

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

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

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VOLUME I.

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

The following Disclosures are now in process of transcription from the Immortal World, namely: "The Book of the Unfolding of Nature;" "The Book of the Manifestation of God;" "The Book of the Outlines of the Universe;" "The Book of the Harmonies of Time;" "The Book of the Melodies of Space;" "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, wrought into the Pentateuch, and received as the Interior Word by all inspired prophets, seers, seers and apostles, media for the transmission of subsequent Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an Exposition of the Word, from the record of Genesis to the vision of the Apocalypse, and a manifest Disclosure of the Universal Creator. The Department of this Journal devoted to "Disclosures from the Interior," in addition to its own 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.

Book of the Melodies of Space.

Continued from page 110.

CHAPTER XI.—Derivative Melodies of Heat, Form and Light.

1. EVERY solar orb derivative revolving around the Sun of suns, whereof preliminary disclosure has been made, possesses in its interior a derivative Heat Sphere, in its intermediate a derivative Form Sphere, and in its external a derivative Flame Sphere.

2. Every planetary orb derived from these, in like manner possesses a triune sphere of Heat, Form and Light; and although to the grosser sight of fallen man terrestrial the planetary worlds appear devoid of a sphere of flame, yet each in its degree is encompassed by an outer orb of crystalline radiance.

3. From thence each ultimated organism unfolded upon planetary worlds possesses a heat-sphere in its interior, a form-sphere in its intermediate, and a flame-sphere in its external; and this law is visible in every crystallized mineral, in every efflorescent vegetable, in every instinctive animal, and in every impersonal aerial and faeriform existence. From thence the same division is manifest in the terrestrial organism of human existences, and man also in his ultimated physical organization possesses a heat-sphere, a form-sphere and a flame-sphere.

4. Now the heat-sphere of the Sun of suns is liquid and unstratified, being in the degree of igneous condensation, and from thence of diffusion. From thence the heat-sphere of each derivative subsists in igneous liquefaction. From thence the heat-sphere of each planetary world exists in a state of calorification. From thence the heat-sphere of each mineral formation exists in a state of magnetic radiation. From thence the heat-sphere of each vegetable organization exists in a state of electro-magnetic sensitiveness. From thence the heat-sphere of each animal organism exists in a state of instinctual impressiveness; and from thence the external organism of the man unfallen receives into its heat-sphere the elements of instinctive impressiveness divested of magnetic sensation of inferior desire, and the heat-sphere of the physical organization of the man unfallen exists in the animal spirits, and these in the ganglionic and cardiac circulations of the terrestrial frame.

5. The form-sphere of the Sun of suns is triune in its composition, unfolding a super-solar mineral, vegetable and animal element of dependent life. From thence the form-spheres of the ultimated or terrestrial suns are triune in composition, unfolding a solar mineral, vegetable and animal element of life descending unto planetary

ultimatum. From thence the form-spheres of the planetary worlds are orbs of reception, (the suns being orbs of diffusion,) and they receive upon their conglobed surfaces the three degrees of the solar-embryonic formations: first, the mineral; second, the vegetable; and thirdly, the animal world. And every glorious form of crystal, or quadrupedal, or aerial, existence ultimated upon planetary worlds, is in its projection solar and super-solar; and the original type of each harmonious divergent existence hath prior visibility in the superior form-sphere of the Heaven, and also in the form-sphere of its solar center, and in the form-sphere of the Sun of suns.

(To be continued.)

Book of the Outlines of the Universe.

ASTREA.—(THE PLANET MERCURY.)

PART ONE

(Continued from page 109.)

It is written in a previous disclosure that "Mercury, the first planet, whose name in the Divine Unfolding is ASTREA, is surrounded by three enclosive orbs, and its luminous paradisaical surface is beautified with floral, aerial and animal races, of the type solar-paradisaical. Its inhabitants, who dwell on the paradisaical surface in floral pavilions, and worship in electro-crystalline tabernacles, are delicate and ethereal beyond all other races of the system. Their forms are luminous, yet the radiance thereof is soft and opaline.— Their planet is enclosed in an atmosphere whose beautiful dome is adorned with manifold sun-spheres, or sun images, projective from the luminary whose penetrative brilliancy fertilizes the plains thereof, as with rivers of animative light.

"In the midst of the revolving galaxy, the first spiritual paradise encompassing the planet is apparent as a two-fold amphitheater, separated at the equator by an electrical sea of moving light. The inhabitants of the equatorial paradise of Astrea behold through the atmospheric ocean, the approaching shores of the spiritual home; and the images of transferral pavilions and edifices, adorning the entrance courts of the upper mansion, are reflected upon the ethereal mists, and again reflected in the tranquil rivers that meander through the groves and cities thereupon.

"This spiritual orb is encompassed by another orb, of substance one degree superior to the planetary-spiritual; and this in like manner by a third. And these encompassing spheroids are inhabited by ascended spiritually-exalted multitudes of holy intelligences who have been translated, according to the law indicated in "Substance and Order of Creation," * paragraphs 13 and 14, from the patriarchal-terrestrial to the spiritual state of glory of holiness, honor of unfolding intelligence and immortality of beatitudes."

Seated on the magnificent revolving chariot or burning throne, and reposing beside the august Intelligencé who is my guide, I behold a city, which appears to be in the midst of a transparent sea, in hue sapphire and purple, and to rise therefrom as from a cluster of islets of circular form. While be-

low me appears this royal habitation, on either side thereof appears a continent that slopes in gentle undulations, exhibiting on the summits of these spiral conformations either of a palatial or mountainous character, that rise comparatively to a vast height, and that blaze with encrustations of a mineral and metallic nature and of a variety unknown.

These spiral forms rise in every direction. Far as the vision extends I behold them. Our flight is from the east to the northwest, and consequently the northern continent constantly becomes more visible. The undulations of the continent become more vast as they extend from the equatorial ocean. The columnar structures also become more spirallike, sumptuous and exalted. The most distant ridge or elevation, which bounds the vision and which appears midway between the polar and equatorial boundary of the continent, is crowned with a continual succession of them, every elevated point being surmounted by a spiriform edifice or natural superstructure. The view which I now behold is grand beyond language. Beneath, at a vast distance, appears a splendid equatorial city, rising from a circle of islets in a purple and sapphire sea. This ocean is extended before my vision. On its distant shore appear palatial edifices of vast extent, girdling the shore with stupendous architectural formations. These, however, I do not perceive with sufficient clearness to determine their nature. If architectural, they are sumptuous and intricate beyond description. If natural and arborescent, they may be only compared to a city of stalactites, white as snow, but glowing with a light of diamond luster, as the crystal for clearness, and as the rose for loveliness and delicacy of iridescence. These, however, are overspanned by formations like rainbows, in the midst of which are appearances like wheels of prismatic effulgence, vast and revolving with slow and magnificent movement, order and regularity. Thus the shore of the equatorial ocean is glorified with these unimagined forms of nature or of art, while beyond a succession of floral elevations is visible, each crowned with long lines of spiriform edifices, natural or architectural, and blazing with the most rich and glowing coruscations. These extend to a vast distance inland, and the most distant ridge is crowned with similar superstructures, still more mysterious and still more stately and august.

Overhead the scenery is equally novel, and manifests a constant succession of amazing transformations. The aromas arising from the lovely world below cohere, combine and form a liquid atmosphere without stratification.— All is change, all soft and gliding motion. Harshness or discordance there is none. The countless airs that wander by cohere together as they rise.— The flower-breaths, rising from the fields below, assume the form of liquid and aerial flowers; cloud-pictures, in their undulating form repeating the terrestrial loveliness. The wandering zephyrs take the form of flocks of birds of paradise. The songs of birds, the melody of Nature's living forms, float through the ether and combine again in bird-like emanations.

but a partial statement, it would seem that every floral, every warbling form below, yielded a constant series of pure forms of emanation from itself, and these became a floral and melodical world of liquid emanations, each distinct, each, in its kind, perfection. These on every side adorn the lucent ether, for the clouds are bright parterres of emanated flowers, borne on the liquid forms of emanated gems, and breathing out the aromatic life of emanated perfumes. How shall I utter speech continuing this description! Oh for the poet-harp of some unfallen angel! The emanations of flowers form a floral world, insphered in islands of the atmosphere. The emanations of birds and animals form a winged, aerial, quadrupedal race of lovely emanations, peopling these, and adding grace to grace, and song to song, and multitude to multitude of wonders and delights. The emanations of the human form un-fallen and immortal, frame a race of imago-forms, the harmonies of light, the starry splendors of the atmosphere, that float in pure transparence, and that rise and merge at last in the transcendent shape or Image of Humanity, that sits upon the spiritual spheres that crown the orb, as on a burning throne. These imago-forms thus rising may be called the statuary of the sky. In their sublime processions they ascend and form a series of transcendent shapes that wind from either continent, and form a firmament around the lovely scene, and still ascending take their place at last in the Cerebral Form that canopies their world.*

But all these forms thus rising undergo continual transformation. They become more splendid in their harmonies of light, more graceful in their harmonies of form, until they float upon the upper marge or surface of this atmospheric world. The crystal atoms liquidly cohere upon that upper surface, and they form an emanating deep of crysolite and amethyst and whitest pearl. This, like a mirror, in its breast receives the impress of the Spirit Paradise encompassing the planet, and transmits the scenes of that supernal world, reflecting them upon the floral clouds, and on the jeweled surfaces of air, and on the warbling forms, and on the emanating sphere-shapes that ascend in image of the human.

What is strange, and beautiful as strange, like mirrors down through like from heaven to earth in a reflective series. The spiritual angels who abide in the first Spirit Paradise reflect the glory of their splendid forms and imaged wisdom and immortal love upon the emanations that arise in the form of their humanity. The multitudinous forms of human emanations are insphered in light of wisdom from angelic thought, and thence unfold sublimely in the atmosphere, on its aerial mountains, in its deep secluded shades, and its blest pavilions. They are made the instruments of song for seraph lips, the visible images of cherub thought.— For every emanation that ascends in likeness of the human form can be made plastic to an angel's will, and splendid from the beauty of his love. The atmosphere that intervenes between the spiritual and terrestrial orb

upon this lovely planet thus reflects in myriad forms the better glory of the heavenly life.

(To be continued.)

DIADEMA.—(THE PLANET VENUS.)

PART I.

(Continued from page 102.)

CHILDHOOD, in harmonic, un-fallen worlds, is divided into seven distinct eras, and children of the seven ages compose as many series. These series are uniform throughout each planetary world. The first series is the infantile. The second series is the domestic or paternal. The third series is the tribal. The fourth series is the mechanical. The fifth series is the civil. The sixth series is the scientific, and the seventh series is the sacerdotal.

The infants whom we now behold each wear upon the head a halo like unto a mural crown. Upon each crown is a broad band inscribed with floral characters. Chaplets woven of variegated flowers appear wrought into a form of attire which adorns these lovely children. These chaplets are their only apparel. At a little distance each appears a cherub crowned with a chaplet whose blossoms envail the form, while they fall in a shower to his feet. Viewed more minutely, the chaplets are discovered to be artistically interwoven, so that they form a garment without a seam, which envelops the person.

Gradually the school of infants assumes the form of a procession, and moves toward the upper portion of the hall. A circular pavement of solid gold is there visible. This pavement is a miracle of heavenly nature, or of the art of angels. It represents a solar-terrestrial universe. It is of great extent, for the infants to the number of seven thousand appear as they advance to cover but a part of its expanse.

The children are now ranged in seven circles upon the pavement. The circles are concentric. Each child is so placed that the infant on the right hand is connected by the serial law with the group superior, and the infant on the left with the group inferior in age.— The groups in number vary from seven to seventy, and in the center of each is an angelic teacher. Each series, of which there are seven, forms a concentric circle. Each group, of which there are twelve in the first series and an increasing number in the larger circles, is arranged around its teacher in the form in which the planets are arranged around their solar center. The center of the pavement is like a throne raised on an orb of diamond. In this throne is seated a teacher or governor. Above the entire hall is a ceiling of pendent stalactites, so beautiful in their appearance as to resemble the transferral forms of vegetation which adorn the sumptuous palaces previously spoken of in the disclosure concerning the Islands in the Sun.* Between each of the concentric circles is an open space. Each group is also separated from all others by an open space.

The hemisphere of a crystal globe over-encompasses the vast pavement, in color pale amber, but suffused with a delicate rose. In like manner the hemisphere of a more minute globe over-encompasses each separate group in each of the concentric circles. The society of infants with its instructors

is thus placed upon the golden pavement in the likeness of a solar-terrestrial universe. The chief instructor is throned on an orb in the center, and represents the center sun. The company of subordinate instructors in the seven circles represent the dependent and ultimate suns or centers of planetary systems. The groups of infants, each arranged around a teacher, represent the planetary train. The great hemispherical dome which over-encompasses the entire pavement, represents the solar heaven of heavens which encompasses the sun of suns. The minor domes which encompass each separate group of infants, represent the solar heavens, each of which encompasses a separate solar system.

It is impossible to delineate the mild and seraphic appearance of these lovely infants. Each is the embodiment of harmony, and the intelligence of each is such that with a single effort of will it is able to comprehend the most glorious problems of celestial or terrestrial cosmogony. Day, softly tempered, shines through these ethereal domes as spiritual light shines from the orb-heavens which encompass the universe of terrestrial suns. Each dome is a *lens of truth*. No error can unfold beneath its light. But the component elements of these domes and the scientific uses which they perform, will be described in a more advanced unfolding of the Disclosive Word.

Besides that most exalted use of these ethereal domes which is indicated by their name, each subserves a variety of ends. First, they are orreries, revealing in their movement the true movement of orbs, paradisaical, spiritual and celestial. Second, they are panoramas, revealing in glorious visions, impressed upon their surfaces, the unfolding forms of all created groups and species, whether of mineral, vegetable and animal formations, or of man, paradisaical, spiritual and celestial. Third, they are photographic orreries, revealing archetypal forms of imagery, both of celestial armies, of spiritual hosts, and of terrestrial phalanxes of angels, upbuilding sublime creations, and glorifying with stately edifices, correspondences of love and the wisdom and procedure of love, the temple of their heavenly or planetary habitation. Fourth, they are Objective Domes of Wisdom, bearing upon their surfaces the splendid correspondent images of ideas of wisdom unfolding in the wisdom-movement of the infantile unfallen mind. Fifth, they are *Soul Mirrors*, revealing the harmonic structure, movement and associative elements of the interior or soul-form of unfallen man, so that as man beholdeth his natural face in a mirror on Earth, thus here each being beheld, his interior countenance and personality of love. Sixth, they are perspective or telescopic instruments, adapted to uses corresponding, though in a perfect manner, to the uses of the telescope and microscope upon Earth, and serve thereby the purposes of universal analysis. Their seventh use is not now permitted to be made known. At a future era, as aforesaid, disclosure will be given. But the instruments when first beheld appear translucent, and the methods of their use, whereby each mirrors these various resplendences, is comprehended by the several teachers, each in the degree thereof.

(To be continued.)

MAJESTICA.—(THE PLANET JUPITER.)

(Resumed from page 110.)

The first Spirit Paradise encompassing the orb Majestica, description whereof hath been abstractly begun, revolves upon a polar axis, in all respects harmonious with the polar axis of its terrestrial center; but, unlike the terrestrial orb,

passes, the surface thereof undulates, and is covered with a sward of emerald whose vivid luster is unspeakably beautiful.

The terrestrial paradise previously described upon the orb Majestica, may be compared to the spiritual paradise above it as we compare the diurnal splendor of terrestrial worlds whose luster is but the iridescence of gross elements solar-terrestrial, with the surpassing brilliancy of the Spirit Sun, whose glory shines, not from a point in the firmament, but which overcanopies, encircles, enriches and illuminates not alone the planet but the sun itself, together with the planetary orbs dependent thereupon.

The Spirit Paradise first encircling Majestica, sight being adapted, continues to unfold, enrapturing the Pilgrim's vision, and, wonderful to relate, the orb itself appears in process of continual transformation. As an infinite number of Ideas of Wisdom unfolded from the Creative Mind of God the Lord, and not as a mere aggregation of ascended particles, globular, curvilinear and vortical, this enchanted galaxy is now made manifest.

All atomic particles unfolded into nervous elements, according to the law previously indicated in "Substance and Order of Creation,"* become individualized in triunity. Each globular atom is endowed, by virtue of nervous receptivity, with harmonic sensation.

It is thus distinctly stated; and never, through any previous utterance Divine at present known to be extant upon the planet Earth, first of all, that every globular atom infolded from the metaine to the nervous condition, and ascended from the paradisaical to the spiritual degree of holy exaltation, receives *harmonic identification* in spirals breath of consciousness, unfolds organically into composite perfection, enfolds its form in seven-fold harmonies, vital, moral and sensation, incorporates melodical elements into its spherical conformation, becomes disintegrated from all other atomic forms, henceforth exists individualized, puts forth a surface of beauty endlessly increasing in manifest perfection, and thus becomes an independent creation, glowing in the splendor of influx from the Spiritual Sun.

Moreover, the globular atoms which thus become individual entities, in orderly successions unite and form angelic worlds, being eternally consociated and partaking of the universal movement and harmony of universes, transformed through every intermediate unto the supreme celestial; and thus, even as the intelligences of love and wisdom of love generatively unfolded upon one orb, remain consociated in one family; so the globular atoms unfolded from one orb inter-affinitize in the unfolding sublimity of individual Heavens.

Again: even as harmonic impersonal insects, like unto the honey-bee, obedient to the harmonic law, combine together, absorbing the virtue of floral forms, and uprearing appropriate architectural habitations, receptacles for accumulating wealth; thus also the transformed and ascended gloular atomic creatures move forth harmonious, and in their movement obsorb and ingather Divine Paradisaical aromas, and these being plastic and subject to their control, serve as material wherein they labor and wherefrom they unfold their orb'd world into composite magnificence and sublime architectural and immortal perfection. Disclosure thus being made, Wisdom proceedeth.

Upon the summit of a conical-shaped mount the Pilgrim perceives the nucleus or rather the anatomical outline

of a vast edifice. This, with interior perception of use, I perceive to be the foundation of a spiritual temple of Intelligence in process of development. Permission being given I now behold the grand harmonic mansion rapidly unfolding toward a perfect form.

Myriads unnumbered of atomic molecules, enfolded, and each in magnitude approaching the length of a span, rapidly pass by in two great multitudes, one ascending toward the conical mound which is the scene of labor, and the other multitude dispersing from it. Aromal particles in every conceivable form are upborne by the ascending multitudes. Each of these molecular creatures, upon arriving at the center, is relieved by another laborer of the tribute which he brings.

The most magnificent hypothesis of social order ever conceived by fallen man is far exceeded by that now manifested throughout the banded host of these unfolded atoms, for each atomic form having arisen to impersonal consciousness, and having unfolded organs of use, movement and utterance, labors arduously in its proper sphere. These all appear divided into ranks arranged in concentric circles. These concentric circles appear arranged into harmonic groups, of which there is a serial succession.

The splendor of their decorations is wonderful to behold. They build a temple fashioned in the likeness of man, and this temple represents the impersonal majesty or embodied intellect, wisdom and rule of angels residing throughout these vast dominions.

The material of which the sublime temple is builded, may be compared to diamond for brilliancy, and also to the sapphire. On closely inspecting the conical mound, which serves the uses of a pediment or basis, I perceive that this is an immense terraced elevation, decorated with forms of sumptuous adornment, floriated and similar to the transfloral blossoms of the sun. The terrace below it appears to form a city more vast at its base than the terrestrial Nineveh or Babylon. It appears to be a pyramidal city, composed of successive planes rising one above the other, seven in number, and each plane a separate pyramidal collection of spacious edifices, narrowing to the summit, which is composed of a golden orb, resting on the apex of the great pyramid, which is itself the apex of the pyramidal city. This orb, whose upper hemisphere is itself ample in dimensions, is itself the pedestal of a magnificent temple in process of erection, and shaped in the image and kingly majesty of the angelic human form.

It is impossible in fit speech to delineate this majestic image, which while I gaze upon it rapidly unfolds, or is unfolded toward completion. It appears composed of a substance which corresponds to the blue diamond, whose outer surfaces are overstarred as with the images of revolving suns.

To be continued.

EXPOSITION AND APPLICATION OF HEBREWS.—CHAP. XI.

(Resumed from page 110.)

Grace giveth consciousness of guilt and dependence, offering mercy to the repentant, willing and obedient; faith inspiring giveth hope; hope strengtheneth the sinner to obedience; obedience manifesteth reconciliation to the will of God and confidence in His word and gracious promises; and thus it is that the sinner, through atonement of our Lord Jesus, is enabled in obedience to find acceptance with God.

So also it is that without this consciousness of guilt and necessity, desire and obedience unto sanctification, man would not worship or obey; and even

dition, not having confidence in God's promises, he is not accepted of Him, since without faith it is impossible to please God.

By this conscious necessity, and faith unto entire consecration and obedience, the Elders obtained a good report.

The opposite of this does not offer acceptable sacrifice unto the Lord nor receive desired blessings, since necessity and unreconciliation are the progenitors of the germinal idea of a soulless adoration, which was illustrated in the offering of Cain, who, inspired by wrong motives, laid imperfect and ineffectual sacrifice upon an altar formally dedicated to God. This sacrifice, not being offered through faith and in purity of purpose, was unavailing; thence Cain, disappointed in the blessing which greatly contrasted with that of Abel's, more fully exhibited his spirit, in his hatred and persecution unto the death of his brother who through faith offered more excellent sacrifice and well pleasing to God, by which he obtained witness that he was righteous, God testifying of his gifts in the manifestation of His grace.

In the manner thus described, finite intelligence is led to reflect upon the Self-existent nature of God, by which in contrast, is discovered its own dependence. Wisdom also unfoldeth that God designeth, while man desireth; God proceedeth, controlleth and ultimath, while man, through faith, in obedience to a law above him, in utter dependence seeketh to obtain.—God, therefore, createth, unfoldeth and sustaineth the universe, the workmanship of His hands, and in Him all live, move and have being.

Man is incapacitated to behold God as He is, or to comprehend the object and result of his own existence and required obedience to Divine Law; and from his fallen condition he cannot arise uninspired, thence must be impressed in his being the reflection of God's word and goodness, which when received and improved, resulteth in a consciousness of the reality, hence, faith, which is the substance of things hoped for, the evidence of things not seen. Faith, then, inspireth hope, quickening into active pursuit in obedience to the law of existence and blissful inheritance.

Thus God, in Spirit, is manifest with man, quickening, sustaining and in him resulting the object of his creation.

By grace, through faith, man chooseth life, delighteth in obedience, and attaineth to spiritual, angelic and divinely celestial inheritance, at God's right hand, eternal in the heavens.

By faith, therefore, which is the evidence of things not seen, we understand God is, and that by Him the worlds were made.

By faith Abel, though fallen, offered acceptable sacrifice unto God, having full confidence in His promise.

By faith Enoch was translated, that he might not see death; for before his translation he had this testimony that he pleased God.

By faith Noah, while as yet the storm was in the bosom of the deep, being warned of God, of things not seen, and moved by fear, prepared an ark to the saving of his house. His faith in God's word, and obedience to His will, presented the wickedness of the heart of man in contrast with his quiet submission, by which he condemned the world, and became heir of the righteousness which is by faith; for without faith it is impossible to please God, since he that cometh to God, must believe that He is, and that according to promise, He will conduct to salvation; and is thus a rewarder of them that diligently seek Him.

By faith Abraham, when he was

called to go out into a place which he would afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went; and this obedient, consecrating faith was accounted unto him for righteousness; for though he sojourned in a land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs, with him, of the same promise, he looked for a city which hath foundations, whose Builder and Maker is God.

By faith, Abraham offered up Isaac, through whom he had the promise, that all the nations of the earth should be blessed, accounting God, who promised, and whose purpose could not fail, able to raise up even from the dead.

By faith, Joseph, when he died, made mention of the departure of the children of Israel, and gave commandment concerning his bones.

By faith, Moses forsook Egypt not fearing the wrath of the king, for he endured, trusting and obeying the messages of heaven, as seeing Him who is invisible.

By faith, the children of Israel passed through the Red Sea as by the dry land, which the Egyptians essaying to do, were drowned.

By faith, they who continued obedient possessed the goodly land; and by faith the walls of Jericho fell.

By faith, Patriarchs, Prophets, Apostles, Saints and Martyrs, have lived, obeyed, and trusted the word of God, and without faith none have been saved from the evils of the world, or endured the scoff of the wicked or the buffeting of Satan.

Through Inspiration have the sacred oracles been written, by those who having faith trusted in God.

By faith hath the light of heaven been borne before the world, and the Holy Bible preserved by those who have feared God rather than man, and obeyed Him even in external affliction, rather than the edicts of human devised religions or the pride of earthly monarchs.

Through faith God's ancient servants worshiped, hoping in Him who was to come; even Jesus, who suffered, being wounded for the transgressions of sinners, bruised for their iniquities, and by whose stripes they are healed.

By faith the early Christians forsook all and endured the persecution of those who while glorying in their empty religious show, condemned the Redeemer.

By faith the truly pious in all ages have endured the Cross and despised the shame, looking forward to the day of final redemption in which Christ returneth with His angels to remove the power of evil and establish the reign of peace on earth.

By faith ye who still tabernacle in the flesh, being called, are to go forth, not knowing the result, not having yet attained, but hoping in Him who hath promised the full redemption of His people in the last days.

By faith ye are to obey the Word of God in which ye hope, giving heed to the counsel of the chosen messengers, (which is in confirmation of that Word,) who in obedience to their Sovereign, return to awaken men to the interests of their souls, and to bear testimony to the glorious truth and manifestation connected with the consummation of the Redeeming Procedure.

By faith must ye still pursue the path of obedience, trusting the promise of God, as is required of all those who in faith and obedience are accounted worthy of the first resurrection.

By faith must all who would obtain eternal life consecrate the idol of earthly affections, counting the reproaches of Christ greater riches than

the treasures of Egypt, the pride and glory of earth, or the laurels and hope of a false and fashionable religion.

By faith ye must endure affliction, remembering those who have suffered before; being greatly humbled in view of the humiliation of your Redeemer, His suffering and death for sinners; and not unmindful of the cruelty meted out to the children of God, who have struggled with evil in themselves and that of others, until external life departed; some of whom had the trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; (being destitute, afflicted, tormented; of whom the world was not worthy;) and in deserts, and in mountains, and in dens and caves of the earth. Many were tortured, not accepting deliverance, that they might, by becoming conscious of the mercy of God, in full obedience obtain a better resurrection. And all those, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.

And since that period hath come in which those who have struggled aforesaid are returning to the external consciousness of men, in continuation of their high commission, ye who are called, by faith, must follow whithersoever the Redeemer shall direct; and seek salvation from the love and effects of sin, and through grace strive to secure that spiritual life, which consisteth not in carnal joys, the fruits of human pleasure; but in purity of motive, sincerity of heart, freedom of soul and action, angelic association, and fullness of the Spirit of God unto eternal life through Jesus Christ our Lord; to whom be consecration of soul, body and spirit, entire obedience and supreme love, now, henceforth and for ever, worlds without end!

(Continued in Journal and Harbinger Nos. 1 to 9 inclusive.)

The Spiritual Harbinger.

THE MISSION OF LOVE.

Thou hast all empires for thine own, O Love! Stronger than Death and as Creation free. The twin-born Genii, Truth and Liberty, Upon thy heart's vibration wait and move. But most in quiet hearts whose pulses thrill, Stirred by the sweet, low breath of Life Divine, Thy holy influence dwells, as in a shrine, And they thy gentle bidding best fulfill. These float upon the ocean of thy bliss, Like Nautill upon some tropic sea, Fanned by the breath of thine eternity, Nor fear annihilation's blank abyss. Oh, God! I pray give me the gift of love! 'Tis all I ask, Thy Love, Thy Love my spirit, Thirsting and weak and faint, would still inherit. Be this my lot, on earth, in worlds above. Give me to love as Earth is loved by heaven; To pour out all my life in loving-kindness;— To love mankind the better for their blindness, As hearts need healing most that most are riven. They know not what they do who bruise the worm, For even the worm, O Love! is warmed by thee. Thou feedest all to whom 'tis given "to be." Dust in thy absence shall to dust return. Thou art in human nature as a flame That burns unquenchable within a tomb, And, utter bright where all is utter gloom, Remindeth man of Life's primeval aim. Or like a pulse within the strangled chest Of the half-rescued infant washed ashore, Dormant without but living at the core, Warned to sweet life upon a mother's breast. Oh, Love! they only serve man's suffering race Who feed and fan Thy flame within the soul. Love in the absence of all harsh control Man's misery and crime shall yet efface. Love is the burden of the Christian Psalm; The only utterance from God to man; Love wins mankind from Hates' accursed ban; Love's martyrs bear the anamorph and palm. Love is the better soul of all our creeds, The heart of God's great Bible, pulsing on Through veins of light from Moses unto John; Love is the spirit of all Christian deeds. And into Christian deeds shall love unfold Till the ripe fruitage of the Eden Tree Shall feed mankind with immortality. Love leads from Heaven the endless age of gold.

THE BIRTH AND THE DESCENT OF WISDOM.

Every birth, or evolution of a new, distinct formation, from the obscure matrix in which it assumed its being, is attended, upon this planet, by disturbing and pain-producing phenomena. Not so, we are assured by the Philosophy which we receive, is it in those brighter worlds of the universe where moral evil has no place. Here, however, violation of law has entailed suffering on all who are the media for the bringing forth of original formations.

This being the case, we find by analogical as well as abstract reason, that birth or evolution must not alone be productive of suffering in the physical, but also in the intellectual and moral world. The first inception of a form of life in either sphere may be in happiness, but there comes afterward a birth-pain, and not alone a travail of the body, but also a travail of the mind; yea, more, a travail of the soul.

In either case the burden-bearer is made perfect through suffering. Grief alone unlocks the cabinet of nature, and brings forth the painfully-elaborated masterpiece. Who shall tell a mother's anguish? It is unspoken, yea, unspeakable evermore. In like manner as the mother suffers, all who give birth unto original creations of wisdom, agonize until the hour is past.

The mind inspired of Heaven becomes the matrix of independent, original forms of Truth. These unfold, elaborate their members, construct their vesicles, enlarge their embryo proportions, expand their vast identities, cohere in symmetry, and operate in vital and organic revolutions throughout the being in which they are ingenerated. In the fullness of times they are made manifest. They are evolved from the spiritual ovaries in which they were first individualized. Thenceforth they shine as independent entities.—They live for ever, surviving all the waste and wear of the forms whence they emanated.

Again, the truth-evolving function, like its material emblem, absorbs the rarest elements from the mental constitution, and feeds therewith the new unfolding germ. The mind is made a laboratory for the elaboration of continual supplies adequate to the wants of the dependent creation. God gives it life, but the mind which bears it gives it embodiment. The Word is thus alone made flesh.

Now the Divine Ideas ever seek an earthly culmination. As Love, in ten thousand forms of fairest virtue, strives to descend into the soul; so Truth, in choral multitudes of inspired disclosures, endeavors to find a tabernacle in the spirit.

It was thus that the beloved John in Patmos became a seer. The forms of heavenly truth descended and became forms of his internal consciousness.—The Apocalypse, with all its shining visions, was unfolded to the Inspiring Spirit into the spirit of his internal mind. In spirit the Book was seen, and language was supplied as a human form in which to embody to the thought of external mind that wondrous vision. Thus was it with the Prophets. They perceived the Revelation in the illuminated internals of the consciousness, descending thereto from Jehovah God. They wrote from perception of Truth; not as automatons, but neither as of their independent and self-derived volition. "As they were moved upon by the Holy Ghost" they saw, and wrote the thing unfolded.

From the solitudes of Hermon, Tabor, Sinai and Libanus, from wild and rugged solitudes, from precipices haunted by streaming waterfalls, from waste and desert wildernesses where the sands were heaped as upon the sepulcher of a primeval world, the burden-bearers of an ancient dispensation brought forth the principles of Wisdom. An irresistible impulse directed the inspired into the wilderness. "To be alone with God, to hold communion with the Infinite Invisible, was felt as the primal hunger that swayed the being with irresistible stress. They were borne by it as ships are borne by the wings of the tempest over the unknown deeps of waters. An extent of sky without a stain from the smoke of cities, and winds unpolluted by the miasma of their crimes, hills where the heaven appears, to rest, and vast glades where the elements of creation operate undisturbed by man in beast and tree and flower; all these the truth-burdened minds seek after and find a solace in their sweet influences. Most of all, they seek to be alone; or if per chance they find associates, the souls of these must chime in unison with theirs, as kindred harps whom the same Invisible Power shall sweep in sympathy of love, in unison divine.

Under these conditions it is that the Divine Ideas become clothed upon with their appropriate forms and emblems, and appear in speech as a Word spoken to the Nations. All Sacred History is proof of this position: Worthy to bring forth a Divine Idea requires a state of separation from the world. All Prophets and Revelators have been lonely men; or if in externals they have mingled with multitudes, in their internals they have dwelt apart.

The same great law by which isolation is necessary to the generation or evolution of Principles into forms of beauty or knowledge current in the world, may be traced through numberless and minor branches of operation. It was Plato who sang of the calm, thought-breeding Night. The season that symbolizes meditation is the season when the city sleeps, when even the foxes have found their holes and the birds their nests. Night, holy and beloved, that takes from us one world with its little sun, and gives to us the silent sea whose milky drops are constellations; that hushes the gossip of the circle or the larger gossip of the State, and wakes the mind to the interests of universes; Night is the exponent of the prophetic wakefulness and isolation of the anointed soul. It is by night that the covenanting angel approaches. To the travail of the burdened seeker the world is dead. Yea, Gethsemane, with its bloody sweat, is all suffered in silence, and the becom friends rest on.

reality of that sin-offering which all must offer who seek to be, or who without seeking are made the recipients of Divine Ideas to the end of the unfolding of Heavenly Wisdom into the sphere of Earth, and into the common language of mankind. To all who are summoned to the work of inspired utterance, the one call is given. It is, "Take up thy Cross and follow me."

Generation after generation rolls on as wave succeeds wave upon the ocean. Thrones are evanescent as bubbles. Princes, whether of Literature, of Commerce, or of Society, are but as the spray that dashes from the topmost billow, sparkles for a moment, and sinks in the watery abyss. Ideas alone survive the lapse of ages. They rule the monarchs of the world. Sublime, potent, beneficent, they walk the waves and hold dominion above the waters. They hold in their hands the destinies of humanity, for they operate upon the toiling millions no less than upon the solitary watchers on the topmost peaks of centuries. The Ideas of Truth, descending through the instruments of their mortal utterance, congregate upon the Ocean of the Ages as upon a sea of glass mingled with fire, holding the harps of God and pouring forth the divine evangel of holiness and immortality. Age after age they brighten, for they reflect His glory who lives for ever. They console the weak. They uphold the weary. They confirm the wavering. They direct the strong. They instruct the wise. They educate the foolish. They comfort the oppressed. They terrify the despotic. They cheer the valiant. They exhilarate the depressed. They are alike with the youthful and with the aged. They hover over the tempted to deliver. They walk unharmed amid the flames of burning cities. Call them, and they appear in armies brilliant as the cherub and lovely as the seraph host. To each and every soul they have a mission. This mission is to deliver and to redeem. Better than the ministry of any finite spirits is the ministry of these Ideas of Wisdom; for finite spirits are but forms receptive, while these are vital from the Spirit of the Divine. This is the host of the Divine Unfolding. These are the Armies of the Word of God.

THE DUST: A PROPHECY.

See article Majestica, on the preceding page.

The dust, inspired of God, Glows in the splendor and reveals the form Of the celestial and eternal morn. The dry and barren sod Of the lost Planet—such commandment given— In all its atoms shall be made A living plant, again arrayed. In the bright bloom and imagery of Heaven. The grains of dust God by the Pilgrim's feet, The waste and desert heal. Whose emanations perch upon his tongue, Transformed, as manna sweet; Vocal as thought when life and love are young; Shall from the earth arise, Like flocks of doves from forests in the west, And seek a home in mansions of the blest, And beautify the skies. Therefore rejoice, O Man, In the bright prophecy from heaven outrolled. Though Earth is now enslaved, effebled, old, In the Redeeming plan, Conceived in council of the Lord Divine, The dust of Earth shall rise again, subdime. The dust shall rise again, With thy requickened body shall it sing, When God descends to man, And Earth beholds her Savior and her King. Since God's redeeming grace Deigns to uplift the silent dust, Hope dawn for Adam's desolated race. Renew, my soul, thy trust; Lo, Truth's great orphism, in light unfurled, Waves high in heaven outspread, And angel armies tread. The crystal pavement that surrounds the world. The day of Renovation Breaks, in the midnight hour, from heaven afar, And in the morning of the consummation, Each grain of dust shall blossom like a star. And as a river from its narrow bed Unfolds and spreads into a star-lit sea, So shall the dust, in radiance widely spread, Reflect the image-face of Deity. Be glad, O man! the dust shall wait for thee; Be glad; the elements ere long Shall chant in chorus the eternal song. The Night of Death shall flee Into the darkness of oblivion.

THE IDEAL MAN—HIS RELATIONS TO THE UNIVERSE.

Art Revealing the Beautiful. The Beautiful in Art is the dramatic or scenic revelation of the True. Beauty is the form of Wisdom. Wisdom is ever young, ever new, ever meeting us with a fresh surprise. Truths never lose their power, their vital force whereby they captivate and enamor the intelligence. Hence Wisdom looks out upon us through beautiful forms, and reveals her presence in the outlines, the hues, the splendors, the graces of perfection. A Divine Idea is crystallized in every gem; hence the form of the crystal is suggestive of brilliant fancies and images of light. A Divine Idea is out-imagined in the sweet flower, and hence, as says the poet, "Every aster of the field Comes home loaded with a thought." The forms of birds are images of forms of Truth that soar with the lark to the gates of immortal dawn, and that move in winged light through the sky of consciousness. Without birds the landscape is dead. With them its beauty seems instinct with winged intelligence. The iridescence of color seems the apotheosis of the gem, and the harmony of song the vocal

perfume of the flower. Nature seems like the waking dream of a divine mind floating away from his sacred presence, yet glorified with his inseparable truth shining in sunlight, yea, love-light, through it all. Nature is the poem which the Divine Mind improvises in space, every form an idea in the ideal revelation. Nature is a series of thoughts insphered in substance and shining and shaping that substance into an expression of indwelling light.

This being true, the ascending series of wisdom is also a series of forms of ascending loveliness. The gem is the pedestal of the flower, the bird is like a winged blossom, and crowns its silent sweetness with audible melody. The sky is a more capacious earth, a globe of light, whose sunsets and whose morns are larger forms of wisdom. Worlds, like roses—many Edens in one system, like many roses on one branch—are but larger forms of Divine Art, where wisdom blossoms in living, yea, immortal loveliness.

Harmonic Speech is Divine Art shaping the material into a temple of inspiration. Speech is beautiful in the degree of wisdom. Eloquence is the flower of mind. The most inspired speech is but a garland of similitudes. The forms that Wisdom blooms in she also speaks in; and thus Poetry is the Beauty of Wisdom grown articulate and moving in the minds of men. All true souls are poets. In their deep, interior humanity they belong to the sacred and universal choir. We gather images from Nature to wreath as garlands over the bridal chamber, and the cradle and the bier. Thought comes and goes clad in the image-world of beauty. Life as it moves on is transmuted into Ideas, and the Past is all a vision of forms in the retrospect, and the Future is all a vision of forms in the prospect, and Life is all a vision of forms in the Present; and the Past and the Present and the Future are Beautiful in vision as they are filled with Truth.

In like manner we are all Painters. The Colorist paints with his prismatic hues of light. The Poet paints with his transparent and glorious words. The Musician paints with his skillful myriad of sounds that reproduce all forms in voice, all mental states in beautiful harmonies.

Man is thus, by virtue of his origin, the Universal Artist. He is at once the lover and the worshiper of Wisdom; but his Oracle is veiled—veiled in the glory of her own transcending loveliness. It is this universal power of Art that works toward the surfaces of life in Genius. Interiorly Genius is universal—externally special and exceptional. We have one Raphael, one Haydn, one Shakespeare. But in dreams the plastic mind embodies its ideas in pictures that disenchaut us of all wonder at external performance. So lovely are the pictured frescoes of the halls of sleep that Titian is but a copyist, and Claude a distant imitator. The plastic power of the mind, so wonderful even amid its ruins, affords a natural evidence of its Divine Original. Embosomed in the beauty of Nature, it creates from its interior elements a more magnificent world of loveliness within itself. The truths of Science become transfigured in the imagination. The truths of Art serve ideal purposes and minister to moral excellence. The Virtues of Humanity, the Ideal Aspirations, each seemingly excellence of Christian Life, each holy feeling, or thought or deed, is a new creation added to our inward universe.

Art a Revelation of Divine Peace. The highest beauty is pervaded by tranquillity. The most ineffable loveliness can only be pictured as repose. The third element in Divine Art is therefore Peace.

Nature advances toward us in three degrees. Her power thrills, her beauty captivates. Her quiet is the charm that wins us to her breast. It is the highest achievement of Art to express Quietude of Life so perfect as to move in the movement of the eternal harmonies.

Quietude is only real as it is divine. Hence heathen Art fails in its expression. The marble coldness of human Nature made torpid by the icy hand of Fate; the transient satisfaction of physical Nature drunken with animal joy; the dreamless quiet of the dead; these are the only approaches to Quietude that the old heathen mind suggests to us. Stoical fortitude is its highest conception. But Art in its Christianity; Art expressed in Guido's saints, in Raphael's Madonnas, in Correggio's cherub forms; Art as it rises and falls and falls to rise again in the cathedral architecture of the Middle Ages, that like the prayers of saints are one sublime epic of aspiration and rest; within all stately with seraphic images of love and virtue, and without all grand with the eternal sunrise and the everlasting day; Art expressed in Christian Music, in the Messiah or the Stabat Mater, or even in the metrical cadence of the hymn that swells around the Christian's death-bed and the Christian's grave; Art in its Christianity reveals the Harmonic Rest of Virtue, the true God and the eternal life.

And Art in its suggestive quietude is only the copyist of a more enduring archetype. From the portrait we rise to the living reality. Nature, the work of the Divine Artist, is full of Peace that passeth understanding. It is the higher law of Nature, its interior life, its under-tone, its over-light, its active power, its final perfection.

The result which is obtained in Nature the Divine Artist seeks to obtain in man. But man is more than the cathedral. He is the spirit whose very thoughts should transform themselves into the minister and the choir. Man is more than the picture. He should be the Angel of Art, whose every emotion should rise in beautiful humanity from the depths of consciousness—a fairer Aphrodite from a more brilliant and unknown sea. Man is more than the poem: he should be the poet whose heart is the harp of heaven, whose mind is the cathedral choir where every idea is a chorist, and all move forth in the vocal harmony of truth. Man is the Fact unto whom Nature is

but as the shadow, and Nature is but the dissolving panorama whose scenic glories are mirrored upon its surface by the Creative Spirit, that thence they may recombine with more vital splendors in the human consciousness, and thence flow forth in the stately outgoings of human joy, and loveliness, and love.

The Use and End of Melody.

But while Science introduces us to Nature in its mathematics, and while Art introduces us to Nature in its symbolic or image-form, there is a superior mode of communication which we have alluded to as Melody.

The fact of universal motion is a scientific axiom, for every mineral atom is in constant activity, and the movement that thrills the atoms of the circumference, thrills from the center and through the universe.

The fact of mental motion is also an axiom of philosophy. The most dependent mind moves, and every increase of capacity to be, involves increased activity.

The fact of moral motion is an axiom of ethics.—No moral being but exists in the exercise of volition; and the atoms of the body share the movement of universal nature; and the organs of the mind share the movement of universal thought; and the powers of the spirit revolve in the tremendous movement of the Moral Universe.

While the Universe—terrestrial, intellectual, moral—thus revolves in constant motion, Man, the epitome of creation, in his triune being epitomizes the far-extended and revolving immensity. Hence movement is the Law of Man, and from man of mankind.

The circumferential movement of matter involves a central Force. The circumferential movement of mind involves a central Intellect. The circumferential movement of moral power involves a central Being who exists in Moral Omnipotence.

Thus the triune movement of the Universe involves the triune operation of her Creator. The material movement of creation is harmony, and the revolving atoms unfold into prismatic harmonies in the revolutions of light, and the Harmonies of light move in the bird, and whisper in the breeze, and breathe and blossom in the flower, and far down in the recesses of utmost Nature they work in the forges where the mineral is condensed into the stony star, and in the crucibles whence the gem is born. And the Melody of Light, whence is it? It unfolds into all circumferences from His Will who said, Let light be! and light was.

The intellectual movement of creation is melody. What is Nature but a crystallization of Creative Thought? What is the loveliness of Nature but the outshining of Intelligence? and what is Mind, the intellectual constitution of the Universe, but angel form, endowed with sight to see, ears to hear, and understanding to realize the intellectual melody of God? And what does the mind behold in its starry visitations but Divine Melody of Ideas descending into the ravishing beatitudes of creative life, and encircling life with mind and mind with heaven? And what does the eye of mind behold but forms of Divine Life endowed with distinct identity that reproduce the finite images of Infinite Creative Truth? And what does the ear of mind receive but the utterance of the Creative Thought, repeated as the one light in every splendor, repeated in the octave of the flowers, repeated in the Eden diapason of stars, repeated in the crystal chant and vibration of the sciences, in the hymn of universal art, in the infinitude of the heavens whose ornament is God's own Thought, whose light is His intellectual Presence, whose movement His visitation, and whose duration His Eternal Life?

The moral movement of creation is the melody of melodies. All glories from the one Light! All beauties and intelligences from the one Mind! So all virtues, all loves, all perfections from the Divine Lover, the Infinite Melodist, the Spirit who worketh all in all! Thus Creation is the melodious working of one Will, one Mind, one Being, who imparts to all form His own perfection, and from His own Love descends into the creation of harmonic forms, and inspheres the universe in His own out-breathing joy.

Man, unfallen or redeemed, being the epitome of Nature, physical, mental, moral, is therefore the receptacle in finite measure of the Universal Good, and stands, by virtue of his being in relation of receiver to the Melody of God. The movement of the Universe is therefore epitomized in the ideal man.

Did man sustain his normal attitude, his body would be a paradise of natural delights, his mind a temple of angel inspirations, his being heavens; and this is the import of the Divine Word which saith, The Kingdom of God is within you.

The Christian Man, the Man of the Future, will regain this normal attitude, and thus be unified, or made at one with God; and Christ the Lord dramatically and objectively out-mirrors before the human race their transcendent destiny as a world of glorified immortals. And all beatitudes of love, and all artistic glories, and all the combinations of science, will then be wrought into the being, the consciousness and understanding of Man Redeemed.

In Christ, the Archetypal Idea of Humanity, which existed in God from the beginning, was manifest as a man of sorrows, thus typifying Infinite Divine Life in sympathy with human agony; and by sympathy of Divine Love unbroken. He reunited the severed link of human harmonic unity or filiality with the Paternal God. Christ in His final re-appearing or objective conscious revelation, shall come, not in His humiliation, but in His glory; not therefore as the Man of Sorrows, but as the INCARNATE JOY; not testifying to Divine Grief prefigured in self-mortification alone and leading to unity; but testifying to Divine Gladness, and restoring man to the paradise of harmonic organization; to the new heaven of a mind insphered in love; to the new earth of a form pervaded by the very inspiration of happiness.

Harbinger and Journal.

THE OCEAN.—A PROPHECY.

Each billow, that breaks on the land Has a voice. 'Tis the voice of the sea. It speaks in its might as it rolls on the strand, And 'tis chainless for ever and free.

Above the deep ocean the sky, Like the vault of a palace, expands; 'Tis paved with pale pearls and bright sea-gems that lie

Poured out o'er the wave-hidden sands. Each drop is a jewel, and shines like a star, Each drop has a voice, and it speaks from afar, And he who in madness contends with their might, Is borne, a pale corpse, to the caverns of night.

With wings glory-mantled outspread, The bright ones go forth o'er the deep; On its pavements of amber they tread, On its bosom they rock and they sleep. The waves of the sunset, like chariots of gold, In triumph they ride to the isles where they fold.

But woe to the snake of the sand When the billows have borne him afar; And woe to the raven that croaks on the land When he moves where the water-spouts are. In vain strikes the serpent, in vain screams the bird, The voice of the waters triumphant is heard; And serpent and raven are borne by the blast, And rent by the billows encircling the vast.

For ever, for ever the voice Of the ocean appealeth to man; For ever, for ever the billows rejoice While the earth and the islands they span With circlets of splendor and utter the grand And infinite Gospel of Peace to the land— The Gospel of Liberty—free from a chain— 'I am free! I am free!' sings the deep rolling main.

So rolls from the infinite space The Ocean that hath not a shore; The Ocean outrolled from the light of the face Of the Being whom angels adore. That Ocean with billows of glory outpours The fullness of truth on earth's tempest-bound shores. That Ocean with voices of wisdom makes known The wonders that shine from God's infinite throne.

And vainly Earth's rulers shall cast The vapor of scorn as it rolls, And vainly contend with the might of the blast Whose movement no mortal controls; And vainly command the great waters to flee, And vainly in madness make war on the sea.

In vain shall the ravens who croak In the church where the martyrs are slain, Go forth in the cloud and the tempest of smoke, And scream to the Infinite Main. In vain shall the serpents of pride as they creep From their dens in the rock stay the march of the deep, For the pride of the princely dominion shall fall, While the Ocean unfolds them in night for a pall.

But who are the bright ones who stand On its pavement of crystal and fire, With the harps of our Savior and God in their hand, And clad in immortal attire? The Saints of all ages returning to stand, While the sea yields its dead, at the Savior's right hand.

MOUNTAIN COVE, JULY 2, 1853.

APPARITIONS OF THE DEAD SEEKING THE PRAYERS OF THE LIVING.

(Continued from the last number.)

"He says, that among other crimes, a fraud committed conjointly with his father, on his brothers, presses sorely on him; he can not get quit of it; it obstructs him. He always entreated her to go with him to Wimmethal, whither he was banished, or consigned, and pray there for him.

"She says she can not tell whether what he says is true; and does not deny that she thought to find treasures by his aid. She has often told him that the prayers of a sinner, like herself, can not help him, and that he should seek the Redeemer; but he will not forbear his entreaties. When she says these things, he is sad, and presses nearer to her, and lays his head so close that she is obliged to pray into his mouth. He seems hungry for prayers. She has often felt his tears on her cheek and neck; they felt icy cold; but the spot soon after burns, and they have a bluish red mark. (These marks are visible on her skin.)

"One night this apparition brought with him a large dog, which leaped on the beds, and was seen by her fellow-prisoners also, who were much terrified, and screamed. The ghost, however, spoke, and said, 'Fear not; this is my father.' He had since brought the dog with him again, which alarmed them dreadfully, and made them quite ill.

"Both Mayer and the prisoners asserted, that Eslinger was scarcely seen to sleep, either by night or day, for ten weeks. She ate very little, prayed continually, and appeared very much wasted and exhausted. She said she saw the specter alike, whether her eyes were opened or closed, who showed that it was a magnetic perception, and not seeing by her bodily organs. It is remarkable that a cat belonging to the jail, being shut up in this room, was so frightened when the apparition came, that it tried to make its escape by flying against the walls; and finding this impossible, it crept under the coverlet of the bed, in extreme terror. The experiment was made again, with the same result; and after this second time the animal refused all nourishment, wasted away and died.

"In order to satisfy myself," says Dr. Kerner, "of the truth of these depositions, I went to the prison on

the night of the 15th of October, and shut myself up without light in Eslinger's cell. About half-past eleven I heard a sound as of some hard body being flung down, but not on the side where the woman was, but the opposite; she immediately began to breathe hard and told me the specter was there. I laid my hand on her head, and adjured it as an evil spirit to depart. I had scarcely spoken the words when there was a strange rattling, crackling noise, all around the walls which finally seemed to go out through the window; and the woman said that the specter had departed.

"On the following night it told her that it was grieved at being addressed as an evil spirit, which it was not, but one that deserved pity; and that what it wanted was prayers and redemption.

"On the 18th, of October, I went to the cell again between ten and eleven, taking with me my wife, and the wife of the keeper, Madame Mayer. When the woman's breathing showed me the specter was there, I laid my hand on her, and adjured it, in gentle terms, not to trouble her further. The same sort of sound as before commenced, but was softer, and this time continued all along the passage, where there was certainly nobody. We all heard it.

"On the night of the 20th I went again, with Justice Heyd. We both heard sounds when the specter came, and the woman could not conceive why we did not see it. We could not; but we distinctly felt a cool wind blowing upon us when, according to her account, it was near, although there was no aperture by which air could enter."

On each of these occasions Dr. Kerner seems to have remained about a couple of hours.

Madam Mayer now resolved to pass a night in the cell, for the purpose of observation; and she took her niece, a girl aged nineteen, with her; her report is as follows:

"It was a rainy night, and, in the prison, pitch dark. My niece slept sometimes; I remained awake all night, and mostly sitting up in bed.

"About midnight I saw a light come in at the window; it was a yellowish light, and moved slowly; and though we were closely shut in, I felt a cool wind blowing on me. I said to the woman, 'The ghost is here, is he not?' She said 'Yes,' and continued to pray, as she had been doing before. The cool wind and the light now approached me; my coverlet was quite light, and I could see my hands and arms; and at the same time I perceived an indescribable odor of putrefaction; my face felt as if ants were running over it. (Most of the prisoners described themselves as feeling the same sensation when the specter was there.) Then the light moved about, and went up and down the room; and on the door of the cell I saw a number of little glimmering stars, such as I had never before seen. Presently, I and my niece heard a voice which I can compare to nothing I ever heard before. It was not like a human voice. The words and sighs sounded as if they were drawn up out of a deep hollow, and appeared to ascend from the floor to the roof in a column; while this voice spoke, the woman was praying aloud; so I was sure it did not proceed from her. No one could produce such a sound. They were strange, superhuman sighs and entreaties for prayer and redemption.

"It is very extraordinary that whenever the ghost spoke, I always felt it before hand. [Proving that the spirit had been able to establish a rapport with this person. She was in a magnetic relation to him.] We heard a crackling in the room also. I was perfectly awake, and in possession of my senses; and we are ready to make oath to having seen and heard these things.

On the 9th of December, Madame Mayer spent the night again in the cell, with her niece and her maid-servant; and her report is as follows:

"It was moonlight, and I sat up in bed all night watching Eslinger. Suddenly I saw a white shadowy form, like a small animal, cross the room. I asked her what it was; and she answered, 'Don't you see it's a lamb?' It often comes with the apparition. We then saw a stool, that was near us lifted and set down again on its legs. She was in bed, and praying the whole time. Presently, there was such a noise at the window that I thought all the panes were broken. She told us it was the ghost, and that he was sitting on the stool. We then heard a walking and shuffling up and down, although I could not see him; but presently I felt a cool wind blowing on me, and out of this wind the same hollow voice I had heard before, said, 'In the name of Jesus look on me!'

"Before this, the moon was gone, and it was quite dark; but when the voice spoke to me, I saw a light around us, though still no form. Then there was a sound of walking toward the opposite window, and I heard the voice say, 'Do you see me now?' And then, for the first time, I saw a shadowy form, stretching up as if to make itself visible to us, but could distinguish no features.

"During the rest of the night, I saw it repeatedly, sometimes sitting on the stool, and at others moving about; and I am perfectly certain that there was no moonlight now, nor any other light from without.—How I saw it, I can not tell; it is a thing not to be described.

"Eslinger prayed the whole time, and the more earnestly she did so, the closer the specter went to her. It sometimes sat upon her bed.

"About five o'clock, when he came near to me, and I felt the cool air, I said, 'Go to my husband, in his chamber, and leave a sign that you have been there!' He answered distinctly, 'Yes.' Then we heard the door, which was fast locked, open and shut; and we saw the shadow float out (for he floated rather than walked,) and we heard the shuffling along the passage.

"In a quarter of an hour we saw him return, entering by the window; and I asked him if he had been with my husband, and what he had done. He answered by a sound like a short, low hollow laugh.

Then he hovered about with out any noise, and we heard him speaking to Eslinger, while she still praying aloud. Still, as before, I always knew when he was going to speak. After six o'clock, we saw him no more. In the morning, my husband mentioned with great surprise, that his chamber door, which he was sure he had fast bolted and locked, even taken out the key when he went to bed, he had found wide open."

On the 24th, Madame Mayer passed the night there again; but on this occasion she only saw a white shadow coming and going, and standing by the woman, who prayed unceasingly. She also heard the shuffling.

Between prisoners and the persons in authority who went to observe, the number of those who testify to this phenomenon is considerable; and, although the amount of what was perceived varied according to the receptivity of the subject in each case, the evidence of all is perfectly coincident as to the character of the phenomena. Some saw only the light; others distinguished the form in the midst of it; all heard the sound, and perceived the moldering earthy smell.

That the receptivity of the woman was greater than that of the men, after what I have elsewhere said, should excite no surprise; the preponderance of the sympathetic system in them being sufficient to account for the difference.

Frederica Follen, from Lowestown, who was eight weeks in the same cell with Eslinger, was witness to all the phenomena, though she only once arrived at seeing the specter in its perfect human form, as the latter saw it; but it frequently spoke to her, bidding her amend her life, and remember that it was one who had tasted of death that gave her this counsel.—This circumstance had a great effect upon her.

When any of them swore, the apparition always evinced much displeasure, grasped them by the throat, and forced them to pray. Frequently, when he came or went, they said it sounded like a flight of pigeons.

Catherine Sinn, from Mayenfels, was confined in an adjoining room for a fortnight. After her release she was interrogated by the minister of her parish, and deposed that she had known nothing of Eslinger, or the specter; "but every night, being quite alone, I heard a rustling and a noise at the window, which looked only into the passage. I felt and heard, though I could not see anybody, that some one was moving about the room; these sounds were accompanied by a cool wind, though the place was closely shut up. I heard also a crackling, and a shuffling, and a sound as if gravel were thrown; but could see none in the morning. Once it seemed to me that a hand was laid softly on my forehead. I did not like staying alone, on account of these things and begged to be put into a room with others; so I was placed with Eslinger and Follen. The same things continued here, and they told me about the ghost; but not being alone, I was not frightened. I often heard him speak; it was hollow and slow, not like a human voice; but I could seldom catch the words. When he left the prison, which was generally about five in the morning, he used to say, 'Pray!' and when we did so, he would add, 'God reward you!' I never saw him distinctly till the last morning I was there; then I saw a white shadow standing by Eslinger's bed.

Signed "CATHERINE SINN.

"MINISTER BINDER, Mayenfels."

It would be tedious, were I to copy the depositions of all the prisoners, the experience of most of them being similar to the above. I will therefore content myself with giving an abstract of the most remarkable particulars.

Besides the crackling, rustling as of paper, walking, shuffling, concussion of the windows and of their beds, &c., &c., they heard sometimes a fearful cry, and not unfrequently the bed-coverings were pulled from them; it appearing to be the object of the spirit to manifest himself thus to those to whom he could not make himself visible; and as I find this pulling off the bed-clothes, and heaving up the bed as if some one were under it, repeated in a variety of cases, foreign and English, I conclude the motive to be the same. Several of the women heard him speak.

All these depositions are contained in Dr. Kerner's report to the magistrates; and he concludes by saying, that there can be no doubt of the fact of the woman Elizabeth Eslinger suffering these annoyances, by whatever name people may choose to call them.

Among the most remarkable phenomena, is the real or apparent opening of the door, so that they could see what was in the passage. Eslinger said that the spirit was often surrounded by a light, and his eyes looked fiery; and there sometimes came with him two lambs, which occasionally appeared as stars. He often took hold of Eslinger, and made her sit up, put her hands together, that she might pray; and once he appeared to take a pen and paper from under his gown, and wrote, laying it on her coverlet.

It is extremely curious that, on two occasions, Eslinger saw Dr. Kerner and Justice Heyd enter with the ghost, when they were not there in the body, and both times Heyd was enveloped in a black cloud. The ghost, on being asked, told Eslinger that the cloud indicated that trouble was impending. A few days afterward his child died very unexpectedly, and Dr. Kerner now remembered, that the first time Eslinger said she had seen Heyd in this way, his father had died directly afterward. Kerner attended both patients and was thus associated in the symbol. Follen also saw these two images, and spoke, believing the one to be Dr. Kerner himself.

On other occasions she saw strangers come in with the ghost, whom afterward, when they really came in the body, she recognized. This seems to have been a sort of second sight.

Dr. K. says, I think truly enough, that if Eslinger

had been feigning, she never would have ventured on what seemed so improbable.

Some of the women, after the specter had visibly leaped over them, or had spoken into their ears, were so affected by the odor he diffused that they vomited, and could not eat till they had taken an emetic; and those parts of their persons that he touched became painful and swollen, an effect I find produced in numerous other instances.

To be continued.

Clairvoyance among Children.

"A little daughter of Mr. Jackson, of Ohio City, aged seven years, is quite equal to the celebrated Martha Loomis, in reading when blindfolded. She was put to a number of tests in our office on Saturday in the presence of several persons, and with eyes so bandaged as to preclude the possibility of seeing naturally. She read newspapers, bank notes, told dates of coin, described pictures, etc., in all cases readily and correctly. Unlike Martha Loomis, Phoebe Jackson passes into the mesmeric state without any manipulations, and throws off the influence herself. She holds the article she reads or describes as if awake and not blindfolded, instead of above the forehead, as practiced by Miss Loomis. Phoebe is a bright little girl, is lively and pleasant, when not experimenting, and appears not to suffer fatigue in the mesmeric state. It is but a few weeks since the parents discovered that their daughter possessed the wonderful gift. How it is done we cannot say—Mr. Jackson attributes it to spirit influence."

Thus writes the editor of the Cleveland Herald, a journal heretofore identified with the ultra conservative and anti spiritual press.

The Plain Dealer says: "A Mr. Jackson, of Ohio City, came into our office yesterday with his little daughter, a fine rosy girl about seven years of age.—It surprised us to learn that so young a person should be a clairvoyant. M. Jackson states that she has possessed such powers of vision for about seven weeks that she received intimations concerning from the spirit world that she would be magnetized and receive the gift the next day. Such accordingly was the case. She also became a medium, produced the rappings, and has frequent intercourse with the spirits of the departed inhabiting other spheres. In the experiments performed in our office, the most doubting skeptic admitted that there was no collusion, and that her mortal vision was completely obstructed. A kid glove, filled with cotton, was placed upon each eye, a bandage applied over them, and securely tied around her head. A Spanish quarter of a dollar was then thrown upon the table and she was requested to tell the date. She took it up and instantly read—'1790.' A bank bill was next presented, and she read it off promptly, 'That's one dollar, State Bank of Ohio.' On one half a steamboat and rail vessel were engraved in the vignette so minutely as to be just discernible by the naked eye. She described them exactly. In fact, anything that was placed before her was read or described just as correctly as if she were examining it with her natural eye. She has the power of putting herself into the clairvoyant state, as also of throwing it off. Another singular experiment is this: a row of cents are laid on the table, under one of which is secretly laid a three cent coin. She will instantly designate the cent under which the piece lies, appearing to possess the power to see through the copier."

This fact is one of thousands. Wherever we go we find Children displaying the faculty of spiritual vision. We write this in the hospitable mansion of Mr. J. Williamson, of New-Richmond, Ohio, whose little daughter, about eleven years of age, readily distinguishes spirits, and describes them with minute and beautiful accuracy. Of such is the kingdom of heaven!

Remarkable Dream.

We have just heard the following related on credible authority: Some two or three years ago, while the cholera prevailed extensively in the Western cities, a merchant in Chicago persuaded his wife and daughter to return to their former place of residence at Cazenovia, N. Y., where he desired them to remain until the pestilence subsided, leaving him in Chicago to take care of his business. Some time after her arrival at Cazenovia, the wife dreamed one night that her husband had been attacked with the cholera during the night, and while alone, without the means of alarming his friends, and procuring assistance.—She dreamed that he would obtain attendance in the morning, but that it would then be too late; and that two men, whom she distinctly saw in her vision, would bring her a telegraphic dispatch, bearing the news of her husband's death.

About eleven o'clock on the following day, as the lady was descending the stairs, she heard the door-bell ring, and being near the door, she opened it, and there stood the identical men she had seen in her vision, as the bearers of the dispatch! She shrieked and fainted; and when the family, being attracted by her cries, succeeded in partially reviving her, she exclaimed, "Those are the men! those are the men!" The men then produced a telegraphic dispatch, which they had just brought from an office at a neighboring town, and which contained the news that her husband had died of the cholera that morning. The circumstances of his sickness and death were, even to their minute particulars, precisely as his wife had dreamed.—[Spiritual Telegraph.]

NUMEROUS as drops of dew That glisten in the sunbeams of the morn, The Truths of Heaven that Wisdom's page adorns Rush on our spirit view, And fill our hearts with joy.

The Spiritual Harbinger and Mountain Cove Journal.

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

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

It will therefore treat of the multifarious Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Emptiness or Truth; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories, Creeds, Prejudices, Love and Hate—thus determining, by their elements, that which is from the Imagination, from inspiration of Good, or from inspiration of Evil.

The World, being burdened with unavailing rituals and systems, metaphysical 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 ultimate; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

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

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

The Spiritual Harbinger and Mountain Cove Journal is issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 27 by 22 inches, on Thursday of every other week. Its terms of subscription are, [payable in advance] ONE DOLLAR AND FIFTY CENTS for 12 Numbers. Four Copies for \$5, and Ten Copies to one Address for \$10. Published by JAMES L. SCOTT and THOMAS L. HARRIS. All Business Communications should be addressed to E. WINCHESTER, Publishing Agent Mountain Cove, Va. June, 1852.

J. B. Malone, Wholesale and Retail Grocer, Commission and Forwarding Merchant, Steamboat Agent and Innkeeper, Ten Mile House, Kanawha county, Va. Received and for sale, 25 bbls New Orleans Sugar, 16 bbls Molasses, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also, well-selected assortment of seasonable Dry Goods. —JULY 11

Dry Goods, Teas, Coffees, &c.—Just received from New-York an assortment of DRY GOODS, comprising Tweeds, Alpaca, Bombazines, Delaines, Prints, Gingham, Muslins, Bonnets, Ribbons, and a general assortment of articles adapted to men and women's wear. Also, men, women and children's Boots and Shoes. For sale at SAMUEL PIGGOT'S Cash Store, Mountain Cove, Fayette county, Va. N. B. Teas and Coffees of superior quality. —JULY 11

Clocks, Watches, Silver-Ware, Jewelry, &c.—SAMUEL PIGGOT, having recently arrived from the city of New-York, whence he has removed his business, informs the citizens of Fayette and the adjoining counties, that he has located himself at the store formerly occupied by Miles Manser, at Mountain Cove, and offers for sale an assortment of WATCHES, CLOCKS, SILVER WARE, SPECTACLES, JEWELRY, and all articles usually found under the above branches. He is also in readiness to accommodate the wants of the public by Repairing Clocks, Watches and Jewelry, in a thorough manner and on reasonable terms. N. B. Store closed on the Sabbath (Saturday) —JULY 11

Grass Valley Gold Mining Company.—J. WINCHESTER, President. Capital \$250,000. Shares \$200; half shares \$100.

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

Valuable Farms for Sale.—The subscriber offers for sale his Plantation, containing 1200 acres, situated in the county of Fayette, and lying on both sides of James River and Kanawha Turnpike, three miles west of the Vaughn farm, known as Mountain Cove. It is also but a short distance from the Hawks' Nest, a place of wide celebrity for its startling romance and picturesque grandeur. The farm has upon it about 300 acres under good cultivation, good orchard abundantly productive of the best selected fruit in the country. The meadow and plowed lands are unsurpassed by any in the uplands of the country. There is also a large two story house well finished, with outbuildings, and barns and stabling sufficient for the accommodation of the Plantation and stage stand for which it is now employed. It is one of the best locations for a hotel in the entire region. It possesses superior water both for quality and quantity, having an unfailing well, a number of living springs, and a limpid brook running through it. It is situated near the location of the Central Railroad, which will greatly enhance the value, particularly as there will be a depot just below it. The place is also beautified with shade trees, and is abundant in conveniences too numerous to notice here.

Also, for sale, another Tract of 470 acres, situated 4 miles above the Cove, with 70 acres under good improvement, superior fences, a dwelling-house, an excellent barn and stables, and well watered.

Also, another Tract of 800 acres, joining the last mentioned, well watered, having an abundance of timber, two dwellings, a small orchard, and 70 acres improved.

Also, 400 acres uncultivated lands, adjoining the Cove farm. This tract possesses superior qualities and advantages being situated so as to blend with the interests at the Cove. It is well watered, and abounds with good and useful timber. Any or all of the above tracts of land will be sold at low rate and upon reasonable terms. WM TYREE, Mountain Cove, July 1, 1852. 14

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