

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

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

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, MAY 19, 1853.

NUMBER 26.

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, inwrought 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 MARVELLOUS DISCLOSURE OF THE UNIVERSAL CASATROX. 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.

DIADEMIA: THE PLANET VENUS. PART I.

Continued from page 97.

AGAIN I rise, and am led into a golden chamber in the outer circle of the garden; and, overwearied, my Earth-born spirit sinks into deep repose.

"There is a river the streams whereof make glad the paradise of our God. Peace and plenteousness are in the midst of her. Righteousness and salvation, honor, safety, exaltation, perfection and immortality abide therein." Thus I hear a voice. I rise, invigorated, from slumber. A spirit, clad in white raiment and wearing a crown of twelve stars surmounted by a cross, stands beside me. I rise and follow him. He leads me forth from the garden of the conjugal affections into an undulating extent of lawns, terraces, arcades, grottoes, pavilions, temples and statuary. This encloses and encompasses the former garden. Upon the jeweled meads appear parterres of symbolic flowers, whose prevailing hue is transparent diamond whiteness.— Yet while this lucid transparent light is the prevailing and controlling appearance, every flower exhibits at intervals a variety of beautiful tints, which pervade the leaves, petals, and various efflorescent forms, even as a transparent angelic countenance is pervaded by the rose-like luster of affection.

In this garden I perceive a soft silver light, descending from on high and pervading the atmosphere. Innumerable companies of angels ascend and descend continually, and minister unto all who dwell herein. This radiant extent corresponds to the angelic love of man unfallen, and the clusters of blossoms, unfolding every conceivable variety, from a central type which corresponds to the lily, are representations of the varieties of angelic affection unfolding from the love-sphere of angels in the unfallen human heart.

Surely as the garden of conjugal affection corresponded to the house of God, so this paradise of angelic love may also be said to correspond to the gate of Heaven; for as the light of many stars concentrates within the bosom of a night-blooming flower, so the spiral avenues that descend from many heavens concentrate in this pavilion-sanctuary and Eden consecrated to the love of angels.

Paradise birds, whose plumage appears full of eyes, upon whose heads are crowns of plumage glorious to behold, and whose expanded drooping plumes exhibit all varieties of luster, are visible in numberless and choiring multitudes, like the birds described by the Pilgrim in the most exalted paradise upon the orb Odora. Some of

these appear endued with external forms which ascend, transfigured and transubstantiated, soaring and singing until they arise from the planet to the encompassing heaven; while others descend from the superior spiritual abode, become visible in the transparent atmosphere, attract harmonic atoms of external substance to their inward forms, outshine from the spiritual into the terrestrial glory, mingle with their unascended terrestrial species, and then ascend again and disappear, at once attracting and leading the way to the inconceivable glories of the spiritual world.

Marvelous though it may appear, these birds of paradise correspond unto ideas, born of angelic love, which descend into the cerebral consciousness, and thence into the breast of unfallen man, moving therein in descending out-radiating beauty, and also correspond unto the aspirations and affections of angelic intelligence, which arise from the unfallen heart and become manifest in the dome of the unfallen mind; and thence ascend and enter the cerebral and vital consciousness of angels who are ministering spirits.

Still more marvelous though it may seem, yet here I discover quadrupedal creatures which, although formed of glorious and highly organized nervous substance, are yet invested with terrestrial attributes; and these appear like unto the ideal form whence originated the equine race. Their eyes are bright with a luster like the morning star, and their heads are crowned with emanations of exceeding brightness.

But while one species of these appears to move with terrestrial attributes, I also perceive their spiritual correspondences, and these move with inconceivable rapidity, as if upborne by winged radiations, throughout the transparent ether. The beauty of these glorious creatures no art known to fallen man could imitate; and these are correspondences of energies and procedures of angelic love and its unfolding intelligence in all of its varieties, ascending from the terrestrial to the spiritual abode in holy aspiration, and again descending in holy ministration from the glory of the greater heaven to the aspiring ardor of the less.

Strange as it may seem, it is here discovered that the equine form sustains relations to the procedure of angelic ministration; and here also I perceive descending chariots of spiritual fire, and these are drawn in swift descent by horses of spiritual fire, and the wheels of the chariots and the feet of the horses outradiate sustaining buoyancy; and these descend from the spiritual to the terrestrial, dreadful and glorious to behold.

Moreover, though it may seem still more wonderful, I behold angelic forms riding in those fiery chariots; and, gazing up, I behold round about this paradisaical city the spiritual armies of the God of Israel, thus known upon the fallen orb, and the chariots and the horses thereof.

Moreover, still more wonderful than all preceding, I discover a kingly chariot drawn by equine forms, appearing still more mighty in their swiftness and still more glorious and terrible as they draw near, and in the midst of the chariot I perceive a condensation and crystallization which forms a couch of re-

pose capable of sustaining even a terrestrial human form, and every atom burns with transforming, vitalizing, transubstantiating life. It is also given me to understand the process whereby receptive organisms, according to the law of their constitutional aggregation, may undergo translation from the terrestrial to the spiritual condition; and standing upon the terrestrial plane of this home of descending angels, I perceive the operation of the transforming law.

In the midst of this miraculous garden there stands a pavilion, the ascent whereunto is up a pyramidal stairway, which is built upon a terraced elevation.

I now behold a patriarch and his conjugal associate, who have attained unto the seven-fold terrestrial degree of holiness. These ascend the shining pyramid, clad in patriarchal robes indicative of sacerdotal perfection.

As they enter into the pavilion, triumphant music sounds from the gathered multitudes who through the spiritual heights above; and from the court a golden chariot, sparkling with immortal fire, and drawn as by the horses of the sun, also radiant with undying flame, descends toward the bright pavilion.

Upon the summit of the pavilion a spiral procedure of inconceivable glory seems to rest, and gloriously ascending I perceive those patriarchal forms.— They arise into the spiral, which opens to receive them.

The chariot descends and rests, encompassed by the spiral flame; and now the patriarchal pair are met by angels, and side by side they assume positions in the golden chariot; and now music more lofty, rising into high uplifted psalms, and culminating in ecstatic notes, fills all the glowing vault; and thus upborne within this shining chariot, and rapidly assuming a spiritual glory, the patriarch and his companion are borne away, and the terrestrial multitudes no more behold them.

Thus mine eyes behold, upon the planet Diademia, the operation of that law and the manifestation of that procedure whereby Elijah, the ancient prophet, was transported from Earth to Paradise.

Let no man marvel, for behold the hour cometh when Elijah and Enoch, the two translated ones, shall stand upon the Earth, and Adam and all the patriarchs shall reappear; for behold the day cometh that shall burn like an oven, and the wicked shall be trodden down, while the righteous who still endure and have fought the good fight shall receive crowns of glory like unto the diadems which here adorn the brows of holy angels, and the chariots and the horses of the Divine Procedure shall appear the transubstantiated person to mansions prepared and thrones reserved in the midst of the glory of that eternal habitation whose builder and whose maker is God.

Therefore, whosoever shall hear this word, it shall be unto him a savor of life unto life or of death unto death.

The exceeding power of angelic beings and their ability to control terrestrial substance I here perceive, and am enabled to discern the methods whereby angelic messengers, in periods gone by, have accomplished those purposes whereunto they were sent among the

inhabitants of the fallen world and amid the elemental forms thereof.

An angel stands beside me, the same angel who stood with the drawn sword, and as a guide conducted me from the outer space into the precincts of the planet. "Brother and fellow servant of the most high God," the angel saith, "in this department of the terrestrial paradise of Diademia angels descend and communicate with the un-fallen race. Behold the method by which the power and ability transmitted from our God through spiritual angels, outworks and manifests itself in the midst of elements material."

Saying this, he applies to his lips a trumpet. Melodiously he soundeth thereupon, and as the trumpet utters its voice, the atomic particles of the atmosphere condense harmoniously and form a crystal pavilion round about us.

Well pleased, the angel smiles and speaks again. "Thou art instructed in the book known upon thy planet as the book of Genesis. Therein thou hast read that God, even Jehovah, caused chaotic elements, in themselves void, to assume goodly forms, and to unfold the earth, the seas, the dry land, the atmosphere, and the vault and firmament of heaven. God caused the harmonic breath of His Divine Procedure, even the speech of Wisdom, to descend, even as I, His servant, in inferiority infinite, poured forth melody through trump of golden sound; and lo, the deep heard it, and the atoms thereof harmonically vibrated, even as thou hast seen in correspondence manifested in the formation of this pavilion, in obedience therunto. The mineral crystallizations arose in orderly octaves of succession. The watery elements assumed their transparent liquidescence, while the atmospheric particles formed a dome of light, and the spiritual firmament encompassed the terrestrial disclosure."

Suddenly another angel stands in the pavilion, holding in his right hand a trump formed as of golden pearl.— He applies it to his lips. A second reverberation proceeds therefrom, and, lo! atomic particles, hitherto invisible, become visible, and form electrical appearances of plants, which float in the midst of the vibrating air, and these external plant-forms gradually descend toward the earth, attracting aro-matic particles in their descent, and when they touch the surface they take root therein, and thus appear in floral perfection in the midst of the garden of Paradise.

The second angel now speaks. He saith: "Thus the trump of the Divine Procedure caused the elements harmoniously to cohere, pervaded by Divine Creative Wisdom; and thus in the beginning, that Earth from which thou hast arisen, brought forth the herb yielding fruit whose seed is in itself, for the Lord God formed every plant of the Earth before it was in the ground, and every germ thereof before it grew."

A third angel now appears, holding in his hand a trumpet formed of ruby interveined with burnished gold. He applies it to his lips, and melody, full of sweetness, power and intelligence, is poured therefrom; and lo, as the melody proceeds, multitudes, thrice beautiful, of birds and beasts and fishes, unfold as from interior principles, and

become visible by the attraction of elemental particles.

The shining fish descend, becoming more corporeal, until they mingle and glide away in the transparent water. In like manner the quadrupedal creatures attract external particles, become terrestrialized, and go forth into the garden, bounding with the rapid motion and exulting in sensational existence. Also in like manner the birds of the air assimilate unto themselves terrestrial particles, unfold a crystal sphere of buoyant and luminescent life, and warble melody upon the paradisaical atmosphere, and descend toward the lovely flowers that adorn, enrich and perfume their abode.

The third angel speaks. He saith, "In the beginning God created the heavens and the earth. He made also the fishes of the sea, the beasts of the field, and the birds of the air; for behold the Lord Creator unfolded generative, sensitive organisms by creative determination, and inorganized each internal form in electrical and terrestrial particles pervaded by interior life. Moreover, He gave unto each his element, and allotted unto each his boundary; and the Lord God established a triune universe of external images of melody, joy and virtue, that thereby the volume of correspondences might be made manifest, and also an external habitation, adorned with images of Divine Wisdom, might be prepared for the terrestrial man."

"A momentary view has now, O mortal yet immortal Pilgrim! been presented to thee concerning the great truth that Divine Creative Will harmonically unfolds atomic forms and organizes worlds and the kingdoms thereof; and now, such being the commandment given unto us by Him who is our Lord and thy Lord, our God and thy Savior, we conduct thee unto the third department and circle of this terrestrial Paradise."

Thus saying, the three angels arise, floating, glorious to view, above the surface of the orb, and led as by a three-fold bond of love which it is impossible to break, I am guided from the garden of angelic love.

I now discover a circular amphitheater. Terraces gently undulate, where flocks and herds are visible, and where magnificent habitations outshine, embowered in the midst of majestic trees or rather interwoven arbors.

Before me I perceive a winding avenue, which, like the nave of some glorious cathedral, seems overarched by foliage. This verdant roof is supported by stately columns, formed of verdant antique marble, richly veined with agate, jasper, gold, blue diamond, and a species of crystal semi-lucent and white as pearl.

These columns sustain an entablature, wrought in substance which appears like burnished silver. Pointed arches spring at regular intervals from these, and the arches, groinings, spandrels and various ornaments appear inwrought in golden trellis-work.

Around every pillar a seven-fold variety of the vine is intertwined, and the graceful branches form a radiant fret-work about the column. These branches are brilliant as the crystals of native silver, and yet so ductile that they may be compressed and molded by the hand. Their fibrous corticle and woody gra-

nulations are distinctly visible, and yet appear inseparably joined together.

Trumpet-shaped flowers, corresponding to the convolvulus, appear blended and interwoven together with the clematis, the eglantine, the jasmine, the scarlet bean, sweet-scented climbing violet, the climbing magnolia, and a flowering vine whose blossoms are scarlet and emerald, for which I find no name.

Each column in like manner is interwoven; but while the family of the vine appears the central and governing type, I perceive numberless varieties of climbing plants, whose more delicate dependent tendrils are wreathed amid them.

Here also I perceive a profusion of sweet-scented climbing plants, corresponding to almost every variety cultivated for their beauty upon the fallen planet, and unfolding a luxuriance, a beauty and a delicious perfume of which words can never convey an adequate description.

Overhead, at a considerable distance above the surface of the orb, the glorious vines alone are visible, and unfold a roof of deep unsullied verdure, in the midst of which appear their ample clusters, and exhaling liquid fragrance, which, when inhaled, invigorates, refreshes and delights the being.

Corresponding avenues outradiate from and intersect this which I now traverse, and still more minute avenues, intersecting these, divide the entire extent of undulating terraces into minute and picturesk divisions. These divisions appear like unto natural palaces or grottos, which, unlike the grottos upon the planet Earth, are crystalized above the surface of the soil. These, like chambers in the rock, are completely overarched by floral plains of undulating bloom. Thus I find myself in the midst of a city of vineyards, a natural abode of beauty and delight.

These avenues are like the corridors of a magnificent city, whose palatial edifices are crystalized in the midst of a paradise of unnumbered varieties of fruit bearing and incense yielding vines; and so perfectly is the mineral and the floral kingdoms interwoven that the palaces are bowers whose every floral form is visible in the midst of columns and mirrors and instruments of music and sculptured forms of art, whose glory transcends imagination.

All that magnificence which fallen man strives vainly to fashion, is here made manifest in ideal splendor of perfection.

The hanging gardens of Babylon, the luxurious apartments of Versailles, the porcelain of India, Dresden or Sevres, the cabinets of Japan, the stately arabesques of Ispahan, Damascus and Grenada, the marble chambers of Corinth and ancient Thebes: these all are but feeble, beggarly and imitative failures, when compared to the harmonic and spontaneously unfolded beauties which appear in the third department or garden of social affections in this paradisaical abode.

The clown who imitates a king, the tawdry maniac who affects the regal splendor of an empress, the silly drunkard who apes the inspired musician, the feeble caricaturist who seeks to grasp in diseased vanity the pencil that paints the rainbow and that colors the sunset or the morn,—all these are but imperfect figures, suggesting the awkward artistic movements of men, upon the fallen orb, to unfold that grand ideal which Divine Wisdom outfigures among the unfallen beings who inhabit the planet Diademina.

The Moorish palace of the Alhambra, the wonderwork of Saracenic art, is but a schoolboy's translation of a grotto into which I am now conducted. Seven great types of art unfold

from this, as their radix or germ, rising one above the other in glory and sublimity.

These palatial mansions of the Saracenic type may be called heavenly habitations, that correspond to and that represent the first and the most simple of the affections of social love. Myriads of children—and oh how beautiful!—are manifest in the midst of this archetypal Alhambra. Like a stream of sunbeams dancing and sparkling as they run, crowned with sparkling wreaths and clothed with electric light, through which their shining forms appear, even as the light of the evening star when it shines with clear transparency in the midst of the delicate reflection and purple halo of the sunset, and all moving in harmony together as the starry children of the Pleiades, and all encompassed with a floral atmosphere whose every atom is fragrance, and whose every undulation is loveliness, appears this infantile society.

EXPOSITION AND APPLICATION OF HEBREWS.—CHAPS. VIII, IX, X.

Howbeit, this signifieth the Holy Ghost, or Word which was made flesh and dwelt among men, and by this external sacrifice proceeded to the altar and offered the incense of an immaculate oblation, and then returning, bore the covering and worldly sanctuary away, casting it off for ever; so that thence the Divine Procedure emergeth from the inner court to that spiritual form of external manifestation, which rendereth the Holiest of all accessible to all who in purity of motive call upon the name of the Lord. By this means Christ is, therefore, the Mediator of the New Testament, or more spiritual dispensation, that by means of His offering upon the Cross, as was appointed and promised of old, should be secured the redemption of those who had transgressed during the continuance of the First Testament or sacrificial manifestation; who, having faith in the fulfillment of the promise and hope in Him that should come, offered sacrifice according to the ritual appointed; and also to perfect the means for transmission of spiritual life to all who should call upon Him.

The former tabernacle represented, as a symbol, that which was hidden in the interior, even the Divine Procedure of Redemption; and also that it is concealed by externals from man in the exterior; and the inner sanctuary, with the sacred contents of the ark, signifieth heaven; and the entrance of the high-priest from the external into the interior thereof was a perpetual hieroglyphical typification of the entrance of Christ for sinners into the holiest of all through His own sacrificial offering upon the cross. But Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God, thus making provision for us, that we may approach God at the mercy-seat. Nor yet hath He, as did the priest, entered into the holy place every year with the blood of others, thus making continual sacrifice for the transgressor, for then must He often have suffered since the foundation of the world; but He hath appeared once for all to put away sin by the sacrifice of Himself. And as Adam was the progenitor and representative of the human family in the external world, and thence in him all have received the effect and disposition of sin, and as it is therefore appointed unto man once to die and after that the judgment; so also Christ, being God manifest in the flesh, hence

the Divine Man, was offered once to bear the sins of many, therefore in Him is life and unto all them that look for Him shall He appear the second time without sin unto salvation.

The period then of the Incarnation into its consummation, introduceth the Gospel dispensation, the principle of its operation being unfolded in the great commission given to the disciples at the ascension; the Spirit of which saith, Ye may no more offer the blood of bulls and goats, or consecrate the firstlings of the flock, for lo, the veil is removed and the law emergeth from the inner sanctuary; as also the tabernacle of flesh is rent by the sacrifice upon the cross, through which the Redeeming Spirit goeth forth in a mode new and more spiritual. Therefore go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved from the dominion of sin and the dread abode of conscious guilt; but he that believeth not shall remain under greater condemnation than those who reject, through blindness, not having heard the glad tidings which utter Peace on earth and good-will to men. And these signs shall follow those that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick and they shall recover. Go then, ye chosen of the Lord, enter upon the Gospel Dispensation; go ye into the highways and hedges; go to the lost sheep of the house of Israel; go and teach all to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

Therefore, the Gospel publisheth that whose calleth on the name of the Lord shall be saved. Hence the Gospel of Christ is the power of God unto salvation, to every one that believeth.

Thus is unfolded by the Spirit, from the Scriptures, the nature, effect and tendency of the sacrificial offering as connected with the Levitical priesthood; also, its convergence in the sacrifice upon the Cross; thence the greater visibility of that Spirit which hath undertaken the salvation of men, in a manifestation known as the Gospel Dispensation.

And as in the days of old, when the Jews became formal, and the Spirit was repulsed until a fashionable religion led the hosts to dishonor God, by approaching Him with lip-service, while their hearts were far from Him; so also now, hath the Spirit of the Gospel Dispensation been suppressed by modern Israel, until is manifest a formal religion, which becoming like a worn out garment, is ready to be cast off, for it sheltereth not from the storm. Man also, in his deranged and fallen condition, still continues to evince, by the violation of law and the consequent result, that he is not redeemed; and the form of worship hath so departed from the Spirit, that the Church hath lost its power upon the mind, leaving it to seek rest in that philosophy which cannot save the soul, but leadeth unto the gates of death.

And as the purpose of God cannot be perverted, the signs of the times indicate a new and more perfect spiritual manifestation, in which the Divine Procedure approacheth that period, when, as it hath been written of Him, He shall come without sin unto salvation; when He shall pour out His Spirit upon all flesh; and for every kindred and tongue there shall be an ensign of His people; and the Prophets shall stand in their lot and the Spirit so freely poured upon the people that no one shall say, Know ye the

Lord, for all shall know Him from the least to the greatest.

Hence, He cometh with His angels to conquer His foe, and bring His redeemed ones to share in the purchased blessings and ultimate inheritance in the kingdom of God as the Church Triumphant.

As the external sacrifice terminated in Christ, when He suffered upon the Cross, He became the only attractive manifestation; thus concentrating the focal reflection of the Infinite, combining the means of grace in Him through whom the goodness of God is bestowed upon man. And thus God operates to attract the fallen race from their depraved nature, which is the opposite of good, unto Himself. Christ is then, in His humiliation for sinners, the external manifestation of the Divine Procedure, in whom dwelt the fullness of the Godhead bodily. And hence God is the Head, Life and Divinity of Christ, while Christ is the glory, reflection, and express image of God, who is thus manifest in the flesh.

In confirmation of which, the power of Christ is manifest in His casting out of devils, and raising the dead; His sympathy, in His weeping with the mourners and lamentations for the desolations of Jerusalem; His goodness, in healing the sick, and granting the petitions of the afflicted and penitent; His meekness and harmony, in His mingling with the outcasts, encouraging the transgressor with hope of pardon, His silence and composure, before Pilate, submission to the cruel scourger and prayer for His scoffers and crucifiers; His Divinity, in His resurrection and ascension; His object, in the sacrifice, the commission given to the disciples and the promise of His reappearing to consummate His reign of peace on earth.

In Christ therefore God is reconciling the world unto Himself. Hence Jesus saith, I and my Father are one, whosoever hath seen me hath seen the Father also; believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works. The works that I do bear testimony of me; for no man can do the works that I do except God be with him. Therefore whoso hath not my Spirit, is not of me; and whoso hath my Spirit his works shall be a testimony of me. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.

And when I shall have received the cup which awaiteth me, and the work for which the external priesthood was devised, and the law of sacrifice was instituted unto the shedding of blood, is finished; no more shall worship be confined to Judea and the circumcised; but in every nation he that feareth God and worketh righteousness shall be accepted of Him.

From the expiatory sacrifice upon the cross, oblation doth forever cease; and accomplishing that whereunto I come, I go away and return again to my Father; hence in a little while and ye see me no more. The time is at hand, for the prince of this world cometh and hath nothing in me.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go and prepare a place for you. And if I go, I will come again and receive you unto myself; for this I came, that where I am, ye may be also. But because I have told you this, sorrow hath filled your heart.—Nevertheless, I tell you the truth; it is expedient that I go away, and thus

attract you unto myself; and also by my ascending I will remove from the world, this body, the external manifestation; thence shall the true disciple depend upon the Spirit which lighteth every man that cometh into the world, and quickeneth the humble and obedient soul into life and holy desire for good, and aspirations for celestial joys unto transformation of being entire, thence the new birth. If I go not away, this Spirit, the Comforter, will not come: but if I go away, I will send Him unto you. Thus the Mercy of God in more fullness of Spirit shall approach the race, germinating light in the hearts of men; and by conscious impression shall reprove the world of sin, of righteousness, and of judgment. Of sin, by exposing the hardness of their hearts, and their opposite nature to good; which so sealeth them in their own delusion, that although the Scriptures testify of me, and I come, as in the law and the prophets it is declared of me; yet they believe not on me: Of righteousness, because no affinity existeth between my Spirit, and that of the world, and I go unto my Father, who is a God of love and of light, and with whom is no darkness at all: and as ye are left in the world to labor in the Gospel dispensation, ye shall see me no more in my present manifestation: Of judgment, because the prince of this world is opposed to good; and a law of love is established which is a stone cut from the mountain of eternal truth, and shall operate with men until all that is perishable shall be broken and removed; and thence it shall fill the whole earth with its likeness; therefore the power of evil shall flee before it, and in the contentious flight shall unfold its hidden nature, that all shall see its unlikeness to good, hence opposition to God, who purposeth triumphant victory over all foes; therefore shall the prince of this world be judged.

Wherefore, the Holy Ghost shall approach more perfectly the external; since in this manifestation is established abiding affinity with the obedient, through effectual sacrifice. And when the Holy Ghost which is to quicken all who obey unto eternal life, shall approach the world as purposed in heaven, He shall guide you into all truth; and He shall show you things to come; He shall unfold the glory and spirituality of the Divine Procedure to the world. But tarry ye in Jerusalem until this Spirit shall endow you from on high; thence throughout all time and unto the consummation of all things, He shall so spiritualize the obedient, as to bring them into nearness with me, and receive of mine and show it unto them. Watch and be sober, for God moveth henceforth for the conversion of the world through means of spirituality, unaided by external sacrifice; and therefore to those who live in carnality and spiritual blindness, this Spirit shall ever, even unto the end of the world, make His approach in a way and time as unexpected as a thief in the night. As I, in this external manifestation, retire from the outer world, from consciousness of external men, ye shall see no more but by faith, until as your nature shall unfold to spirituality; and ye shall see me in my spiritual manifestation, in the consummation, when I shall come a second time without sin unto salvation.

The spirit of man hath been bound by sin and oppressed by the power of iniquity which seeketh the ruin of the race; but I have come to quicken into life and energy that fallen, bruised spirit, causing it to rise and assume the throne of its purposed strength; therefore severe shall be the struggle, of expiring sin, which is the external.

(To be continued.)

REQUIREMENTS OF THE SPIRIT.

[In order that the readers of the HARBINGER may be somewhat apprised of the design of the SPIRIT dictating at MOUNTAIN COVE, and therefore be enabled to judge of the true character of the Spirit presenting the Disclosive Truths to the world, the following requirements, given to those who desire to attain, by patience and obedience, to the First Resurrection, are herein expressed. Whoso readeth, let him understand.]

REQUIREMENT FIRST.

THE Redemption of Man is the purpose of Infinite Goodness. To this end Infinite Wisdom hath appointed means. Means are adapted to conditions and tendencies. Each great period in the movement of the race accomplishes its purpose. The law of determination being fixed, there can be no variation in the movement of the preceding principle. He who devised, comprehends; and that which mortals cannot know, is the interior movement of the grand scheme. This is the age of man foretold by the inspired and prophetic spirits, in which spiritual tendencies should prevail, and render negative the law of physical movement relative to man.

And it came to pass, according to the will of the designer, that a place be appointed where the evil tendencies of depraved minds should meet in direct contact with the harmonious spiritual and redeeming energy of Divine Good. Hence the Spirit commanded that those who were appointed, guided by the Spirit, should seek and secure a terrestrial locality. The laws of Heaven change not; the purposes of God are sure. 'Tis man that vacillates, and not the dictating Spirit that calleth to the Mountain. Therefore all minds that do not unite and proceed with the tendency of the Spirit, by reverse movements and repulsion become shattered, indeterminate and pass away. Where genuine affinity exists between the Spirit of the Movement and the human soul, by the law of spiritual attraction and moral likeness, the soul revolves within the sphere of the preceding energy, and shall, in due time, by assimilation and an eternal union, inseparably blend and in unity proceed.

The period has come when the Spirit proceeds to make statements and unfold requirements, which are absolute. Holiness, Justice, Truth, are the foundations upon which the Spiritual Kingdom shall be established.—Moral purity and harmonious action, open and sanctified thoughts, are the framework of the structure. Sin, therefore, in any form, can not be tolerated, and whoever persists therein, shall not find rest, and in the end shall fail of the inheritance.

First, then, the Spirit imperatively requires that from the heart—in soul, mind, desire, word and deed—you do, literally, specifically and especially, in all and every thing, whether hidden, known or to be revealed, unto others as you would, were your circumstances reversed, have them do, by, with and unto you. THIS REQUIREMENT MUST BE OBEYED, without lessening, without apology, without adapting circumstances to your desires, without partiality, without self-love, without selfish interests, and without distinction. Infringe not upon another's rights, nor convert to your benefit, for the gratification of your desires, without the knowledge and full and free consent of the rightful person, that which belongs to your neighbor.

Do this, and thou shalt be in the way to live—neglect it, and ruin shall be the consequences.

REQUIREMENT SECOND.

MORAL action originates moral in sentiment. The general character of human movement is the manifestation and outward expression of the sentiment of the interior being. Hence it is

written, By their fruits you shall know them; from the abundance of the heart the mouth speaketh. Purify the fountain, guard and correct the tributaries, and the current of life shall flow purely and gently on.

The Spirit seeking the restoration of the discordant and evil world to harmony and holiness, seeks to enter the heart, and by purifying, qualify it for the reception of truth; and by the power of truth control the emotions and sentiments of the human soul, and thence the actions and the tendencies of the outer man. To this end the Spirit proceeds to the expression of that Law of Life which affects the purpose, and hence the procedure, of those who desire the blessing.

Know, then, O man, whoever thou art, whatever thy condition, that thoughts, meditations, inclinations and desires, or devices, of an unhallowed nature and of a baneful and debasing tendency, shall not be indulged within the secret and hidden movements of the mind.

Language is multiform. By whatever method thoughts, desires or purposes are caused to emerge from the heart and assume form of manifestation, so as to conduct the idea from the originator to those designed to be affected, is language employed for the specific end. Therefore, whoever shall indulge an evil heart, desire or purpose, by the law of movement and expression shall make that desire manifest; and upon whomsoever that desire or purpose rests, the feelings of the soul shall be estampé.

The Spirit imperatively requires that no evil thought or desire shall be nourished in the heart of any who seek the blessing proposed in this manifestation of spirit life. Molest not another by seeking to blend sentiment, emotion or interest of an unhallowed nature with thy fellow. Seek not to influence or swerve those who are striving to live within the law of Equity; either by depressing, disheartening or enticing. But the rather seek to avert every influence deleterious to the law of Purity, and of successful effort to suspend the power of Evil and to bring the mind into subjection to the principle of Right.

To this end thou shalt not, for thyself, indulge unhallowed thoughts or desires; but in all cases endeavor to close the soul against that which, if ultimated, will not result in good.—Keep thy heart pure and thy tongue from speaking guile. Walk thou carefully, and in the way of purity; nor reach forth thy hand to that which may not be rightfully possessed, and which when secured will not enlarge the soul by the cultivation of a holy and immortal desire. Avoid temptation to sin; distrust not the Disclosive Word, and trifle not with the Divine requirements, for although judgment tarry, sin will eventuate in death.

Whoever shall carefully and obediently, from the interior consciousness, observe these requirements, shall guard their own hearts from evil, and gently lead the weak in the way of life.

The Spiritual Harbinger.

By the direction of Superior Wisdom, the Media for the Divine Unfolding are engaged in the work of their calling, and by public lectures and private instruction, are presenting the claims of the Disclosive Truth in the different sections of the country, and therefore mostly absent from the Cove; hence the reason why the wishes of numerous correspondents have not been complied with.

SPIRIT MANIFESTATIONS vs. THE BIBLE.

THE effects of the major part of modern Spirit Manifestations are not only to prejudice believers against the Bible, but to beget within them a dislike well nigh equal to hate for its interior truth, inducing within the mind a disposition to discard it and view it as a compilation of semi-barbaric legends. This

tendency should call forth the energy and honest, impartial and thorough investigation of the subject by all the lovers of the Sacred Text. It is from this cause, in a very great degree, that spiritualists are not in favor of the HARBINGER, and desire to suppress the Disclosive Truths of the Divine Unfolding which it advocates. The Sacred Word being maintained by the Disclosive Spirit, inseparably unites the Disclosures given from the Interior with the Bible. To this end the HARBINGER maintains the spirit of the current doctrines and teachings of the Holy Scriptures. Nevertheless, so misapprehended is the true spirit of the Bible by the theological world, that a true exposition of the Scriptures, given by the Spirit, and the enlarged unfoldings of the principle of interior life, are, by the theologians, with feelings equally embittered and procedure as wild and enthusiastic and false, rejected.

Thus it is that the cause we advocate is maintained by but comparatively few; yet the harmony of its movement, its spirit, its magnificent display of Divine Truth, and its unbroken current and manifest tendency, are ever winning substantial friends—those who delight in the law of love; and aspire to holiness of heart and ultimate union with the sanctified in Heaven. That the lovers of the Sacred Word should reject the teachings of those spirits who denounced Divine Revelation as recorded in the Old and New Testaments, who mock the worship of the Holy and the Just, the Creator of the Universe, and who deny the Divinity of Christ, is the inevitable result of the materialistic nature of those teachings.

PHASES OF SPIRIT MANIFESTATIONS.

I. Superior Manifestation, the mode of procedure and purposed results, claim at the present time the more candid thoughts of human beings. Time was, when, in the infancy of the manifestation, the subject might be passed by with indifference, and he who neglected was not rebuked by the neglect guilty, save of the sin of indifference and of ignorance. But so effectual, so astounding and convincing have been the demonstrations of the existence and return of spirits, that some can now neglect without jeopardizing spiritual and moral good.

From the silent interior the voice less gone forth throughout the land, and people by thousands are inclined to investigation, and in investigation are affected with consciousness of the reality of the claims. Multitudes are daily being convinced of the verity of Spirit Manifestations; but as yet no especially defined and specific object is accepted or understood by believers. Thus very many have engaged in the investigation, acknowledged the truthfulness of the claim, and indulged in high hopes of substantial good; but as the manifestation, in the main has failed to meet their wants or satisfy their rising desires, very many, slattered in their former position, unscathed and indeterminate in their new, grieving for the want of more perfect light, have in sadness and disappointment retired, seeking re-entrainment, relying upon the hope that good would ultimately unfold itself and the world be benefited, and the human family be redeemed by the means employed in the manifestation of spirits.

The inquiry naturally arises in the minds of all candid observers of the phenomena, whether the manifestation has its origin in the existence of spirit life, disembodied beings, or is connected with and controlled by the will-generacy of the external man. And since but few communications equal the capacity of those from whom they purport to come, as displayed while in the external form, occasion is afforded for severe criticism upon the truthfulness of their claim. Moreover, the unsettled state in which the minds of large portions of spiritualists have fallen, is indicative of the want of the controlling principles of developed mentality.

Again, as the general impression is entertained by large portions of believers in the manifestation, that the code of moral action, in many respects, hitherto enforced upon the world, had its origin in heathenish barbarity, and is deleterious to human enjoyment, development, harmony and spiritual unfolding; and that therefore, in these respects, society must be remodelled, and the law of sectional and diversified affinity or self-gratification should prevail. This phase also is conducive to honest skepticism relative to any interior cause connected with the manifestation.

That the cause is invisible, intangible and incomprehensible, when considered from the external, is established beyond a doubt in various forms and numberless demonstrations; yet that it is so intimately connected with the physical, mental and sympathetic nature of man as to almost inseparably blend, presents a complex feature, and hence it is that the prejudiced, skeptical or artificial observer is enabled to satisfy the inquiring mind without determining the nature, cause and tendency of the mysterious phenomena.

Its power to control matter, the mind and the body of man, to convert the human organism to its own use, to act upon material nature and counteract the desires and determinations of men, leads the inquirer into unexplored regions of mentality in the movement of nature. These combined propound a momentous question and compose an unsolved problem, having claims upon and worthy of the most careful and candid investigation of the people of this age.

From the commencement of the manifestation until now, it has maintained apparent omnipotence, and moved with majesty among the people, continually tending to the development of the great principles of interior existence.

THE SOUL'S ASCENSION.

The sky is dark with clouds. The mists are chill. The frequent showers descend. The piping winds their mournful voices blend With waters in the glen and pines upon the hill. Smoke wreaths are gathered round the steeples tall, And in the miry streets Each form the Pilgrim meets Moves like a mourner to a funeral So cheerless is the way, So sunless and disconsolate the day.

Thy heart-warm smile, oh Beautiful Content! Thy cheerful glow, sweet Spirit of Delight! That gilds the world with superhuman light And makes a palace in Man's lowly tent, Upon the passing throng is east in vain; But, through the driving rain, They hurry on, while clouds that darken space Reflect their gloom upon the human face.

Sure storm and sunshine bear alike to man The gifts of grace and blessedness divine. I will not, though the day is dark, repine. Rainbows of light earth's darkness overspan. Nay, rather let my spirit trim the lamps Of heavenly thought, whose fire consumes the damps That, dark and dense, obscure the mind's blue dome; And Paradise, the soul's eternal home.

The lamps are lit. The inward mind grows bright. The shadows take their flight. The melodies of adoration roll. From the full choir and organ of the soul. The winged, aerial harmonies Climb the great stairway of the skies, And rising still and still more sweet, Pause, reverent at the Saviour's feet, And mingle in the song of praise That souls of saints immortal raise.

Hark! Every Soul from death and darkness free Joins in that lofty strain. I hear the voices of Eternity. "Thou wert for sinners' slain!" They sing "and now dost live for evermore, Oh Lord, most High! and we, Thy people, bow before Thee and adore, And find our heaven in Thee!"

The outward day draws slowly to its close; The inward mind with morning radiance glows. With spiritual sight I view the native country of the light. Thy peaceful vales, thy Eden glades, O Paradise! outshine, Through sun-bright meads and starry shades The living waters chime; No night the radiant sphere invades, And day is all divine. But brighter than the outward day Each radiant spirit glows, And sweeter each melodious lay Than living water flows, And richer fragrance marks their way Than from the deathless rose.

For all their lives in sweet accord Of love immortal run, And all their thought flows from the Word In holy union, And all their light is from the Loan, As from the Spirit Sun.

O Man! the glories of the Better Clime Shine not alone for those within the skies. The heart attuned to love and faith sublime Unto communion with the best may rise. "Christ when He rose left Heaven's bright gates ajar," And every peaceful star Sings in its joy, and every cherub host, From Isles of Love that gem the distant coast, Wafts down the invitation, And calls thee to thy throne and coronation.

Therefore let holy Peace With gentle touch release Thy being from its dark, material thrall. Arise! arise! arise! Planned for those radiant skies, From whence the Sons of Light harmonious to thee call. ST. LOUIS, Mo. March, 1883.

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 100.) ALL voices ceased, and lo, the infernal plot against the innocent Lamb of God outrolled as from a smoking pit, and appeared above the throng of exasperated mortals, in the form of a demon of gigantic dimensions. Upon his head were eight horns; each emitted a volume of lurid flame that arose in a cloud like form and enveloped that portion of the earth in the burning magnetism of fiendish existence. Upon his forehead was written, "Crucify him, crucify him, for lo, he is not worthy to live. He is a seducer of the people." And upon his breast was written "Apollyon," or the "Manifestation of Enmity to Good." Upon his heart was seen in blazing capitals, "While this heart beats, Jesus shall not triumph, but death shall doom him to the tomb where mortals slumber, and where silent inactivity reigns. There, there he who has called himself the Son of God and equal with Him, shall feel the death-fetters of my irrevocable decree. Then I will dash his followers upon the rocks of human prejudice, and gloom, oppression and dismay shall await them throughout all ages." "Hear ye this as I read," said a sepulchral voice: "Hear ye this!" hired ten thousand serpent-tongued

demonic visages, while the vault below quivered as if some mighty potentate of a nether region bed, with his blazing scepter, touched the fountain of the agitated sea.

Then there arose out of the pit a flame, which, as it ascended amid the throng of vile beings, caused the sphere of their being and existence to burn like an oven; and as each appeared a self-supporter of the burning element, so by coalescence the intensity was increased until the host presented the appearance of one consuming fiery tempest. This, as a cloud of flame, over-pervaded the congregation of mortals, who were instruments in the external employed by this principle of evil to consummate the merciless and fiendish design upon Jesus, the meek and humble humble sufferer.

"The battle brightens," said an angel, who stood above the tempest in the atmosphere of heavenly purity; "with wonder, all ye heavens, behold the scene. Now death and hell combine; now the powers of evil, in deadly array, charge upon the God-Man, who, while He contends with the combined force of enmity and destruction, by reason of sympathy with the race of mortals and the redeeming purpose, is weighed down with the sorrows and sins of men, like a cart loaded with sheaves." "And," said another voice, "who shall determine the issue? for lo, myriads of the servants of the arch-demon congregate, and the tempest increases. The fires are also kindling in the human hearts, and mortals who surround the sufferer are becoming like unto those immortal demons above them."

Then I saw them lead Jesus into the audience-chamber of the rulers of the people. Upon His head was a platted crown of thorns, so cruelly applied that His temples were pierced, and blood came streaming down His cheeks. His hands were also bound. He did not complain. He spake not. But as they mocked and derided Him, I saw Him turn His eye of love upward, and His lips moved, as if addressing some one above Him. Suddenly the host that had arisen from the pit fell back as if struck by some mighty hand, and they exclaimed, "Lo, He speaks with God!" and with pity behold the multitude of woe-ers. He meets us in unequal warfare. Ours is hate, malice, revenge; his is love, meekness and submission. Pity we must from the power of that gentle Spirit. It is the deepest hell to endure his tenderness, and we cannot contend with his love.

Then again appeared the manifestation of Evil in gigantic form; and he stretched forth his hand, from which proceeded a dark volume of self-consuming elements, and in a voice more terrible than any language can express he said, "Arise! enter the combat, for now is the battle set! What though he looks upon his torments in love, I have turned many hearts of love into hate; many calm spirits into wild madness; many a praying soul into the elements of blasphemy. He shall not prevail, for now the decisive conflict approaches the consummation. This day, by my own hand, I will achieve for myself immortal and indestructible victory." Thus saying, he inspired a mortal, who approached Jesus as He stood among His accusers, and lo, he arose and stooped Him in the face with the palm of his hand, saying, "Answerst thou the high-priest so?"

Then I heard a movement as if the heavens above had fallen from their high abode. I looked, and lo! all the angels had fallen upon their knees, and I bowed their heads, and lifted their hands upward, and heaven was in mourning.

And out of the angels said, "Let us arise and rescue Him! Let us meet the champion of the lower regions; let us go forth to battle!" Then again I saw one approach Jesus, who was "Pilate, saying,—"Art thou the Christ? art thou the King of the Jews?" And Jesus answered, "Thou sayest it."—And lo, the powers of darkness gave way, for His voice disturbed the regions of the dead. Again all was silent. (To be continued.)

Thermometrical Table at Mountain Cove.

Table with columns: Days, A.M., Noon, P.M., G.P.M., Remarks. Rows for days 1 through 30, including weather observations like 'Very lazy and smoky', 'Cloudy and sprinkling', 'Thunder-storms', etc.

Terms of the Spiritual Harbinger.

One Copy for one year, \$1.00. Five Copies for one year, \$4.00. TEN Copies for one year, mailed to ONE ADDRESS, \$10.00. See Prospectus on the Last Page.—C.

NEW-YORK.—Single copies of the Journal and Harbinger may be found at Stringer & Townsend's, 222 Broadway; and at George J. Trank's, 100 Sixth Avenue, New-York city. Also, at the store of Mr. Charles H. Little, 148 Atlantic-street, Brooklyn, at which place a few complete sets can be furnished.

POSTAGE ON THIS PAPER.

Within the State of Virginia, FREE. Within the State of Virginia, a year, to be paid in advance, 12 cents. Within the United States, 25 cents.

"I WOULD NOT LIVE ALWAY."

The following is the original form of the beautiful hymn of Dr. Mounier, an altered extract from which may be found in most collections of hymns.

I would not live alway—live alway below! O no, I'll not linger when bidden to go. The days of our pilgrimage granted us here...

I would not live alway—I ask not to stay Where storm after storm rises dark o'er the way; Where seeking for peace, we but hover around...

I would not live alway—thus fettered by sin, Temptation without and corruption within; In a moment of strength if I sever the chain...

I would not live alway—no, welcome the tomb! Immortality's lamp burns there bright 'mid the gloom; There, too, is the pillow where Christ bowed His head...

Who, who would live alway!—away from his God, Away from you heaven, that blissful abode, Where the rivers of pleasure flow o'er the bright plains...

That heavenly music! what is it I hear? The notes of the harpers ring sweet in the air; And see! soft unfolding those portals of gold...

Spiritual Manifestations in Germany.

Experience of the Seeress of Provorat.

On the 6th July 1827, Mrs. H. went to walk in the avenue, near my house, which leads to the town; but she returned hastily, after a few steps, saying, she could not go any farther. I did not learn the reason till the 14th, when she told me, she had seen a man...

wished to prevent the other spirit from having rest yet. On the evening of the 24th, this specter returned, bringing with him a tall, thin, elderly woman, whose form was dark, and countenance disagreeable.

could. I will tell you all about it; but now pray with me—say the Lord's prayer. On the night of the 13th, I placed the woman from Lenach, before alluded to, in the room with Mrs. H.

rowful word! O word, which has spread fire and lamentation upon earth, what must thou, then, mean in heaven? Thus spoke Brother Alfus, and every day his doubts became greater.

rejoinder, "and I do not remember to have ever seen you." A number of monks were walking up and down the cloisters. Alfus ran towards them, and called them; but none answered.

The Spiritual Harbinger and Mountain Cove Journal.

Devoted to the publication, discussion and elaboration of Theories, Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Cosmical—connected with Man, with his Genesis, and prospective and anticipated Exodus from Moral, Mental and Material Darkness...