

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Inabible 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.

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, APRIL 7, 1853.

NUMBER 23.

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, brought 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 CREATOR. 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.

MAJESTICA: THE PLANET JUPITER.

(Resumed from page 80.)

Thus having said, the spirit Zaphthim advances reverently toward an arch that leads to the interior of the terrace. He bids us follow. Rapidly we move down a broad spiral stairway. This conducts us to the interior tabernacle, which forms the habitation of the spirit. Strange as it may appear, within this mighty edifice are groves, gardens, fountains, and dwelling places of surpassing beauty.

We are conducted through an ante-room of alabaster, where a little child appears sleeping within a couch. We pass through a marble hall, and enter a circular apartment, furnished in a style of simple elegance. Within the center of the room is a circular fountain filled with water, which glows like molten silver. The ornaments that decorate the room correspond to its chaste and simple beauty. In an alcove I perceive a fire burning. This fire is in a silver chafing dish. Resinous gums, exhaling sweet odors, form the burning elements. The floor of the alcove is composed of some substance that thrills the feet as they are pressed upon it. Above a marble table appears a crystal mirror, whose frame is surmounted by a coronet.— This alcove is a furnished chamber. Its walls are covered with tapestry.

Passing through it, a flight of marble steps is discerned at the extremity of a corridor. The perfume of flowers and the music of birds, together with the radiance of external light, greets us as we move toward it.

We do not ascend, but return to the alcove, and there the spirit Zaphthalia addresses us again, and bids us welcome to the habitation occupied by him. "Enough of wonder," he speaks on, "has now been communicated to impress your minds, O Pilgrims, with the idea of worlds unfallen. Hitherto your mental organisms, being by nature darkened, and but germs of that they shall hereafter be, have received but faint, imperfect knowledge. Rest awhile. These couches that invite you to repose, shall gently fold your spiritual forms in soft elysian airs, and ye shall rise with vision quickened, clearly to behold superior wonders."

Strange and wonderful is the influence of sleep. The spirit form ascends from the encompassing embodiment of mind. We rise, and lo, as thought ascends from out the organs of the brain, our spirits leave the outward shape. We rise, we float in mental atmospheres. Again we reach that high, unfolded plain that floats midway between the spirit orb and the terrestrial surface. Beautiful appear the groves, the flow-

ers, the living forms of this ethereal world. Upward we rise, and reach the surface of the spirit orb, the first bright paradise of spirit life encompassing the planet.

When we rose before to this exalted state, our mental faculties but caught a dim and passing shadow of its glory. With a sight more clear our vision now unfolds, and with perspection accurate receives the impress of its form. The amphitheater of angels, which we saw in previous flight, appears to form but one of the great mansions visible. The very air thrills with triumphant life. Our spirits rise invigorated, as it permeates the mental element of inner consciousness.

The spirit Zaphthim is with us here, and with superior majesty moves on before us. "Marvel not, O Pilgrims," he speaks on, "but follow me."

We follow him, and stand upon a gentle eminence. Beneath our feet rivers of living waters flow o'er jeweled beds of diamond. The light that fills this glorious land shines from a sky shaped not in concave form, but like the fretted and cylindrical shaft of some great monument. The narrowing spiral, in a seven fold curve, rises and terminates us in a sun, set in the zenith.

In the midst of the great spiral, rose-like emanations continually ascend. These ascend from the summit of a colossal edifice, which forms the center of a spiritual city. Gazing with more clear discernment, we perceive that every moving form in the bright emanation is a separate spirit. The rose-like emanation is composed of myriads of transubstantiated and immortal men, who have risen from the lower plane, the plane terrestrial, not by death, but by translation. Numerous as are the dews of light or odorous atoms that ascend and float in morning brightness o'er a bed of roses, these lovely beings move amid the life, the sweetness and the joy of the immortal atmosphere.

I hear them sing in sweetest unison, and as the spirit of a flower ascends unfolded from the terrestrial to the spiritual plane, so this bright company of lovely angels, moving in a collective form that corresponds to an unfolding rose of paradise, perfect in leaf and blossom, upward moves. While we behold the spectacle, the spirit Zaphthalia again addresses us. "Wisdom hath taught thee, Pilgrims, that the form of manifested excellence involves a trine: the globular, the curvilinear and the vortical. In paradises terrestrial, the globular form encompasses and shapes the outlines of the greater forms. The orb is globular. The flowing streams tend to a similar outline, and the sky is like a hollow globe. The floral tribes are like a wreath inwoven round an orb and shaped in correspondence. Thus again the banded strata of the atmosphere unfold the globular in lighter forms, in fairer pictures and superior grace.

"Not so upon the spiritual plane. The spirit paradises all unfold the curvilinear. Yon firmament is a succession of involving curves of radiated light. The angel hosts appear in shapes of corresponding grace, and fairest forms of floral wreath; unfolding blossom of exquisite shape of budding loveliness, delight to shape in

their collective and ascending flight. Such lovely transformations constantly adorn the firmament. Sometimes there are seen harps burning with transcendent light, whose chords pour forth the anthem songs of joy, flooding the spirit home with living thoughts of holy adoration. There are companies of chorists who thus appear, forming an instrument of melody inspired to vocal utterance by the breath of Divine Procedure.

"Then appear the forms of silver swans upon a crystal sea, gliding in tranquil beauty, pouring forth the song of immortality. And there are winged seraphs eloquent in praise of their Divine Creator, gliding on in correspondences that form the outward portions of inborn thought. And there are seen more beautiful images that take the form of children, winged with light and scattering roses that exhale the breath of adoration; on their heads bearing bright chaplets of immortal bloom and radiating beauty in their flight. And there are forms of living, childlike beings, who in thought are wiser far than we, and find delight in manifesting truth in images of infantile delight.— Such form the outward images that crown with living grace the vocal atmosphere."

DIADEMA: THE PLANET VENUS.

PART I.

(Resumed from page 85.)

The inhabitants of this holy city resemble the angel whose appearance has been described; and, strange as it may appear, not one of them but wears a crown of glory corresponding unto his. Their feet move swiftly through the yielding atmosphere, their countenances are luminous with light of holy inspiration. In their mouths is found no guile, but they are kings and priests of our God and of His Christ, and they reign for ever and ever.

The angel takes us by the hand. Rapidly we draw nigh the glorious edifice, which as yet we have beheld from afar; and as we draw more near, we behold that every series of the colonnades is in itself a palatial habitation, whose wonders must remain untold; and here, while we draw nigh and survey the external of the city, we discern that every ornament is symbolical of Divine Wisdom, and every architectural design has reference to some end or economy of Love Divine.

It is without superfluity. No useless appendages are visible. It is also without deficiency, and nothing can be taken away or added thereto. It is all one perfect correspondence, and while it serves the end of habitation, production, harmony and glory, it also is also a volume of Divine Inspiration unfolded by Divine Proceeding Energy into external form.

The name of the city is the Word of God. That volume of inspiration which upon the fallen Earth is called the Scriptures, and which contains Truth Divine-celestial, Divine-spiritual and Divine-terrestrial, in language of imagery externally adapted to the condition of the fallen mind, upon this planet is manifest in the form of a temple whose every sculpture reveals Divine Intelligence, whose every element subserves Divine economies, whose every resplendence mirrors forth Divine-celestial, Divine-spiritual or Di-

vine-terrestrial truth, and which thus is truth crystalized into architectural statement and manifestation.

Overwhelmed with surprise, I gaze upon the mighty fabric. This is the true Temple and eternal Sanctuary, builded by the Lord and not by man.

The whole temple is enveiled in soft and most luxuriant creations of the floral race. Flowers of paradise bloom on every chapter. Blossoms are pendant from frieze, cornice and architrave, and clustering vines blossoming in one continuous wreath of loveliness appear to form an interwoven network, through which outshine the polished gems with soft prismatic hue. Myriads of aerial creatures, delicate in plumage, shining like amber, diamond and pearl, and pouring forth ravishing melodies, appear on every side; and forms that correspond to dove, skylark, nightingale, swallow, hummingbird, finch, oriole, and bird of paradise, together with infinite varieties for which I find no name, appear to dwell in the outer courts of the temple, and to rear their young therein.

How amiable are thy tabernacles, my soul exclaims, O Lord God of multitudes; there the swallow hath found a nest for her young.

Moreover, I perceive that all these multitudes abide together in brotherly love. Discord, antagonism, opposition there is none. They hurt not nor destroy in all this holy mountain, and the whole orb is full of the knowledge and glory of God, as the waters cover the sea.

The paradisaical fruitage which ripens throughout the floral plains glows upon the pendant foliage, and displays its richness in the midst of the architecture. Magnificence is not appropriated by one to the exclusion of others. There is bread enough and to spare for every living thing, and each delights in lending his neighbors to new discovered treasures of refreshment; and the very birds of the air delight the most of all in ministering unto others, and in doing unto them deeds of beneficence, fulfilling thus in spontaneous movement the Divine commandment, Thou shalt love thy neighbor as thyself.

Upon the surface of the floral plain appear unnumbered myriads of quadrupedal forms, whose organisms correspond unto the quadrupedal families of Earth, yet correspond to them as the unfallen creation, moving in harmony to immortal life, corresponds with the fallen creation, whose movement is in discord, through degradation and unto death.

Those forms which fallen man calls carnivorous, here appear to feed upon the pulpy substance of leguminous plants. While those creatures known as reptiles upon the Earth glow in all the splendor of their unfallen state, and move in graceful flight, unfolding spiracles of revolving electro-atmospheric element, which buoy them up in the serene and balmy atmosphere.

Snow white lambs pasture upon the fragrant meads, and the kid and the young lion and the fatling together.— The little child calls forth the shining and the winged asp, and the unweaned child lays his hand upon the cockatrice's den. Those forms on Earth avoided because of their subtlety and their poisonous, destructive magnet-

ism, are here especially sought out and by their influence invigorate and unfold the weaker creatures.

The dove, that on the fallen Earth flutters down into the jaws of the serpent, is here the beloved, attended creature; and here the asp gathers fruitage for the unfledged bird, and the young lion gathers the tender herb and feeds the nursing mother of the lamb.

The Trees of Life distill their fragrance upon the balmy atmosphere. Their leaves drop myrrh and frankincense, and all the trees of the field rejoice together before the Lord. All is tranquillity: all is rapture: all is adoration: all is melody and praise and worship everlasting. From the least unto the greatest all created forms abide in pleasure, in peace and love together.

The earth brings forth spontaneously, for the blessing of the Lord resteth upon the expanse thereof.

Those forms of vegetation which upon the fallen world are fruitless, here bend beneath the rich luxuriance of fruit, grateful and invigorating both to man and the dependant races.

Those forms of vegetation which in the fallen world unfold noxious and destructive fruitage, here transcend all others in the richness of the invigorating and aromatic fruitage they produce.

Those forms of vegetation which, upon the fallen Earth, bring forth in scantiness, are here displayed out-reaching their hands and proffering continuous abundance.

Those forms of vegetation which, upon the fallen Earth, deposit in the interstices of their cortice envelops gummy tears, upon this lovely orb weep not their balmy virtues forth in sorrow, but bring forth a variety of aromal crystalization whose virtue causes the partaker to thrill as with immortalizing joy, and to sing, making melody in his heart to God.

Unightly weeds, brambles and thorns have no existence; but every plant which upon the discordant Earth unfolds in discordance and malformation to barrenness and destruction, here unfolds in beauty and harmony into essential sweetness, living loveliness, substantial fruitage and unwasting joy.

Tempests of hail and rain, the booming thunder, the red electric arrow of destruction, the pestilence that walketh in darkness, and the destruction that wasteth at noonday, are here unknown; for a mist goeth up daily toward the east, preceding the pathway of the sun, and falleth daily toward the nightfall, in gentle dews, watering the surface of the planet, and ministering unto every plant that bloometh in the paradisaical and planetary garden which the Lord God hath made.

Evenly distributed throughout the harmonic atmosphere, the voices of the undulating electrical currents, which upon the fallen Earth, being disturbed, are heard in jarring thunders, here are heard in aerial harmonies, soft as angel music, yet grandly and gloriously repeating the eternal psalm which orb uttereth unto orb, which deep calleth unto deep, which day uttereth unto day, and which the morning stars repeat together.

To be continued.

OUTLINES OF CREATION.

EXPOSITION OF THE STATE OF UNFALLEN MAN.

(Continued from page 87.)

12. The second affection of the artistic or industrial octave, is known to the unfallen paradisaical man by the appellation "Energetic Watchfulness."

13. This love is unknown to man upon the fallen world; but that state which is called Somnambulism is the inversion thereof. The principle of Life descending from the Lord establishes a systolic and diastolic movement of unfolding existence. During the period of systolic movement, the spiritual form is infolded within the natural, and operates in and through the external embodiment. During the diastolic period, the spiritual unfolds and moveth forth in realms above the terrestrial, and that love which is called the love of Energetic Watchfulness unfolds in the diastolic movement of the interior form.

14. The fallen man is conscious, during his condition of external torpor called sleep, of an interior existence, unfolding into degrees of incommunicable thought. These experiences he designates by the name of dreams.—The unfallen man, during diastolic periods which correspond inversely to sleep, when the life ascendeth into interiors of consciousness, enjoys freedom of access, fulness of communication, and continuity of beatific intercourse, with that superior and more exalted creation which is unfolded upon the spiritual orbs, paradises and heavens of the universe. Seven great energies unfold, upbearing the interior life throughout the seven great degrees of spiritual ascension. Seven great intelligences unfold their sight organs, hearing organs, and feeling organs of consciousness, and sensation, enabling the being to discern, to perceive, to hear, to inhale, and to assimilate the glories, beauties, harmonies, aromas and delights of the more magnificent and superior universes; and seven great octaves also unfold from each primitive octave of affections, directing the energy, expanding the intelligence, and causing joy unspeakable and full of glory.

15. From planetary to solar and super-solar heavens, according to the holy attractions of the illuminated mind, the ascending being proceeds in august unfolding wisdom. In aerial pilgrimage it associates with its kindred companion spirit; and the twain, who are one, ascend together in blended majesty of wisdom and beauty of affection; and the love of Energetic Watchfulness is therefore the second in the octave of the industrial affections of unfallen man.

16. The third affection of this octave is known among the inhabitants of worlds unfallen as the love of paradisaical employment. This affection unfolds into unnumbered movements, harmonies, accomplishments and delights. The first manifestation of paradisaical industry is called, in terrestrial language, horticulture. The second, the perpetuation of harmony by adaptation of Divine Proceeding Commandments to ends of holy increase, from whence the original paradisaical associates in due season become encircled with immortal offspring, sinless, innocent and undefiled.

17. Before attaining to so exalted a condition, the original ancestral companions from whom originated the human family upon the fallen Earth, became guilty of a violation of a commandment uttered by the Lord Creator. Wherefore the remaining affections of this octave never unfolded unto manifestation in themselves or in their seed after them. Had man remained in innocence, the Adamic pair in fullness

of time would have unfolded a duodecimal harmony, from whence twelve paradisaical and immortal nations in continuance would have arisen; and these, in like obedience, in procedures of harmony, would have glorified their habitation by means of harmonic society, fashioned after the archetypal movement of the proceeding energies of Divine Intelligence.

18. The Earth would have brought forth abundantly of every form corresponding to the unfolding affections, intelligences and energies of the ascending race. Every creative thought of pure intelligence would have become incorporated into monumental externals. In orderly succession the globular atoms would have unfolded their curvilinear and vortical elements, and in the consummation of the period of terrestrial paradisaical unfolding, the Earth would have become a perfect octave, or seven-fold procedure of revolving paradisaical habitations.

19. The creatures of the atmosphere of the Earth and of the deep, the curvilinear impersonal formations, the globular condensations, in glorious transformation would have correspondentially unfolded, and the world, and all things that are therein, holy, majestic, in loveliness without a flaw, in splendor without a shade, in purity without a stain, would have revolved in the planetary order, ascending from terrestrial to spiritual, and thence unto celestial exaltation. But man, having sinned, inversion of original order resulted in the unfolding generation; and man shall never attain unto the lost and forfeited condition until obedient mortals, redeemed, purified and restored unto the original estate, shall resume the grand harmonic unfolding at that precise position whereat the original declension from innocence began.

20. Language, music, architecture, painting, electrotypal disclosure, as in the great planetarium described upon the orb Majestica; aerial locomotion, as described upon the planets Polyhymnia and Diademina; together with multitudinous and sacred harmonies of industry and art, which shall be described in various departments of the Disclosive Word, harmoniously unfold and perfect the varieties of this third affection in this industrial artistic octave.

21. The fourth affection of this octave is of such immense and comprehensive nature that fallen man is unable in fullness to comprehend the form thereof. It is known to minds unfallen as Love of Mental Procreation.—Mental procreation is the procedure of minds unfallen through octaves of industry, establishing spiritual creations, of glory, intelligence and sublime and inconceivable artistic perfection, upon the surface of their orb, and in the midst of the paradisaical forms harmonies and palatial habitations.

22. Mental procreation is the art of the formation of intellectual gardens, temples, palaces, instruments of melody, triumphal arches and aerial colonnades, commencing upon the surface of the terrestrial orb, glorifying, enriching, beautifying, utilizing the intermediate aerial spaces, and connecting the terrestrial with the spiritual paradise. Rivers of light, overspanned by coruscating archways, and bordered by floral forms distilling dews of mental virtue, ascending pyramids, aerial gardens and descending and pendant glories corresponding to the fretwork and the adornments of the glorious heaven described upon the planet Polyhymnia; sumptuous couches of harmonic rest, like unto those described within the fourth temple of the orb Majestica; and intellectual portraits organized in men-

tal substance, and revealing the glorious Past in the glorious Present, familiarizing the mind with angelic history and the sublime procedure of creation; intellectual domes glorified with images of revolving universes in every period of evolution, like those described in the preceding statement concerning the school of instruction in the paradise of innocence, by means of the industrial artistic movement of the affection, are organized, made visible and perpetuated in all terrestrial paradises, according to their times and seasons of transformation. But concerning this, the fourth affection of the artistic or industrial octave, future declaration in due time will be unfolded.

(To be continued.)

DEATH AND THE RESURRECTION.

(Continued from page 70.)

HERE are the prostrate bodies of men. In them there is no life. They are tending, by the law of decomposition, to their original dust. Each component part, which by the law of life in health acuated bodies adhere, by that principle which now operates upon them, are undergoing the law of disintegration. Energy and articulation have ceased. Not a muscle moves. No function performs its office. The work of the proceeding structure is closed. Here the human form, so fearfully and wonderfully made, which was once animate, lies unmoving and unmoved, save as it slowly retires from its outward organic expression to the primal elementary universe.—And so perfect is the work of decomposition that the living man can find no trace of the body-form of those of the ages which have preceded them.

"Thou dost inquire of the resurrection. When thou dost enter its sphere, its nature shall be considered. Until then, all thou canst know is, that dust they were, and by the interruption of the principle by which life is perpetuated, again to dust they return."

But, Watchman, may I not know by what law, when violated, this ruin is effected? Upon the fallen orb, all men know that frail mortality goeth to decay. I have heard that death is only the natural tendency of physical bodies; that what is called sin hath nothing to do with man's mode of exit from time unto eternity; that nature thus develops itself; that by this means the spirit of man quits its mortal clay, and arises to worlds on high. If this be the legitimate tendency of nature, why is death a terror? why this sepulcher so lonely? why this gloom and apparent violation of her most perfect laws? In that which I now see, I read premature decay: then death is a violation of some law, and that violation is prompted by a cause which, in its effect upon man, hath disturbed his harmonic life, and in that is more potent than the law itself. And herein also is involved an unexplained movement and termination, since that law should have developed the being in accordance with the creative purpose. Thus the mind reasons, and hence this momentous inquiry. Is there in the universe any absolute violation of the laws thereof?

Truly in statement thou hast thus indicated; and the Bible teaches the doctrine that death with all its consequences is the result of the violation of law. Many in the outer world believe the statements, but more by far question their truth. Angel, I would not question Divine Revelation, or what thou dost teach; but I am frail, I have no power nor means whatever to enter the temple of invisible law, and therein from its nature discern the move-

ment thereof. These are the great questions that involve finite minds in inexplicable mysteries. These are, by reason of the incapacity of men to determine truth in all things connected with their existence, clouds in their mental sky, spots upon the sun of their minds, by which they have been eclipsed, and murky shadows cast over the human soul.

There is a light shining from God, that lighteth every man that cometh into the world; but its purity so unfoldeth man's polluted nature, that he chooseth darkness rather than light. His deeds are evil; and from this hideous nature, when made manifest, man recoils. Hence from that light few have learned the nature of sin's perverted being; and therefore they know not God, nor the nature of His power, nor are they conversant with the cause of their woe. This, O Angel, I have been shown is the condition of man; and this is the burden of my inquiring spirit. This causes embarrassment in my advance. I greatly desire to understand the law of life, and by what means it is rendered the engine of death. If permitted, I beseech thee, O thou Spirit Guide, to unfold the mystery; a mystery which for ages like a dark pall has overhung the intellect of man, and by which the council-chambers of his soul have been sad and mournful. Man in his research into nature has explored the sphere of movement as far as there are any means at his control which can conduct and support him; still he only knows that man dies and goeth to his long home, while the living as mourners go about the streets.

"Pilgrim, the Bible teacheth the doctrine of man's mortality and the cause thereof. Hath it not been written that by reason of transgression Adam inherited misfortune and death?"

True, Angel, the Sacred Text plainly and forcibly declareth the great truth of the certainty of death, and that through transgression sin entered the world, and death by sin and so death hath passed upon all men, for that all have sinned; also, that the wages of sin is death. But man's inquiring intellect, not receptive of divine light which descendeth from the Father of light, seeketh to know the cause and desireth to understand it by the study of nature and her manifest laws. And failing from that source to comprehend his condition, and the hidden cause of that which disturbs his health of body and spirit, and his attainment unto life free from disease and death, he is disinclined to admit the divine ethics of the Bible; and hence millions live and perish without a knowledge of the ways of truth.—And so dark and obscure is the spirit of man, that he does not discern the way of peace, nor search the Scriptures for the Way, the Truth, and the Life, and thus does not comprehend or understand that law by the violation of which death enters.

Watchman, most humbly my spirit desires to know these truths. Canst thou not unfold them? Here where thou hast led me are fallen human bodies. May I know, may I not understand, by what means death became the victor over perishing man?

"Pilgrim, in thy humble inquiry thou art just; and to answer this desire of the struggling intellect of man is the purpose of this thine admission into this department of the regions of the dead. Fail not to observe minutely while is unfolded in the analysis of human life and death, each latent cause resulting in that which now in death portrays the final effects of the violation of Heaven's wisely adapted laws.

(To be continued.)

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

(Resumed from page 87.)

Whoso readeth let him enter into the spirit, since to the world, the Divine Procedure, however manifest, hath no form nor comeliness; hence though in Christ God was manifest in flesh, unfolding the glory of His character and wonders of His grace, He was not received by those with whom He moved in errands of mercy; and so dull of apprehension were they, that many besought Him that he would depart out of their coasts, and pursued Him vindictively by false accusation and condemnation, unto hostile arrest, mock trial and unhallowed judicial procedure before Pilate, and finally prevailed to His crucifixion upon the cross.

Take heed lest thou, also, art found, with cruel hands, to fight against God. True spirit floweth in vehicle not comely to the fallen soul and in the inner current of its manifestation, hence hidden to those who seek for good in empty show and in the means allowed of men, but disallowed of God. Behold this exemplified in the procedure of the self righteous Jew, who held in his silken hand the oracles of God, arming the people with destructive hate, against Him who was the spirit and life of that righteous revelation of Heaven; by which, thro' blindness, they sought to destroy its Author: by it they inspired, through false interpretation, the worshiping hosts to shout as the voice of agitated waters, CRUCIFY HIM, CRUCIFY HIM; and by it they urged His condemnation, while Pilate repeats, I find no fault in Him; but after seeing he could prevail nothing, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be upon us and on our children. And lo! it came to pass, that this was the very Christ for whom they looked, and in whom they hoped.

And according to His word, He cometh a second time without sin unto salvation; and let those who behold a beauty, a light, true from heaven, in the Holy Bible; while to Infidels and skeptics it is without form and void of harmony and unity, study prayerfully these scriptures, and the Alpha and Omega precepts by which, not known, but opposed, until sudden destruction cometh as dread waters from an angry deep, and the hail sweepeth away the refuge of lies; and ye mourn at the last, when your flesh and body are consumed, saying, "How have we hated instruction, and our hearts despised reproof; and have not obeyed the voice of our teachers, nor inclined our ears to those who instructed us; for we were in almost all evil, in the midst of light that we should have permitted to have illumined our benighted souls, causing us to seek for better good; but the scepter hath departed from Judah; those offers have been rejected and are past. The day of visitation in a merciful procedure was upon us, and being blind by our own prejudice we would not see, and through willful deafness would not hear. Zion hath travailed, and her children are from the outcasts; her bulwarks were rebuilt by strangers, whom we opposed; by babes and sucklings were the walls made up, and by a nation that knew not God; for by our sins His ways were hidden from our sight.—How are we, who realized our might, fallen! We were clothed in fine linen and fared sumptuously; we vainly supposed that with us were the keys of the kingdom; we sought to bind and to unloose; we had the name to live, while death and destruction reigned supreme upon the plane of our spirituality. But now, alas, we realize our wisdom but

Harbinger and Journal.

HYMNS OF PARADISE.—No. IV.

THE ANGEL WIFE TO HER BELOVED.

Beloved, beloved! my soul has not gone,
Though the dust is laid down in the grave.
All the outward is lost; all the inward is won;
I rejoice in the light of the Infinite One;
And from Him unto thee, like a ray from the sun,
I draw nigh, Love, to bless and to save.

It is dark where thou dwellest; 'tis dark in thy breast;
It is light where my spirit abides;
And I come bearing light, and I come bringing joy;
To guard thee, Beloved, is constant employ;
To be with thee is rapture without an alloy;
That my life in love's melody glides.

I stand by thee once and I gave thee my heart,
And, Beloved, I stand by thee still.
And I breathe thee by day and I watch thee by night;
And I breathe in thy heart the sweet dream of delight;
And I pour round thy path the pure beamings of light
As I come from the Paradise hill.

I have plucked a rose in the Paradise Land,
I have woven a garland for thee;
Day by day the sweet rose-buds in beauty expand,
And when the fall blossoms shall bend to my hand,
I shall come, I shall come, with a minstrel's hand,
And then thou shalt rise unto me.

Beloved, beloved, the morning appears,
Awake, Love, awake, I shall sing;
I will charm from thy bosom the pain and the fears,
Thou shalt rise in my arms to the Paradise spheres,
Thy Savior shall free thee from darkness and tears,
And thy soul shall rejoice in thy King.

(From the Spiritual Telegraph)

JESUS CHRIST: HIS POSITION IN THE UNIVERSE.

While the punishment of the Penal Spheres is without doubt the natural consequence of violated law and the reign of evil passions, it is certain that God restrains evil within bounds, with the hand of a Sovereign. So far as is necessary to accomplish this, He punishes direct: Warns the soul, and the judgments visited on the Israelites, and the idolatrous nations around them.

In the several divisions which have been given, of that part of the Spiritual World most intimately connected with us, that which I am most inclined to accept, describes the earth as surrounded and inclosed by four other spheres, at different distances from each other, and of so refined a nature as to be to us transparent. The upper halves of these four spheres, or the halves which are always in conjunction with the ultimate Heaven, beginning with the one nearest the earth, are denominated the fourth, fifth, sixth and seventh, or the redeemed, spheres. Leaving the outer one of the opposite halves, whose office as yet does not seem to be very clearly defined, and passing toward the earth, we find what are termed the first, second and third, called the penal or unredeemed spheres. This earth being an elementary physical sphere, is not included in the spiritual divisions.

I come now to the great question itself: Is Jesus Christ God? Christ's language relating to himself, is: "Before Abraham was, I am." "He that hath seen me, hath seen the Father." "I and my Father are One." Here resting the Bible argument, I propose to examine the question in its philosophical aspects.

PHILOSOPHY OF THE INCARNATION.

We are here to make use of our reason, and to bring Revelation into judgment before it. But first it is needful to define what Reason is, and to determine its proper field of exercise. The world is supposed to have stood about six thousand years. It has taken a large part of that time to demonstrate to its inhabitants that the sphere they occupy is round; and many millions, it is probable, still believe it to be flat. A century ago the idea of propelling ships and carriages by steam, was repugnant to reason; and twenty years ago the supposition that two persons could converse together a hundred miles apart, would have been considered utterly ridiculous. We thus see that the office of reason is not, to furnish us with facts. Reason could never inform us that such men as Alexander and Cosar ever lived; that there is such a place in England as London; or such a place in Italy as Rome. Plant a seed in the ground, and ask reason if it will become a tree; and reason is dumb. Swallow food, and ask reason if it will nourish the body, and reason is equally mute. We know the fact in both cases, but we know it from observation, not by reason. Our consciousness tells us there is a God; but any events in the life of that Being, are beyond the reach both of consciousness and reason. If we know aught of them, it must be by revelation. He may have taken a human body a thousand times, and our reason know nothing about it.

The office of Reason, then, is to deal with facts, not to discover them. It possesses a veto power; it may reject, and often does, to its own great injury. It is a monarch, and the correctness of its judgments depends on the facts within its reach, and its capacity to classify, compare, and draw conclusions from those facts. Reason takes Man as it finds him, a walking, thinking thing; but how he walks, or how he thinks; how his spirit communicates with, and moves his body about, or the process by which his spirit is clothed with a body at all, are alike incomprehensible. Reason looks on a stone, and asks, How do its particles adhere? It looks on common earth, and asks, Why

do not its particles adhere like those of a stone? It can get no answer; for the first how in Nature has never yet been discovered. So Reason takes stones, and earth, and man, and every thing else, as it finds them, notes their qualities and uses, and in this way furnishes itself with material for its use, and an appropriate field for its exercise. Hence it is that the question of the Divine Incarnation is not properly a question of Reason, but a question of fact, to be established or rejected on testimony. Until our philosophy can do so small a thing as to explain to us how we crook our fingers, it is hardly worth our while to reject, against testimony, any claimed fact whatever, on the ground that it is unphilosophical. Every day proves that many things which are very unreasonable to our reason are at the same time very true.

We (that is, mankind) find ourselves in being. Our consciousness is the beginning and foundation of all our knowledge. We build every thing on that. We are conscious that we exist. We are conscious there is a God, and that we are responsible to Him. We are conscious of our immortality. We are conscious of entire freedom to think, act, and love. If we are not free, then we are not responsible; and the Deity, instead of peopling His Universe with individualized intelligences, has filled it with sentient machines, to suffer, groan and die for His recreation. He who denies that he has freedom to think, cannot pretend to form an opinion; and to claim the respect of others for such an opinion, would be the height of impertinence. The position of such a one is a contradiction in itself; for before he can deny his freedom, he is obliged to admit that he is free to make the denial.

Consciousness, observation and God's dealings with man, harmonize in declaring us free agents. Our freedom is also equally provable from the quality of our affections. Those in their very nature are independent—they cannot be compelled. We love things because they conform to our tastes; and no amount of force whatever could compel one of us to love an object which we hate.

In continuing our study of ourselves, we perceive that we develop, and increase in knowledge of some sort from the cradle to the grave. We see that the infant is innocent and pure; but there comes a time when he commits a wrong, followed by many wrongs, and stands guilty before God and man. He has had a fall; and whether the first man, whom we call Adam, fell precisely in the way narrated in Scripture or not, we may be sure that like the infant, he was pure when he came from the hand of his Maker, and regarded the author of his being with affection; that he transferred his affections to other objects, and fell; either by reason of external temptation, or ambitious thoughts of his own; and that, in either case, God was not the Being who tempted him to sin.

But God is merciful, why did he not forgive him, and restore him? Forgiveness alone would have done no good, and a restoration by force was impossible. Adam had given his love to other objects than his Creator; he could no longer endure His presence; he desired to be where God was not; and the statement of the Record that he hid away from His sight, is as philosophical as it probably is literally correct. No one here or hereafter, will willingly submit to associate with those who are unpleasant to his tastes, whose presence is a rebuke to him.

Man having changed the object of his affections, God himself, so to speak, could not compel those affections back upon himself. He could only attract them back. He could restrain the consequences of the transgression. He could restrain man's actions and influence them; but his affections could only be regained by an exhibition, on the part of Deity, of the loveliness of his own character, and his unchangeable sympathy and love for the human family. And here it is that we find the first link in a solution of the great problem of the Divine Incarnation.

That God should assume the form of man and manifest Himself in the flesh, for the benefit of the human Family, it is thus seen, is by no means repugnant to Reason. But the great fact asserted in Scripture, that Evil was already in the Universe, before man was created, renders the presumption in favor of the surprising act ten fold stronger. And what is there incredible in the supposition that an Angel of Heaven should revolt? The Angels love and obey God, not because they are compelled to love and obey him. Such love and obedience would be infinitely beneath the standard by which we try our human relations. If not compelled, then the inhabitants of Heaven are at liberty to change; and without doubt the law of the Freedom of the Affections, growing as it does out of their very nature, is universal—the same in heaven as on earth. The Bible account of fallen Angels, is hence seen to be in strict accordance with probability and reason; and if a high angel, as Satan is represented to have been, were to revolt and set God at defiance, it is clear that he must first have become possessed with the insane idea that he could get on independent of God; and, with a fair chance, could become a God himself. If so, and that the terrible consequences of rebellion and sin might be worked out before His whole Universe, and there stand as a beacon of warning for ever, as well as his own boundless resources and compassion become manifest, is there anything irrational in the supposition that the Deity, instead of crushing Satan at a blow, as He swept away the antediluvian world, should give him time and tetter, and allow his experiments to be tried?

Satan as the origin, is henceforward the representative of evil, and God's enemy; not to be vanquished immediately, but to be restrained within bounds, but bounds which would give him room for the full exercise of all his boasted powers; and it follows, if man fell through his wiles, that he fell in some sort a martyr to God's cause. Not that Man's guilt was thus prevented; but the circumstances would be in every way calculated to call forth the strongest sympathy

and effort on the part of the Deity, in his behalf.—Let me illustrate. My enemy is aiming at me, morning, noon and night; but finding me invulnerable to his shafts, he waylays my innocent son, and poisons him, body and mind. Under these circumstances, even though no tie of relationship existed, would I not fly to him, would I not comfort him with hope, would I not make every effort to heal and purify him in my power? and if wounded unto death, would I not even lay down my own life, if it were possible, to save him?

That God did actually take on Himself humanity, finds startling and irresistible confirmation in the fact—established of our own times, and by the records of every century back to the Christian era, and from that point still back to the fall—that the story of the God-Man, and redemption through his blood has, through the whole period, been the active agency at work in turning the estranged hearts of the children of men back upon their Maker. The patriarchs of old looked forward to the time when the great promised ransom should be consummated, and their hearts warmed and softened as they gazed. The modern world looks back to the sacrifice of the Cross on Calvary, and old and young, the little child and the sage, alike find their affections stirred, and turned in the direction of the Unseen God.

That Jesus Christ was God manifest in the flesh, it is thus seen, harmonizes with the history of the World from the beginning; explains great historical facts which are otherwise inexplicable; harmonizes with reason and probability, and with the motives and compassion we may well suppose to have operated on the Divine Mind. To declare him a man, merely, "of an extraordinary combination of fineness of temperament and perfection of moral and physical organization," is to affirm that the facts of history need not match; that the great element at work for six thousand years in the reformation of the world, individuals and states, is a fiction; that there is no necessary connection between cause and effect; and that God has left the desperate want of his creatures, to be supplied by the accidental hallucination of a redeemer.

But there are those who, while they admit that Christ's teachings are valuable, profess to find in the idea of human development, all that is necessary for man. Reason, philosophy and observation condemn this expectation. The tyrants and wicked of the earth, from Herod and Nero, the accomplished pupil of Seneca, to Monroe Edwards, have not lacked development. Often in varied knowledge, strength of their affections, and intellectual power, they have known no superior; and still, the longer they lived, and the greater the development, the worse men they became. Intellect and affections alike were stimulated to the utmost; until they demanded treasure and the immolation of purity and innocence, to satisfy their appetites.

It is evident that development can never take such men to God; and it is hopeless to expect that pure affections will ever spring up of themselves in such a soil. If the affections had never been developed at all, there would be hope; but they were not only developed, but perverted. What is to change their objects? In this life when we determine to reform our affections, we exert a strong will, separate ourselves from the unworthy objects, and associate ourselves with other and better ones. If we persevere, ultimately we begin to cleave to our new associations, and discover that we are effecting a reform. But a complete triumph of this kind is the greatest and most difficult achievement of life.

In the next life, those whose affections are wedded to evil, and those who love God and good, will hardly choose each other as companions. Here, they are not fond of being together; and there, where we suppose everything to be transparent, and each one to sail under his proper colors, the separation will be more obvious. On a common principle of our nature, that like cleaves to like, called affinity, the righteous will flee together in one direction, and the wicked in another. This separation of abode constitutes what is called in the Bible, Heaven and Hell, and in the modern spiritual parlance, redeemed and penal spheres; and if an inhabitant of a penal sphere found it difficult to reform his affections, while here on the earth, how much more difficult it must be for him there, after he has wholly given himself over to the companionship of his loves and other spirits as degraded as himself? Still reform is possible. God will never place any obstacle in the way of man's becoming better; but the question is, will he ever make the vigorous and persistent effort necessary to success? Development will never do it; he is developing in precisely the wrong direction. He must grapple with his vile affections, and tear them bleeding by the roots, from the unworthy objects on which they are centered; and the question still is, will he ever, ever, muster courage and manhood enough to do it—to turn himself squarely, by the force of his will, away from every thing he loves, and ask God whom he hates, to take him by the hand and help him along on the slow, and toilsome, and repentant road toward a better land and a better life?

If we consider Christ as a mere man, the appellation Son of Man, which he usually applied to himself, indeed has no "pertinency;" but if we consider him as God manifest in the flesh, the term at once becomes one of great significance and endearment. We love to regard him in that light; we love to have him thus regard himself. It binds us to him by a common bond, makes him our brother, and removes the seeming infinite distance between ourselves and the sympathies of God.

But here our article must close, while many points still remain to be considered, if we would place the conclusion in its strongest light. It has been seen that instead of condemning, reason and philosophy affirm the proposition, that Jesus Christ is God. If

we compare two broken pieces of wood, or torn edges of paper, and find that they match, we conclude with certainty that they formerly belonged together. If we find a great alleged fact standing out in history, on which the affairs of the world have hinged, and with which all that we can learn of the past, and all that we observe in the present, and all that we can discern of the future, match and fall into harmonious relations, we may with equal certainty conclude the fact to be real; and he who denies it, does not magnify the claims of reason upon the human mind, but cuts himself adrift, without compass or rudder; and is like one who doubts the evidence of his eyes when the leaves move, because he cannot also see the wind.

BROOKLYN, Jan. 8, 1853.

THE INSURRECTION IN ITALY.

Oh God! another fruitless throo
From Nature's mother-heart is o'er.
Her aged breast receives the blow;
It only bleeds, she weeps no more,
But sternly in her dark despair
She murmurs tears and cries in vain;
The flaming sword, the judgment glare,
Alone can melt the chain.

Old Falsehood dons his haile mail,
And grasps his keen and trenchant brand,
And shouts his war-cry to the gale
And tramples down the bleeding land.
He shouts aloud, "Tis Might makes Right,"
He flings his banner to the blast,
Upholding in victorious fight
The Crimes of all the Past.

Vain seems the strife with death and hell;
The skies with Night are darkening o'er;
Truth flies before the shot and shell;
Love palsies at the cannon's roar.
Where sleeps, O Love! thy holy form?
Thy Earth grows waste, by Wrong defiled,
And priest and kaiser trample down
The form of Man,—Thy child.

Yet think not, ye who triumph now,
The trampled heart of man is dead;
The dragon's teeth of crime ye sow
In armed hosts your soil shall tread.
The wrongs of ages in the deep
Of Human Nature roll their flood,
And soon your walls shall overleap,
Fierce, shouting, "Blood for blood!"

For He hath taught who meekly said,
"Put up thy sword into its sheath,"
And bowed his more than angel head
To lowest shame and vilest death.
That they who rear an impious throne
By princely sword or priestly fire,
Shall by the sword be overthrown,
And by the flame expire.

St. Louis, Mo. March 8, 1853.

Spiritual Manifestations in Germany.

Experience of the Seeress of Prevorst.

In August, 1828, two spirits frequented Mrs. H., of whose appearance she made a secret. She said, she was forbidden to tell their names, and I should have remained in ignorance of them, but for the following circumstance:—On entering her room, on August 11th, she came to me in great agitation; and when I pressed her to tell me the cause, she confessed that one of these—one who had died here—had just appeared to her, and had desired her * * * (Here followed a revelation, made to one still on earth.) The specter appeared to her in a great coat, boots, and cap, but with a neck-cloth; and although she had never seen him, she described him exactly, as she did also his companion, who had been his friend when alive. They afterwards appeared in white robes, looked like thin clouds, through which the blue sky was shining. She told me that no specters had moved her so much as these. They were weighed down by no crime, but they had doubted, and been infirm of faith; and at last, when the conviction had come, in their dying moments, they had despaired of pardon. Of all this I should have heard nothing, had it not been necessary that I should fulfill the commission; which I did.

At my request, she afterward made the following inquiry of one of these spirits:—"In your present state, do you still pursue your researches into nature?" He answered, "Yes; but in a different, and inexpressibly higher manner than I did on earth." When I had performed the commission, he who had given it appeared in a brighter shape, and told her, it was for the last time. As she said nothing of his companion, I concluded he had also left her; but after her apparent waking, I was surprised to hear her say, on the 23rd of September, that a specter—whom, by her description, I recognized to be the friend—had appeared to her, reproaching her with not having done what he desired, and bidding her compensate this neglect by a special prayer. From what she told me, at a later period, I recognized this spirit to be that of a relation of my own, whom I had only once, (and that in my childhood) and she never, seen. The commission was to me; and she had forborne, from timidity, to communicate it. I then directed her to inquire his name, and to learn the periods of his birth and death; and our investigations confirmed the information she obtained.

On the night of the 12th of October, this spirit appeared to her for the last time; and said, he was now in a happy place, and vanished saying, "Die in the faith of your loving Father, Redeemer, and Mediator, (to which he added something she could not remember) and cast away all that may impede you."

The Spiritual Harbinger

Devoted to the publication, discussion and elucidation of Theories, Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Cosmological—connected with Man, with His Genesis, and prospective and anticipated Exodus 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 multiform Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Emptiness or Utility; of the evidences of the False and True; of Hope and Frustration based upon them, both genuine and fictitious; of Religious Theories, Creeds, Practices, Love and Hate—thus determining, by their elements, that which is from the Imagination, from inspiration of God, or from inspiration of Evil.

The World, being burdened with unvaried rituals and systems, religious and philosophical, requires discernment and understanding to comprehend Light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Source, Means and Modes of manifestation; its varied effects upon the human mind; the elements of religious loss and gain, and their divergent attainments; to determine the Being of God, the nature of His calling upon man, and the evidence in confirmation.

While paying the deference to the varied schools of Opinion, this Journal will seek to discover the Landmarks of an authentic Theology 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 irrefutable 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 concentrated 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 method by which they may be used to benefit the human race; thus proclaiming its 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 52 Numbers. Four Copies for \$5, and TEN copies to one Address for \$10.

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

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 hhls New Orleans Sugar, 10 hhls Molasses, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also, a well-selected assortment of separable Dry Goods. jy13H

Grass Valley Gold Mining Company.—J. WINCHESTER, President. Capital \$250,000. Shares 2,500; half shares \$100. The rich quartz claims owned by the Company cover a tract 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 sold 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.

Dry Goods, Teas, Coffees, &c.—Just received from New-York an assortment of DRY GOODS, comprising Tweeds; Alpaca, Bombazines, Delaines, Prints, Gingham, Muslin, 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. 49-5H

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). 416-5H

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 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. 14