

# THE MOUNTAIN COVE JOURNAL

## AND SPIRITUAL HARBINGER.

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

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VOLUME I.

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NUMBER 2.

### 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, 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 foregoing Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

#### GOD MANIFEST IN CREATIVE ENERGY.

In the beginning God the Life in God the Lord in God the Holy Procedure inhabited the dome, which, burning in magnificence primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit; in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

2. And God said, "Let Good be manifest!" and good unfolded and moral-mental germs, ovariums of heavens, descended from the Procedure. And the dome of disclosive magnificence was heaven, and the expanded glory beneath was the germ of creation. And the Divine Procedure inbreathed upon the disclosure, and the disclosure became the universe.

3. And God called the Disclosing Firmament, heaven and the disclosed creation He called earth.

4. And God said, "Let Mechanical Procedure be!" and movement, rhythmic, harmonical, melodical, unfolded from the firmament. And the movement thereof in the moving creation was time.

5. And God said, "Let there be space!" and the firmament, was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated, is encompassed space.

6. These are the generations of creation in the day that Jehovah God created the heaven and the earth; and behold the creation was one earth and the dome of disclosure one heaven.

7. And God said, "Let there be light!" and the Divine Procedure unfolded a luminary unto the ethereal which divided the emanation from the firmament. And the Intelligence was light.

8. And God said, "Let there be heat!" and the breathing life thereof descended.

9. And God said, "Let there be movement of moving Energy!" and life descended, interanimate, comprehending Creation, and there was movement spherical from the heaven of disclosure.

10. And God said, "Let there be center given!" and from the Divine Procedure descended the arm of strength unto the right and the arm of strength unto the left; and from the arm of strength at the right proceeded vital-electro motion and communicated polarity; and from the arm of strength at the left proceeded reattractive electro-magnetic force and created the horizontal; and the horizontal became the axis and the points thereof the poles.

11. And God made two great lights to rule the Zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical, planetariums, planets, floral universes, universal paradises, paradisaical heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beatification unto eternal life.

12. This is the Genesis of Nature;—not uncreated or self-originated, but created;—not the progressive, upgrowing, upheaving, upmentalizing, upspiritualizing, upreaching struggle of a germ;—but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator; to whom be given adoration immeasurable and eternal! world without end!

#### THE LOST PLANET.

The music whose myrivoical warbling cheered the angels who watched on high around the towering battlement of Eden;—the music that, inspiring, was translated into poesy through articulation of the holy voice of the angelic man; the music whose living bosom breathes in the undulating atmosphere of all the heavens; the music whose perpetual outpouring makes glad all myriads of angelic choirs; the music whose quickening breath as holy fire enkindleth the hearts of the sanctified with joy perpetual; the music whose form of manifestation is the winged aerial, in its flight going forth in the midst of the sun of the morning, and moving in companionship of light through the dome of universes;—this melody inspires.

Thus sung the Choral messenger, and his face was uplifted unto God, and his spirit warbled forth these peans of communicative harmony.

I.  
Glory, Glory, Glory, Blessing and Adoration, glory of blessing and symphonies of praise, glory of congregated myriads, glory of unfolding universes, glory of ascending creations, be unto thee, O God!

II.  
Thou art the Sun whose glory shineth. Thou art the Spirit whose glory is the sun. Thine is the Life whose breath inspires creation. Thine is the Creation that liveth from thy breath. In the blossoming of beauty, in the incense of perfection, the heavens are displayed most beautiful on the garden of Thy Truth.

III.  
Unto the East whence thy glory shineth; unto the zenith whence thy Spirit cometh; unto the West from whence outbreathing flows calmness of repose; unto the depth of fountains; unto the congregated nebula whose pathway is the flame; and from thence unto the canopy beset with radiations whose twinklings are as constellations in the shining of the Cross:—unto the east and unto the zenith! unto the west and unto the foundations; unto the nebula and unto the constellations went forth the WORD.

IV.  
And the Word said, "Harken all ye myriads of creation, for a bud of Paradise is blasted and withereth upon the tree of the universe.

Who shall destroy the worm that eateth? Who shall revive the blossom that is slain?"

V.  
"O, ye depths where the suns of nebula are congregated, cometh that Salvation from the midst of thy foundations?"

Dumb were the stars, tremulous were the circles. Help came not from the midst of the revolving fire.

VI.  
"O, ye blossoms in the garden of eternity, ye shining groves, ye flowers of the suns! O ye starry groves whose blossoms are edens! O ye flowers of the sun whose resplendence is the celestial! O ye animate dominion of the universal heavens, pouring incense from your chalices as the spirit of the universal blossom, and receiving on the chalice of your aroma the spirit of beatitudes: can ye save the bud? can ye destroy the worm therein?"

And the Paradises were silent, and help came not from the heavens.

VII.  
"O thou dome of Glory, that pavilinoest Creation, wilt thou redeem the germ that is eaten to the core?"

And like a bell unvibrant beneath the great musician, the dome breathed not from silence; and the sun thereof was mute.

VIII.  
Then rose the specter shadow. Then spread the awful darkness. Life trembled in its universe: for sin was manifest and death was born.

IX.  
Glory, Honor, Power, Blessing, Adoration and Thanksgiving be unto Him who sitteth on the throne. Glory, Blessing, Thanksgiving be unto thee, O Spirit most exalted. Thou didst descend incarnate, humiliated, infinite, and Death shall die and sin shall be no more.

X.  
Be glad, thou bud, thou shalt blossom from his Spirit. And oh ye blossoms of the heavens, be ye glad in Him. For He hath prevailed.

XI.  
Gloriously ascending He bringeth the bud in his right hand, in the hand of His Procedure. He planteth it beside the river of the peaceful waters. He biddeth it revive beneath the dome of seraphim. He setteth it upon His breast as dear unto His mercy. He setteth it within His diadem a trophy of His love. Amen! Hallelujah! Hallelujah, Amen!

Given at Mountain Cove, in the Sixth Month of the year 1852.

#### EXPOSITION AND APPLICATION OF HEBREWS. CHAPTER XII.

(Resumed from page 1.)

Moreover, as God alone is self-existent, ye are to pass the watchman, for support in conflict, and for final redemption, relying upon Jesus; and in all afflictions consider him who endured the contradiction of sinners against Himself; lest by crosses, temptation and forgetfulness ye become weary in well-doing.

Remember, beloved, with your privations, you have not resisted unto blood striving against sin.

Howbeit, by reason of the inclination of fallen mind to do evil, as also the stubborn disposition, the consequences of the violation of moral law, many are the trials those who finally inherit the blessing are permitted to endure, that, learning wisdom by the things they suffer, they may become purified so as by fire.

Forget not then the exhortation which speaketh unto you as unto children, saying, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for since man is prone to sin, whose the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

The trial of your faith worketh patience; and as every effort faileth to secure, by human device, proper means for salvation from bondage, this proveth the utter inability of man to extricate himself from the labyrinth of wo into which he hath fallen. Therefore, if ye endure that which is crossing to your nature, God dealeth with you as with sons; for what rebellious son is there whom the father chasteneth not? But had ye engaged in the service of God, in obedience to this special call, without being buffeted, and through afflictions, of which all are partakers, been led out of the Babylon of men, what evidence had ye, but your faith and hope were vain,—hence not sons and heirs to the blissful inheritance?

Furthermore, that which changeth the affections of the heart from the love of the world to that of God, causing the entire being to seek the inner life, is not at present joyous but grievous; nevertheless, after it hath wrought in the obedient perfect love in the full conversion of the affections unto the change of desire, thence employment, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.

And since man is estranged from Good and all have gone out of the way, and the carnal mind is enmity against God, it becometh that the inclination and movement of the soul must be inverted, even unto the entire current of human action; therefore it is, that all former things, the fruits of evil devices, must be done away and all things become new before Jesus Christ shall become all and in all, to the glory of God, in the redemption of the world. For this cause, ye were commanded to come out of the movements, fashions and forms of the vain world, and to journey to a place ye knew not of, and to move in a procedure unlike that of the natural man; that in thus following the Spirit, your thoughts, affections and employment might be reversed. Thus were ye chosen to come forth, trusting in the promise of God, as an example. Live therefore in strict obedience to the righteous government of the Kingdom, and thus shall ye lead in that which is incumbent upon all who may be called to follow in like consecration to a place appointed, where shall be begotten, nourished and perfected the redeemed man.

As impediments intervene, ye whom God hath and doth bless with ability to pursue in a way leading to the germinal revolution, and whose faith faileth not, are to lift up the hands which hang down and strengthen the feeble knees, by giving as in you lieth proper

aid to the needy; meeting their necessities in temporal things; and support their faltering minds by spiritual counsel and encouragement.

And since man hath been wandering in a way, the end whereof is death; and active in his efforts for enjoyment; and rather than having attained to life, hath descended the spiral of death, being void of true light and knowledge; and in his retrogression, hath been pursuing a course, opposed to spiritual ascension, and that unfoldeth the utter futility of his wisdom and ability; therefore ye are not to follow the inclinations of your own hearts, or the dictation of your wisdom; for that ever faileth. But in strict obedience, and having the object of full redemption ever before you, according to Heaven's requirements, as an ensample to others, walk in the ways of God, and His law recorded in His word, now applied and reiterated by your spiritual guides; not traveling doubting and faltering by the way, but with all boldness and holy zeal pursue the footsteps of your Redeemer, tending unto eternal life.

Thus are ye to make straight paths for your feet, lest that which is not permanent be turned aside; that by your faithfulness and love to God, manifest in good works, and the cultivation of love, holy sympathy and religious regard one for another, esteeming each his fellow Christian above himself as children of God; that which is feeble or faltering be healed.

Now saith the High and Holy One, hath the time passed in which true believers in the Lord Jesus are to mingle with the religiously vain and carnally minded; for since the star hath appeared, and the morn of the millennial year is dawning, no more shall my people dwell, without discountenancing it, in the midst of discord, strife, and the contaminating magnetism of vice; but they are called from the halls of human glory and ambition, to the holy and sanctified mountain of the Lord, where He now causeth an ensign to be raised. There doth Heaven purpose to consummate, in the humbly obedient, that which maketh the heart and motives thereof new, in which shall cease the cares and perplexing scenes of that life which hath an end; but who looking diligently unto their thoughts and ways, are to shun the appearance of evil, lest any by sinful indulgence, fall of the grace of God.

Know ye not that the hour of the overthrow of the powers of darkness being at hand, causeth the energies of evil to marshal its forces; and knowing that the time is short, the struggle increaseth, and the man of sin concentrereth its emissaries to meet the conflict in desperation. Therefore be ye filled with all meekness and the love of God, lest by carnality and evil-mindedness any root of bitterness springing up trouble you, and through the love of the world and the lust of the flesh unto actual trespass, distrust and discordance, iniquity doth beget its likeness and many thereby be defiled; and thence be perfected among you that which eventuateth in vain and unhalloved desire unto uncleanness; thence profane persons, as was Esau, who for one morsel, to the gratification of his disposition unto impurity, sold his birthright.

Remember him as an ensample, for



ye know that after he had sinned, he found no place for repentance, though he sought it with many tears. When therefore he would have inherited the blessing, he was, by reason of cultivating the element of sin unto a baring disposition, rejected. So also ye who are upon the mountain appointed and prepared of old, as all who are invited to the banquet, to the great soul-feast perfected in the redemption, should take the more earnest heed, lest after ye have endured the cross and moved thus far in the will of God in this manifestation of His grace, by indulging in an evil heart of unbelief, and casting away your confidence, ye fail of the promise. For though by this gracious light ye are led where spirits shall ascend and descend, and where angels commissioned to instruct you shall guide you, ye are not come to a mountain that burneth with fire, from which, in terrific grandeur, the law appears, so that from fear alone ye are caused to obey—for that dispensation hath passed—nor are ye come unto blackness and thick darkness, and the going forth of an externally visible tempest, the sound of trumpets and the voice that speaketh in articulations of audible utterance, so that they which hear cannot endure; nor unto that terribleness of Majesty which might cause even Moses, the meekest of the servants of God, to exceedingly fear and quake; nor are ye required to worship in a manner requiring daily shedding of blood: but rather than being controlled by outward appearances, laws and external ceremonies, ye are to be conducted to the holy City, the New Jerusalem, that descendeth from God out of heaven, and there secured unto perpetual and perfect obedience; by heavenly attraction, and addressed by spiritual influx; by inspiration and the heavenly voices; all of which so gently speak that ye may approach and endure.

And art thou thus attracted? Art thou (not as Ananias and Sapphira) but sincere in thy consecration, and holy in thy desires. Such as are truly and devotionally consecrated, the Lord the Sovereign of the Universe inviteth to the rich inheritance, and unto the full and perfect enjoyment of the purchased privileges of the redeemed. And although thy sins be as scarlet, they shall be washed away in the fountain of free grace; and although thou art weak, not having strength of thine own to endure, grace shall be given thee, and ye shall not fall before reproofs or be slain, but ye shall be protected and encouraged, if obedient, by the kind and heavenly admonitions given. Thus shall the faithful be led unto Mount Zion, unto the City of the living God, which descendeth as a heavenly Jerusalem, the kingdom and government of our Lord and Redeemer, whose kingdom cometh and whose will shall be done upon earth, as it is done by angels in heaven.—Yea, those who hear His voice and obey, are, in due time, to approach an innumerable company of angels, the general assembly and church of the first born, and the Judge of all, and the spirits of just men made perfect, and Jesus the Mediator of the New Covenant, who goeth before you, and whose angels descend as your guardians; and the blood of sprinkling—the spirit of life and immortality—that speaketh better things than that of Abel.

(To be continued.)

Ten thousand harps of gold,  
All bright with spirit-fire;  
Ten thousand saints mine eyes behold,  
And all as one inspire,  
From suns the music rolls—  
From heavens the anthem rings.  
A universe of angel souls  
In choral worship sings:  
"Glory to God on high,  
And peace and joy and love,  
And light and immortality  
To Man from Him above!"

THE WORD OF LIGHT.

I.  
All Universes have a separate space;  
A separate motion of unfolding time;  
A separate Angel race;  
But all one speech divine.  
Language terrestrial from Interior thought  
Proceeds, and clothes its life in beautiful mold;  
And wins adornment from the Word outwrought  
In globes of emerald rich with starry gold.

II.  
Wherever the Creative Light  
Reveals its form in imagery supreme,  
And God appears therefrom to angel sight,  
Shining through form, like morning thro' a dream,  
Articulate Wisdom utters forth  
Words that impregnate worlds of angel men  
With forms of truth. Thus language in its birth  
Is God's Revealed Unfolding. From the ken  
Of seraphs hidden; from the viewless Throne,  
Truth emanates, and forms each Angel mind  
Into a shrine where living Light makes known  
Worlds of ethereal Day, and these are shrined  
In words, like heaven within the dew-drop's globe,  
And every word contains creative fire;  
And God in outward speech doth thus enrobe  
His Wisdom, whereunto His hosts aspire.

III.  
Thus God's Unfolding Wisdom with a zone  
Of universal speech all mind unites  
In harmony. When from Creation's Throne  
The Father speaks, the Word descending smites  
The burning spectrum of each Angel-heart:  
Each Angel-heart vibrant speaks the Word,  
And orbs that shine beyond all sight apart,  
Inspire harmonious truth from God the Lord.

IV.  
One God, one Truth, one universal tongue,  
One spiral movement, one superior law,  
By every angel choir is ever sung,  
In utterance pregnant with adoring awe.  
And thus, the Bible, that the rebel race  
Despise, deny, deface, condemn and curse,  
Shines from God's Infinite Disclusive face,  
And rolls majestic through the Triverse.  
First through Celestial Heavens, thro' every breast  
Of high archangel, with inspiring flame,  
It moveth from the east unto the west,  
Hailed by Truth's harbingers with loud acclaim.  
Thence through the Spirit-galaxy it flows,  
And like a stream of song from Morning's door,  
With one great harmony-resounding glow,  
Inspiring Spirit Heavens for evermore:  
And thence from paradise to paradise,  
From sun to solar sphere it wings its way,  
Encompassing with light the lower skies,  
Kindling each planet with God's burning day.

V.  
Three Universal Heavens of Wisdom shine  
In Truth's most ancient Scroll;  
Three infinite degrees of Love Divine,  
The form of words, the spirit and the soul;  
There dwell, unloved by man, but soon shall burn,  
Articulate, in glorious shape, and tell  
The rebel Earth that man must cease to spurn  
The God involved in that awful spell.  
The Media of the Bible shall inspire  
Appointed scribes, and, hastening from the sky,  
Unfold anew the Word in tongues of fire,  
Like life essential falling from on high.

VI.  
As in Earth's morning God's Disclusive Breath  
Bloomed in the flower; and shone, revealed, in man;  
So shall His Word overcome the might of Death,  
And visible Heavens the conquered world shall span:  
Around the orb a new creation bloom,  
Shaped in the image of His quickening light;  
Eternal Wisdom every thought illumine—  
God conquer falsehood.—Day consume the Night.

VII.  
When the Disclusive Word was manifest,  
Through beautiful childhood of the Virgin born,  
Angels, obedient to His great behest,  
Poured glorious music from the land of Morn.  
When the Disclusive Word again appears,  
The angels of the universal space  
Shall cast the light of Heaven's transcendent spheres  
On Man's uplifted face.  
When from interior depths of wisdom Heaven  
Speaks, making clear the path the race hath trod,  
Then shall the shroud from human thro't be riven,—  
Then Man be judged of God.  
Given at Mountain Cove, 8th mo. 1852.

OUTLINES OF THE SOLAR SYSTEM. Part I.

[This statement will be read by mortals with incredulity. Nevertheless, the demonstration absolute shall be published, unfolding, in the unfolding Disclosures. To the mind disposed to contemplate the wonders inscribed by the Divine Architect in the Temple of Nature, it will present itself as the truth; self-evident when revealed to whomsoever is pervaded by the quickening Spirit; though never capable of being disclosed but by special revelation.]

I.  
The number of principal planets revolving on the plane terrestrial in the solar system is twelve. These, Earth excepted, are all inhabited by races of unfallen paradisaical intelligences. Each planet, Earth excepted, is encompassed with unfolding conglobations of substance planetary spiritual, according to the law of ascension indicated in "Substance and Order of Creation," published in "Disclosures from the Interior," pages 25-30.

II.  
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 spheres whose penetrative brilliancy fertilizes the plains thereof, as with rivers of animative light.

\* This planet must not be confounded with one of the asteroidal or subordinate orbs, to which external astronomers have erroneously alluded in its interior name.

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 transfloral 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.

III.  
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. Concerning Astrea, its form of configuration, its created harmonies of blossoming and moving races, and also concerning man thereon, and in the orbs ethereal encompassing the planet, statement will be made in the unfolding light.

IV.  
Venus, or DIADEMA, second planet, is encompassed by one spiritual paradise, whose orb, with soft and tender beauty of luminescence, enshrineth the paradisaical garden upon the terrestrial plane thereon. But of this planet, disclosure will hereafter at fit time be made.

V.  
Earth, the third planet, whose name as inscribed in the Interior Word is HIROSOLOMA, is encompassed by four spiritual spheroids, whose superior hemispheres are the abodes of spirits who are in process of purification and glorification from the Lord Redeemer; but the inferior hemispheres thereof are abodes of Evil: as is written in "Outlines of the Interior," pages 17, 18 of "Disclosures."

VI.  
Mars, the third planet; whose name is in the interior inscribed ODORA, is a terrestrial paradise inhabited by undefiled and consecrated immortals. It is encompassed in succession by three lovely and melodious orbs spiritual, peopled by sanctified intelligences, ascending according to the law of the Divine unfolding previously made known; and disclosure concerning this orb will speedily ensue.

VII.  
Jupiter, the fifth planet, whose interior translated name is MAJESTICA, is magnificent in the unfolding art, science, wisdom, harmony, and perfection of her paradisaical nation, and is encompassed by four superior orbs of spiritual paradises, supreme, beyond mortal comprehension, in majesty of glory. But Wisdom is even now making manifest the order of the creation unfolded thereon.

VIII.  
Saturn, the sixth planet, whose name in the translated disclosure is COLUMBIA, or the dweller in the temple of pillars, is a super-terrestrial planetary world antecedent to the interior planets. The disclosure concerning its historical and columnar unfolding is for a season withheld. She is encompassed by six magnificent spiritual planetary orbs, whose magnificence is recorded upon pages of gold in the planetary scroll, which shall in this unfolding be made known unto the nations.

IX.  
Uranus, the seventh planet, whose interior name is DIAPASMA, presents the image of a palace, whose lofty colonnades extend over plains of continents. It is peopled by a race of paradisaical angels, in speech and outline of perfection superior above unfallen, paradisaical man. Moreover, it is encompassed by two vast spiritual planetary globes. But this will also be made manifest in the hour appointed.

X.  
Neptune, or, as interiorly made known, LYRA, the eighth planet, is peopled by solar paradisaical angels, of type more melodious than the solar terrestrial. It is encompassed by five successive globular condensations, prismatic, being cometary nebula attracted and inwrought into spherical conformations by her prevailing harmony. She is also encompassed by four spiritual planetary orbs, glorious with ascending life, in holiness unfolding in the scale of harmonious perfection. Whoso is obedient unto final perseverance, shall know thereof.

XI.  
Oceanus, the most remote planet suspected by mortals previous to this disclosure, and in number the ninth, whose interior name is POLYHYMNIA, is encompassed by a moving globe, or orb-firmament, vibrating perpetual harmonies, and composed of translucent crystalline condensations, and revolves in super-terrestrial luster, in the midst of the revolving dome. It is peopled as is Lyra, but being antecedent in manifestation is adorned with superior forms of transfloral perfection. It is encompassed with four ethereal spiritual orbs above the dome manifest; but the mystery enshrined in this holy habitation is even now in process of transcription for disclosure: therefore more shall in due season be made known.

XII.  
The tenth planet is now announced, and will be known unto all to whom this unfolding shall be welcome by name as MELODIA.

The eleventh planet is also made known by name as OCTAVIA.  
The twelfth planet is also made known by name as RHYTHMIA.

XIII.

These three planets constitute a trine, revolving in harmonic periods in the expanse of the system.—They are peopled by solar angels of a superior type, and are related in affinity as three planes of one magnificent creation.  
Given at Mountain Cove, 7th month, 1852.

MAJESTICA: THE PLANET JUPITER. PART ONE.

[The following description of the planet Majestica, known in terrestrial astronomy as Jupiter, is selected from the unpublished MSS. of the "Book of the Outlines of the Universe." This work, together with others of like origin, will be issued by the Publishers of this Journal, when the necessary preparations for Book Publication shall have been made.]

Far in the outer space, the Pilgrims behold a world surrounded by a triune belt of light. But nearer rolls a ponderous globe, less radiant.

As we draw nigh, this orb obscures the brighter planet. Six minor globes revolve around it. Its overleaping ball, as we draw nearer, creates fear and sense of crushing might.

A vortex draws our moving forms within an involving spiral. Marshaled hosts of angels line our way. All is dark with radiance far too sharp to mirror day upon our blinded eyes.

We pause. We rest within a circular pavilion sent forth to receive us. We enter by direction from the Lord. In the pavilion stands a spirit larger in form than mortal. His aspect is benignant. He speaks:

"I am the scribe prophetic. My name is Zaphthaim. Mortal, inhabitant of Earth, I come appointed to make known disclosure brief, of Jupiter, my planetary home. These twelve whom ye behold compose the seribal circle. Enter and dwell therein.

"See ye this scroll? I have inscribed therein a record brief of Truth to be revealed.

"Behold this book! 'Tis weightier than thy form. Touch not the clasp of carbuncle that binds its pages; for, magnets positive, their light would decompose thy vi-electric form. Seulah, open the book! Mortal, ne'er before have we unclasped this Cabinet of Truth, the faithful portraiture of our abode, to inhabitants of thy terrestrial home.

"The Sovereign whom thou servest is the Lord of this vast habitation. Him we serve. From Him we draw, in frames proportionate, deep-volumed life; and His behests obey.

"Magnificent and vast and grand; in grandeur mild and ethereal; in magnificence beautiful unto sublimity; in vastness manifold in harmony; Jupiter, thus called by mortals, but known as MAJESTICA in the Divine unfolding, burneth zenith-ward, fifth superior planet, offspring of the sun.

"Ere thou dost read this planet's grand unfolding march; its pyramidal history; thou shalt go forth, beholding first its surface."

Borne on the wings of Jupiterian eagles, our ear descends. Thirty and six terrestrial feet on either side these mighty wings extend. The vastness overcomes the spirit of my life. The crushing sense of power overwhelms. Spirits from Mars draw near, and form a circle that with milder influence sustains.

Here are pyramids! The pyramid we see is, as its name denotes, a flame-tower.

Descending rapidly, as falls a stone in some deep well, we sink and are within it. Far below the floor thereof is seen. We dare not touch its surface. It is a solid jacinth, smooth like a living sea of light, jacinthine light. On either side hewn walls appear, each block the length of some tall pine, the breadth of cedars upon Lebanon. Each block is sculptured upon its face, in color to my vision burning red. The sculptures stand therefrom in bold relief, in color white and blue; the white a parian white, the blue lazulian.

Again we rise into the upper air. I see, as far as the eye can penetrate, a mighty city. This pyramid is the center. It is set to mark the compass points. From each principal point proceeds an avenue, a principal thoroughfare.

One leads northward to the Saoloc mountains, which in distance are visible; one eastward to the O-wadi-ne, or Terrace Land; one southward to the Io-wera, or planet-germ; one westward to the Zo-phi-ma, or Garden Land.

The firmament above us is the color of red and burnished gold.

The pyramid we behold marks the north concentric. Seventy-two concentrics or belts of latitude encircle the orb from pole to meridian, thence seventy-two to the remoter pole. This pyramid is set upon the first north concentric.

This is an ancient planet. Man's duration on the earth terrestrial, from Adam until now, measures one twentieth portion of the time since human beings dwelt upon its face.

It is encompassed by a visible Spirit Paradise, shining in calm and wondrous glory.

Six pyramids, at even distance, are set upon its first concentric. The number of pyramids upon the second concentric line is twelve. This multiplied by two is that upon the third, and thus ascending to the meridian, and thence diminishing to the last concentric south.

From the center of the summit of each pyramid arises a radiation of jacinthine light. These radiations rise and form condensed magnetic arches, and divide the space below the visible firmament into a corresponding number of sub-divided skies. Above these arches the great dome expands, and forms a canopy.

Each spiral column of magnetic light, rising from every pyramid, is formed cylindrical, and through the spirals spirits rise translated; thence wing their way beyond the golden dome, and dwell within the vast and glorious orb of spirit life encompassing the planet.

Each pyramid is made a boundary of territorial limits. Four nations form a fourfold city around the base of each. Each pyramid is set in diamond form on the magnetic lines of north, south, east and west.

Each habitation of the great city is a pyramid. Each pyramidal structure stands apart, separated by the distance of its own height multiplied by its own breadth from any other. Each pyramid stands in the center of a terrace. Each terrace is a garden, bearing fruit each day for the daily wants of all the inhabitants.

Each terrace rises from the midst of water. Crystalline pillars, octagonal in form, serve as water magnets, raising streams to irrigate the terraces. Each terrace is connected with the adjoining one by a pyramidal arch. Thus the entire city is arranged in four diamond-shaped wards, and these subdivided in pyramidal segments.

O city of magnificence! thou art a wonder as I see thee! The rock whereon the city stands, the rocky basin of an inland sea, filled with soft, milky waves, like molten pearl, is clear as one vast crystal.

Each degree of latitude is subdivided into one hundred and forty-four minor degrees. The city extends two of these on either side from its pyramidal center, and thence its four great avenues are still extended.

The crystalline rock on which the city stands extends on either side of the first concentric of latitude three minor degrees, encompassing the orb. Twelve degrees of radiation divide this crystal belt, the subdivisions marking the parallels longitudinal.

In the midst of that portion of this belt of crystal, which glows like transparent glass on the one hand and like unto polished jasper on the other, is built the city we behold.

The principal pyramid measures in height one hundred and forty-four degrees infinitesimal or most minute, each degree being the height of a man thereon. This is the order of building thereof. Twenty-four squares formed of cubical blocks, united as magnets, are set the one upon another, and held in cohesion by magnetic life.

In like manner, but of less dimensions, the surrounding pyramidal habitations are constructed.

The terrace whereon stands the center pyramid is subdivided into twelve planes, the lower plane being equal in altitude to the highest plane of each minor pyramidal terrace surrounding. Twelve ascending degrees of floral races bloom magnificent in these ascending gardens.

At either corner of the terrace rises an octagonal column, surmounted by an octahedral prism. This is the water magnet. The first four columns rise above the first plane of the terrace, and discharge copious streams, which irrigate the garden of the first level. In like manner octagonal columns, surmounted by octahedral prisms, arise through an ascending series, irrigating all the planes.

From the water's edge arises a massive stairway, rising spiriform around each octagon, and terminating on the first level of the terrace. In like manner all the levels are united.

Gently moving in air above the highest level of the terrace, we behold a balcony composed of magnetic radiations. Each winding pillar of the balustrade rises like fire eternal. Our forms are sensible of heat intense therefrom, but this, like light, is innocent and injures not.

There is no soil, as terrestrial mortals name soil, upon this orb. Its surface is composed of belts of mineral, varying in hue from silver, all transparent, to the most intense and flamy diamond of golden red. At every point concentric, where the lines of latitude and longitude o'erpass, is found a sea of amber-colored essence that corresponds to water. To mortal touch it feels like quicksilver, and is more weighty.

The terrace we behold has streams of this on every level.

All around us as we move fall crimson snow-flakes, as they seem; and yet they melt not in the hand, and to the touch are moist and warm. Their taste is that of bread, with wine commingled.

These fall upon the water. As they fall, they move to centers of bright sparkles. These throw out filamented roots, and rapidly absorb the crimson flakes, and each unfolds and glows, a living flower, blooming upon the water.

Now the vast stream, a moment since all white as creamy snow, and scarce a moment since all flecked with crimson drops, is all enveiled with blossoms. Some are trumpet shaped, like the blue lotos some, and some the golden lily. Some are shaped like kingly crowns, and some tiaras, with white drooping plumes, and some are wreath-shaped, blossoming with flames.

Another change! The blossoms become fruits. Clusters of purple grapes jeweled: grapes of gold and silver: fruits like golden suns, with moving buds like planets white around them: fruits like crescents, bright with starry images: fruits like clustered stars, in hue, in form luxuriant, rich with beauty!

Now the stream upon whose breast they float up- rises, sending out on either side a wave that sweeps this floral wealth before it, till it strands upon the crystal margin. Then the stream subsides, and rests upon its former level.

Music sounds from the interior of the pyramid.—Sun-sculptured doors revolve. A stately train emerges. On their brows, that glow majestic, wreaths appear of sculptured gems. Depending from each coronal a moving veil descendeth to the feet. Their feet, blue veined, are wondrous to behold. The outer substance seems like particles of stars, and the blue flowing inner form a firmament o'er veiled with numberless star-galaxies. Each form glows like a universe. Inward it shines like the blue heaven terrestrial, glowing through an outward, elemental form whose every atom seems a living star. And like some fleecy cloud that veils with mist the blue skies' crystalline, dimly obscuring yet revealing dim, their mantling raiment floats, and floating borrows luster from the form.

And yet these forms are human; delicate and tremulous with life of holy love. (To be continued.)



Mountain Cove Journal And Spiritual Harbinger.

ROBERT T. SHANNON, 98 Cranberry-street, Brooklyn, General Agent for the City of New-York and its vicinity. News Dealers and others will please give their orders to him.

The notice in the 1st number of the JOURNAL, in relation to the "Disclosures from the Interior," appears in some cases to have been misapprehended. We therefore desire to reiterate, that the publishers of the "Journal and Harbinger" never had any thing whatever to do with the publishing of the "Disclosures," and consequently are under no obligations to send the Journal in its place. By direction, however, we offered to send the "Journal" to all subscribers to the "Disclosures," for one year, on receipt of one dollar from each. Is not this liberal offer?

Editors who desire to exchange with this paper, are requested to give one insertion to our Prospectus, or make an editorial announcement of the existence of the Journal, its terms, place of publication, together with the principles, facts and interests of which it is the medium. Otherwise, from the character of the Journal, exchange papers are of no value to us. Editors will perceive, that the present number, like its predecessor, is entirely original.

The Future Contents of the Harbinger.

ALTHOUGH the disclosures, arguments and statements of the Journal and Harbinger will embrace but the one theme: that of the truthful claims, validity, prophetic perfection, harmonious current of historical expression, and imperishable nature of the Holy Scriptures, which teach the purity of man from the hand of his Creator; his fall; redemption therefrom, through the mercy of God, in the atonement of our Lord Jesus Christ; the ultimate reappearing of the Redeemer, with his angels, for the consummation of the redeeming purpose:—still, the unfolding of the philosophic truth of nature and religion, will assume multitudinous methods of expression.

The creation formation, manifestation, movement and determination of the varied departments of the Universe, require sectional statements.

The different degrees, conditions and procedures of life manifest from God, as varied, from the different sections of the universe in which they exist, require, also, statements and illustrations adapted to their multitudinous manifestations.

The complex nature, movement and manifestations of this race, require argument, statement and illustration equally as varied.

The diversified, divergent and convergent religions, faiths and theories; associated with their equally contradistinct modes of religious worship; the emotions, tendencies and results kindred to their course; when sought out, in their different departments of consequence, unfolding forms of expression equally as numerous and varied,—(from these causes, the object being one and the same, yet error discovered in all its lurking, labyrinthine departments and manifestations)—require as many and varied dissecting, unfolding and expositive statements and departments.

Thus, false and evil philosophy, having reared its Upas trunk, with satanic-devised, interwoven theories, and having spread its broad bowery of artificial and imitative foliage, from which is emitted its poison and moral death, through apparent masterly design, requires in trunk to be dissected; therefrom, unfolding its entwining and interwoven embodiment, numberless in its material of compilation.

And also, that it may be sought out, it must be pursued from origin to termination, from cause thro' out effect, from its spiral to its interbraeing roots, through branch and branchlet.

Also, in order to the unfolding of the true philosophy of Nature, physical, mental, spiritual and moral, especially embracing man, numerous must be the statements, the illustrations, arguments, exemplifications, deductions and applications, conducted throughout the entire work; yet all moving in unison to the one grand determination, the defense of Truth Divine, the restoration of man from error.

And since all statements, having removed the error, are but as links in the one great chain, members of the family of Universal Truth, rays, composing the embodiment of the Sun of Life, harmonious movement and peace, it must needs be, in order that each department, in appropriation, tend to the one disclosive stream, or current of truth, that each number of the Journal and Harbinger will contain more or less of unfinished and continued disclosures, arguments and illustrations.

Thus the reader is advised of the nature, general movement and object of the subject matter therein.

Media of Manifestation—Degrees Thereof.

EVERY form of intellectual manifestation, in the incipient stages, assumes manner of expression most crude; since the germinal is not capable of attaining readily that condition with mind, which unfolds the majesty of its nature.

Science and scientific improvements, not being sufficiently developed in the minds through which they are given to man, often are manifested in manner very imperfect; but which, founded in the law of nature, may not be suppressed, and advancing, discover to the observer, new merit, until with the body of strength they exert their influence with man.

It is also well known that whatever has not been familiarized to the human mind when first presented, is most naturally repulsed. These two causes ever embarrass truthful unfoldings.

But truth in perpetual movement overcomes interposing influences, so that what in its infancy appears unworthy of notice, often, as if by magic, arises in dignity, molding the human mind obedient to its inexorable determination.

Fancy often accepts the unreal, and fosters it in boundless indulgence; which soon, however, fails for want of abiding and perpetuating principle.

One single glance of the human mind, over the teeming enterprise of man, discovers, broad-cast, and throughout, unmistakable demonstration of this truth.

The law of revolving orbs, attraction, and repulsion, the chemical relations of the different departments of nature, the power and use of steam, the velocity and immeasurable utility connected with the electric telegraph, all combine in one harmonious utterance, expressive of the imperfection of early manifestation, the repulsion and prejudice of popular opinion against them, and their final triumph over all objection, and their untold blessings to man.

Spiritual manifestation, from the law of development, often inclines to new modes of expression. These are alike imperfect and ineffectual in their earliest stages, and likewise meet with the determined opposition of the prejudiced human mind.

Spirit rappings first announced to an incredulous world the approach of spiritual beings, through a newly manifested method, for a purpose which, for the want of more perfect means of communication, was not clearly expressed. This mode of manifestation, being first, was more imperfect in degree of intellectual communication. Arising, soon was connected therewith spiritual sight, so that spirits could not only communicate through intonations, but through still imperfectly, through seeing media.

Prejudice yielding before this truth, though imperfectly expressed, admitted still greater accessions, until the embodiment man became in a degree the subject for the spirit. But brighter light, more sublime truths, may n't be unfolded through mere physical vehicles; hence by Divine purpose, decreases the reliable utterance of the lower order, which gradually disappears, while from the regions of mentality, spiritual and intellectual existence, through spiritual mentality, with physical nature associate, is breathed the inspiration which befits, unfolds, and exalts the mental media for transmission of truths unbroken, perfect, and philosophical, which otherwise could not, in the law of existence, be given to man.

Let it be noticed, that the seeing medium beholds, and with personal effort, conveys the idea received through sight. The mental media receives inspiration of truth, and when controlled by this inspiration, gives expression according to the will of the inspiring agent. By this means is established unbroken order, through the law of spiritual intelligence, and mental organism, the means of unobstructed communication from the higher to the lower order of existence.

It is also discovered, that as the law of improvement advances to higher degrees of usefulness, the means employed in its incipency are rendered useless in proportion to the ascending degree of manifestation.

DAY DAWN.

DAY dawns o'er the Mountain afar, The banners of Morn are unfurled And Wisdom descends in her sphere-moving car, And wakens the slumbering world. And Night, the dark Giant, retires to his den, And Terror and Sorrow expire, And Evil, who chaimeth the spirits of men, Is pierced by the Heavenly fire.

Truth soundeth her trump and awakes The mind from its slumber and death; The dawn of the skies on the sepulcher breaks The Spirit of Life giveth breath; And Humanity rises as rises a soul Who enfeathered in Hades hath lain,— The clouds of deceit from his spirit shall roll, The Power of Evil be slain.

'Tis dark o'er the wave, for the smoke Of Earth's torment is clouding the skies; The sleep of the spirit for ever is broke,— The Dead from their darkness arise. The Day dawns on rivers of tears and of blood, The spirits of demons come forth; They deluge the land with deceit as a flood, To slay the bright Dawn in its birth.

But Truth is Incarnative. Light Shall roll in its harmony on, Till the armies of Wrong, with their banners of night, To their storm and their darkness are gone. Hark! hear ye the anthems that pour from on high? The Angels of Heaven draw near! The Earth shall be clad in the robes of the sky— The First Resurrection is here. MOUNTAIN COVE, 7th mo. 1852.

Band of Permanent Pilgrims.

Our friends in the different portions of the country desire a knowledge of the religious character and general movement connected with us at Mountain Cove. That the true spirit manifest with us may appear, it is thought advisable to give, from time to time, extracts from the journal of our religious assemblages. Religious meetings for Public Worship and Instruction are held on the morning of every Sabbath [Saturday] in the Methodist church, situated on the Cove farm. The harmonic worshippers assemble regularly for devotion and holy adoration on Tuesday, Thursday and Sabbath evenings of each week, besides which other assemblages occur as opportunities are provided. The Inspiring and Commissioned Spirits communicate daily with the scribes appointed to receive the Divine Unfolding.

Peace, harmony and tranquillity prevail with those here unitedly laboring for the holy and soul-exalting object, for which we are separated from the world. Love for one another is exerting a holy influence throughout, and the spirit of true Christianity is rendering each contented and happy in their new home. Crosses and embarrassments attending are not worthy of notice, and the spiritual manifestation with us arising in glory, and moving with increasing strength, fully establishes in each heart confidence in its Divine reality.

The following sketches will be read with interest by all the lovers of this cause, and fully set before them the true relation we sustain to the spirit and worship of God.

HARMONIC WORSHIPERS.—AUGUST 3.

When the circle was convened, there appeared a band of spirits, in the midst of whom was a golden altar. Upon it was burning incense, from the center of which ascended in an outward circular form, spiral flames, as if burning and issuing from a sacrifice thereon. Each of these arose in degrees proportionate to the nature and fullness of individual devotion, as if each was a separate embodiment of incense offered. Each of these would rise and fall, at times streaming forth in ascending light as if animated and moved by an impulse within, full and expressive; at other times subsiding until apparently nearly or quite extinct. Thus burned and arose the several spirals which when burning in fullness united in one flame above. This arose and ascended, until it mingled with a cloud of pure light, more pure and perfect than the flame itself.

The altar corresponded to the heart or devotional spirit of the external circle. The separate and distinct fires that were burning, although apparently issuing from one common center, represented each separate heart, and the volume, brilliancy, and ascension of the flame, corresponded to the nature and spirit of the devotion of each worshiper. The fluttering of the blaze, its increase or diminution, manifested the vacillation, emission, depression, or aspiration of the being; and thus in figure was clearly represented the character and degree of the spiritual sacrifice as connected with each, and thence the capacity and perfection of the united whole.

When all were burning and when each heart was filled with lively emotion, and with holy worship, there arose in aspirations, a volume which ascended, and united with the spiritual nature and holy worship of the beings attendant. When the mind of the circle or members thereof retired from the spirituality and devotion which prompted the flame, then in proportion was the vacillation and disappearance of the luminous ascending spirit of consecration and sanctified offering.

For a season this altar remained and the light of its fire, and the cloud of glory that descended from on high, filled the room and illuminated, penetrated, and quickened each heart therein, by which means every bosom received the Divine impression, and entered into sympathy with the worshiping angels. As the altar in appearance reascended, the spiritual worshippers chanted praise to Him who is our Redeemer and our Life.

"Praise ye the Lord, let all creation praise His everlasting mercy. Yea, O Earth, praise God the Life, the Truth, the Way. Let all the hearts that know His sovereign love, unite accordant every thought in praise: God enters the Shekinah. God makes known eternal life. Behold He comes to make the new creation. Let the Earth bow down. Praise Him! Praise Him, all ye his hosts, on instruments of light immortal. Praise Him ye worshippers. Praise the Lord! Amen. Hallelujah! Hallelujah! Amen!" Again, August 5, the Harmonic Worshipers assembled, and after some time was occupied in prayer the following scene transpired, as made to appear by a redeemed spirit, and related by a medium. An angel drew near, holding in his hand the image of the Cross; around it bowed in attitude of holy adoration, a group of redeemed spirits. Each with uplifted hands, and hearts bowed towards the foot of the Cross, offered thanksgiving and praise to God through Jesus Christ. Then all as the heart of one implored the sanctification of the Holy Ghost upon the members of the outer Circle, and the power of the spirit of true piety, even the spirit of unadulterated Christianity in its fullness, to rest upon, and abide with those in the external, gathered for worship. Around each head shone a halo of light, in crown-like form; upon each breast the Cross was visible and upon their lips as if pressed thereunto in brightness above the sun shone the image of the Cross. Upon each forehead, was written, "REDEEMED IN CHRIST." As they worshiped, from above descended a cloud of light illuminating the interior life of the external circle, and with that cloud appeared many worshippers; those who have been redeemed out of every nation; before whom was a spirit holding in his hand the likeness of a golden harp. As he touched it, the volume of its harmony filled the worshippers with holy delight. Then the united voices of the sanctified uttered:

"Exalt ye the name of our Redeemer upon earth. Yea, exalt ye His holy name, for He died to redeem us. Utter with a voice of holy adoration, that name. Let not the sun go down without adoration being given unto God. Ye who dwell in tabernacles, join the holy anthem. Lift your hearts on high. Praise His name for ever. Yea, let all adore Him, for He hath redeemed us."

One of the spirit worshippers then addressed the circle of external worshippers in the following language: "Seek, yea, agonize to enter in at the straight gate, for many have affected to enter in and by reason of selfishness and a disposition to dictate, or of distrust, have not been able.

"Holiness in motive, submission of being entire to the will of God, abiding faith in the Lord Jesus, charity and mutual love, are prerequisites.

"Live godly in Christ Jesus, and if by so doing, ye suffer persecution, happy are ye. Watch continually, with holy fear, over the motives and emotions of your hearts. Continue in Heaven's holy precepts as found recorded in the Sacred Scriptures. Labor diligently to be found doing that work which is well pleasing in the sight of your Heavenly Father. Trust His grace for He alone can save."

Thus said the spirit, and lo the cloud again ascended, but the Cross with the worshiping saints still remained, one of whom said: "There is joy in heaven over one sinner that repenteth; yea there is joy in heaven. Strive to be pure and obedient. Heaven is the reward."

Immediately following this address a spirit employed the hand of the scribe (R. T. Shannon) to write the following.

"Glory to God in the highest, Peace on earth, good will to men! Amen! saith the Spirit! Amen and Amen! say the redeemed of the Lord.

"Marvel not at this, ye shall see greater things than these. According to your faith, so be it unto you."

HYMN OF THE PLEIAD ANGEL.

From the bright Pleiades an Angel came, Borne in a chariot of revolving flame; Grand was his mein, melodious his tongue— This was the lay the Pleiad Angel sung:

I. We are a sister band, Harmonious, hand in hand, Revolving in the seven-fold circling ray; Whose tones are planets and octavian suns,— Whose volumed stream of light immortal runs, Inspiring the floral meads of day.

II. Matrons we are; each wears a coronet With diamonds of Edenises beset, Emblazoned with our Sovereign's typical sign; Our planetary children round us move In constellated harmony of love, With choral music, sacred and divine.

III. Around us glows a diamonded hall; Above us radiant banners droop and fall— Banners seraphical in heaven outspread, Beneath us flow terrestrial sun-beams bright, Reflected from the Saviour Infinite, Where planetary hosts harmonious tread.

IV. The Sun—our sister orb, whose child, the Earth, Wounded by Evil in its hour of birth, Sits blindly feeling its extinguished eyes— Calleth unto us; plaintively she saith, The blinded earth-child mouneth unto death, And desolations round her orb arise.

V. Arcturus, elder born, Smiles glorious in the morn, And holdeth to the earth his hand of light; And Sirius, from afar, Lifteth the golden bar Of strength fraternal, radiant in his might.

VI. And grand Orion, down The zenith hastes, with crown Of constellated Edens on his brow; And all in chorus say, O Earth, behold! the day Of Resurrection breaketh on thee now!

I. O! Spirits consecrate Unto Disclosure great, Of God's effulgent mystery, arise! Behold in Heaven displayed The glory of arrayed And marshaled legions, hastening thro' the skies.

II. The vast electric plain, Where beauteous planets reign, Becomes the field where bannered armies throng; And the great arch on high That spans the galaxy, Is all one harmony of moving song.

III. Hark! for the chorus breaks; Hark! for the utterance wakes The disembodied nations from their sleep; And the descending Lord Smites with avenging sword Satanic legions rising from the deep.

IV. Earth vibrates—Hell recoils; Sin yields his trophies spoils, And groans, and plunges headlong to his den; While Seraphs haste and fold The Earth in radiant gold, And Paradise encrowns the orb again! MOUNTAIN COVE, 6th mo. 1852.

Diverse Nature and Tendency of Spirit Manifestations.

AND it shall come to pass in that day, saith the Lord, that I will pour out of my spirit upon all flesh. Thus in ancient days utterance was given to spiritual influx, prophetic of a period of universal spiritual manifestation.

Your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams, and I will show wonders in heaven above, and signs in the earth beneath.

In that day shall the Lord of Hosts make unto all people a feast of fat things, of wines on the lees well refined.

And again, So shall it be in the end of the world. The Son of man, even the Lord Redeemer, shall send forth His angels, and they shall gather out of His kingdom all things that offend—even the tares from the wheat.

The day thou eatest thereof thou shalt not surely die, for the Lord knoweth ye shall be as gods, knowing good and evil. We will not have this man Christ Jesus to rule over us, for He casteth out devils through Beelzebub the prince of devils—away with Him! crucify Him! crucify Him! Thus again hath ever been spoken the burdened sentiment of an opposite current of spiritual manifestation. This exalteth nature; deifies its culmination, trifles with evil, and laughs to scorn that religion which requires purity of heart, devotion of soul and spirit, and the acknowledgment of One God eternal, over all, and blessed for evermore.

In obedience to the instruction which trifled with the command of God, saying, Ye shall not surely die, condemnation, shame and remorse, and the loss of Paradise was obtained.

Throughout the career of man, like instructions have ever been followed with like fearful and ruinous results. This has secured human applause and external prosperity for a season, and even in our day that which brings down the dignity and glory of God the Creator, bewildering the God-idea with conglomerate nature, finds welcome in the broad expanse of human approbation.

While that which teaches absolute purity of heart, equity of conduct, and unfold, God-honoring principles,

exalting the Cross, hath ever, and still continues to meet with determinate opposition from the hosts of men.

Abel, whose offering was from his heart unto the God who made him, in obedience to holy instruction, greatly incensed his brother, who therefor slew him.

Spiritual influx from the Spirit of Holiness, operating through man, being so much averse to the natural heart ever subjects the vehicle and lover of its holiness to depression from the external world;—Opposition determinate even unto persecution and often to death. And thus, the pathway of holy inspiration is marked with the blood of martyrs and whitened with the bleaching bones of perpetual sacrifice.

The patriarchs and prophets, who spoke as moved upon by the Holy Ghost, were strangers and foreigners, yea afflicted pilgrims in this world of woe. Lone caves have been the mansions, the holy sanctuaries of the hunted prophet. Furnaces, heated, whose mouths poured forth devouring flames, have been the receptacles of the fettered forms of the media for holy inspiration. Dens of wild and ferocious beasts have been the place appointed for the doomed with men—faithful saint—the suffering vehicle for the external manifestation of the Spirit of God.

The Spirit Incarnate was borne forth amid the raging tempest of the excited populace. Prison vaults, banishment and death in every form, have been the consequence of open acknowledgment and firm and unflinching defense of that manifestation of spirit which separates God from created nature, denounces sin, declares the depravity of sensuous man, and worships God in Spirit, while the trump of kingdoms echoes ever in laudation of kings and self-exalted human beings against the dread decree.

Thus may all from the manifestation of spirit in ages past even until now discover in the history of man, the unmistakable landmarks of these opposing elements of spiritual influx.

The end of one is lust and death. That of the other, holy consecration, a life of self-denial, peace of soul, humility of spirit, and glory manifest in the expiring agonies of dying and manifested terrestrial forms.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, therefore by their fruits ye shall know them.

Witness of an Ancient Spirit.

On the fifth of August, 1852, a Spirit made himself manifest in the Disclosive Circle at Mountain Cove, wishing to bear testimony to the truth of miracles and of Spiritual Manifestations. He thus addressed himself:

"From my birth I had been an afflicted mortal, by nature being greatly deformed. My only hope was in the charity of the kind and compassionate. I was despised by the more fortunate, rejected by proud relations: alone and forlorn I pursued a very suffering existence. I lived in an age of prejudice, and I heard of but two kinds of religion.

The great mass were looking, being somewhat in bondage, for deliverance, through a peculiar personage they had long expected. My day was when the Romans possessed great power, and but little excitement prevailed, except that which originated in the affairs of government, until the people became suddenly alarmed by reason of a very peculiar individual who professed to hold communication with spirits. Rumor said that he often fasted, sometimes for many months, and that the spirits with him were greatly opposed by a class of spirits who affected society by means of a malicious will which they had over many of its members. These spirits greatly feared the presence of those who were associated with this peculiar and strange person, who greatly alarmed not only the religious body then in power but also the officers of the national policy. No acts of unkindness were ever made to appear against him, nevertheless, although he was ever mingling with the suffering, the sick and afflicted, sympathizing with them and striving to do them good, they vindictively pursued him till they cut him off from among the people.

His death produced great excitement in church and state, as many who believed in him said he would reappear, in a way not to be again slain, and with great power. From what I heard of his kindness to the afflicted I had greatly desired to see him. Although his death was received with almost universal acclamation, I was greatly grieved, for I had fondly hoped that he might ere long pass me by, and perhaps heal me.

One day, while I sat deploring my condition, two men came along, and from the excitement I believed them to be a part of that company with whom it was said that angels communicated, and whose movements produced a great uproar. I held out my feeble hand, hoping to attract their attention, when one of them supposed I was asking merely for temporal help: but I wished to speak with them. Looking on me with pity he drew near.

My whole being felt a kind of a sacred influence, and even then I hoped. He stretched out his hand saying: 'Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth rise up and walk.'

That was the name I had so often heard. The name filled my soul. He took me by the hand, and from my infirmities and decrepitude I was healed. I ran and leaped for joy. But subsequently people despised me, and those who had before pitied me, cast me out. Henceforth I wandered with those who believed in that way, and with them held communion with commissioned angels until Earth closed to my external view and my spirit joined the sanctified in the land of rest.

Now I come to bear my testimony in favor of that Truth which was then, and in its returning manifestation is now despised and rejected of men."



Mountain Cove Journal.

TRUTH'S ANNUNCIATION.

"MORTAL, wake!" the SAVIOR saith; Heaven all vibrates from His breath. At His call the earth is rent, Morn illumines the firmament; Stars of angels from afar All their glorious gates unbar.

Through the temple-gate of prayer; Through the vault of man's despair; Thro' the earth, whose groaning heart Thrills with death's transfixing dart; Speeds the Savior's promised word; Time dividing like a sword; Cleaving with descending might Deathless Day from dying Night.

Mortal, hasten to thy choice; Harken to the Savior's voice; Heed the solemn Word whose verse Shakes the ancient Universe. Arm thy soul with sword and shield; Earth is all thy battle field. He who in the conflict dies, Jesus crowns him in the skies.

Bring the clouds of darkness all, Dying Evil needs a pall: Bring the treasures won by guile, Evil needs a funeral pile: Ope the dark abyss of doom, Dying Evil needs a tomb: Let triumphant psalms arise, Evil reels and groans and dies.

Thus the glorious SPIRIT spoke From the East where morning broke. Then he bade an angel band On the Mount of Conflict stand. There the SPIRIT saith, the Scroll Of the Heavens shall all unroll, Till o'er every land and sea CHRIST IS LORD, and Man is free. MOUNTAIN COVE, 5th mo. 1852.

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 3.)

"AND wouldst thou know the condition of the departed members of thy race? Wouldst thou there be made familiar with the effects of the lives of the fallen? Thou mayest, in part; but know thou their condition is varied. Lilt thy vision, and far above these, what beholdest thou?"

I looked, and lo! an orb, brighter by far than the sun of earth in its meridian glory. Light, pure, beaming from the celestial skies, radiated therefrom. "There," said my guide, "are many thou wouldst see. These clothed in raiment soft and white move in harmony—the sanctified, the redeemed through the Lord Jesus Christ. There, night-shades never fall, and death and gloom have no cement. Those who enjoy that blessed abode suffer not, nor pain nor anxious care disturb their calm repose. But more than this thou mayst hereafter learn. Other scenes less joyous must first be given to thy view. Marietta, thou knowest full well that with man are varied characters. The departure of the spirit from its shattered home worketh no change in its nature. Those who live in vanity and in sin, die as they live, unless repentance and faith lead them in the way of peace. Those who are filthy at their death, as they enter the immortal state, are filthy still."

"And are not all happy? Are any miserable after they pass the gloomy vale of death? Is there an abode for the vile? Oh! tell me, are any from our globe existing in sorrow?"

"Yes; go with me and I will lead thee toward the regions of darkness and despair." My guide then took me by the hand, and led me along over the vasty deep until we approached a cloud of thick darkness. Then, with the rod of light held in her right hand, she touched my forehead, and lo! my vision opened, and I saw moving in the midst of an orb of darkness; myriads of beings whose image was dead and ghastly. The sight sickened and spread its deadly influence throughout my being; and here I asked my guide, "Are these members of the human family? Were these I now behold wrapped in keen despair, once inhabitants of the fallen earth? And is this the effect of sin? The violation of the laws of Heaven, and consequences of slighted mercy?"

"Yes," said my guide, "here is where are congregated those who reject and spurn the offers of redeeming grace. These are they who, having had light, shut it from their immortal nature; who refused the blessings borne to them in the Gospel of the Redeemer."

"And do all who reject find an abode in this region of despair?"

"'Tis pain ul, yet in part 'tis true. Although all are not alike sufferers, yet all exist veiled in moral night. Thou canst discover that the rays that illumine and gladden your bright orb have no welcome here. Whoso refuseth the means appropriated for his redemption, prepares in this lone region his lost abode."

"Then tell me, O my guide, I have not improved the precious hours of my mortal life, urged by the spirit to seek for peace, pardon and sanctification in the blood of Christ; my heart has faltered, and

doubts respecting its reality clustering around, kept me, and I gave not myself to the influence of the cross; is this my doom? Must I enter that cloud of night? Spare me! Is there no hope? Gladly would I return and improve one short hour in mortal time, that I might avoid an abode of woe like this. \* Oh take me from this scene of woe; keep me from being lost in this cloud of night. I am drawn by a power beyond my control towards this dark and gloomy abyss.

"I hear the wranglings of the contentious. I see their ghastly forms. Truly, the pains of an exhausted grief possess them? And must I enter there? Are these foul beings my companions? They move and exist in burning hate; madness excites them; grief, woe and guilt overwhelm them. Here is the murderer, the adulterer, the blasphemer; he who robbed his neighbor of his right, and plucked the opening flower of human joy from happy hearts; despoiled the domestic circle, and trampled beneath his ambition, avarice and hellish lust, the broken spirit. The miser, with his hoarded wealth, taken by iniquitous design from the poor and dependant; the hypocrite, who with his lip; uttered songs of adoration, but whose heart was the haunt of foul and reckless thoughts.

"Here are champions, who in strife plunged the instrument of death in hearts defenseless, and those who congregate from the field of battle and of death hover over them. The fires of a burning conscience kindled into an excited flame the angry passions of the vault of woe.

"No light is here. Not one angel of peace mingles with this wretched throng.

"No words of consolation fall from those lips employed in the utterance of blasphemy. Spare me! Lo, I enter amid the throng! And am I lost?"

Just at the period when the moving cloud of death was about enfolding me within its lurid embrace, my guide touched me again with the rod of light, and suddenly the power which seemed to draw me toward the congregation of the lost, was broken, and I was clasped in the arms of the loved being that led me to that scene of woe, and who then said, "This is but a faint shadow of a state of the lost. Here learn the sad lesson that unfolds the effects of Sin.

"These are they who despised the Cross, and counted the blood of the Covenant an unholy thing; who sported their probationary scene away on the brink of ruin. For a season we leave them; more of their condition yet thou shalt learn. Let us go, for I have still another scene to present to your view."

The spirit then ascended with me toward the orb of light, and thus addressed me:

"Those thou hast just discovered are those who willingly submitted to the influence of evil, and obstinately refused offered mercy, and in a life of hate, lust and revenge, filled up their cup of iniquity."

Then touching my forehead again, said, "What seest thou?" My vision being opened to a new scene, I beheld before me forms external without number, gasping in the agonies of death. Some in kingly palaces, on dying couches richly hung with drapery of costly price. Some in humble cottages; others in lonely prison cells; haunts of vice and iniquity; lone forests; barren deserts; in the midst of the watery deep. Some lying beneath the scorching sun; some perishing upon bleak and snowy mountains; some surrounded with weeping and attentive friends; others tortured by the cruel-savage hand. Some perishing for their religion; others dying alone and forgotten. Some aged, despoised, helpless and forsaken; others, orphans, cast out and destitute. Some expiring from wounds inflicted by the assassin; others agonizing beneath the heavy tread of the war-horse in the battle-field.

Thus, where time and eternity meet, was a pictured scene of dying woe. "Here," said my guide, "is but a faint view of the effects of sin in the external with man. Here you may discover the end of all living."

Touched again by the light beaming from her right hand, I beheld the immortality of those beings quitting their house of clay and entering upon the regions of eternity—commencing a new scene of untried realities. Around each dying form were gathered spirits, varied in appearance and in movement.

Over the battle-fields were congregated invisible hosts, and as was the moral nature of a spirit departing from the external world, so was that of the attending spirit that awaited its arrival in the spirit world. From the demon to the lost spirit, from the seraph to the intentionally good, ascended or descended the quality of the attending hosts.

I discovered that as were the characters and inclinations in the home below, so were the attractions and determinations of the spiritual influx upon the departed; and thus each departed mingled with like spirit and like association.

Again my vision opened to a scene new, and greatly in contrast with the cloud of death from which the angel hand gently led me. Here was a broad plain, of intermediate condition, from which some, by attraction, plunged headlong to the cloud of night; and others, having tasted the good word of God, and desiring pure association and celestial life, were conducted toward the orb of glorious appearance above the intermediate scene.

"Here the entranced gave signs of extreme external agony, which rendered her appearance frightful, and greatly alarmed all that beheld her. She continued four hours thus, then sank away, and a calm and serene expression rested upon her beautiful brow. (To be continued.)

CALM, Spirit, calm thy weary mind, And rest in Truth's embrace; Rejoice that, free and unconfin'd, Thy Soul begins her race. On pinions of the moving sky, On chariots of the sun, We lead thee through the realms on high— Thy path is now begun.

Remarkable Manifestation.

THE following statement is the brief epitome of incidents which have occurred in the immediate neighborhood of Mountain Cove, within a few weeks past. The names of the parties, for reasons which will readily suggest themselves, are not now given; but should circumstances require, the statement is capable of external verification.

A house in the immediate vicinity was purchased for the use of families connected with the movement in this place. Upon entering and occupying the mansion, which is roomy and commodious, spiritual manifestations of an alarming character were discovered as of constant occurrence. Persons, while engaged in domestic avocations, felt the pressure of hands, looked around, but saw no person visible.—Gray and nebulous images next appeared, and increased until the forms of departed residents of the mansion were distinctly imaged upon the sight. The person most prominent was an aged colored man.

The manifestation next assumed the form of rapping, rapid concussions being heard, prior to more sensible demonstrations. These concussions, like irregular discharges of detonating powder, were heard in various portions of the mansion in quick repetition. From this the manifestation proceeded, and the phenomena of the displacement of heavy articles of furniture commenced with frequent repetition. Alarm seized upon those most familiar with the phenomena. This emotion was heightened as the invisible cause proceeded to overturn, and finally break in pieces the largest glass vessel, a vase for holding fruit, in the premises.

At this stage of the manifestation, one of the media connected with this unfolding, was directed to meet and commune with the invisible cause of this alarming movement. Accordingly he proceeded to the room most frequented by the spirit, and there was violently seized as by a large muscular hand, while the spirit manifested his identity.

The spirit stated that he was a colored man, once in possession of a former occupant of the mansion; that having been removed to a small distance in the neighborhood, he had departed from his external form, and had returned to the place most attractive to his spirit, lingering in darkness, and terrified by the opening spirit world.

During a portion of this time, the house being tenanted by other occupants, who by their peculiar condition, attracted warring spirits, he had beheld the tremendous movement of hate, pride and mad ambition, operative through contentious beings from the abodes of spirit night. Terrified by this, and fearing to be drawn into so terrible a vortex, he had lingered in the vicinity, anxious and interested, and desirous to behold the issue, and fearful to leave the place lest the magnetic attraction that held him there might be broken, and his spirit drawn by magnetic control into this hostile society.

Thus he had lingered until the temporary occupants departed, and then he had re-entered the house, his former abode. While there, he had perceived a circle of luminous beings. These entered as if to prepare the place for the reception of coming occupants; and then the house again was tenanted by mortals. Perceiving these to be of friendly character, and in various degrees media for spiritual communications, the spirit had endeavored to make known his condition to them, in the hope of exciting sympathy, and receiving instruction through them from those abodes of Wisdom with which his unobscured nature prevented him from entering into immediate communion. He further stated, that finding his first attempt at communication had been disregarded, he had ventured in his eagerness to make the demonstrations of physical force which had alarmed the inmates. He concluded in a pathetic manner, by asking to be instructed, and brought into communication with pure and holy spirits.

A scene then followed that can with difficulty be revealed. Suffice it to say, that the magnetic tie that bound him to the earth was rent in twain.

Since this period, manifestations of the former character have ceased.

Death-bed Scenes Vindicate Spiritualism.

A FEW days since, Mrs. —, a native of this county, who was not familiar with the cause or nature of our faith, passed the death transition, and, previous to her departure to the home of the spirits, she voluntarily remarked,—"You may talk about spirit rappings; but I can see spirits. They are hovering around me. Talk no more about the people at the Cove, for they are right."

This is but one of the numberless instances where the vision of the dying has been opened to behold the inhabitants of the interior world, while yet the spirit has been able to give expression through external organs to the rapturous view opening before it, and to speak especially of the attendance of angelic beings upon the departing saint in the hour of mortal agony. Thus the dying are our witnesses.

The widowed husband, one of our informants, while stating his want of faith in spirit manifestations, acknowledged that nothing could give him greater satisfaction than to be convinced of the truthfulness of spiritual communication by an actual conversation with the spirit of his departed wife; which privilege he was willing to seek, and for which he would rejoice to subject himself to much inconvenience, that he might test what is claimed by believers in spirit manifestations, and if true enjoy the blissful reality.

This, doubtless, is the sentiment of a vast portion of the human race, and yet how unreconciled are most men to the matter of fact, and how indisposed to give the subject serious and candid, investigative thought.

Since writing the above, in a circle at the Cove, appeared a spirit announcing herself as the departed wife. She manifested herself in her bridal dress, and

in a special manner made to appear to more than one of the circle, the color of her gaiters, and the peculiar manner of adjusting them upon her feet. Her dress, and the general outlines of form and features, color of eyes and hair, &c., were so delineated as to most unmistakably identify the spirit as that of the lady above referred to. Her Aunt, Mrs. Roberts, the only one present who knew her, was accidentally with the circle, but remained silent until the peculiarity of the foot dress was mentioned, when she made some inquiry.

After the spirit had disappeared, she said that the description entirely corresponded to the likeness and dress of her departed niece, and that the dress as described was that in which the body of the departed had been interred.

Thus evidence multiplies in behalf of the cause, now so much opposed and despised by those who are contented to live without improvement. But the tide rises, the morn of the great day by prophet-seers long foretold, is dawning. The winds echo the utterance of interior life—the dying proclaim the appearing truth, and the dead to earth hover around, manifesting themselves in varied forms, and by varied methods speak from their silent slumberings, "Lo! earth from her weary night ariseth; her salvation draweth nigh."

Still Another Evidence.

ONE day last week a lady, highly respectable, from Covington, Ky. called at the Cove, and, during conversation upon returning spirits, spirit manifestation, &c. remarked that while conversing with a widowed lady residing at Covington, relative to the reports of our strange faith, and peculiar and wildly romantic location, the widow related the following incident connected with her family.

Her husband, being absent in California, excited in the family great sympathy and anxiety for his return, and they often devoted their evenings to conversation upon the interests connected with his hazardous undertaking.

During one of these sessions, loud raps were heard in different portions of the dwelling, upon different articles of furniture and upon the doors. At one time in particular three very loud raps were heard upon a door. The lady called her servant, who was near, but upon examination no agent for the raps was to be found.

In her daughters' room footsteps were heard as if some person was walking to and fro, but no visible agent appeared. For several nights the room was searched and still the footsteps were heard, and the rappings continued. Finally the family became alarmed and the daughters abandoned the room.

While much perplexed and exceedingly anxious as to the nature and cause of the strange phenomena, a communication reached them from California announcing the death of the husband and father, which occurred at the date of the first rapping heard in the house. From this they were lead to believe the cause of what had alarmed them to be the spirit of him they prized above every earthly blessing.

The annals of time bear testimony to countless unavailing efforts upon the part of spirit relatives, to make known their spirit-presence and true state and condition, after the death of the body. But fear or prejudice has prevented, and the loved ones lost to earth, for the safety of their friends in mortality have ceased to effort. But blessings, honor and praise be unto our heavenly Father, for he hath appointed and ordained that in this our day no fear, prejudice or malice shall prevent free communication with the world of spirits, and hath sought out minds that may not be daunted or in any way suppressed in their deep research for truths hitherto mostly hidden from the race, or from the declaration of facts daily occurring, so that the world must in due time behold the light.

Interesting Incident.

ABOUT twenty years since, a little girl, in age between four and five years, departed from the external body in an eastern city.

Previous to her death, she had been accustomed to wear a peculiar chain as an ornament, which was of antique workmanship; and also a white dress whose embroidery was the gift and handiwork of a beloved relative.

In process of time the surviving parents became disciples of the Divine Procedure unfolding at this place to the terrestrial fulfillment of Redeeming Love, and journeyed hither in obedience to the angelic call.

On the evening of August 4, as the family were seated partaking of the evening meal, one present, a stranger to the incidents connected with the deceased child, suddenly beheld a female spirit, exceedingly beautiful, apparently in the golden prime of immortality.

This spirit desired to identify herself to those present, and to this end caused an image of manifestation to distinctly appear. This image, in form and in appearance, in age and feature, was similar to the infantile form by which she was known on earth.

In the hands of the figure appeared an ornamental chain of peculiar fashion, which was so held that it was distinctly visible. A white dress, embroidered around the skirt, was then with perfect distinctness imaged forth, and the image of the child was clad with the dress and with both hands holding out the chain.

By the projective image of her childish body, attire and ornaments, this lovely spirit, the daughter of our friends, was enabled to identify herself to those beloved ones, yet lingering upon the shore of time.

Among the latest discoveries at Nineveh, one coffin was found containing the body of a lady of the Royal house; many of her garments were entire, also the gold studs which fastened her vest. The most singular discovery however, was a mask of thin gold pressed upon the face, so as to assume and retain the features of the deceased.

THE MOUNTAIN COVE JOURNAL, AND SPIRITUAL HARBINGER.

A WEEKLY PERIODICAL.

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

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

It will therefore treat of the multifarious Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Emptiness or Utility; of the evidences of the False and True; of 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, religious and philosophical, requires discernment and understanding to comprehend Light revealed from Heaven, to direct the staggering 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 situations; 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 hence affording full, explicit and irrefutable demonstration of Truth concerning the beginning, manifestation and end of all things created.

While devoted to these topics, it will be the especial organ of the interests 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 unvalued; and the methods by which they are proposed to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

The Mountain Cove Journal and Spiritual Harbinger will be issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of each week, commencing on the 1th of August.

Its terms of subscription will be ONE DOLLAR AND FIFTY CENTS per annum, payable in advance.

Persons intending to subscribe, should do so at once, as it is not designed to print a larger number than is required for actual subscribers. The peculiar character of the Journal will naturally induce a desire to possess all the numbers. Every friend of the cause is requested to become an active agent for this paper.

Advertisements inserted on reasonable terms. Published by JAMES L. SCOTT and THOMAS L. HARRIS. E. WINCHESTER, Publishing Agent Mountain Cove, Va. June, 1852.

WE are prepared to execute, at the Office of The Mountain Cove Journal and Spiritual Harbinger, all descriptions of Book and Job Printing—Journals, Cards, Pamphlets, Constitutions and By-Laws for Societies, Blanks, Circulars, etc.—at short notice, creditable style and reasonable terms. Orders from the citizens of Fayette and adjoining counties respectfully solicited.

J. B. Malone, Wholesale and Retail Grocer, Commission and Forwarding Merchant, Steamboat Agent and Innkeeper, Ten Mile House, Kanawha county, Va.

Received and for sale, 25 bbls New Orleans Sugar, 10 bbls Melasses, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also, a well-selected assortment of seasonable Dry Goods.

Cheap Cash Store at Mountain Cove.—The subscriber respectfully announces to the inhabitants of Fayette and the adjoining counties, that he has commenced the Mercantile and Grocery business in the store recently occupied by C. Vaughn at Mountain Cove, where he will be in the constant reception of Fresh GROCERIES and seasonable DRY GOODS. Also, an assortment of CROCKERY, BOOTS, SHOES, &c. together with all articles usually found in a country store. Buying his Goods at the lowest Cincinnati and New York cash prices, he is enabled to sell them at a LOWER RATE for Cash or Ready Pay, than they have ever before been offered in this country. Satisfaction guaranteed. N.B. Store closed on the 7th day of the week, (Saturday). July 7, 1852. JOSIAH DWIGHT.

Valuable Farms for Sale.—The subscriber offers for sale his Plantation, containing 1300 acres, situated in the county of Fayette, and lying on both sides of James River and Kanawha Turnpike, three miles west of the Vaughn farm, known as Mountain Cove. It is also but a short distance from the Hawks' Nest, a place of wide celebrity for its startling romance and picturesque grandeur. The farm has upon it about 200 acres under good cultivation, good orchard abundantly productive of the best selected fruit in the country. The meadow and plowed lands are unsurpassed by any in the uplands of the country. There is also a large two story house well finished, with outbuildings, and barns and stabling sufficient for the accommodation of the Plantation and stage stand for which it is now employed. It is one of the best locations for a hotel in the entire region. It possesses superior water both for quality and quantity, having an unfailing well, a number of living springs, and a limpid brook running through it. It is situated near the location of the Central Railroad, which will greatly enhance the value, particularly as there will be a depot just below it. The place is also beautified with shade trees, and is abundant in conveniences too numerous to notice here.

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

Also, another Tract of 980 acres, joining the last mentioned, well watered, having an abundance of timber, 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 a low rate and upon reasonable terms. WM. TYREE. Mountain Cove, July 1, 1852.

Type and Printing Materials.—The subscribers beg respectfully to inform their friends and the trade, that they removed on the 1st of May, to their new building, No. 29 Beekman-st. four doors east of William, and trust from the facilities there offered, by every modern improvement, to merit a continuation of their present liberal support.

Fonts of plain Scotch faces, varying from 100 to 1000 lbs. weight, will be kept on hand, as well as a varied assortment of fancy letter, and every article necessary for the furnishing of complete printing offices.

The subscribers would call the attention of the trade to their metal, which for durability has not been equaled by any foundry in the United States. By a peculiar combination of metals arrived at from an experience of thirty years, they are enabled to cast type, which they feel assured will last one-third longer than that furnished by any foundry in the country.

JAMES CONNER & SON, 25 Ann-st. New-York. N. B. Editors publishers of newspapers giving the above three insertions prior to the first of August, 1852, and sending us a copy of the same will be paid for in our materials by purchasing four times the amount of their bill for advertising.