceptive thought rather than the soft, melodious and exalted utterance of the cele-

tial: hence what has been written of old faileth to arrest the race and unfold their understanding which was closed by sin, thereby leading them to the true and only source of good.

Therefore these angels return in Jesus' name from the inner life and approach the outer world again; and by Divine command make these Disclosures, expressive of superior care for mortals, that haply the race may, through grace, having submitted to the will of heaven, by faith through repentance lay hold upon the hope set before them in the Gospel; and thus truth convert their vision and consciousness from the broken and perishing external, to the peaceful and harmonious inflowing of the Spirit of the Faithful and True, which is that Procedure unfolded and established by mediatorial priesthood, as manifested through Melchisedec, maintained in form in the external by means of rites and sacrificial offering, and finally by Christ the Son and Redeemer upon the Cross: all of which tendeth to direct the lost mind, and fix its immortal eye upon the star of hope.

The Spirit of this Procedure is the inner life of every merciful manifestation to man, through whatever means; for it is this alone that saveth the race from an eternal separation from all that is good. It is this Spirit who hath made external manifestations in varied forms and in all periods of time; who hath set as a beacon light at the entrance of the whirlpool of death, and uttered warnings to the ruined souls as they drew near the precipice, exposing to them the fatal consequences of rebellion, and the necessity of obedience, in order thereby to check them in their sinful course.

It is this Spirit who quickens and immortalizes the hope of eternal and beatific life in the penitent and believing; who accepted the offering of Abel, when from the aspirations of a contrite heart, he presented before God the firstlings of the flock, in consecration, thanksgiving and petition, thus pouring out his spirit to Him who had overshadowed and preserved him. It was this Divine Procedure who saved in the Ark the family of Noah, and conducted the storm that overwhelmed the ante-diluvian world; who called Abram to become a stranger in a strange land, and promised him, when as yet Isaac was in his loins, that in his seed all the nations of the earth should be blessed; who called Lot and his family from Sodom and Gomorrah before the avenging storm swept over it with its consuming fires; who stayed the hand of Abraham in his offering of Isaac; who translated Enoch that he should not see death, in type of the full redemption, and also in a chariot of fire bore off Elijah, illustrative of the potency and final triumph of the Redeeming Procedure. It was this Spirit who overruled the captivity of Joseph, when maliciously sold by his brothers into Egypt, and wrought salvation for Jacob and his sons, thro' favor of Pharaoh, king of Egypt, who, by a dream and its interpretation, was led to bring Joseph out of prison and to exalt him, and to lay up in store against the day of famine; who finally brought Israel to the storehouse of that strange king. By this same Spirit was Moses chosen to lead the people of Israel out of bondage, and from the cruelty of task-masters, and was saved in the rushes, and in preparation for the external of his future mission, enjoyed the secret counsels of the king. This Spirit also, was manifest in the burning bush, and stood, having Moses and Aaron as media, before the monarch who refused to let the people go and worship in a land, given by the God of Israel to their father Abraham: who ordered the sacrifice of the paschal lamb, and direct-

ed the posts of their doors to be sprinkled with its blood, that He might pass them by while slaying the first born of the sons of Egypt; who was a cloud by day and a pillar of fire by night, and while conducting the children of Israel, bewildered the Egyptian hosts; who divided the waters of the Red Sea, leading the escaping bondmen through dry shod, and suffered the returning waves to overwhelm the pursuing hosts.

This Spirit also opened the heavens and caused the raining of manna, and provided quails for the suffering pilgrims while crossing the burning sands; and smote the rock and caused the cooling fountain to pour forth, typifying the Rock of Ages that should be smitten for the perishing sons of men, from which should issue the everlasting waters of Life, of which if a man drinketh he shall never die; and who in the cloud of His glory descended to communion with Moses on Mt. Sinai, where with the finger of His visibility, He wrote the irrevocable Decalogue upon the tables of stone, thus representing its immutability; and who inspired saint and seer, met the faithful in caverns, prisons, the fiery furnace, and lions' den; and thus, tho' unseen from the external, descendeth with man the current of time, overshadowing the race, in order finally to lead them from the wilderness of sin to the paradise of peace, from the scenes of conflict and death to beatific joys and eternal life through Jesus Christ our Lord.

In this manner the Spirit hath ever watched over the ruined world of mankind, as a father watcheth over his children; and while presiding internally, observing the movements of the spirit of man, lest he fall to hopeless ruin, hath devised an external procedure, assisted by means of external agents, which is but a tiller in the hand of the Spirit to control the helm, to preserve the faithful, and guide the ark of the covenant, and conduct the battle. Abraham was therefore chosen and prepared as a germ through whom the Spirit should manifest to the outer world; and, as represented by the offering of his son Isaac, the manifestation should be maintained by external sacrifice while the Spirit should move in the current along the course of time, bearing upon its bosom the external type until the consummation and end of sacrifice upon Calvary; and thence the Spirit of the procedure approach more perfectly the external as is purposed in the redeeming plan; and finally ultimate in perfect external manifestation, annihilating all evil, baptizing the world in the cloud of His glory, and embracing the family of man, fitting them, through grace, for hallowed associations, and in its likeness presenting, blameless, this race to ascend, in union with created intelligence, through spiritual unfoldings to the Heaven of Heavens.

The mission then of the spirits who now approach and address the race externally and make these Disclosures through this new mode of communication by means of media, is in continuation of that given them of old; and having been chosen as agents in this Redeeming Procedure continue obedient in their mission in the fulfillment of that which is foretold concerning the final redemption of man: for the scripture expressly saith, And it shall come to pass in the last days I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. And again, in view of men's blindness and opposition to the Spirit of this procedure, O, that they were wise, that they understood this, that they would consider their latter end. How should one chase a thousand, and

The Spiritual Harbinger.

VOICES OF CONSOLATION.

The Morning-bells of Paradise
Chime in my heart to-night:
I hear the voices of the skies,
The holy Psalms of Light.
And still, while daylight fades away,
Those golden bells ring on,
And bid the spirit watch and pray,
With solemn orison.

I see the white, cathedral spires,
Up-built in Heaven above;
I hear the saintly angel choirs,
Chant vespers hymns of Love.
O Heaven! thy skies of purest faith
This world of sorrow span:
Thou' heart and lips grow pale with death,
From thee comes hope for man.

Above Earth's fading sunset gold
Thy purple dawn is seen;
Above our wintry sleet and cold
Out-blooms thy vernal green.
And all the night thy holy chimes,
Through storm-clouds rent apart,
Ring in Earth's peaceful morning times—
The Sabbath of the Heart.

MOUNTAIN COVE, 2d mo. 2, 1853.

MAN OPPOSED TO LIFE DESCENDING.

MAN'S greatest interest and supreme good is involved in the doctrine of his immortality. Nature and the scenes around him are ever changing and going to decay. Life arises from the invisible deep and burns for a season a flickering taper, then in external manifestation is extinguished. What there is or may be connected with an invisible existence relative to man, is a question whose magnitude encompasses his every interest. From time immemorial man has deemed his inner life a spirit, and sought to rest his inquiring soul upon the probable truth of that text which says the dust returns to dust and the spirit to God who gave it.

Man's vision follows the sweeping multitude down to the tomb, where the passing ages slumber in their mother dust. Hope inspires a prospective resurrection, a resurrection from the dead, thence a new life, animate and free from mortal immobilities. Human minds have sought to penetrate the misty intermediates, and explore the regions of interior life, and rest in the eternal embrace of an unchanging and ceaseless future; and yet ages have passed, and by mortal eyes the ethereal paradise of endless rest has not been discovered, and by mortal feet her golden pathways trod.

But from these scenes indications of a spiritual existence have been often manifest with men upon the shores of time, and notwithstanding man so much desires a knowledge of the future, and so anxiously would have spirits return, he ever repulses any indication of returning spirits, and rejects angelic messengers, the ministers of higher life. Hence it is that life descending from God affects so few of the gloomy sons of men, and truth from Heaven finds so rarely genuine advocates and lovers of Divine Good professed to man. These statements are confirmed by the proceedings of men in this our day, with regard to the religion of the Holy Bible, the voice of the Spirit and the ceaseless efforts of the returning messengers of Heaven.

REMEMBER, O MORTAL!

REMEMBER, O Mortal! the ages gone by.
When the world was encompassed by gloom,
And the Lord was incarnate in light from on high,
And went down and rose up from the tomb;
The grave could not hold Him, He rose from the grave:
Again He descends His people to save.

Remember, O Mortal! the words that He spake,
"If I go I will come once again."
He cometh, He cometh! from slumber awake!
Despised and rejected of men
He was once; but He cometh no more to be slain,
But His foes to welcome and for ever to reign.

Remember, O Mortal! and wake from thy sleep,
Thy follies and pleasures resign,
For Satan is rising in wrath from the deep,
And death shall flow freely as wine:
The trumpet is sounding, arise and go forth,
For the morning of Judgment flames red o'er the earth.

MOUNTAIN COVE, 2d mo. 1853.

SUFFERINGS AND TRIUMPHS OF GOD'S CHOSEN PEOPLE.

TRUTH, being immortal, must endure; while error, having no abiding foundation, fails.

Since, by reason of sin, we were pronounced upon man, the righteous and chosen of God have been opposed by the powers of evil. Cain, being envious to his brother, slew him, because his brother received answer to the sacrifice. Joseph, being rejected by his brethren, was sold a bondsman into Egypt; thence, by false accusation, suffered and was imprisoned.—Daniel, being faithful to his God, brought upon himself the envy and combined power of those who loved error more than truth, and by the hasty decree of the blinded king, was cast into the lion's den. John, because he reproved the wickedness of Herod, was imprisoned and thence suffered martyrdom. Christ, who came to save, moving in opposition to the powers of evil, received from the forces of evil influence, the combination of those who screen iniquity and justify self and associates. The enthusiastic and clamorous demanded thence the sentence and crucifixion

upon the Cross. Stephen, while declaring the councils of God, was stoned to death. A Paul imprisoned, and a John banished upon the isle of Patmos; thence saints in ages after, true and faithful, have suffered, many of them being condemned to death.

Blessed are all they who are accepted of God; who fear God rather than man, and who regard but little the consequences of the opposition of those who, after they have killed the body, have no power over the soul. God delivers the righteous. He protects and saves, and blesses with ultimate bliss, those whom He has chosen, if faithful. If not faithful, Himself utters the decree against them. Cain was condemned by His Creator; Sodom and Gomorrah overthrown by God's righteous judgments; the antediluvians swept from the earth by the flood; the accusers of Daniel were destroyed; Hanan was suspended upon his own gallows, erected for other purposes; the Jews fell by foreign powers. And thus judgments of God have been meted out to the opposers of God and His righteous chosen. Still judgments await the hosts who are fallen to perdition.

Abel, being justified of God, received the blessing, and God accepting the offering, he fell by the hand of his enraged brother. Lot was delivered. Joseph, the despised, sold, imprisoned and afflicted, God elevated and used as the deliverer of Israel, and crowned with heaven. Shadrach, Meshach and Abednego were saved from the power of the fiery furnace, having the presence of Him with them whom the king declared to be like unto the Son of God. Angels charmed the savage lions, making them docile as lambs at the feet of Daniel, who sang praises to God. Mordecai was delivered, while Haman was hanged upon the gallows erected for Mordecai's execution.—And Christ, who suffered death upon the Cross, became the triumphant victor over the powers of sin; and thence moves forth the King of kings and Lord of lords,—being the Alpha and Omega, the Beginning and End, the First and Last, the I Am. The martyred saints with angels chant the praises of God upon immortal lyres, having in their hands palms of victory, and upon their heads crowns of radiant glory.

And thus truth shall triumph, the chosen of God become victors; and although for a season they suffer by reason of sin and the blindness of men, God delivers; and the afflictions He puts upon them, being but for a moment, worketh for them a far more exceeding and eternal weight of glory. Though error triumph for a season, its power shall fail.

Again comes and moves forth that manifestation of grace which brings conflict severe and trials many upon the chosen of the Lord. Paul suffered chastisement, afflictions, persecutions, and perils by land and by sea; but the severest of all was that occasioned by false brethren. But he, through Christ strengthening him, was enabled to do all things appointed to his charge. The Psalmist could have borne his afflictions with greater fortitude, had not his intimate, and one with whom he had taken sweet counsel, lifted his hand against him. But the Psalmist shouted victory in the consummation; and Paul, his crown before him, and the prize at the end of the race. Those who would live godly in Christ Jesus, suffer persecution.

Whose desires the rich inheritance when the battle ends, must pass through perils many; but those whom God has chosen and appointed as ensigns in the midst of the darkness, and as those to herald the truth amid the terms of the very battle's din, God protects.—From righteous Abel to faithful Abraham, and Daniel and the prophets, and the New Testament saints, thence until the present time, God has had a people, a seed, a light to the world, a terror to evil-doers.—Though many have fallen victims in the external form to the devices of sin, still God has delivered; and they shine as stars bright in the firmament of redeeming glory. God has ever had those whom he has protected against the wiles of the Enemy; thence the harmony, the prediction, the truth and the reliability of the Word of God.

A PSALM OF ANTICIPATION.

STRIKE, strike thy harp, thou Angel of the Morning!
Sweep its loud chords and wake the dying world;
Behold, behold! repeat the words of warning,
Sing, sing, and tell of Heaven's bright flag unfurled.

Strike thy great harp! with deep reverberations,
Respond ye choral multitude of stars;
Lo, Heavenly Armies shake with sweet vibrations
Of whispered love the dark earth's dungeon bars.

Strike, strike thy harp, thou Psalmist! lift the glorious
Hymn of Redemption. Pour it far abroad,
The Lord Almighty, o'er his foes victorious,
Descends, descends, incarnate Son of God!

Strike, strike thy harp! In vain shall mortal error
Its blood-red shield against the Morn array;
Earth rises from its grave, its night of terror
Loosed, like the shroud of Lazarus, falls away.

Strike thy great harp, O Angel! whosoever
Silence hath reigned sweet harmonies shall rise;
The desert shall be glad, the peaceful river
Of Life Immortal flows from out the skies.

Strike, strike thy harp! for beautiful from Heaven,
Descend to Earth the shining Eden years;
Oh, suffering man! thy sins shall be forgiven,
For thy Divine Deliverer appears.

Then strike thy harp, no more the dirge of sorrow,
Sweet Harmonist! shall waft upon its wires,
To-day, to-day sin dieth, and to-morrow
Evil shall fall to everlasting fires.

MOUNTAIN COVE, 2d mo. 1853.

Hereby we know that we love Him, if we keep His commandments

LECTURES IN NEW-ORLEANS.

Fourth Lecture.

Delivered in Carrollton Railroad Hall, Sunday Evening,
December 13, 1852.

SUNDAY evening having been appointed for the ensuing lecture, the hall was crowded at an early hour, while a large number were unable to obtain admission.

The lecturer announced as his subject **SPIRITUAL PHILOSOPHY PROVED BY BIBLICAL AUTHORITY.**

The shallow, external philosophers of to-day, the lecturer began, have adopted a fashion of ridiculing whatever teaches the fact that man can hold communion with the inhabitants of the supra-mundane worlds. They have adopted a system of speculative philosophy which traces the origin of Ideas to physical or natural sources. Clergymen, even, talk eloquently in the pulpit of a God who is immanent in nature and operates on mind through matter alone.

As we have a nebulous hypothesis of the universe, so we have come in these last days to have a nebulous hypothesis of God. The Divine Being is not recognized as a Person, but as a principle, existing throughout the material universe in nebulous diffusion.

The thinkers of this school abjure the idea of communion with a Personal God, revealing Himself in form of Divine Man. The idea of communion with celestial or spiritual men, personal messengers of the Divine Person, is considered as a chimera. The man who dares to assert his belief in supernatural visitations, is considered as at best an enthusiast, in whom fancy predominates over common sense.

This class of thinkers attribute to all spiritual phenomena an origin in the world of terrestrial time and sense. If a man say that he has seen a vision of angels, he is met with an essay on optical illusions. If facts, piled to heaven, accumulate in proof of the assertion, they are put aside as airy fancies of a diseased brain.

Not so of old! The sages of antiquity, the fathers of philosophy, were not ashamed to own that their highest, purest ideas, were born of spirit life. Socrates was a spiritualist, and Pythagoras and Plato, and the vast majority of the old kings of intellect. Their writings clearly recognize the truth of immortal existence for man, and teach that the spirits of the departed call from out the land of shadows. They repel, as did the speaker to Brutus. They walk in constant communication, as did the spirit who communed with Socrates. (This point the speaker illustrated and continued.)

Heathenism, dark as it was, threw more light on immortality than the popular philosophy of our own time; for Heathenism indeed taught many errors with regard to the *mode* of the eternal world, but received willingly the *facts* that went to demonstrate its real existence; but the current philosophy at once subverts all fixed faith in the reality and form of the future, and seeks to annihilate every possible method of proof.

Biblical Philosophy, on the other hand, is the Philosophy of Disclosures from the Interior. It is Divine Unfolding. It is the opening of Heaven to the mind, heart and senses of mankind. It opens to our view a real Heaven, unfolding in the splendors of the appearing of a Personal God. It transfers the spiritual ideas, that are so dear to man, from the grasp of the metaphysician, who "darkens counsel by words without knowledge," and places them in clear light and upon foundations durable as the eternal throne.

In previous lectures, continued the speaker, it has been shown that man has spirit sight, spirit hearing, in fine, a grand system of spiritual sensation, pervading, corresponding to and yet transcending the natural. It has also been shown, that spirits wear the human form, and appear through that form of spiritualized humanity.

These views are denounced in your pulpits and your streets. It now remains to be shown that the Bible affords their demonstration.

I. Man primordial was, according to the Biblical theory, formed in the finite image of God and after the likeness of His eternal Person. The finite mind, unfallen, was thus a mirror, receiving the adapted vision of Divine Intelligence. Faculty by faculty, as the finite may correspond to the Infinite, man in his intellect was the resemblance of God; and, as intellect unfolds a corresponding mental organism, so man unfolded a visual, auditory and universal system of sensational faculties, adapted to his exalted position in the universe.

To see God, in the case of unfallen man, was not to "see a cloud," and imagine Divine Form or Presence therein. To hear God was not to listen to the thunder, and fancy that it rolled from the depths of Divine Consciousness, as the vocal utterance of Jehovah.

Our unfallen ancestor did not fill up with fancy the void space where fact was wanting. If God spake, it was speech. Even as afterward the Voice proceeded from the inaccessible recesses of Infinity, attesting the incarnation, and saying, "This is my beloved Son, hear ye Him," so also, in the primal Eden, God spake in audible, articulate speech, and man heard with the hearing ear, and realized the message in the understanding heart.

And God appeared! Not in clouds nor as a cloud, but in the Divine Spiritual Form of Man, which afterward became incarnate for our redemption. Is it wonderful that a Father, yea the Father of spirits, should appear unto His child? or that He who created man after His own Image and in His own Likeness, should reveal Himself to man in that Divine Image and Likeness? Is it a wonder that He who created the visual orbs, should through them mirror His Divine Appearing upon the human mind? Is the human spirit left to form an image of adoration out of the clouds that float upon the ether, or the fancies that emanate from the diseased, bewildered brain? Is there no Image of the Invisible God? no

express likeness of His Person? no God Manifest? no Divine Humanity through whose Divine Form the Infinite is revealed to finite creatures?

The Deist denies. The Christian affirms, and, believing, rejoices with joy unspeakable and full of glory.

Now here the Bible is explicit, both as to theory and fact. God, as Jehovah first, and afterwards in the Incarnate Savior, who was manifest first in Divine terrestrial and then in Divine spiritual form, did appear. God was known to His ancient people through a Divine-human form of revelation. (This position was elucidated by reference to the Biblical Records of Divine Appearing to Moses, to Abraham and to the prophets.)

Thus, continued the lecturer, One Infinite, Personal, Preceding God spake in time past unto the fathers. Now this fact is the keystone of the arch that unites the terrestrial world to the spiritual heaven.

II. But while God appeared in His own Person, He also appeared through messengers. The Angelology of the Bible is in itself a science, a philosophy, and a history. Every position in preceding lectures advanced concerning the *possible* in spiritual things, here finds an actual confirmation. In fact the two worlds, natural and supernatural, were united by an avenue of communication as real as is the isthmus that connects our Northern with our Southern America.

It was an angel who descended, in form of man, to Abraham. Angels led the righteous Lot from the doomed cities of the plain. It was an angel who smote the first-born of Egypt. It was an angel who appeared unto Manoah. It was an angel who, as with a sword of lightning, was seen by David, when multitudes died in Israel. It was an angel who smote the armies of Sennacherib. Hosts of heavenly messengers were invisible, encamped about Bethan. Multitudes were seen by Jacob ascending and descending the spiral pathway between earth and heaven. Angels appeared to Isaiah, visited Daniel, and in all their glorious intelligence communicated the utterance of Jehovah's will.

Nor was this limited to the ages before the Advent. An angel appeared to Zacharias, announcing the birth of the forerunner. An angel appeared to the Blessed Virgin, announcing that she should be the mother of the Holy One. Over the humble manger angels, even an innumerable multitude, appeared and sang the anthem of Glory to God and peace to men. It was angels who ministered to our Lord in the wilderness. It was an angel who appeared, as if to strengthen, in the garden of agony. It was an angel who rolled away the rock from the sepulcher, and after His ascension to the glory which He had with the Father before the world began, angels appeared to the astonished disciples and predicted His final reappearance in the latter day.

Angels still continued their ministration after the Lord's return to heaven; and Paul himself, in spirit permitted to enjoy their holy society, says of them that they are all ministering spirits, sent forth to watch over those who shall be heirs of salvation.

It is also important to remark that the Scriptures do not in any case assert that angelic ministrations are ever to cease. On the contrary, the ministry of angels is taught to be a perpetual ordinance of Divine Providence. Great and wonderful as are the events in which angels participated in the Past, we are taught that the Future is to witness manifestations far more glorious. (This point the speaker elaborated with great fullness. He then continued.)

Mind is positive to matter. Hence God's ambassadors are positive to all terrestrial elements. Men sneer at the idea that spirits can control material forces, but they forget the Spirit who formed and governs the universe. Spiritual Beings in past ages moved in majesty upon the elements, acting as His ambassadors "who rule the whirlwind and direct the storm." When the Destroying Angel passed over the Assyrian host and the breath departed from their nostrils, when the Delivering Angel touched the prison door so that it opened and the chains so that they fell, and led forth Peter from his enemies, these were facts that put to shame the eviler. So also in our own day facts multiplying like the stars and rolling in like the rising waters of the ocean shall overcome the combined forces of a time-serving pulpit and a degraded press. And the sure word of Prophecy hath said that His voice who once shook the Earth shall speak once again and shake not Earth alone but also Heaven.

We are obliged to omit all but the central idea of this lecture, which occupied from one to two hours in its delivery and was listened to with breathless interest. Irresistible influences powerfully wrought upon numbers of the audience during its delivery, and it was evident that more than mortal agencies were there.

DEW-DROPS.

The Pilgrim's Home.

Thy Soul, O Pilgrim, to the sky
With sorrow oft may bow;
Thy heart within may seem to die,
Yet ne'er forget thy vow:
Continue firm, whate'er betide,
Thy Lord will evermore provide.

Build not upon the shifting sands,
Nor on the ocean's foam,
For Paradise before thee stands,
And is thy only home:
Come wintry storm, come midnight blast,
Thy Soul shall win that Home at last.

Human Life.

The pulse of Human Life is like a stream
That ebbs and flows between two seas of death;
And human thought is like a fiftal dream,
Unstable as the evanescent breath.

A VERSE FROM AN ANCIENT PSALM.

When I consider, said an ancient Sage,
Yon Heaven, Creation's ever-during page,
I feel how impotent is mortal rage.

O God! Creation, like a well-tuned lyre,
In all its music bids my soul aspire,
Though I sing praises in the furnace fire.

Commandments traced by Thy Divine command,
I seek on high, for Heaven with stars o'erspanned
Is Wisdom's Volume, writ by God's own hand.

When to the angry deep my vision turns
I find thy power, and where the dust returns
To dust, there most of all my spirit burns.

For from the clay the form of man goes forth,
Spurns the dark regions of terrestrial earth,
And findeth place according to his worth.

Compared to Thee, O God! I am but dust
And vanity; yet in Thy Name I trust
For final resurrection with the just.

MOUNTAIN COVE, 2d mo. 1853.

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THE UNFALLEN HEART.

On heart of man! a sea without a shore
Wert thou. Divine affection brimmed thee o'er
From Infinite Fountains flowing evermore.
Around thee shone an interstellar sky,
Amid whose orbs in shining purity
Thy daedal waters lay, or murmured by
Those myriads wherefrom the daydawn springs,
Whose myriads, grouped in great concentric rings,
In zones of light confined thy wanderings.

Thy stars rose island-like, by waves caress'd,
—Hesperian islands of perpetual rest,
—And gemmed with crystalline and gold thy breast,
And blossoms woven of the light of smiles
From seraph eyes, and varied as the wiles
Of Life's most innocent delight—those isles
Enriched with fruitage new with every morn,
And shining as Day's jewels from the horn
Of the rich East, in Love's unfolding born.

There every vale and myrtle-bearing grove,
And fountain-derived and lily-paven cove,
Breathed incense fragrant as the breath of love.
And winged forms of zephyr and of fay,
With grace of living motion, filled the day,
And charmed with music sweet the hours away.
And Beauty rose from Beauty's life in change
That was not death, but Life's ascending range,
In transformation wonderful and strange.

This beauty was the ornament and rhyme
Of that high Majesty and Strength sublime,
Unfallen Heart! that in that day were thine.
For stately on thy grand Olympian heights
Dwelt: Crowned Perfections and Angelic Lights,
Plumed and arrayed for Life's victorious flights;
And 'neath the pure and everlasting dome,
Peopling the islands of that glorious zone,
The Angel Nations of the Virtues shone.

And grand imaginations, with the spell
Of their creative genius, builded well
The houses wherein that sacred race might dwell.
And o'er that sea of pure crystalline fire,
Piled Temples, grand with dome and nave and spire,
And bade them to the heavenly lights aspire,
And in them builded thrones of massive gold
And choirs, the Embodied Shapes of Song to hold,
And gemmed them o'er with splendors manifold.

And Inspiration, eldest born of Light,
The visible glory of the Infinite,
Sat throned within those temples vast and bright;
And charmed to wisdom sweet that seraph throng,
And tuned their lips to that melodious song
That rolls for aye the heavenly courts along.
While choiring sons, with harps of seven-fold rays,
And choiring years, with lyres of seven-fold days,
Echoed the harmonies of love and praise.

Spiritual Manifestations in Germany.

Experience of the Seeress of Prevorst.

In the night of the 29th July 1827, as Mrs. H. was lying in bed, having just drunk some water, the door opened and shut, and there entered the figure of a man, about thirty years of age, in a long open coat, with broad buttons, short hose, rolled stockings, shoes with buckles, and a cravat which was fastened by a button, and had two long ends hanging down. This is the costume of a peasant. He said—"You must come down with me to my stable." She asked—"Where is that?" and he answered—"Near the surveyor's—a large old house." Then he went away and perceptibly opened and shut the door. His complexion was dark, and there was a cloudiness about him such as is derived from a country life, and which it would seem, through the nerve-spirit, continues after death. On the evening of the 21st, at nine o'clock, there was continual dragging of Mrs. H.'s bed-clothes, perceptible to others, as also the sound of footsteps, and a noise as of a dog under the table. At ten o'clock, the door opened and shut audibly; the peasant returned, looked silently at Mrs. H. and then opening the door went out.

On the evening of the 22d, Mrs. H. being alone, the peasant specter entered by the open door, accompanied by the form of a peasant girl. As they approached her bed, she turned on the other side, in order not to see them, and was attacked by violent convulsions. When she recovered she described to me what she had seen, adding that she knew not why, but she had great pity of this female; she was, however, so much terrified, that she would not remain alone any more. On the 27th, at two P.M. as Mrs. H. who was standing at the window, turned round, she saw these two figures standing beside her; and the man said—"Now, come with me immediately to my stable." She answered, "For what purpose? what is there?" Whom the female specter replied—"We have murdered a child, and buried it in the stable, through which I afterwards died. He has the blame;" and so saying, she pointed to her companion. Mrs. H. would have asked her more, but they disappeared. She told me that the woman was of an ashy grey; that her head was covered in the same way as all the female specters, and that she had on a coat and petticoat. The man had a cap on his head, with a turned up brim. On the 1st, they came again about midday, and stood up to her bedside; he sighed heavily, and they both looked very sad. On the 3d of August, they came at eight in the morning, and then, in a firm tone, she forbade them to come to her any more. These apparitions occasioned her more fear than any others. The girl who attended her at that

time, a sensible educated person, who had not the faculty of ghost-seeing, was always conscious of a strange feeling of anxiety when these specters appeared, although Mrs. H. never mentioned them to her.

At two o'clock on the morning of the 3d, these figures came again, and Mrs. H. took courage to ask them about the murder of the child; then the female answered, as if angry—"I took a poison to kill the child, of which I was delivered in the stable, and which he buried; I was found dead in a neighboring barn." As they again entreated her to go to the stable, she bade them leave her, which they did; but came again the night of the 6th, when the female said—"Look on us poor lost ones!—Have pity on our sufferings!" To which she replied—"Turn to your Redeemer; he alone can help you." Whereon they went away. On the next night they appeared, and the peasant said—"You must go below to my stable; there you must dig two paces from the trough, where you will find the bones of our child, which you must bury in the church-yard." She, however, bade them seek their Redeemer, and pray; and the same when they appeared on the evening of the 8th.

About midnight, on the 12th, Mrs. H. was ill with a bad headache, caused by a high wind, and just as the alarm-bell was ringing for a fire in the neighborhood—which, it is to be observed, must have turned her thoughts quite in another direction—these two specters appeared again, the female carrying in her arms a child wrapped in rags, the head of which only was uncovered. This was only the projected form of the crime, not the real child, like the figure seen by Mr. P. at Obersteinfeld. The peasant said—"I, Nicholas Pfeffer, am the seducer of this girl, and the murderer of the child; so kneel and pray with us." She said, "That I cannot do, having so bad a headache." Whereon he answered—"Bind your head crosswise, and make three crosses with your middle finger." On doing so, the pain left her, and she felt only a stunning sensation. They then knelt, the woman holding the child in her arms, and she prayed with them for an hour. When they had done, the man said—"Dig for the child;" and then they disappeared. She told me that, by their countenances, she saw how they were relieved by the prayers. They came again on the 13th, and she prayed with them; and on the 14th, they came in company with a very dark old man, who, when they were about to speak, stepped before them and placed his hands upon their mouths. Mrs. H. became alarmed, and was seized with convulsions. On the night of the 15th, they came again, the old man standing behind while they prayed. She asked who he was, and they told her he was the man that had furnished the means of killing the child.

On the night of the 21st, at my desire, Mrs. H. inquired whether he had lived in the surveyor's house or another, and what stable he alluded to. He answered, "Not in the surveyor's, but in an old house near, with a stable on the right hand. We buried the body two paces from the trough, where it sinks down." To her inquiry of who the old man was he answered, "He is an old musician, from a neighboring place. He gave me the herbs I used; and, in his sins, he would prevent my confessing it." They came again on the 17th, when she asked the female her name. She sighed but did not answer; and, to her inquiry of when they would return, the man replied, "In seven days."

On the night of the 24th, there slept in Mrs. H.'s room with the attendant, a very honest, simple-minded, truthful young girl, who certainly knew that Mrs. H. was frequently visited by specters, but who knew no particulars of their appearance; and still less, that the specter of a peasant, accompanied by a woman, had ever appeared to her. With much amazement, she said to me in the morning, before she had spoken to Mrs. H. "I had closed the door, and we were all in bed. I slept with the maid, whose bed is some paces from that of Mrs. H. About two o'clock I heard the door open and shut, and saw two figures enter, and approach Mrs. H.'s bed. They looked like human beings, but I heard no footsteps. There were the forms of a man and a woman. The woman looked grey—the man darker. She had a child in her arms, that also looked grey. The head and neck of the child were bare, the remainder of it wrapped in rags; and the woman's arms were folded around it. The man was of a middling size, somewhat bigger than the woman; and he had on a coat and short hose. They spoke, as also did Mrs. H. I heard them both; they had a smaller voice than ordinary beings, but spoke distinctly; though, in the morning, I could not clearly remember what they had said. I was not frightened, but I could not speak, and could not take my eyes from the child. They were a long time there; and when they went away, the door clapt with a noise."

Mrs. H. confirmed the account given by the girl; and when I asked her if the skin appeared as she had described, she said, "It appears so to her perhaps; but it is not skin—it is the cloudy form. A cloud does not look smooth; and probably she sees the specter darker than I do." She added, that she never observed that they threw any shadow; but that, if they stepped before the night-light, they intercepted it.

These specters came several times afterward, but their attire was now changed; they wore bright robes, and their forms were brighter also. On the 14th October, the specter of the man said, "I shall only come to you once more." It was on the 24th that they came for the last time; when they both said, as if speaking with one mouth, "We come, for the last time, to take leave of you;" and on Mrs. H. inquiring whether they were going, they replied, "To a better place." They then vanished, and she saw them no more.

There is much resemblance between this story and that of Professor Ehrenmann of Strasburg, related by Eichenmayer; and which I here give with his permission. Some time since, Councillor Lindner of Königsberg, died at Strasburg, after residing a long time at

Riga. Among his numerous intimate and scientific friends, was Mr. Herrensneider, teacher of the Royal Academy in Strasburg, whom Mr. Lindner visited shortly before his death. The father of the latter was a pastor, in a small village in Pomerania, and afterward in Königsberg. He kept a journal, wherein he set down every thing worthy of note that happened to him. This book, which also contained matter of business, will be still in possession of his family; and in it, according to the Councillor, the pastor, his father, narrates the following story, which he, the Councillor, circumstantially related to Mr. Herrensneider, shortly before he died.

The pastor, Lindner, slept in a room, which had a door of communication into his study, through which, as he lay in bed, he could see his desk, on which lay a large open Bible. Awakening in the middle of a moonlight night, he thought he saw a minister, in his clerical robes, standing at the desk, and turning over the leaves of the Bible. He had a child in his arms, and another bigger stood beside him; but the back of the latter was toward him. Distrusting his senses, the pastor sat up in bed, rubbed his eyes, and asked himself whether he was not dreaming. But feeling convinced that he was awake, he fixed his eyes on the desk, which he saw distinctly, and cried aloud, "All good spirits praise the Lord God!" whereon the apparition approached him, and offered him his hand; which, however, he did not take. Three times the specter repeated the invitation, but it was not accepted, and it vanished. The features of the specter sunk deep into the mind of the minister; but, by degrees, the circumstance faded from his mind, and he had almost forgotten it, when, one day, as he was waiting in the church to perform some office, he went into the choir to pass the time, by looking at the pictures; but great was his surprise to recognise in one of them the features of the specter, in the same dress it had appeared to wear. On inquiry, he learned that this portrait was the likeness of one of his predecessors, who had inhabited the manse forty or fifty years before him. There was no one now in the parish who could give any account of this minister, except one very old man, who—having been one of his flock—represented him as an eloquent preacher; but added, that he was supposed to have improper intimacy with his maid servant, and to have had by her some illegitimate children, whose fate was never known.

Some time after this, on occasion of some alterations, a store in the pastor's study being taken down, the mason perceived a hollow place beneath, in which were some bones of children. He called to the minister to come and see them, who beheld with amazement the evidence of his predecessor's crime, and had them removed. Since that time the apparition has never been seen. EHRMANN.

HYMNS OF PARADISE—No. 3.

CHRIST APPEARING.

FROM Heaven's bright citadel,
From the imperial palace of the skies,
What shouts of victory swell,
What psalms of holy gratulation rise!

The everlasting Word,
Sounded through space by archangelic blast,
Proclaims that Christ the Lord
Comes from within the temple's veil at last.

The dmy seraphim
That overshadow Paradise, His throne,
Are with His glory dim
Eclipsed in splendor from His coming shone.

Mark well His message; know
The purposed consummate of Saving Grace:
Jesus shall reign below,
Incarnate, in a pure, immortal race.

Shout the glad news to men,
Ye disembodied saints, for ye shall bear
Your Savior's image then,
And in the appearing and redemption share.

Herald the tidings far,
Celestial messengers, through realms above,
While star repeats to star
The crowning wonder of Redeeming Love.

"I Want to be an Angel."

A CHILD sat in the door of a cottage at the close of a summer Sabbath. The twilight was fading, and, as the shades of evening darkened, one after another the stars shone in the sky, and looked down on the child in his thoughtful mood. He was looking up at the stars and counting them as they came, till they were too many to be counted, and his eyes wandered all over the heavens, watching the bright worlds above. He was so absorbed that his mother called to him and said:

"My son, what are you thinking of?"
He started, as if suddenly aroused from sleep, and answered:

"I was thinking—"
"Yes," said his mother, "I know you were thinking, but what were you thinking about?"

"Oh," said he, and his little eyes sparkled with the thought, "I want to be an angel."

"And why, my son, would you be an angel?"
"Heaven is up there, is it not mother? and there the angels live, and love God, and are happy; I do wish I was good, and God would take me there, and let me wait on Him for ever."

The mother called him to her knee, and he leaned over her bosom and wept. She wept too and smoothed the soft hair of his head as he stood there, and kissed his forehead, and then told him that if he would give his heart to God, now while he was young, that the Savior would forgive all his sins, and take him up to Heaven when he died, and then he would be with God for ever.

His young heart was comforted. He knelt at his mother's side and said:

"Jesus, Savior, Son of God,
Wash me in Thy precious blood;
I Thy little lamb would be,
Help me, Lord, to look on Thee."

The mother took the young child to her chamber, and soon he was asleep, dreaming perhaps of angels and Heaven.

A few months afterwards sickness was on him, and the light of that cottage, and the joy of that mother's heart, went out. He breathed his last in her arms, and as he took her parting kiss, he whispered in her ear:

"I am going to be an angel."

The Bible.

How comes it that this little volume, composed by humble men, in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all the other books put together? Whence comes it that this book has achieved such marvelous changes in the opinion of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this that even the winds and the waves of human passions obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched upon the tide of time, and gone down, leaving no trace upon the waters. But this book is still going about doing good, leavening society with its holy principles—easing the sorrowful with its consolation—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

Weights and Measures.

The following table of the number of pounds of various articles to a bushel, will be found useful:

Wheat, lbs. in a bushel,	60	Flax Seed, lbs. bushel	56
Corn, shelled,	56	Timothy Seed,	45
Corn on cob,	50	Hemp Seed,	41
Rye,	56	Buck Wheat,	52
Oats,	35	Blue Grass Seed,	14
Barley,	48	Castor Beans,	46
Potatoes,	60	Peaches dried	33
Beans,	60	Apples dried	24
Bran,	20	Onions,	57
Clover Seed,	60	Salt,	50

Useful Recipe.

WATER-PROOF BOOTS AND SHOES.—The February number of the "American Farmer" has the following recipe for rendering boots and shoes water-proof, which the Editor says he has tried with perfect success:

"Take one pint of boiled linseed oil, two ounces bees-wax, two ounces of spirits of turpentine, and two ounces Burgundy pitch. Let them be carefully melted over a slow fire. With this mixture new shoes and boots are to be rubbed in the sun, or at a little distance from the fire, with a sponge or brush. This operation should be repeated without wearing them as often as they become dry, until they are fully saturated, which will require four or five times brushing; by this, the leather becomes impervious to water.—The boot or shoe thus prepared lasts much longer than common leather; it acquires such a pliability and softness that it will never shrivel, nor grow hard, and in that state is the most effectual preventive against colds, &c. It is necessary to remark that shoes and boots thus prepared ought not to be worn until they become perfectly dry and elastic; as in the contrary case the leather will become too soft, and wear out much sooner than it otherwise would."

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 draft 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.

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. BYRNES, Buchanan, Upshur co. Va. B. W. BYRNES, Agent for Charles E. Stewart.

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 Cosmos, and prospective and anticipatory Teachings from Moral, Mental and Material Darkness; and as 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 Unfolding; 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 Religious and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Uses; of their Emphases or Utility; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories, Creeds, Prejudices, Love and Hate—thus determining, by their elements, that which is the result of the Imagination, from inspiration of God, or from inspiration of Evil.

The World, being burdened with unavailing rituals and systems, religious and philosophical, requires discernment and up-throwing to comprehend Light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Sources, Media, 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 due deference to the varied analogies of Opticism, this Journal will seek to discover the Landmarks of an unbroken current of Spiritual Unfolding, conducted through special interpretation 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 concerned 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 unveiled; and the methods by which they are to be used 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.

Its terms of subscription are (payable invariably in advance) ONE DOLLAR AND FIFTY CENTS for 12 Numbers. Four Copies for \$5, and TEN copies for one Address for \$10.

Postage 20 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.

Virginia.—At Rules held in the Clerk's Office of the Circuit Court of Fayette county, on the first Monday in January, 1853.

JOSEPH REMLEY, Plaintiff,

vs.

SAMUEL DICKSON, Defendant.

The object of this suit is to attach a tract of land in the county of Fayette, belonging to the defendant Dickson, for the payment of a debt due from said defendant to the plaintiff, and it appearing by satisfactory evidence that the defendant is not an inhabitant of this Commonwealth, it is ordered, that he do appear here on the first day of the next Term of said Court, and do what is necessary to protect his interest in the premises. A copy—Teste.

H. M. DICKINSON, Clerk.

J. B. Malone, Wholesale and Retail Grocer, Commission and Forwarding Merchant, Steamboat Agent and Innkeeper, 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. jy11tf

Dry Goods, Teas, Coffees, &c.—Just received from New-York an assortment of DRY GOODS, comprising Tweeds, Alpaca, Bombazines, Delaines, Prints, Gingham, Mullins, 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 PIGGOTT'S Cash Store, Mountain Cove, Fayette county, Va. N. B. Teas and Coffees of superior quality. jy11tf

Clocks, Watches, Silver-Ware, Jewelry, &c.—SAMUEL PIGGOTT, 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). jy11tf

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 Hawk's 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 beautifully shaded with 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 70 acres under good improvement, superior fences, a dwelling-house, an excellent barn and stables, and well watered.

Also, another Tract of 950 acres, joining the last mentioned, well watered, having an abundance of timber, two dwellings, a small orchard, and 70 acres improved.

Also, 400 acres uncultivated lands, adjoining the Cove farm. This tract possesses superior qualities and advantages being situated so as to blend with the interests at 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 low rate and upon reasonable terms. WM. TYREE, Mountain Cove, July 1, 1852. jy11tf

WRITING PAPER for sale at this Office.