

# THE MOUNTAIN COVE JOURNAL

## AND SPIRITUAL HARBINGER.

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

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### Disclosures from the Interior.

#### THE DISCLOSIVE ENCYCLOPEDIA.

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

#### THE ISLANDS IN THE SUN.

The Sun whereof the planet Earth is a fallen planetary satellite, presents to the distant vision of the Pilgrim the image of a revolving continent, whose polar axes are encircled each by a revolving sea.

In the equatorial region we discern a series of mountainous terraces.—These dip toward either pole. They are intersected by multitudinous valleys.

The northern solar sea is fringed upon its coasts with islets of brilliant verdure, clothed with the blossoms of perpetual spring.

These islets are peopled by solar angels, who once inhabited that planet which occupied the position in the solar system now occupied by the fallen Earth.

The floral, faunal and aerial forms which appear thereon are in appearance like unto those forms which tenanted the unfallen Eden of Earth, but far more glorious, occupying a position of solar exaltation superior thereto.

The vegetable kingdom upon these islets is of three degrees—Fibrous, Crystalescent and Transfloral.

Fibrous vegetation is the positive natural, and corresponds in its likeness to the floral kingdom of the Earth's original Paradise. It clothes each islet with verdure, foliage, groves and gardens, in hue of golden emerald, odorous, beautiful and perennial.

Crystalescent vegetation is the blooming furth of the solar-terrestrial mineral kingdom into floral, arborescent form. As the fibrous, so also the crystalline elements arise into correspondent formations, unfolding forms of unimagined stateliness, in superior manifestation of the law of unfolding and of bloom. The crystalescent forms arise in composite perfection. They display on every side their wonderful magnificence. They form bowers of delight, pavilions of refection, domes of instruction, palaces of administration, thrones for government, shrines for inspiration, cities of abode; and cathedral-sanctuaries of splendor most exalted, rising in the centers of cities of Angelic Nations, where the immortal worshippers gather to behold the manifestation of the Lord Supreme.

Transfloral vegetation is the perfection of beauty of the floral world. The pores and glands of the crystalescent forms are the bases wherein its germs are deposited, and from whence they unfold. Its forms ascend from these magnificent bases, as from a columnated earth of marble, diamond and crysolite. These lovely forms adorn with superior brilliancy the crystalescent

creations, and decorate each altar and grotto and chapter and frieze and pediment and aisle with garlands that exhale the spirit of the solar aromas, and unfold from beauty unto beauty, in perpetual transformations.

In these Islets of the Sun forms of animated, impersonal existences, both faunal and aerial, subsist and move in harmonious relations, dependent upon the unfolding octaves of Solar-Angelic Life.

The blossoms yield ambrosial food, that is the substantial element of joy. The immortal trees are enriched with semi-fluent and semi-transparent fruitage. The fountains pour forth exhilarating and enlivening waters. The faunal races yield from their lacteal glands delicious refreshments, and the atmosphere is pervaded by the essences of perpetuating and immortally unfolding life.

The garments which adorn the shining inhabitants appear woven of the transfloral garlands which wave and glisten from the crystalescent habitations. The crystalescent forms of vegetation, by a law of growth analogous to that which envelops terrestrial fruit and flowers in a shining epidermis, also produce adornments of glorious beauty, adapted to the uses of raiment for the solar-angelic form. These splendid tissues, like light for brilliancy and like the undulations of light for elasticity, wave in the transcendent ether. They unfold from the trees of the crystalescent and the flowers of the transfloral gardens, and perpetual successions are produced for the uses of the Solar Angelic Race. Thus from the fertile bosom of the insular habitations Divine Love causeth perpetually to unfold all tissues for adornment and attire, all aromas for exhilaration, all fluids for refreshment, all substances for nourishment and delight.

As upon the terrestrial world, the producing law of nature operateth in secret caverns, forming stalactites, stalagmites, and diverse forms of crystallization to enrich and beautify the barren walls; so here, in mode superior and in movement spontaneous, the Divine Procedure directeth the spiral of formative energy, causing the solar mineral empire to yield glorious tribute of forms, shapely and symmetrical, to the uses of the solar angelic man.

Moreover, the splendid garment of vegetation which covers the expanded plains, spontaneously unfoldeth, free from unsightly deformities or malformations, from excessive or uselessly abundant leaves, branchlets or florifications, or from decayed particles incoherently combined.

The soil also from which it springs is free from crepuscular forms, reptilia or offensive animalcula. The atmosphere which floats above it gently moves in the captivating music and undulating incense-breath of harmony and love. Minute forms of winged life, like unto blossoms and radiations of gems inorganicized, disport and pour forth sweetest melody within the aroral zephyrs that form the fragrant atmosphere and that flow in rivers of odor above the surface of the undulating bloom.

The paths and avenues whereby the groves, meads and fields are intersected, arise crystalescent from the soil. These living and blooming pavements,

being formed of a variety of crystalescent vegetation which unfolds a perpetually interjointed pathway at a convenient distance above the surface, form natural avenues that, being crystalescent, vibrate in music to the tread, and undulate with floral life, giving forth music, odor, light and beauty to the faintest footstep. The overcanopying branches of the more magnificent tree-forms are as the miniature resemblances of starry firmaments, and through the green and golden foliage the interpenetrating radiance descends in soft, delicate and dreamy light.

Hieroglyphs of wisdom are inscribed in each unfolding flower, and instruction is uttered by moving harmonies of song, and floating incense-clouds from every blossom on these wide-extended plains.

All is light of purest ray. All is joy and blessedness untouched by sin.—There evil hath no name. There sin hath no worshiper. There Love and Wisdom hand in hand appear and utter speech divine.

There morning dawns in waking love. There noon shines down on minds engaged in exercise of vast extended thought. There evening smiles upon the love-lit hills, and soft and sweet repose ends the day.

#### BOOK OF THE MELODIES OF SPACE.

CHAP. IX.—Cerebral Melodies Unfolded in the Planetary Spiritual Space.

1. Even as the radiations of the terrestrial sun are used as media for transmission of Divine proceeding influences operative in the solar-terrestrial degree, whereby each planetary orb is covered with blossoms, adorned with pavilions of groves and glorified with jeweled imagery, in the midst of which winged and animated creatures pour forth melody and love, while all created forms in harmony unite, enriching and beautifying the unfolded space; so the radiations of spiritual light, shining through the medium of the cerebral dome of the Image Resplendence which crowns each paradisaical orb, are media for the transmission of Divine proceeding influences operative in the super-solar or angelical degree, whereby super-solar forms unfold and beautify the vast expanses of the transmundane and solar-spiritual orbs. Thus, beneath the white and unrefracted light of each cerebral dome, and upon the surface of each revolving orb unfallen, I discern a new creation, distinct from that which is unfolded through instrumentality of solar orb-formations, or their divergent radiations of light and heat.

2. Thus each cerebral planetary dome is a medium for creative descent unto creative operation of the Divine Procedure, instrumentally causing a new arrangement and chemical combination of all aroal elements, ultimately in the genesis of a new ascended order, both of the floral, aerial and faunal world; and these exalted forms symbolize degrees of love and wisdom adapted unto the instruction of immortal men, advanced in periods of unfolding subsequent unto their transformation from the paradisaical to the spiritual estate.

3. Thus is it made known that a new creation of trans-colored light is unfolded through mediation of the Image-Forms or Principalities of each

and every unfallen world. But the forms, harmonies and influences of this creation shall in fit time more fully be made known.

4. Moreover, as the radiations of solar light illuminate the expanse of worlds terrestrial, and with directing beam illuminate all living creatures, both personal and impersonal; so the radiations of spiritual light, operative through cerebral domes of Image Resplendence, illuminate the expanse of worlds spiritual, and with directing beams illuminate all ascended and spiritual existences. Hence the spotless trans-colored blossoms unfold in the light of the celestial dome. The trees of heaven arise and display their majestic forms, and lift their glorious branches like instruments of harmony, to the inspiring breath that descends therefrom.

5. Moreover, as the winds of heaven, upon paradisaical orbs terrestrial, being directed by the electrical and elliptical revolutions, are melodies in the inarticulate degree; so also the winds of heaven upon paradisaical orbs spiritual, being the utterances internal of the planetary Principalities, and moving in the impersonal or mediatorial love-movement and wisdom-movement unto procedure thereof, are melodies inspired, and harmonious unto melodious articulation, according to the harmonivocal law of superior abodes.

6. Moreover, as the winged aerial and faunal creations upon harmonical or unfallen worlds terrestrial, being born under the law of inarticulate orb melody, utter voices of praises inarticulate or inferior to paradisaical language; so the new creation which glorifies the spiritual abodes, albeit impersonal, being born under the law of the articulate melody of planetary Principalities, utters the voice of praise articulate, being equivalent to language paradisaical in its infantile degree.

7. Moreover, as paradisaical, unfallen men on planetary orbs proceed according to the law of melody to outwork into objective space the sublime architectural ideas which are impressed upon their sensorial organs from solar and solar-planetary worlds, superior in exaltation to their own, receiving ideas projected in the telegraphic movement of the solar ray; so also spiritual men unfallen and ascended proceed, according to the law of melody, to outwork into objective space on spiritual worlds, the sublime architectural ideas which are impressed upon their spiritual sensorial organs from solar heavens and planetary heavens superior to their own, and these ideas are transmitted in the inspired cerebral movement of the Throne Image or Principality of their separate orb.—Thus this new creation is not only floral, faunal and aerial, but also architectural. And while impersonal melodies on earths paradisaical are inferior to paradisaical speech, they are exalted to articulation in spiritual abodes and, thus, immortal and glorious, the winged, ethereal, impersonal creations become the melodists of love and the wisdom of love, and unite in the full orchestral utterances of praise and adoration that resound through the aerial palaces of the superior abodes.

8. And as, on planets terrestrial, unfallen man proceedeth in melodies of holy art to unfold beauties compos-

ite, from beauty germinal, and perfection manifold, from perfection elemental, rearing the stately palaces, cathedrals, and thrones of religious art, worship and instruction; so beneath the light of manifest Divine Intelligence shining through the mental sky, angelic hosts proceed, out forming in objective space the inward melodies that God inspires.

9. As I transfer my vision to the planet Earth, and with angelic sight penetrate the humid vapors that encompass it, and from thence gaze up again, even as might gaze an angel standing thereon, I perceive the Principalities enthroned above their powers in the heavenly places, and whosoever the vision of mortal man beholds a star, I beheld the colossal vision of a super-terrestrial being, beneath whose form the star revolves like a triumphal throne. Embattled armies thus encompass the planet. Far as an angel's eye might scan, the majestic Principalities, more numerous than water-drops or grains of sand, more glorious than constellated globes of fire, more vast than are the planets, appear with living glances, awful in their profound, perpetual calmness. Millions upon millions, all clothed in resplendence white as snow, encircle the canopy of heaven; yet fallen man in his heart says, God doth not design to manifest Himself, or redeem the fallen race.

10. Rightly to comprehend the mystery of Divine Providence, requires calm and serious discernment of God's unfolding Word. The object sought to be obtained in this disclosure is the enlightenment of human intellect by presentation of the mighty system of God manifest in the melodies of space. Therefore, since man is utterly unable to comprehend the advanced creations, Divine Wisdom dictateth the simple statement of those things which are nearest unto the plane of human thought. By every degree of transition, the immortal mind has been led to the knowledge of the angelic melodies of sense, and the planetary Principalities, whose melody unfoldeth throughout the dominions of space. The reader is now prepared by faithful consideration of that which has been heretofore presented, to receive another lesson of Divine Disclosure.

#### CHAP. X.—Melodical Spaces of the Sun of Suns.

1. The present chapter will contain disclosure concerning the melodical spaces of the Sun of suns which, is the center of the solar-planetary universe whose magnificent appearance has previously been made known.

2. I perceive with vision adapted unto discernment of this holy orb, that it is unfolded into a triunity of effulgent orb-formations, successively outradiating in concentrical form; and the innermost is the Heat Sphere, and the intermediate is the Form Sphere, and the outermost is the Flame Sphere of the splendid luminary. And the Heat Sphere is perfect in itself, and revolves in axial motion upon its poles, and is encompassed by the Form Sphere as by a firmament whose outer surface, like the cornea of the human eye, outradiates the burning inspiration of interior intelligence.

3. The Form Sphere of the Sun of suns in like manner revolves in axial motion upon its poles. It is enveloped in the Flame Sphere as in a luminous



orb-atmosphere. The Flame Sphere also revolves in axial motion, and is like unto an oceanic fount of light, whose axial motion is the cause of tidal undulations upon the periphery of its revolving orb. The Heat Sphere is permeated by directive melodies of love, and from thence the Form Sphere is permeated by directive melodies of wisdom of love, and from thence the Flame Sphere is permeated by directive melodies of procedure of love; and melodies of love are the causes of solar heat in the Heat Sphere, and melodies of wisdom of love are the causes of form in the Form Sphere, and melodies of procedure of love are the causes of flame in the Flame Sphere; and the melodial procedures of the Heat Sphere unfold in the melodial procedures of the Form Sphere, and the melodial procedures of the Form Sphere unfold in the melodial procedures of the Flame Sphere. Hence every emanation of heat in its evolution is individualized in form, and thence out-manifest in separate individuality in the sphere of Flame.

4. Hence all flames in the Flame Sphere are the ascended forms of the Form Sphere, and these also are the reascended heats of the Heat Sphere. Moreover, as affections of love are manifold in number and variety far beyond human comprehension, so the effluxes of heat are manifold; and as the intelligences of love are manifold, so the effluxes of forms are manifold; and as the procedures of intelligence of love are manifold, so the effluxes of flames are manifold, both in variety and degree.

5. Moreover, as efflux of aroma is according to heat of love, and as organization of form is according to harmony of wisdom; therefore all forms that glorify the concave orb of the magnificent Form Sphere of the Sun of suns are primal founts of odor and chalice of beauty and perfection.—Hence the expanded world of the Form Sphere is adorned with sublime creations, whose essence is the heat of love, and whose structure is the form of love, outworking according to the perfections of its wisdom.

6. Moreover, as all impersonal creations subservient the uses of corresponding personal creations and as all aromas yield tribute of delight to wise intelligences, and as all forms are scriptures or hieroglyphs wherefrom spirits of men derive wisdom according to degree, therefore the Form Sphere of the Sun of suns is a Temple of instruction to solar Angels ascended unto those magnificent abodes, in accordance to the law of unfolding and ascension, whose initial degrees are previously made known.

7. Moreover, as all forms external which adorn the abodes of unfallen personal intelligences are correspondences of their condition in the melodial octaves of unfolding, and as the Sun of suns in the Temple where congregate Intelligences more exalted than those who assemble in the Pavilions of its dependent solar satellites; therefore the palatial, arboresecent, floral, musical and scientific adornments of the orb are in perfection equally more composite in structure more exquisite, in uses more delightful, and in vision more sublime.

8. Moreover, as Wisdom directeth that all holy Intelligences beautify and adorn their places of assemblage according to the law of evolution previously shadowed forth, and as suprasolar Angels congregate within the palatial sanctuaries of the Sun of suns, therefore the Form Sphere of this exalted world is glorified with the handiwork of angelic wisdom of love; and as the artistic procedures of angelic men are splendid in proportions according to their advancement in sci-

ences of wisdom, so the artistic creations within the Form Sphere of the Sun of suns in correspondence are majestic.

To be continued

BOOK OF THE  
OUTLINES OF THE UNIVERSE.

ASTREA: THE PLANET MERCURY.  
PART ONE

HITHERTO the Pilgrim Spirit, in his journeyings from orb to orb, hath moved upborne in the encircling sphere of lovely, unfallen Angels, companions of his pilgrimage. Rising renewed in strength from form terrestrial, he now beholds Zaphthaim, Cerele and Alacea the son of Zed, three ministering angels, respectively inhabitants of three of the four superior terrestrial planets of whose transcendent harmony of life description hath in part been given.

These luminous beings are unattired save in a five-fold radiation or encompassing garment of semi-transparent luminescence. They bid the Pilgrim welcome. The gorgeous scenery of the skies is mirrored upon his transported vision. Conveyed by these commissioned spirits, in companionship of light unfolding spirit flames of spiral movement, borne upon the stream of solemn harmony of love, he enters upon his journey, and knows not whether he goeth, save that his face is set toward the sun.

In silver luster, compassed by rivers and oceans of atmospheric light, the planet Baidemia pursues her path through the interstellar space. The Pilgrim beholds this orb of inspiration sweeping on its course, but pauses not, and soon it lessens on the sight, while its holy, vibrating melodies, subside and cease to thrill the auditory organs of the mind.

Hark! Songs of jubilee in forms of music hitherto unheard, unknown, thrill the enraptured sense, and flood the mind with melody, that, like the song of guardian angels, heard by saints rising in ecstasy to Paradise, inspires the mind with thoughts that never shone before within the mental dome.

This is the planet Astrea—thus named in the Disclusive Word, but Mercury 'tis called by fallen man—the best of planets, nearest to the sun.

Upon a moving throne, whose wheels upborne by lightnings, rapid move o'er the bright summits of the atmosphere, a spirit comes to greet us. In his hand he bears a scepter. On his brow a crown of myrtle shines, and all the leaves are luminous with light of burning emerald, and all the sculptured gems that form the flowers are iridescent ruby, diamond and pearl. A robe of amber-colored light, formed like a Roman toga, drapes his form. His feet are shod with sandals, white as alabaster, silvered o'er with dew of diamonds. O'er his head a floral canopy expands.

This is a wonder. As upon Odorf we beheld a world within the ocean, so we behold upon this shining orb a world above the atmosphere. A fluent world, unstratified, whose flowers are forms of blooming flames of light, whose mountains are vast odorous heights of liquid fragrance, melody and bloom.

The upper surface of this liquid orb surpasses all description. Now I see that worlds unfold, aerial spheres no less than spheres terrene. The orb emits a sphere of emanations. These liquidly cohere and form in space a glorious world, insphered within the orb of the superior spiritual world, and based upon the lovely earth below.—The separated emanations of the mineral, floral and faunal, and also of the paradisaical-angelic kingdoms of the planet condense in the superior spaces

of the atmosphere, forming there a liquid orb of melody and love.

"This mystery," saith a voice, in accents friendly but unknown, "shall be made known to thee, O Pilgrim from the fallen world! I read thy wonder in thy countenance. Welcome to Astrea. I am sent to greet thee. Thou art by permission here. All hail! My name is called Che-ma-ka-no. Its meaning is 'the Son of Peace.'"

The spirit rises while he speaks.—His countenance is transfigured and burning, like the noonday sun. I can not bear the sight. I sink into a deep, unbreathing sleep. This lasts but for a moment. I awake. I drink in rapture from the firmament, music from the atmosphere, fragrance from the ascending zephyrs, joy, happiness, delight from all.

The meaning of this sudden change flashes at once upon my mind. The spirit smiles. He says: "Rightly, O Brother, thou dost apprehend. Mysterious was that momentary sleep.—Thou, during that brief process, wert inlaid with aromatic breath of life and love from our capacious planet. Thou wert freed from infiltrations of thy baser world. The harmonies of blissful minds who walk, in glory clad, upon the sovereign heights that crown our mansion, interglowed through all the spaces of thy mental form, and kindly sympathies, welled forth from holy hearts, insphered thee in the festal zone of pleasures like their own.—Henceforth we dwell in unity. Our thought shall be thy thought, our love thy love. Thus we will talk to thee, and thus make known these mysteries concerning our abode which Sovereign Good direct.

"We have seen deceptive spirits, fallen, lost, combine to lead the habitations of Earth astray, and not alone concerning thine own orb, its history, its nature, its mankind; but also of our home, our peoples, our condition, our pursuits, our floral gardens, our instinctive tribes of animated nature.\* We rejoice, O Pilgrim, to behold thee. Thou art sent, commissioned by our Lord and thy Redeemer. Therefore write that which thou art permitted to behold. So, after many days, when both thy sorrows and thy labors are no more, thy brethren on the fallen orb shall all accept thy faithful record and rejoice. As much is new and wonderful, O Pilgrim, and as all is holy, high, superb and glorious, thy every power of mind must be unfolded to perceive. Rest thou in this pavilion. Thou shalt wake revived and energized, and thence go forth to gather fruitage of immortal truth."

To be continued

\*The spirit, on being interrogated further, stated that he referred especially to the statements made through clairvoyance on the planet Earth. The most intricate of these statements are published in "Nature's Divine Revelations." This statement was, by direct inspiration, that the contract may be more distinctly made known.

Mercury is nearer the Sun than any other body in the Solar System. It takes the lowest point of all the planets, because it is composed of grosser materials.

Some portions of this planet are very uneven; while other parts are extremely smooth and beautiful. The vegetable productions of this planet are not very numerous, and are not so refined in composition as those upon other planets. There are but three general classes of plants; and from the lowest to the highest of these, we find upon Earth a correspondence. But as to form and light and beauty, they do not equal those of any other planet. The highest vegetable productions generally rise but a few inches above the surface. There are no flowers, nor foliage, nor trees that cast pleasing shades; but all vegetable forms are tall and spire, rising but little from the surface of the ground.

And there are two great barren deserts covering almost one-third of this planet, upon whose surface can not possibly sustain any form possessing life. And the excessive subterranean heat existing in this planet, produces great condensation and excitement among the watery elements near the borders of these deserts, some of the vents ejecting boiling water, which is very scalding to any form possessing sensation. And by a corresponding excitement of the atmospheric elements, great winds are sometimes produced; and this is while these elements are seeking an equilibrium. And so extremely severe are these winds, that the plants, animals, and man, are sometimes prostrated under their powerful peltion. These winds generally occur near the region of these deserts; and carrying with them the excessive heat of the sand and water, they often produce great destruction among the habitations and plantations of the inhabitants.

The animals also, are very imperfectly formed. There are not many species of these, and those that are existing, would be to us entirely repulsive and disgusting. Besides, they manifest a combative and retaliating disposition toward all things they meet, and constant prying upon each other,

insomuch that their very active temperaments are sometimes destroyed, the loss of which results in the destruction of their lives. Generally they are of an amphibious and degenerate nature.

The human inhabitants of this planet are not so numerous as exist upon others; and they are very imperfect in their material organization. Still they manifest the same incessant activity as do the animals. And they have a peculiar mental constitution, the general traits of which are strong attachments, great concentration, great high-mindedness and self-respect, with a most powerfully retentive memory. This latter is the strongest faculty belonging to them.

They have no well-organized societies or communities; but rather are governed by an ignorant arbitration that has been instituted among them. But this planet has not been inhabited longer than about eight thousand years; while the other habitable planets have been peopled for innumerable ages.

War and persecution have prevailed among them to an extreme extent; and strife, and malice, and all things that result from ignorance and folly, have obstructed their progress for many ages. And at this moment, one of those destructive battles is about being consummated. They manifest all the characteristics belonging to the most ferocious animals. Their implements for the destruction of one another, are curiously hewn stones, which are thrown from a sling at each other, and which when they strike cause horrible incisions.

Their body is covered with a kind of hair, and their countenances are very full and dark; and the whole appearance of the body would be to us no more pleasing than that of the orang-outang.

And as they are now existing, they show forth all the results naturally arising from a degraded situation and a depressed intellect. They are in a more unfavorable condition than the inhabitants of any other planet; but still, in the general contemplation, they are used for the accomplishment of more perfect ends. They are rudimentary materials that are gradually ascending to higher stages of refinement; but only as elements destined, the highest from the lowest, and ascend to enter into new and more perfect forms.

Nature's Divine Revelations, p. 200-8.

EXPOSITION AND APPLICATION OF  
HEBREWS.—CHAP. XI.

Resumed from page 104.

CREATED INTELLIGENCE is an epitome, but in infinite disparity, of the Creator; and in this created finite mind, though remote in condition and capacity from its Author, are also conceptive powers. These do not originate, purpose and proceed; but receiving the germ of higher life, the quickening grace of God, which operateth conjunctively with the human mind, plan and proceed. Mind, in man, doth not devise originally, thence project; but receiving, pursueth the life giving principle to its Source.

That which conceiveth, bringeth forth in likeness; hence God devised and made man in His own image, though varying in capacity, as He is Self-existent and man is dependent.—In God, then, who is Self-existent, the attribute which designeth, originateth and projecteth unto consummation, hath its correspondent in dependent man, which operatively receiveth, improveth and secureth the ultimate of that which is the germ-substance of the attainable blessing, the evidence of the prospective reality, the inheritance which is to be possessed, though manifestly not yet seen; so man liveth in hope. God purposeth and proceedeth to ultimate; man by promise receiveth and pursueth to possess.

God, in design, germinateth all His works; and through His purpose is determined and effected the result; while man, depraved and enfeebled, hath the blessings of God minutely meted to his condition; and this bestowment of descending good quickeneth his receptive powers, for the deposit and culture of the germinal idea of attainable realities. Thus is engendered that conscious surety which embraceth the object with the confidence of the being, enabling the humble soul to inherit and enjoy, through promise, the blissful endowment of eternal life at God's right hand while, as yet the substantive reality existeth in the future.<sup>9</sup> Thus in man is quickened, and directed by Divine Goodness in the obedient, is caused to arise a SENSE of his degradation, and dependence upon the love and condescension of God; begetting also an abiding hope of attainable blessedness unto the glorified state; and this SENSE and actual reliance upon the promises of God, causing consecration of the entire being to His will and service, is FAITH, and is wrought in the heart through GRACE which is UNDERSTANDING-GOODNESS, and is the gift of God bestowed

upon man. It is that principle which existeth in the heart and pervadeth and illuminateth the intermediate between the soul and its desired inheritance, cultivating conscious dependence, and presenting, as an incentive to duty, the mercy of God who professers adequate good: thence securing obedience, encompasseth both the being and the object sought, connecting and embodying them as one, aiding in the removal of opposing intermediates, and begetting confidence, which is the evidence and agent of the power to redeem, securing the faithful unto salvation and eternal life.

Operating between the soul and the Author of its salvation, faith, as a means of grace, likeneth it to the nature and attracteth it to the relative condition of the Cause, and bringeth it into the possession of the inheritance and ultimate bliss of intellectuality. Thus faith becometh the substance of things hoped for, the immutable evidence of things not seen.

Though the principle and means of faith are from God, its existence in the heart and culture into organic form, thence the life thereof, is implanted, perpetuated, and perfected through the receptivity and obedience of those who, by this imparted, understanding goodness, the grace of God, are thus saved through faith; and that not of themselves, nor by inherited ability to originate it in or of themselves; but it is the gift of God.

Since man, by reason of sin, is lost to affinity with God, and desireth not His ways; through atoning sacrifice and immaculate mediation, the Spirit of God descendeth to him in his abode of sin, the wages of which are death, and therunto bestowed Divine grace, the life-giving quality. This quickeneth the submissive soul into desire of deliverance from bondage, freedom from sin, and peace and holiness at God's right hand.

Faith working obedience, unfoldeth the new-born principle, through the transformation of the being into the manifestation of the sons of God; and this immortal principle, in whosoever manifest, evinceth the nature of holiness; also its attainability through faith, by the hitherto helpless and lost. This is the mercy of God, who giveth to all liberally and upbraideth none; but the reception and improvement of the means of grace, belongeth to the sinner, by which is organized in him the desire for the prize at the end of the race, which being presented in prospect, begetteth faith in the means of attainment, and hope in its security. Thus is inverted human inclination, directing the affections in the way of righteousness, thence the powers of the soul, corrected and renewed, press forward to the mark of the prize of the high calling of God in Christ Jesus, pursuing the object of the new begotten expectation, now a hope like an anchor to the soul, sure and steadfast, which, reaching beyond the power of death, entereth to that within the veil, whither the Forerunner, even Jesus, is entered.

Thus Divine grace quickeneth into life, and faith discovereth the object, begetting desire and expectation, thence hope, and hope supporteth the struggling soul in the midst of conflict, enabling it to do all things through Jesus Christ, its strength and life. The soul thus quickened, in hope pursueth the footsteps of its great High Priest, and offereth itself in consecration entire, a living sacrifice, holy and acceptable unto God, which is its reasonable service and supreme delight, having the approbation of Heaven its ultimate and great reward.

To be continued

Now is the day of salvation.



The Spiritual Harbinger.

NATURE AND HUMANITY.

HUMANITY is the primal fact upon this planet. To this all phenomena are auxiliary and on this depend.

Nature is harmonious or dissonant, according to the condition of the Human Race. Human misdirection affects all vegetable forms, from the alder to the maple.

If this philosophy be true, we must look upon Nature as subject to organic malformations and perversions, and consider every vegetable form as affected in various degrees by the gigantic shade of evil.

And glories that transcend the fallen imagination, glories that exultate and exclaim each ruse and thought and faculty of being, dawn on us through this

As man, sublime amid his ruins, in the dwarfed, distorted proportions of his fallen nature, yet suggest to his original being—as the fallen columns of intellect

The Aurora Borealis, according to the Philosophy we receive, in all its splendid convulsions fighting up the night, is but the lingering and scattered image of the glory that lighted up the Skies of the Unfallen

This heroic and daring theme, according to this Philosophy, is the discordant vibration of the metallic instruments of atmospheric space.

Thus again is it of the rain. They went up as dew from Earth and watered the ground. The soft and dewy glances, like exhalations from the brow of an

The stormy passions of the fallen man, the throes of madness, the convulsions of agony, the tempest of desolation, the fierce heats of depraved ascension, the

THE DEFORMITY OF CITIES. A city in the Spiritual Paradise, and in the terrestrial Eden, is a true and true transmittent harmony of

A city in the most civilized portions of Earth is an exhibition of human vice and suffering grown colossal and triumphant over all opposing powers.

It is to furnish the means for luxurious excesses that the man of taste, eloquence and learning piles his trade of commerce or of law.

Now what shall be the end of the Civism of our age? Shall virtue, order, religion, spring up from these centers of external splendor? As well suppose that heaven shall unfold from the abyss of evil!

To reform them is impracticable, because their depravity is not an accident but an organization. Lopped one vice, and another springs from the wounded but deathless tree.

THE IDEAL MAN—HIS RELATIONS TO THE UNIVERSE.

Man a Microcosm. Maximal was, in his body, a microcosm of the natural universe. The fallen man is therefore a

Such being man ideally, it follows that each distinct degree of his life must also be organized in a distinct degree of form. Hence the Love Life, or Moral Nature of man, must be organized in a Love Embodiment, or Moral Organization.

But the natural body is formed of the refined properties of the Natural Universe; therefore the moral body is formed of the most refined properties of the Mental Universe; and therefore the mental embodiment is formed of the most refined properties of the Universe of Love.

Moreover, the natural body subsists by influx from the universe of natural forms; therefore the moral body subsists by influx from the mental universe, the realm of universal intelligence.

Again, the Love Life involves Love and Love, and the Love Embodiment is nourished by Ideas from Love's Universe of studying normalities.

And relations of sympathy exist between the natural form of man and the natural universe. If a man suffer, the sympathies of creation hearken to its relief.

Science in its highest results guides the mind into the truth of the organic unity of Nature and its particular and universal dependence on the Lord.

Science Aera more: it discovers the fact of universal sympathy between man and nature. It traces the fine nerves of unity as the flow from the sensory organism of man, and brings him into chord with the sensitives of the universe.

universe of eternal truths, the realm of reason; with the universe of eternal affections, the realm of love.

It not only runs out the curves of a universal unity through the universe of seas, it unites these with the universe of law, and this with a universe of love where all nature exists in the ideal, the archetypal state.

Science, Past and Future.

Science in the Past has been like the Psalmist monarch of Judah: a constant moving to battle, yet framed to sweep the harp of all the harmonies.

Science is thus the interpreter of Truth. It feeds the understanding. It introduces us to the material of creation, the material of nature, of mind, of what-ever has form.

Art, its Nature, Use, and Results.

Art is Involvement. Science is but classification. Art is embodiment. Science but presents us with the text-books. Art leads us into the reality.

Have we ever considered the fact that whatever is noble or heroic, is also beautiful—that whatever is lovely in its use, is lovely in its artistic presentation?

From this fact, from the fact that mental, above all moral, sublimity, artistically embodies itself in the visible external, Art becomes the medium of mental, of moral elevation; and from this fact we are introduced to Nature, physical, intellectual, moral, on a new relation.

Art, revealing the Sublime.

First, the universe affects the mind sympathetically through the universal presence of Sublimity, Beauty, Power: Sublimity being the revelation of the powerful in Art, Beauty the revelation of the perfection of Truth, Power the revelation of the beauty of Love in infinite enjoyment, unfolding the beautiful and moving in the sublime.

Natural sublimity is the symbol or artistic form of power. Sublimity as it is or form contains the principle of power, they tower into the sublime.

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Moral Sublimity also identical with Virtue unmeasurable. The dramatic pictures of the Bible have power to awe the soul from this prevailing excellence.

The Central Idea, that resolves the complex representation into Divine unity of Power, is the idea of Moral Supremacy over the moral evil that degrades the universe, over the powers of all possible degradation.

SCENES BEYOND THE GRAVE. Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 107.)

As the sentence was passed, and Jesus was being led out to be scourged, the veil that had concealed the inhabitants of the regions of death from our view, was removed, and again the arch-demon and his host appeared.

"And is it not enough?" cried a voice in manifestation of deep lamentation, "O Justice! art thou inexorable? is not the ran on made perfect? Must we endure the scene? Shall the innocent suffer at the hands of sinners longer? Spare, O spare! Lo, His back is torn with lashes! His temples bleed! His form trembles beneath the heavy burden! He groans in Spirit! Must the power of evil prevail? Lo, Satan and his legions shout in hellish jubilee over the victory—that victory which condemns Jesus the innocent to the hands of sinners, the crown of thorns, the lash, and—no more, all ye Leaveners—to the ignominious and ragged cross, the engine of the most cruel temple?"

Then Justice answered, "He enervated into suffering with the fallen race, and endureth until the time appointed. His life is not taken, but He giveth it for many; and although Satan triumph for a season, the strong man cannot stand before the Lord."

"Alas, then, O conqueror, arise, and set the captives free! Make haste, bring them out and save!" "Spare the cruel scourging!" cried another voice, and again all the angel bands and the infants and their guardians in the Paradise veiled their faces, and silence prevailed.

Until this time I had been dumb, made so by the awfulness of the varied and mingled scenes that were rapidly passing before me. But as Jesus trembled and roared beneath His load, and while His body was bleeding from the effects of the scourging, and His temples were gored and swollen from the effects of the crown of thorns, and the maddening cry, "Away with Him, crucify Him, crucify Him!" rolled over the city, I could endure no longer, and exclaimed to my guide, "Why will not Justice spare the innocent and let the guilty suffer? Let the world abide the consequences of violated law, nor let innocents endure the pain and wear necessary to that union with the sinner adequate to his salvation. O why shall this scene continue? Why shall Jesus bear the cross? Why shall the infuriated race be permitted to inflict pain upon the pure, yes, Him who seeketh their good?"

Still Jesus moved slowly along, ready to fall, faint, weary and in agony. He spoke no word, but looked with love and pity upon His tormentors. While I was reasoning and wondering, I discovered that He moved more unsteadily, less firm even than before, until He sank down beneath His burden. His humanity had failed, and as He yielded, from His Spirit within Him He groaned, and all was still. For the first time His persecutors and crucifiers paused in their cruelty, and manifested care for Him; and I thought perhaps that apparent care was on account of fear that they should not enjoy His protracted suffering upon the cross, beneath which He now lay bleeding.

Without Jesus, thought I, there can be no heaven. 'Tis Jesus who gladdens all hearts, and gives glory and life to every soul. Oh, if the world of sinners but knew the depth of love there is in heaven with the angels for their Lord and Redeemer, they could not desperately treat Him. And if they knew His love for them, they could not refrain from falling before Him in humble adoration and songs of thanksgiving for His boundless and ceaseless sympathy for them.

The scene lightened in its interest, its awful interest continually; but when Jesus yielded beneath the heavy load and the continued scourging, all the spirits moved as if they fain would have relieved Him; whereupon a voice uttered from afar, "It is written of Him, He treadeth the winepress alone." "Even so," said Justice, "and let the inhabitants of Earth and the angels of Heaven know that He endureth for sinners. By His stripes all ye are healed. He entereth the death-gate, that thereby He may rescue those who by transgression have fallen." "Amen!" answered Mercy, who now appeared above the cross. "Amen! He offereth Himself a propitiation for sin. Justice, here is the Offering I bring." "Thy last

said," replied Justice, "He suffers, but He suffers in the hands of the law. He seeks to rescue us from the consequences of a law they have violated. It is no vindictive wrath inflicted from the Father of life, but the consequences of His mission, and the heart made malicious by inversion and evil inspiration He seeketh to save. Let not the heavens above or the Earth beneath, or the lost who dwell beneath the Earth, declare against the goodness of the Lord Creator; for it is the nature of sin thus to oppress and afflict, and seek to destroy good, or its manifestation, and in this is only made to appear the nature of sin in its unrestrained outcroppings. Sin, uncontrolled, would blot out the universal sun, make the heavens a pandemonium of evil and malicious beings, break in pieces the government of the universal Lord Creator and render void the moral principles and nature of the universal heavens of intellectual existences, demolish God's throne and blot eternal things. Sin is the opposite of good, knows no sympathy, is a fountain of malicious designs; and thus, when Jesus appears a ransom for the sinner, and by reason of the law of being enters into sympathy with those who are the subjects of violated law, they, controlled by the principles of evil, seek to torture and to destroy Him, although He is the messenger of peace and good-will unto them—Before you is made to appear—Earth being the theater of action—the nature and procedure of the two principles. Above these excited mortals, as a cloud of smoke and blackness, are gathered together the hosts who are obedient unto the will of the arch Deceiver, even Apollyon, who is the exalted emblem of the nature and forces of evil. And demoralized beings, by reason of affinity, are enabled to inspire deluded and unchristian mortals, who like a tempest are driven by the interior force. Moreover, these mortals are in a degree seekers and levers of the ways of evil; and are therefore the willing subjects of the wicked device; hence if it be that on one plane of action they meet, and there with them union of evilness desire prevail.

Jesus of Nazareth—God manifest in flesh, Divine Good, Harmonious Existence, Universal Love and Paternal Care—is the manifestation of Good. In Him is the fullness of the Godhead: the attributes of Divine Existence, Divine Life, Universal Good. Honest men who are fallen, yet not immortal demons, are the occupants of the intermediate. Their souls Jesus seeks to save, and demons seek to destroy. Jesus entered their souls as their Redeemer, Apollyon approaches to destroy. With these two principles there can be no union, and therefore Jesus suffers—suffers, not by Heaven's decree, but by reason of His relation to good, and mission to stand in contrast with the sinner into the scene of combat with death and hell.

"And shall He prevail?" inquired an angel who had listened to the address of Justice.

"Yes," uttered Mercy, "He shall prevail. He is the Lion of the tribe of Judah, the bright and morning Star. He shall prevail and shall unloose the souls." "Alleluia! alleluia! He shall prevail!" arose from the myriad congregated. "Thy Kingdom come. Thy Will be done on Earth as in Heaven." "Even so, amen," said Justice, and again silence prevailed.

The Doctrine of Election.

All human versions of Divine Truth are more or less perversions. Hence all systems of theology, dogmas and creeds, having much of the human element, must necessarily change, and in the external embodiment pass away before the full disclosure of the piercing rays of Truth.

Take, for instance, either the Calvinistic or Arminian view of the doctrine of Election, and compare it with St. Paul's, and we are at once conscious of a difference, the one is as of Heaven, with its strength and tenderness—the other is of earth, with its hardness or weakness.

If we must have a version other than that of Holy Writ, might not the elect be considered as those specially chosen as instruments for the fuller manifestation of God's goodness to a lost world, who themselves must nevertheless work out their own salvation by faithfulness unto final perseverance, even as others? At least, is not this, from our present point of view, a partial approximation in the right direction? \*

Thermometrical Table at Mountain Cove.

Table with columns: Date, Wind, Rain, Barometer, Remarks. Rows for days from Wednesday to Thursday.

NEW YORK—Magazines of the Associated Publishers are by Postal at Harper & Brothers, 22 Broadway, and at George J. Cook, 205 South Avenue, New York City. Also at the store of Mr. Charles H. Little, 125 Artisan Street, Brooklyn, N. Y.



LOVE.

"Love them freely."
God's love! in mercy sent
To irradiate our pilgrimage below,
With hope and gladness beauty, as the bow
Athwart the firmament.

I will here only relate a case of a very remarkable nature, that occurred in the prison of Weinsberg, in the year 1835.
Dr. Kerner, who has published a little volume containing a report of the circumstances, describes the place where the thing happened to be such a one as negatives at once all possibility of trick or imposture.

A strange moldering or earthy smell. He often pulls away the coverlet, and sits on the edge of the bed.—
At first the touch of his hand was icy cold, since he became brighter it is warmer; she first saw the brightness of his finger-ends; it afterward spread farther.

in their little home-parlor—their thoughts upon the sad bereavement—when a pencil was seen to rise from a table in the room, and without any visible agency, moved back and forth upon a sheet of paper, which, without any arrangement, chanced to lay in its neighborhood.

The Spiritual Harbinger
And Mountain Cove Journal.

Devoted to the publication, discussion and elucidation of Theistic Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Commercial—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.
The World being burdened with unavailing 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, Media and Modes of manifestation; its varied effects upon the human mind; the elements of religious loss and gain; and their divergent influences; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

THE TWO WORLDS.

There are individuals, scattered through the country—people of innocent lives—men and women of high intellectual development, some of whom it has been our good fortune to meet,—who are able quietly to pass into a state in which the ordinary activity of the corporeal faculties is slightly suspended for a time—

A few weeks since, among our acquaintance, was a friend suffering with very severe and alarming sickness. The friends who stood by the bed, fearful of the issue, were told that the spirits of a number of the friends of the sufferer were with them, to aid by their counsels and the electrical influence they could exert upon the body and spirit of the patient, in staying the ravages of disease.

Beautiful Vision.

It was at the close of one of those sultry summer days, when "languid nature" seems glad to retire to "balmy rest," when body and mind are alike exhausted, and alike require repose, that our family—six or eight in number, mostly children, with myself at their head—

APPARITIONS SEEKING THE PRAYERS OF THE LIVING.

With regard to the appearance of ghosts, the frequency of haunted houses, presentations, prognostics, and dreams, if we come to inquire closely, it appears to me that all parts of the world are much on an equality—only, that where people are most engaged in business or pleasure, those things are, in the first place, less thought of and less believed in, consequently less observed; and when they are observed, they are readily explained away; and in the second place—where the external life, the life of the brain, wholly prevails—either they do not happen, or they are not perceived—the rapport not existing, or the receptive faculty being obscured.

"That Eslinger is to be visited by the prison physician, and a report made as to her mental and bodily health."
"Signed by the magistrates."
"EKHARTER,
"TURNER,
"KNORN."

It is not in the "tippings" and "rappings," and like developments, that the men who have given their attention to this subject, find the evidence of its spiritual origin—has it is in the character of the communications that are received through these well developed mediums, in private, quiet home circles. If you would know whether these things are from above or below, meet with the hidden family about the death of a loved one, and as you listen to the words of Love and heavenly Wisdom, with which the spirit of the departed shall converse, and draw upward the hearts and minds of those bereaved ones, you may be able to judge of the origin of these manifestations and of their value to poor doubting, shivering, troubled human hearts.

Yes, but I can not see any familiar object, nor, indeed, any thing that belongs to earth. I saw, and most beautiful was the picture presented to my charmed vision. Before me lay a world of lazy light, like the rays from a lighted city falling on a humid atmosphere. In a direct line before my eyes, were displayed all the brilliant colors of the rainbow, forming an arch, parted in the center sufficiently to receive a ladder of exceeding beauty, which was composed in all its parts of light, more brilliant, if possible, than the rays of the sun. Then appeared an illuminated cloud, fringed with glittering rays. It ascended, and rested near the center of the arch for a single moment, and then unfolded, and an ANGEL—pure and beautiful as we conceive those beings to be who inhabit the celestial paradise—rested upon the upper round of the ladder. Ifelt it was an angel. One hand was lovingly extended toward me, upon the forefinger of which hung a wreath of transparent flowers, such as I had never before seen. The same finger of the other hand pointed at the foot of the ladder.

Dry Goods, Teas, Coffees, &c.—Just received from New-York an assortment of DRY GOODS comprising Tweeds, Alpacaes, Bombazines, Delaines, Prints, Ginghames, Muslins, Bonnets, Robins, and a general assortment of articles adapted to men and women's wear.
Also, men, women and children's Boots and Shoes.
For sale at SAMUEL PIGGOT'S Cash Store, Mountain Cove, Fayette county, Va.
N. B. Teas and Coffees of superior quality.
Clocks, Watches, Silver-Ware, Jewelry, &c.—SAMUEL PIGGOT, having recently arrived from the city of New-York whences 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 Manner, 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) 1852
Grand Valley Gold Mining Company.—J. WINCHESTER, President. Capital \$250,000. Shares \$200; half shares \$100.
The rich Quartz claims owned by the Company cover a surface of 100 acres, in the richest and most desirable portion of Grand Valley, California. The machinery, which is the most approved and powerful of any yet manufactured, is calculated to pulverize 100 tons of quartz per day. The principal portion of the machinery is on the ground, and the remainder is daily expected. The whole of the property is paid for, and the Company free from debt. This is no speculative affair. A few Shares of the Stock for sale at par. Pamphlets, containing the Charter, By-Laws, Map, &c. may be obtained at the office; if by mail, enclose two three-cent stamps. Address, postage paid, with remittance for stock, (in drafts on New-York or current funds) to
R. J. RICHARDS, Secretary, 107 Fulton-st. N. York. Where specimens of the Gold-bearing Quartz may be seen.
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 wild 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 unfading well, a number of living springs, and a jump 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 enumerate.
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, lying the last mentioned well watered, having an abundance of lumber, two dwellings, a small orchard, and 70 acres improved.
Also, 400 acres unimproved 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.