

# 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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### 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 THE CREATION OF VORTICES.

God the Life in God the Lord in God the Holy Procedure organized the first Orb-Creation in form of appearing as one globular ovium, which was the germ of the terrestrial universe of universes; and within the globular was the embryo of the external of the universal, impersonal creation, as one curvilinear ovium; and within the curvilinear the germ of the external of the universal, personal or intellectual creation, in form of one vortical ovium.

2. In the beginning of the globular manifestations the Orb-Creation was beneath the unseparated emanation, and the revolution thereof caused the manifestation of the atmosphere, and the atmosphere encompassed the creation.

3. Now behold Spiral Vortices went up from the face of the revolving Orb, and the Vortices revolved in the revolving atmosphere. And the Vortices arose from the east, beneath the Morning of the Creative Day, and went forth unto the north and unto the west and unto the south and unto the east, and thereby were manifested in their orbit of revolution; and the Vortices in their revolution were separated into minor vortices of globular form; and the atomic globules were Suns of Vortices; and the axial revolution of each of these was like unto the axial revolution of the primary Orb of the Creation.

4. And behold the vortices encompassed the Orb, and were separated from the Orb, and the Orb revolveth in the midst of them: and the vortices revolve around about the Orb, and their revolution is from the east unto the north and thence unto the west and thence unto the south and thence unto the east. And the vortices were unfolded as a canopy, and the canopy encompassed the Orb, and the revolving canopy became the Universe of Suns of Vortices.

5. These are the generations of the suns of vortices, in the day that they unfolded and proceeded from the Orb-Creation. And behold each sun of vortices was like unto a globular ovium, and within each was the likeness of a curvilinear ovium, and within each of these the likeness of a vortical ovium: and each globular ovium was for the manifestation of a solar-vortical universe of solariums, and thence of planetariums, unfolding unto planetary orbs terrestrial; and the curvilinear ovariums were for the formation of the externals of all races of impersonal existences, both floral and animate, upon all paradisaical orbs, unto the manifestation of the image-form of a solar vortical universe arranged in

the ascending magnificence of a spiritual heaven: and the vortical ovariums were for the unfolding of the forms external of paradisaical man upon each globular creation, in the midst of each curvilinear manifestation; and thereby for the peopling of each planetary orb with angelic races, ascending, being obedient and undefiled, from paradisaical unto spiritual and thence unto celestial beatitudes without end; thus inhabiting each solar vortical universe, and ascending in its unfolding unto the spiritual and through every intermediate unto the seraphimal perfection.

#### OUTLINES OF THE INTERIOR.

PART II.

Four great avenues of inter-communication exist between the terrestrial earth and the spiritual spheroids, inhabited by disembodied spirits, by which it is successively enclosed. The first of these no mortal knoweth, no spirit perceiveth and no Angelic Intelligence maketh known. Through the spiral of its most interior procedure the DIVINE CREATOR descended, and appeared in form of manifestation Divine-Paradisaical to the inhabitants of the garden of Paradise. Through the same ineffable pathway of manifestation the Lord Creator appeared unto the Patriarch Abraham in confirmation of the Covenant of Redemption and was gloriously made known. Unto Moses also did the Divine Lord make manifestation of the glory of His Divine appearing, descending thereunto through the spiral of procedure, which from earth ascendeth even unto the pavilion of His throne. Through this ineffable spiral also in the fullness of time the Spirit descended unto incarnation; and the Word was made flesh and inhabited form of external manifestation like unto the form of unfallen man. Through this most holy procedure moreover shall the Lord descend and appear unto the manifestation of His Presence in the midst of His adoring children upon the orb terrestrial, who shall behold His countenance and rejoice in His mercy, and be glorified in the image of His form of appearing and dwell for ever in His love.

The second great avenue of communication is known unto all spirits, obedient unto holy innocence of love and ineffable purity of wisdom, as the Spiral of Deliverance.

It beginneth in the midst of the City of the Heavenly Jerusalem, which resteth like unto a diadem upon the superior eminence which is in the midst of the Spiritual Paradise, and proceedeth through the streets thereof on either side of the river of the waters of life unto the outer arch of entrance thereunto. From thence it proceedeth, on either side of the river, through the seven-fold circling course whereby it descendeth unto the Paradise of Innocence which is upon the outer limit of the Blessed Inheritance of the Redeemed, and unto the effulgent arch of entrance thereunto. From thence it passeth through the electro-crystalline substance of the orb; and like unto a lofty and aerial pathway of triumphal joy it encompasseth the transparent atmosphere of the superior hemisphere of the third Essential Orb, known in this unfolding as the Sixth Sphere.—Through transparent gateways, pure and opaline, it leadeth unto the plane

substantial of the Sixth Sphere or superior abode of purification. These holy gateways are of substance spiritual-crystalline, and whoso, being purified from all the defilements of evil, even unto the holiness of love, approaches thereunto, beholds them as a golden pearl: but whoso beholds them, not having attained unto final purification, sees them as a galaxy of unapproachable flame, and may not approach thereto.

Moreover the Spiral of Deliverance still continueth, and in another seven-fold spiral it proceedeth through the seven great circles of the Sixth Sphere, in seven degrees of holy magnificence, on either side of the River of Purification, adorned with pavilions of harmonious contemplation and adoration, wherein the Pilgrims unto the Heavenly Inheritance are met and welcomed by descending ministers from superior abodes of purification and unfolding life. Also at every degree is a glorious arch of entrance unto the superior mansions; and according to the holy and consecrated love of the spirit is its ability of entrance therein. Thus proceeding the Spiral of Deliverance approacheth the shining walls of sapphire and of emerald which are set upon the outer boundary of the superior hemisphere. Now behold these arise like unto walls of flame and no unholy and rebellious Intelligence can endure the sight. And a great gulf of electro-magnetic substance is fixed between the upper and lower hemisphere; which is the abode of the unclean and the idolatrous spirits and is called the First Sphere. But whoso standeth upon the circle of elevation which encompasseth the goodly habitation, can perceive the vortex which separates the twain; and the fallen beings which approach the upper or outer boundary of the First Sphere, which is the nether Hades, can behold the glorious foundations of the Sixth Sphere afar off, and, being in torment by reason of the evil lusts, can perceive the ascending spiral that leadeth upward unto the Patriarchal, Prophetic and Apostolic Circles; whose image reflected through the crystal foundations of the Seventh Sphere, adorns and glorifieth the firmament which is above the sixth.

From the walls of salvation which encompass the upper hemisphere of the Third Essential Orb a spiral avenue proceeds through the electro-crystalline foundations of the orb; and in aerial magnificence it descends in an ethereal spiral enveloped in aromas of rose and opal and crimson and amethyst, and in seven-fold order of descent, approaches the dominions of the superior hemisphere of the Second Essential Orb, known in this unfolding as the Fifth Sphere; and terminates upon a vast, palatial temple which crowns the orb at its pole of elevation. This palace is the sanctuary of communication where meet the Redeemed Intelligences who minister in the sanctuaries of purification which adorn the seven great circles of this vast abode. Upon the level plain which is unfolded upon its magnificent height are gardens of Blessedness adorned with the forms of floral beauty and sweetness of delight of peace which bloom spontaneous in the superior groves and undulating plains of the sixth hemisphere. So pure and buoyant is the descending

atmosphere of the more exalted life, that whoso is advanced into degree of purification in harmony with its attracting power, ascends from the plane of the fifth sphere, and is caught up into the aerial pathway, and goes upward to superior societies of the obedient ascending toward the Seventh Sphere. The Spiral of Deliverance is manifest on the plane of this vast hemisphere, emerging through the triumphal gateways of this palatial temple. On either side are streams of living waters of purifying virtue and trees of life whose fragrance is food unto the pilgrim bands. Here also are cool, sequestered bowers, where prayer ascends from humble, contrite spirits, who hunger and thirst for more complete deliverance from the effects of moral ill. Here also are groves of balm where the ascending bands are received in tents of snowy luster by patriarchal messengers, who delight to minister, in holy offices of affection, unto those who go up from the trials of terrestrial existence unto the habitations of the sanctified; and here the wicked cease from troubling and the weary are at rest. The patriarchal trees distil aroma of preciousness from their milk-white clusters. The voice of the turtle dove is heard throughout the undulating groves, and the choral messengers are seen traversing the aerial spiral that leads to the superior habitations; casting immortal crowns of harmony upon the shining atmosphere, that glows beneath them like unto the vision of a crystal and rose-illuminated sea.

Throughout the expanse of the Fifth Sphere, which is the intermediate abode of purification, the stately avenue descends in seven curves of one unwinding spiral. As it draws nigh unto the outer limit of the hemisphere it emerges from the deep and sacred groves and circles round a precipitous verge where terminates the expanse. Far down are visible clouds of thick darkness, and these are gathered above the surface of a desolate abyss which separates the upper from the nether portion of the orb; and the nether portion is the Second Sphere. There Evil girds the armor of despair and impious hosts of fallen minds wage war against the Cross. That black abyss is impassable by fallen minds. No spirit can enter the fifth sphere from the second, for Evil is repulsed from Good, and minds rebellious fear and hate the holy warmth of love. Love pains them and convulses them like fire.

The Spiral of Deliverance, at the outer limit of the upper hemisphere of the Second Essential Orb or Fifth Sphere, inclines through the electro-mineral elements and thence appears winding through the firmament above the Fourth Sphere, which is unfolded on the superior hemisphere of the First Essential Orb, or Fourth Sphere, in seven vast curves, whose termination is in the center of the extended plain upon its highest zone. The pathway of the spiral through the suffused atmosphere is indicated by the reflection of majestic trees, fountains, pillars of translucent flame and shining multitudes of heavenly messengers, upon the floating mists of rose and amber that repose amidst the firmament. Upon the center of the sphere stands a vast

city, built like unto Jerusalem of old. Upon the mount thereof arises a temple like unto that which stood on Mount Moriah in the day when the Lord was crucified. Near unto it is the image of Calvary, and the sepulcher of Joseph wherein no man had lain. There also is the garden of Olives, and Gethsemane, and the Brook Kedron and the Mount of Bethany. All forms external that were found when the Great Sacrifice was made are there out-manifest, to the end that mortals, unclothed of forms external and entering unto the path of immortality, may know that salvation cometh only through the sacrifice offered for sin upon the Cross; and that God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish but have Eternal Life.

In this sphere all spirits, advanced unto moral consciousness, from the terrestrial earth, who are obedient unto the most holy and glorious law and government of the Lord, yet not instructed in celestial love and wisdom, are initiated in the elements of the interior life, and from this great center are led forth to those societies of instruction and to that employment of purification, for which they are prepared.

The Spiral of Deliverance doth not encompass the Fourth Sphere, but terminates its interior course in the city which is its center and its crown. But pathways of communication radiate therefrom as from a luminary center and conduct to all the varied departments of the vast and obedient abode.

From this center the Spiral of Deliverance is continued in spiral course through the substratum, and thence in aerial conclusion it descendeth through the atmosphere which encompasses the terrestrial world; and this spiral is formed of spiritualized atomic particles in degrees of condensation continually more positive and luminous, until it terminates in a vast aerial plain, which arises above the mountains of the western hemisphere of Earth; and which is composed of atomic particles, ascended and condensed into electro-crystalline formations, which are of equal density with the crystalline bases of the seventh sphere.

The Spiral of Deliverance is here visible as an ascending procedure of diamond effulgence, whose dome is the irradiated vault of the Spiritual Paradise, which shineth through the intermediate essential orbs as the sun shineth through the morning radiance of amethystine gold. The plain whereon the spiral terminateth is not fixed immovable, but revolveth with the diurnal revolution of the terrestrial world; and it is set like a diadem above the orb; and it shineth thereon with the effulgence of a spiritual star of day; and it resteth above the Mount of Holiness wherefrom this unfolding proceedeth. And it is fashioned after the image of the Archetypal City, the Heavenly Jerusalem, which is in the Spiritual Paradise: and its gates are shut not by day and there is no night there. And the Triune Circle Apostolic, Prophetic and Patriarchal having descended unto manifestation, dwell therein; and the armies of Heaven descend therefrom: and their number is as the stars of the galaxy for multitude, and

their glory, for brightness, as the Sun of Paradise: and they go forth in the power of the CRUCIFIED: and they unfold the Disclosure from the Interior: and there is joy as of angels in their midst when mortals own the manifestation of His love.

(To be continued.)

## EXPOSITION AND APPLICATION OF HEBREWS.

CHAPTER XII—XIII.

(Resumed from page 10.)

HARKEN then to the voice of the Spirit, whose teachings are harmonious with holy inspiration of old. Yea, harken unto the Spirit, which calleth, as in days of old, saying, Unto thee, O man, do I call, and my voice is unto the sons of men. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy upon him, and to our God, for he will abundantly pardon. Thence manifold blessings the Lord bestoweth upon the obedient to that call which now requireth fruits meet for repentance; even submission with the whole heart, life and substance unto God. For lo, thrones and earthly kingdoms, built upon the sliding sands of that wisdom which hath not foundation in truth, whose counsels are not of Heaven, the determination of which is unto death, are passing away. Their counsels shall fail in that notable day of the coming of the Lord our Redeemer; for, saith the Word, My thoughts are not your thoughts, and my ways are not your ways: therefore, son, give me thy heart, that thou mayest be formed for usefulness unto peace; and let thine eyes observe my ways, that thou mayest be conducted in that heavenly pilgrimage which hath no end, but which ever leadeth the meek in ways of righteousness, and exalteth them to thrones prepared, where the glory of the Cross reflecteth the effulgence of diviner life, gladdening and unfolding the redeemed spirit unto beatitudes increasing evermore.

Choose ye, then, and answer thou the Spirit, if ye will abide in the temple of unreal wealth and of external life; or secure true riches, the inheritance of a blissful immortality with angels, and the eternal joy of admission into the everlasting kingdom of Him, who, in that day when God shall make up His jewels, and sparing His saints, those who fear the Lord and call upon His name in truth, shall say, Come, welcome, ye blessed of my Father, inherit a kingdom prepared for you. For I was an hungered, and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, sick and in prison and ye ministered unto me and visited me.

Remember also, that if any man hath not the spirit of Christ, he is none of his; and that His spirit is manifest in goodness, in love for the needy, and compassion for the poor and distressed, the outcast, the lost. To this end obey the will of your Redeemer, in that ye love one another, even as He hath loved you. And He saith, Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends if ye do whatsoever I command you. In thus doing, ye shall dwell in love, undefiled, and enter into the length and breadth and height and depth of spiritual companionship, unto life. Thus shall ye be made free from covetousness, and saved from that besetment which seeketh personal distinction and exaltation, and in meekness of spirit ye shall strive to excel, each his neighbor, in good works, and in love prefer his well-being. If in so doing ye gain the victory over covetousness, ye shall fulfill, in your members, the holy law.

Moreover, to avoid the snares of the wicked, ye are not to mingle in spirit

with those whose motives are not fully made manifest by the trial of their faith. For hath not the trial of faith wrought in some the works of disobedience unto evil designs, as manifest in those who, having fallen, are arrayed against that cause for which they essayed to consecrate their being? But know thou that the wages of sin is death; and he who, having been once enlightened, and tasted of the heavenly gift, and made a partaker of the Holy Ghost by entering into the spirit of the Divine Unfolding, and thus tasted the good word of God, and the powers of the world to come, by evil device exposeth himself to the power of temptation, which worketh destruction to the spirit of peace, thence enmity, even that which secureth the fall; and when fallen, it shall be impossible to renew them again, seeing that by charging the work of the Spirit to the power of evil, and the messengers of the holy Covenant as the emissaries of darkness, they crucify to themselves the Son of God afresh, and by their apostacy and opposing malice, put Him to an open shame. But the obedient, by the trial of their faith, bring forth the fruit of meekness, while suffering the buffetings of Satan. For in faith the disciple of truth worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. And thus the permanent shall receive a kingdom which cannot be moved; whereby they can, existing in the mansions of moral purity, serve God acceptably; and, being free from the power of evil, with reverence and godly fear.

Let those who would be benefited in this day of visitation, be not unfavorably affected by the manifestation of spirit, though strange to the world, remembering Abraham who entertained angels unawares in the form of strangers; who, after having been entertained, made glad the heart by their heavenly counsel and angelic life.

Howbeit, Abraham first entertained and then received the blessing. In like manner should ye, first of all, desire and seek after the light made manifest through the Disclosive Word, and in life and soul conform thereunto, by which also all are to be led henceforth in the way of usefulness, love and peace divine. Thence shall unfold the glory of the brighter day, and in manifestation and companionship with returning saints, as brother communes with brother, shall ye behold and enjoy your spiritual guides. For thus hath Heaven ordained that perfect obedience be rendered to the law unfolding, even the spirit of that revealed on Mount Sinai; and he who seeketh shall enter into that rest which remaineth for the people of God, if so be he is found faithful unto the calling, and alloweth the Spirit to lead his mind from objects perishable into the life of the Spirit, which careth not for the outer world, to please the desire thereof, but delighteth in the law of the Lord.

To this end the Spirit requireth that ye love with holy remembrance them that are in affliction, as yourself, suffering with them. And while ye enjoy freedom of communication with angels, be not unmindful of those who are in bonds of prejudice, held by the power of imperfect religious education: also those who believe, but have not decision of purpose sufficient to escape the bondage of associate strength. Yea, remember them as bound with them, knowing that ye are also in the body, and therefore exposed to temptation and the embarrassment of evil devices. Nor shall ye suffer uncleanness in your members. Nor the covetous, the idolator, the profane and sabbath-breaker, the adulterer, or whose deceiveth or loveth and maketh a lie;

for they shall not enter into communion with returning angels, the sanctified who now call upon all, but are to be fully made manifest to those only, who in meekness and reverence for the cause espoused, forsake the works of the flesh, and pursue with prayer and thanksgiving the light of holiness in the sacred Word unfolded, and which now shall illumine more perfectly the pathway of Permanent Pilgrims.

(To be continued.)

## MAJESTICA: THE PLANET JUPITER.

PART ONE.

(Continued from page 10.)

The floral races that adorn this orb are three-fold in their life; electric, vocal, tangible.

Perfect in flower, in leaf, in branch and trunk, each plant, electric, stands. And then, attracting vibrant particles, assumes its next harmoni-vocal form, in its revolving motion pouring sound of living sweetness from each breathing pore; and thence, when manna-atoms, mists of life, fall from the spirit orb encompassing the planet, these attract exterior atoms from the atmosphere, unite, cohere, affinitize and form the tangible external of the tree.

The seeds, electric, float upon the waves, and, when affinitizing music sounds, gather a germ of melody; and when affinitizing atoms fall, the germ becomes complete in triad form, and thence expands, and blossoms and bears fruit, whose seeds electric float invisible.

At morn and noon and twilight many forms of germs electric, clothed upon with life, electric, vocal, tangible, bear fruit to serve refreshing and invigorating ends to man.

"Upon this planet music, mathematics and floriculture conjoin. Music is harmony moving; mathematics, harmony operative, and agriculture harmony proceeding. Knowledge of agriculture practical requireth knowledge rhythmical and melodical as the blossom and fertility of pure reason. And knowledge practical of music requireth prior understanding of harmonic numbers; the mathematical problem whose solution is the Universe. Art, science, born, and science, born of love, in unison agree."

Thus saith a voice, in music vibrant.—Suddenly we stand within the Second Temple.

This temple seems the interior of some vast instrument, for music made. The floor is formed of slender, reed-like cylinders, arranged in octaves. Seven octaves range on either side the center pathway. These gently rise and form a plane inclined, ascending like a terrace.

The walls on every side are slender silverine pillars set at intervals; and window-like expanses oft recur along the outer wall. The roof is formed of arches. Slender shafts rise from each pillar's capital and overhead unite.

The wisdom of chief musician, chief mathematician and chief gardener unites in one Patriarchal Sage. He enters, followed by a train of youths and maidens. In his hand he holds a scroll, divided into three compartments in the part unrolled.

In the upper portion appears a diagram. Below the diagram, and in the space dividing it from the second compartment, I read the word "Translation." Below this, in the compartment intermediate, I perceive a written sheet of music. Below this also I perceive the word "Utterance;" and in the lower compartment a landscape, whose foreground is filled with flowers of unknown yet brilliant varieties, in the midst of silver columns:

"When Music breathed, our Orb was born. Should Music die, our Orb depart. In Music's life, all numbers live. Should Music die, all must expire.

Music and Form are interwed.  
Music in Form its life reveals.  
In Form the Soul of Music shines.  
In Form the Heart of Music beats.  
Each living Form begins in Song.  
Each Song outshines, and Worlds grow fair.  
From Harmony our temple rose.  
In Harmony it stands sublime.  
And all within it shall express  
Form, Numbers, Music, three in one."

As the sand-atoms in a bowl of glass on earth, moved by invisible influence, take the form of arc, of circle, or of cube, or all combined, when sounds of music sharply overglide; so every breath of life, each atom vi-electric, in the span of this great temple, takes a separate form, as music, breathing outward from the heart of him who spoke, reveals its presence there.

The chief musician holds in his right hand a burnished wand. In his left hand the scroll is opened before his vision.

He lifts his wand, till, poised above his head, it like a scepter shines; and, as we gaze, behold, what seems a living bird flies outward from its point. Another follows. 'Tis its mate. Now from the summit of the wand springs forth a glowing blossom. Swift its form expands and lifts bright, silver wings, and forms a brilliant vase.

Holding the wand, its form appears to change within his hand till it becomes a stalk, a tremulous stalk upholding the rich flower. Still holding it, green leaves arise from pores minute around its circle seen. Each leaf is shapen like a lance, and from its point a spiral flame shines forth, a jet of purple fire.

The chief musician speaks, "Stranger, this seems unto thee a marvel. 'Tis not fantasy but a substantial form of floral life." As he speaks he stoops and placeth the stalk upon the key of a cylindrical tube beside the path. Now it arises, and like a canopy the flower spreads far above us. The birds return, and poise upon the brink as on the verge of some translucent globe of living water. Now they plunge within the fragrant essence, filling up its cup, and disappear.

The flower folds up its leaves. The leaves sink down within the stalk. The green verdure with its purple fire returns within the spiral, whence it rose and lo, it is a wand again.

Now speaks the chief musician. "Life exists interior, and its outer form is from the life invisible, and what thou sawest thus I now unfold to intellectual thought.

"This wand is formed of elements ethereal, all condensed by art magnetic. 'Tis a cylinder charged with electric currents, and above is a small aperture. Thereto arose the inward germ of that transcendent flower, the inward ova of the doves that rose, in plumage glorious, above. The seed, electric, of the plant was in my hand when first I took the wand; there also, were the vi-electric germs unfolded dove-like afterward.

"The elements, from whence all forms external are created, live within the interior atmosphere. The music of my utterance drew around these germs the pure, aroal elements, like crystal globules in the electric air. The vital element within the germs, quickened by living motion conveyed thereunto, first through the nervous batteries of the arm, and next through all the cells galvanic formed within the wand, bore up the impregnated germs, unfolded thence as spirit birds, and as they rose above the wand, in form of spirit shape already, they absorbed electral sparks and moving particles, floral, ethereal, and outward shape from inward form arose, and outward eye from inward sight, and outward glory from internal music.

"Then, in process similar, the germ of the rich blossom, quickened thus, shot up its spiral column to the sum-

mit; there sent forth its living flower and poured out its elemental perfume. It was an inward blossom first, then took external form. As music is to the dove, so odor is to the flower!—Its life's expression, harmony revealed, and love outgoing in the breath of life! Thus sprang the leaves. And thus, when set upon that tube cylindric, and, receiving thence electric elements, the flower arose and formed that beautiful canopy; and drinking inward essence, clothed its shape with liquid odors from the atmosphere and filled its urn with aromatic light.

"The birds ye saw returned, and bathing in that light ascended in organic shape complete from the terrestrial to the spirit life and passed into interior form,—immortal form. No form of bird or flower, born of love and love's revealing music, ever dies.

"That glorious blossom which ye saw, still lives. It hath returned not to its germ. Its outward particles in-folded arc. A spirit flower it floats, by air upborne: moving upon the waves of light that rise from this, our Pyramid, and ever roll, ethereal billows, on the shore of yon Eternal Orb, the ascended spirit's home."

Thus said the spirit and proceeded thus. "This Temple is a garden, and these tubes cylindric, ranged beneath our feet, that garden's floor; and every day it yields fruit, flowers and nectar for the noontide meal. These stops ranged on the tubes are magnets, and attract electric seed-germs from the upper air; and when the stream of music flows from the great Choral Multitude, who dwell in yon Imperial Court, the courts of this, our Royal Habitation, every note gives motion correspondent to the waves electric moving in this templed hall; and these, attracted, flow through all the reeds, the living reeds that like an organ form the columns of our temple, and the groin and floor and casements. Then, behold, each magnet key flies open and the stream of solemn harmony unfolds each germ, and spirit-blossoms rise."

He pauses; lo, a stream of silver sound flows, undulating, down the hall. The music fills the atmosphere with rays of many colored light. The tremulous glory seemed the breathing out of holy rapture. Interpenetrate, each silver pillar, every glowing reed and woven filament seems like a pulse that throbs from some invisible heart.—Through every shining key outpours the stream of melody, almost articulate, and as each stream out-flows, it trembles into light, and grows in form, and, undulating, shines, a living, fragrant, manifested plant; and the vast floor becomes a floral sea; and the bright columns floral mounts become, and the pure dome a pendulous wave of bloom.

Now speaks the chief musician: "Pilgrim, gaze, and feast thine eyes on beauty; feast thy lips on liquid fragrance: taste, and in this festive hour, O, let thy soul praise the Divine Creator."

Here is a miracle! In every flower that I see, the Cross is imaged; every leaflet bears the imprint of a Cross.

Now smiles the chief musician and he says, "Wouldst thou both understand and see? Then harken! Since this vast Terrace rose in air, since this bright Pyramid arose, years numerous of thy diurnal time; yet our companion spirit Zaphthim, chief of the Scribal Circle, hath inscribed the meaning of the Cross which ye behold on every side, in every blooming flower. Let us ascend unto the third great hall, the Temple of the Writings. There shall be a mystery unfolded."

(To be continued.)

Wisdom unfoldeth truth, and truth is bread of knowledge.



Mountain Cove Journal.

THE SKY-LARK.

Rose-colored in the Morn I wait
Until the Sunrise opens its gate;
Retired from mortal sight afar:
Light-hidden, like the Morning Star.

SCENES BEYOND THE GRAVE.
Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

AGAIN, with harp well tuned in unison of harmonic utterance, and in the ascending octave, they chanted a hymn to their Maker's praise. My guide urged me to write in the animating song of redemption.

When this new song was ended, light supremely above that before witnessed descended. I looked, and lo, the dome above me parted, and beings more glorious far approached. Awed by the presence of the light, and desiring to flee before it, I approached my guide, who said: "What thou hast seen, Marietta, is but the foretaste of joys to come."

drooped. I saw the justice of the mild reproof, and inquired, "May I yet hope? Or is the opportunity to secure this heaven of life for ever gone? Fain would I give myself, my all. Fain would I return no more to earth."

FAITH.

Faith, like a Sun, arises in the spirit,
And fills the firmament of Mind with day;
Revealing realms the ascended ones inherit,
In each transcendent ray.

THE VISION OF TRANQUIL INDUSTRY.

HARKEN, O pilgrim! unto the words of Truth, in vision appearing and uttering her speech in form of imagery. So shall thy path be peace, and pleasantness shall dwell in the habitation that is thine appointment.

and ignorance of external life, says that he has made repeated efforts to appear to their understanding, and by various methods sought to awaken them to the interests connected with the return of spirits to the outer world, but without avail.

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.