

# THE MOUNTAIN COVE JOURNAL

## AND SPIRITUAL HARBINGER.

God before all, Creator of all, without beginning, subsistent and eternal; His 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 in Illumination.

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VOLUME I.

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### Disclosures from the Interior.

#### THE DISCLOSIVE ENCYCLOPEDIA.

The following Disclosures are the true process of transcription from the Innermost World, namely: "The Book of the Unfolding of Nature," "The Book of the Manifestation of God," "The Book of the Outline of the Universe," "The Book of the Harmonies of Time," "The Book of the Melodies of Space," "The Book of the Interior History of God and Earth." These will create the ungodlike expansion, selection, and demonstration of the great Creative Idea, wrought into the beautiful, and received as the Interior Word by all inspired prophets, poets, artists and scientists, under the transcription of unimpeded Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an Exposition of the Word, from the record of things in the vision of the Angel, and a NATURAL DISCLOSURE OF THE CREATIVE CREATION. The department of this Journal devoted to "Disclosures from the Interior," in addition to the sure 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 Discursive Encyclopaedia, presented in the order of their unfolding to the world.

### BOOK OF THE MELODIES OF SPACE.

#### CHAP. VII.—The Octave of the Fixed Stars.

1. The melodies that gloriously unfold within the expanse of the terrestrial universe are now made manifest. I discover that the Solar Heaven which encloses the solar system whereof Earth is a member, and on which I now am placed, is itself, as before indicated, but a minute globe, revolving in the great expanse.

2. The expanse itself is arranged in the form of a melodic octave. I discover seven great circles of suns, each sun revolving in melodious movement around a center orb of brilliancy, calm serene and seemingly perpetual.

3. This luminary presents the appearance of a globe, surrounded by Saturnian rings. These rings are seven in number and revolve with inconceivable celerity. The first ring is in color pale amber, semi-transparent, pervaded by a silver flame. The second ring is in color burnished gold. The third ring is in color like unto semi-transparent and gold-pervaded ruby. The fourth ring is in color like the royal purple, also partially transparent and pervaded by a golden crimson. The fifth is in color sapphire, pervaded by a golden purple, and also in a degree transparent. The sixth is in color emerald, pervaded by a golden azure. The seventh is in color like the variegated marble, varying in hue from the verd-antique to the purest white. The entire system is encompassed by a spiritual orb, at every point equi-distant from the center luminary. Seven are the spaces between the circles. Each circle, as it revolves, assumes a pure resplendence. The movement of the entire system is not circular, but spiral.

4. I now behold the melodious march of the armies of the solar systems throughout the universal planetary space. I perceive that the vast and luminous circles are composed of solar systems, each like a separate globe, encompassed by its own Heaven. The entire expanse presents the appearance of a luminous ocean whose water-drops are systems of suns; and even as the waters that flow from the throne of God and of the Lamb in the spiritual paradise that crowns the terrestrial planet, flow forth with melodious utterance of thanksgiving and glorious adoration, in seven-fold spiral movement, watering the gardens of beatitudes therein; and as the stream of holy inspiration descending from the inmost sanctuary of the human spirit, and originating therein from the innamated Spirit of the Lord, outfloweth throughout the form in the seven-fold spiral of the paradisaical af-

fections; even so the melodious unfolding current of the creative pleasure moves in a seven-fold spiral of procedure throughout the system of suns revolving before my sight.

5. With faculties of angelic wisdom I discover that this Ocean of Divine Proceeding Influence, which now flows forth, communicating the spiral movement to the globules or terrestrial suns and their dependent systems, has not from the beginning pervaded the great expanse; but in the outflowings of melody has descended from circle to circle and still unfolds toward the utmost limits of the form of space which is enclosed within the Heaven of heavens.

6. With mental perspection adapted unto the discovery of the preceding melodies I behold and trace the evolution of the mighty system from the beginning of the manifestation of life, love, beauty, harmony and melodious movement of unfolding paradises within its vast dominions. I listen to the ancient melodies of the Universal Space. I behold the ancient movement of the Creative Procedure, and trace the operation of that law by which the Creative Spiral of Influence descends in stately and melodious outgoings from circle unto circle, from sun to sun and from paradise to paradise. The voices of Creation uplift their psalm. "Unto Thee, unto Thee! O God! unto the Chief Musician be given praise for ever!"

[To be continued.]

### DIADEMA: THE PLANET VENUS.

#### PART I.

"The Earth, whereon the weary Pilgrim hath struggled in conflict with contending sin, grows less beneath our feet. Gloriously the Unfallen Universe expands upon the vision. Again the beautiful planets, encompassed by their spirit orbs, are visible. But most of all the planet Diadema outradiates, attracts and calls the Pilgrim.

And who is this? Verily God, who is rich in mercies, crowns each planet with diverse and infinitely varied beauty; and, issuing forth from every distinctive world, glorious intelligences descend, and all appear of one element, yet each is of appearance varying, even as one star differeth from another star in glory. The spirit who now appears, moves, traversing ethereal plains of golden atmosphere, so beautiful, aerial, and with such grace, that fairest words of earthly dialect are insufficient to describe him.—His form seems tempered and composed of substance delicate as moonbeams, soft as the pure bosom of a new-born babe, glowing in effulgence as the light that trembles in the purest diamond, yet all compact with power, with every nerve, tendon and cartilage complete. His form appears in color like purest molten diamond, white as snow and innocent, yet glowing, as the beam of the sweet evening star. The cheeks are tinged with celestial hues from out the roseate morn. The luminous forehead sparkles with transparent light, from the interior summit of the dome of the cerebrum shining down and radiating forth.—The nose is aquiline; the eyes starlike and so bright inferior vision cannot gaze upon them. The hands are

slender and yet rounded out in perfect tapering curves; and in each palm a miracle appears: for there the fluent glory forms a smooth and concave surface, like a mirror. This is a transparent lens, and day by day dagger-prototypes (this word I use as best adapted to terrestrial thought) each lovely face, each picture of delight, or landscape vision of unfolding truth; and thus leaf after leaf of soft, electrical essence record bears of past experience. Every glorious form dagger-prototyped therein distinct and separate shines; and, like a book whose leaves are numberless and every leaf some wonder-work of art, so in the concave glory shines the angel's wisdom and delight of knowledge; and when'er he wishes to recall past records, he uplifts his hand to Heaven, and when the light of truth falls on the concave palm, at once the scene in all its lineaments outshines therein.

Upon the angel's brow appears a crown, yet like no earthly diadem.—It is the correspondence of his thought, and the unfolding glory of that thought causes the emblematic crown to glow more lustrous in continuous light for ever. Within the angel's hand appears a scepter. 'Tis formed of elemental strength, condensed upon its surfaces in solid transference.

Around the angel's form a simple robe, spotless, which seem, appears; and yet no Tyrian purple, broided'er with gems and worn by earthly monarch, shone so bright.—Upon his feet are sandals, white as snow, and the swift zephyr is not light as they. Bracelets are on each arm; each glows with varying luster.—Twelve precious gems compose each shining circle. Each of these is an electro-magnet, and attracts the spirit of the wind, the moving essence of the atmosphere, forming about each arm a winking splendor that appears the form and moves it rapid as the zephyr's flight.

Upon the angel's breast, within the concave space between the expanding lobes, and where the great sensorium of the heart breathes in the melody of love, appears another lens of light, like that within the palm, but far more glorious. God mirrors His eternal love within that cloudless heaven; and therein appear volumes of inspiration numberless as are the ages of eternity; and holy inspiration every day discloses an ascending book of wonder, beauty, harmony and life within that heavenly bosom. When the stars, the spiritual stars, that shine beyond the ken of sight terrestrial, pour their glories down, their beams fall on that glowing instrument, and bring the angel's vibratory frame to consciousness of the unfolding wonders of the skies, and quicken every nerve, until the form, like an immortal harp, responding thrills with extacies and melodies, unknown by mortals most inspired upon the fallen world.

This luminous being now draws nigh. Intense concussions, dissolving in light the remaining particles of aura attached unto the spirit form of the Pilgrim, are radiated from his approaching sphere. He reaches forth his right hand. From it proceeds melody more ravishing than ever felt on ear of mortal. And now we perceive the uses of the scepter of light

the angel bears. It is not a scepter, but a sword, of elemental force, whose outer surface, keen, brilliant, piercing, may not be withstood by man or spirit.

Such was the sword held by that ancient spirit who was placed in Eden's outer gate to guard the passage to the Tree of Life. It is both sword and scepter, for within are lightning's, dreadful to minds impure, and so intense in overwhelming force that, when they smite the elemental atoms which surround and form the atmospheric shape of fallen angels, they dissolve these forms to their constituents, and leave the quivering inner being all exposed and naked, stripped of armor and disguise, trembling, defenseless, overwhelmed with terror.

When'er the angel lifts this scepter-blade, descending glories course down its shaft; for it attracts the element of strength that moves in heaven's eternal harmony. Dreadful yet lovely, this in peace becomes a spirit harp, an instrument of song. The very atoms of the atmosphere in music tremble and receive from its outradiating beams a moving harmony that makes the space around a sea of song. The starry sparkles, the electric flakes, the particles of light that from it fall, like drops of incense, fill the air with sweetness. Such weapon bore the Angel of the Lord who smote the armies of Sennacherib! The lightning's of that dreadful blade dissolved the ligatures that bound their inward forms to their external bodies. Such the blade that pierced the guilty Herod, and that caused his outward flesh to decompose while still alive, and like a garment of embodied death it held to Earth his monumental spirit.

"Draw near, O Pilgrim," thus the angel saith. "Not to destroy, not to repulse, but to defend and guide thee I am come."

[To be continued.]

### THE NINTH PLANET, POLYHYMNIA.

#### PART SECOND.

AGAIN my inward vision penetrates the atmospheric strata, and I see that the electro-vital condensations, which appeared first to form a hollow pearl, form, in reality the atmospheric channel of a stream of liquid odors, broad and deep as is the great terrestrial river which at first shone like a sea.—Rising above this flowing river, that overflows its banks on either side and laves the air below with aromatic life, I am enabled to discern on either of the banks a spiritual city fashioned like the city that expands on either side of the great water-course below.

A green and golden light so pure it penetrates the spirit and pervades each crystal life-drop of the inner form, now mantles o'er the scene. The heavens above, the electro-vital plains, and the terrestrial river, all assume a green and golden splendor interlarded with golden crimson. This becomes more condensed on every side until it seems as if my being moved encircled by a globe of crimson light set in a golden girdle, and tremulous with living emerald falling from above.

"Pilgrim, the river which thou hast beheld encompasseth the planet Polyhymnia, and floweth through the city which is unfolded around the northern sea. That which thou didst behold

upon the lower plane is the terrestrial city which is inhabited by the sanctified indwellers in their paradisaical condition. That which thou didst behold unfolded in the canopy is the first SPIRIT CITY which is nearest to the plane terrestrial. Look up and tell me what thou seest."

I behold, rising above the aerial stream and the aerial city, vast resplendences like unto the branches of firmamental palms. These living shapes rise from those lofty mountains we beheld as we descended from the orb firmament. Above these palatial shafts shoot forth,—many from each of these,—illuminated sun-mists, and with the radiance of green and gold bend over the ethereal space, and first reflect their luster on the spirit city, and the bright stream that laves it, and then shine with softened splendor on the scene below.

Cerele speaks, "Brother, let peace pervade thee; thou art now to know a truth, by fallen man sought out for many generations, but in vain. Look up again and tell me what thou seest."

I see on each broad, firmamental palm a sphere that like an oblong globe from each remoter point unfolds. I now behold distilled therefrom a dew, which as it gathers to the surface, shines thereon. Amazed, I see these shining dews descend like spirit crystals, soft as spirit light. They fill the atmosphere wherein I float with shapes of diamond and gold. These fall upon the waters of the great aerial river and absorb a dewy shape eternal, then descend through the condensed ethereal strata, and, falling, take exterior form derived from thence, and falling still, in each successive change become more visible to outward sight, more palpable to outward touch, until they reach the surface of the stream below.

This stream flows over rose-suffused and crystallized marble, worn by the stream to smoothness. Where the stream runs slow there are sands. I now perceive these pure essential atoms attracted to the plane terrestrial. They penetrate the crystalline formations. Now I see a lambent brightness flicker o'er the deep, and a transparent glory gild the sands, and play upon the spar-like surfaces.

I look with penetrative glance and now each grain of sand, by the electric rain of light transformed, becomes a grain of gold.

The sparry marbles, wherever the descending drops have interfused their structure, are made bright, and all impregnated with golden ore.

Cerele speaks again. "Brother, thou now beholdest the electrical harmonies descend, and manifest upon our planet's breast the power of transmutation. Thou dost see creative harmony as it proceeds, condensing and arranging, by descent of inward element, atomic forms into that substance which is known upon thy planet by the name of gold. Look up again and tell us what thou seest."

The gold and emerald light has passed away, the fan-like radiations disappear in the bright mountain summits. From below voices arise that fall upon the ear in accents that beyond all former sense entrance, attract and glorify, and breathe into each spirit thought immortal peace.

[To be continued.]

OUTLINES OF CREATION.

EXPOSITION OF THE STATE OF UNFALLEN MAN.

The fourth octave of the floral, aerial and faunal kingdoms corresponds to the octave of scientific affections in the paradisaical man. This floral octave is composed of fruit and incense bearing trees found only in paradises. Its types are the olive, the aloe and the palm. All of these unfold blossoms and fruit after their kind. The virtue of their fruit yields sustenance to the nervous fibers of the person. Among these are trees bearing blossoms that unfold through triune septenities of years, and in their ascensions of form, fragrance and resplendence represent the varieties of the affections of wisdom in their triune excellence, paradisaical, spiritual and celestial. The types of the corresponding aerial octave are the peacock, the swan, the lapping, the robin, the quail, the lark and the nightingale. These, in their harmonies and varieties, represent the varieties and harmonies of wisdom of the scientific affections. The type of the corresponding faunal octave is the nachash, ape or impersonal man-form; whose form in worlds unfallen is erect, whose utterance is articulate, and who, in organs impersonal, possesses external understanding. These receiving influx from spiritual atmospheres, are made gentle, submissive and useful; and, being of many varieties, represent the scientific affections in their procedure.

The fifth octave of the floral, aerial and faunal kingdoms completes the structure of the impersonal harmony of paradises, and corresponds to the affections of art, industry and obedience, which form the fifth octave and complete the personal harmony of the paradisaical man. The fifth floral octave is composed of one seven-fold family of trees, and these spring up only in the center of paradise. The tree of life springs up first and from its root springs the tree of knowledge. Their time of perfection and transformation is equal to the time of perfection and transformation of a paradise, from its terrestrial to its spiritual degree.—The fifth aerial octave is composed of one seven-fold family of winged creatures impersonal. These represent the wisdom of the affections of obedience, and their plumage is of transparent golden hue. These are not angels, being impersonal, but, recipients of influx from five octaves of qualities of spiritual atmosphere, they represent the intermediate perfection of all impersonal existence, in one majestic typical form. The fifth faunal octave is composed of one family whose type is the paschal lamb and whose beauty is exceeding great, and which is the recipient of influx five-fold and perfect, and thus a representative of angelic affections of wisdom in their procedure, which is holy innocence. The period of perfection of these is the period of the perfection of paradise.

The spheroidal or insect race of paradise receives and unfolds its form by the influx of Divine creative energy descending potentially through atmospheres of angelic abodes, and thence actually through the floral, aerial and faunal kingdoms. These are all in their first state globular or nidiform, in their second state, curvilinear or papilioform, and their third state vortical or saeriform. Their classes, genera, colors and varieties of beauty and perfection are those of the floral, of the aerial and also of the faunal kingdom. Each race unfolds through three transformations to its perfection, being first of floral, second of aerial and third of faunal type. These are graceful in outline, beautiful in hue, in utterance melodious and in temperament inoffen-

sive. Their forms are least of ultimate impersonal creations. Their life is a perpetual song of infantile delight, and their presence and their harmonious procedure beautifies and enriches the gardens, the groves and the atmosphere of paradise. Their manifestations of attraction are unobtrusive and pure. Their superior transformations exist for ends of beauty subordinate to angelic good.

(To be continued.)

EXPOSITION AND APPLICATION OF HEBREWS.—CHAPS. V, VI, VII.

(Resumed from page 74.)

Six separateth from God, removing the sinner from the pavilion of repose to the precincts of gloom, chaos and death, involving every species of discord and consequent grief. But obedience and therefore purity conducteth through immortalizing procedures to seraphic capacity, and the inheritance of divinely celestial abodes.

The just and good, from their immaculate nature, spontaneously adore and are each a priest unto God. These from germs of intellectual immortality, by influx of the spirit of God, become gloriously majestic, and thence are ever ascending through refining and affiliating procedures toward the convergence of life, spirit and beatific being, to the throne of Him in whom all exist, who is Life, Essence and Procedure, the incomprehensible, undefinable self-existent Lord God and Creator.

They unfold in adorations melodious and divine, unaided by foreign sacrifice or sacerdotal mediation, each soul being offered upon the altar of holiness from its native affinity to the greater good. Thus they worship, employing every faculty of their being, quickened and inspired by the spirit of God, which attracteth and assimilath unto highest attainments of created existence.

The soul of fallen man tendeth toward an abyss of woe; for sin which dwelleth in the heart hath contravened and removeth it in fearful retrogression, forming its nature to the opposite of good, and thence that degeneracy which culminates in the entire unfitness for the service and adoration of God; for the sinner being under the control of evil, which worketh death by the violation of the law of life, engendereth enmity to good, therefore he is the enemy of God and dead in trespasses and sins; and herein is the wisdom of that Scripture which saith, The commandment which was ordained unto life, I found to be unto death. So therefore they who were created in the image of God are thus transformed into evil, and bring thus severed from the life which is in goodness, there is no fellowship for Him, but an insatiable abyss between the sinner's condition and that of innocence and peace; therefore hath he fallen to utter depravity and is without ability to extricate himself from his degradation.

Moreover, evil hath no affinity for good, as is manifest in the procedures of men, these which they desire not the ways of peace, and having their heart fully set within them to do evil, are as prone to deeds that bring condemnation as the sparks are to fly upward, and being polluted from the soul of the foot even unto the head, there is no soundness in them. And Inspiration hath also said, All are gone out of the way, there is none that, from inherent principle, do good, no not one. Fallen man, then, cannot of himself arise unto life, since he is void of disposition and ability, and is fearfully descending the vortex of death. Also, sin so estrangeth him from holiness that the Spirit of God may not approach him in quickening procedure,

by reason of the native repulsion of good and evil, but by incarnation; and can only impart life by the sacrifice of immaculate offering, whose blood, poured out unto death, doth issue from the living, thence mingling with the elements of death is therefore life with death; and thus is established a medium for the transmission of heavenly immortalizing love to dying sinners, and through which the living may approach the dead. Hence it is written that without the shedding of blood, there is no remission of sin.—And since the dead cannot provide the sacrifice, or officiate in its offering, the living offer it, pleading in behalf of the condemned, who is by the law of equity rejected, and cannot by reason of sin approach the mercy-seat; therefore the necessity of an offering for sin, and of its being laid on the altar by other hands; thence the origin of official priesthood, that he who hath not, may be approached and redeemed by him who hath.

This mediation consisteth in intermediate medium, existing in sacrifice, by means of which, may be conveyed the redeeming mercy of God beyond that which separateth the sinner from holiness, and thence attracteth him from the regions of crime and death, from hatred and rebellion to the plain of purity, innocence and immortal repose. But this immortal intelligence, lost, loveth sin and cannot be saved but by sympathetic attraction; therefore the sinner is, in the Divine economy, approached by that Mediator only, who can have compassion on the ignorant and on them that are out of the way; for we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. The Mediator, therefore, who offereth expiatory sacrifice, hath sympathetic affinity with both God and man, and while blending the human with the Divine, the celestial with the terrestrial, descendeth to the sinner, and by pouring out His own immaculate soul unto death for the transgressor, uniteth the living with the dead, and by this means, from the throne of holiness, descendeth the love that attracteth, purifieth and saveth the rebel lost.

Therefore this priesthood being ordained of God to ultimate in the salvation of man, however unmanifest, moveth in the circle of heavenly harmony, embracing him in the covenant of grace through the atonement of Christ, who is God manifest in the flesh; thence like the bow of heaven stayerth the storm, and is therefore without beginning or end, as it originates in the Self-existing Cause, and in covenant promieth and secureth man from the impending tempest.

The Spirit of this mediatorial priesthood, being the love of God providing a ransom for sinners, moveth to its consummation in the infinitude of His nature, and approacheth man unfolding and presenting from the cloud of its glory, those gifts of grace which serve to attract the race from utter and hopeless ruin, and is that Spirit which hath journeyed with men since the beginning; and although from its nature, since man is mortal, invisible to them in its majestic procedure, nevertheless, it marketh their way and determineth their eventful and final destiny by the harmony of its law and the Divinity of its nature; mercifully watching the wanderings of their misdirected inclinations, and with the hand of Providence ever interposing between them and irremediable ruin. This Divine Overshadowing, often permieth judgments upon the haughty and rebellious lest, they led by false alluring light and vain ambition, seal forever the way of righteousness to them-

selves; hence families, tribes and nations have been mercifully swept from the terrestrial plain of earth in order thereby to prevent a greater evil.—These are blessings invisible to the rebellious; while on the other hand, mercies, in manifestation of external tenderness, have been bestowed to succor and to stay the meek and contrite in the day of trouble.

It was this Divine Procedure that planted in Eden the tree of Life, and made Adam ruler over the lower creations; that gave command to the paradisaical pair, and when they had sinned removed them from the garden and the tree of Life, lest they should eat thereof and seal themselves immortal opposers to God, and thereby become demonic in their nature, and thus by their own hand be removed beyond the capacity of the mercy and redeeming grace of God. Hence that which deprived them of the paradisaical inheritance, lost by reason of sin, was a blessing invisible to them; for while they received the external reward of their crime, they were promised an immaculate and redeeming offering that they might be saved from the spiritual and eternal ruin pending as the consequence of their sin. This same Being therefore provided for them a Ransom and directed their hope to Him who should bruise the serpent's head, and finally extricate the soul from the power of death; and thence in fulfillment of that promise, in process of time, introduced more fully to the external, this Divine mediatorial priesthood, as represented in Melchisedec, King of Righteousness, and after that King of Salem which is king of peace, who as Priest of the Most High God, met Abraham and made offering of bread and wine, in type of the broken body and running blood of the sacrifice to be offered for sinners, in the person of Jesus of Nazareth, and who blessed Abraham, saying, Blessed be Abram of the Most High God which hath delivered thine enemies into thy hands.

Thus Melchisedec moving in the Redeeming Procedure, established a type of the mediatorial office, and expressed that sympathy which through promise united Abram with God, and whose external is thus a medium to convey and establish the order of priesthood with fallen man, through which the race are to be redeemed. And the gift and blessings were emblematical of the sacrifice and mediation for sin, and not having been preceded in the typical offering and mediation between God and man, he is without progenitor, and thus in the procedure of infinite condescension, is without beginning of days, or descent, being especially appointed and prepared as a medium for the Spirit of God to the external, to attract, elevate and conduct the fallen mind through the channel now provided, to Christ, the end of sacrifice and the perfection of mediation for sinners; who being the Author and Finisher of that procedure and the spirit and life of all sacrifice, rendered Melchisedec like unto the Son of God, who in process of time was offered once for all, not by emblem, but in person upon the Cross, where He poured out His soul unto death, and was numbered with transgressors; and thus He sealed with His own blood the covenant made with Abraham, which was unfolded by Melchisedec, by representing to Abraham the mediatorial office, as also the sacrifice which should be broken for the weary and famishing sons of men, that thereby they who should believe upon the Son of God might not perish but have everlasting life. Thus was revealed and established in the mind of Abraham that mediation and sacrifice which must finally effect the redemp-

tion of the world, and which more fully illustrated in the offering up of Isaac upon the Mount, when God revealed the necessity of faith and consecration, also the abundant provision for the fulfillment of the promise.

(To be continued.)

MAJESTICA: THE PLANET JUPITER.

(Resumed from page 14.)

“Upon the planet Majestica Divine Love, Wisdom and Preceding Energy continually operate, not alone from surfaces creating floral worlds thereupon, nor from paradises disseminating the seeds of floral families in movement of the winged zephyr.—Paradise continually becomes magnificent, receiving architectural and floral perfections from the hands of men; but man receives from God.”

Thus says the spirit Zaphthim.—His words are enigmatical and ve reply. “Tell us, O Zaphthim, what meaneth this occult statement! Do not all paradisaical forms of tree and flower rise from the surface of the orb!” The spirit, with measured gravity, again addresses us:

“Pilgrims, the orb Majestica may be compared to the cerebral organization of an unfallen man. Ideas are not inseminated in the cuticle of the cerebral organization, there imbedded, thence germinating and into utterance unfolding. Thou hast been taught the origin of ideas. Ideas, through energy of Divine Procedure, first unfold in the most interior thought-organs of man. The organs of the brain, as thou hast been instructed, are ovaries of thought. Even so Majestica is not made glorious by means of a gauze-like mantle of vegetation wrapped about its external surface, as if the mere foliage growing from the epidermis. From center to circumference, yea, from the deep chambers of its interior structure to the manifest rotundity of its visible orb, it is glorious.”

Still more amazed, again we answer. “Thy word, illustrious being, lightens both astonishment, reverence and perplexity. This mighty orb, if we understand thee aright, contains organizations within it, as organs within the human cerebellum and cerebrum.”

“Yea,” replies the spirit. We continue: “If we understand thee aright, these organs correspond to the ovariums of the brain, and are filled with embryonic germs, corresponding to the germ-thoughts existing in man's intellectual organs.”

Well pleased, the illustrious spirit smiles and says: “I am by thee rightly apprehended. Hitherto no mortal man, no spirit of thy fallen race, save those inhabiting the most exalted habitations of the Paradise of the Redeemed, have been instructed in so great a mystery. The telescopic planetarium which thou sawest in the midst of the kingly mansion of our city, and which, as was then taught thee, was adapted unto many uses, concealed from sight the entrance to those magnificent orb ovaries which form internally our planetary world.”

(To be continued.)

DEW-DROPS.

There is no darkness to the mind illumined To heavenly harmonies. Where'er I turn I see the sky with heavenly orbs illumined. Through mortal shades immortal glories burn. Ours of Our Father's Love! ye shine afar, Sublimed and strong. Ye bid all sinners cease, I feel your influence. How near ye are In melody of love and light of peace!

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EXPOSITION OF THE STATE OF UNFALLEN MAN.

The fourth octave of the floral, aerial and faunal kingdoms corresponds to the octave of scientific affections in the paradisaical man. This floral octave is composed of fruit and incense bearing trees found only in paradises. Its types are the olive, the aloe and the palm. All of these unfold blossoms and fruit after their kind. The virtue of their fruit yields sustenance to the nervous fibers of the person. Among these are trees bearing blossoms that unfold through triune septenities of years, and in their ascensions of form, fragrance and resplendence represent the varieties of the affections of wisdom in their triune excellence, paradisaical, spiritual and celestial. The types of the corresponding aerial octave are the peacock, the swan, the lapwing, the robin, the quail, the lark and the nightingale. These, in their harmonies and varieties, represent the varieties and harmonies of wisdom of the scientific affections. The type of the corresponding faunal octave is the nechash, ape or impersonal man-form; whose form in worlds unfallen is erect, whose utterance is articulate, and who, in organs impersonal, possesses external understanding. These receiving influx from spiritual atmospheres, are made gentle, submissive and useful; and, being of many varieties, represent the scientific affections in their procedure.

The fifth octave of the floral, aerial and faunal kingdoms completes the structure of the impersonal harmony of paradises, and corresponds to the affections of art, industry and obedience, which form the fifth octave and complete the personal harmony of the paradisaical man. The fifth floral octave is composed of one seven-fold family of trees, and these spring up only in the center of paradise. The tree of life springs up first and from its root springs the tree of knowledge. Their time of perfection and transformation is equal to the time of perfection and transformation of a paradise, from its terrestrial to its spiritual degree.—The fifth aerial octave is composed of one seven-fold family of winged creatures impersonal. These represent the wisdom of the affections of obedience, and their plumage is of transparent golden hue. These are not angels, being impersonal, but, recipients of influx from five octaves of qualities of spiritual atmosphere, they represent the intermediate perfection of all impersonal existence, in one majestic typical form. The fifth faunal octave is composed of one family whose type is the paschal lamb and whose beauty is exceeding great, and which is the recipient of influx five-fold and perfect, and thus a representative of angelic affections of wisdom in their procedure, which is holy innocence. The period of perfection of these is the period of the perfection of paradise.

The ephemeroidal or insect race of paradise receives and unfolds its form by the influx of Divine creative energy descending potentially through atmospheres of angelic abodes, and thence actively through the floral, aerial and faunal kingdoms. These are all in their first state globular or nidiform, in their second state curvilinear or papilioform, and their third state vortical or fieriform. Their classes, genera, colors and varieties of beauty and perfection are those of the floral, of the aerial and also of the faunal kingdom. Each race unfolds through three transformations to its perfection, being first of floral, second of aerial and third of faunal type. These are graceful in outline, beautiful in hue, in utterance melodious and in temperament ineff-

sive. Their forms are least of ultimate impersonal creations. Their life is a perpetual song of infantile delight, and their presence and their harmonious procedure beautifies and enriches the gardens, the groves and the atmosphere of paradise. Their manifestations of attraction are unobtrusive and pure. Their superior transformations exist for ends of beauty subordinate to angelic good.

EXPOSITION AND APPLICATION OF HEBREWS.—CHAPS. V, VI, VII.

Six separateth from God, removing the sinner from the pavilion of repose to the precincts of gloom, chaos and death, involving every species of discord and consequent grief. But obedience and therefore purity conducteth through immortalizing procedures to seraphic capacity, and the inheritance of divinely celestial abodes.

The just and good, from their immaculate nature, spontaneously adore and are each a priest unto God. These from germs of intellectual immortality, by influx of the spirit of God, become gloriously majestic, and thence are ever ascending through refining and affiliating procedures toward the convergence of life, spirit and beatific being, to the throne of Him in whom all exist, who is Life, Essence and Procedure, the incomprehensible, undefinable self-existent Lord God and Creator.

They unfold in adorations melodious and divine, unaided by foreign sacrifice or sacerdotal mediation, each soul being offered upon the altar of holiness from its native affinity to the greater good. Thus they worship, employing every faculty of their being, quickened and inspired by the spirit of God, which attracteth and assimilatheth unto highest attainments of created existence.

The soul of fallen man tendeth toward an abyss of woe; for sin which dwelleth in the heart hath contravened and removeth it in fearful retrogression, forming its nature to the opposite of good, and thence that degeneracy which ultimates in the entire unfitness for the service and adoration of God; for the sinner being under the control of evil, which worketh death by the violation of the law of life, engendereth enmity to good, therefore he is the enemy of God and dead in trespasses and sins; and herein is the wisdom of that Scripture which saith, The commandment which was ordained unto life, I found to be unto death. So therefore they who were created in the image of God are thus transformed into evil, and bring thus severed from the life which is in goodness, there is no fellowship for Him, but an insatiable abyss between the sinner's condition and that of innocence and peace; therefore hath he fallen to utter depravity and is without ability to extricate himself from his degradation.

Moreover, evil hath not affinity for good, as is manifest in the procedures of men, thence they desire not the ways of peace, and having their heart fully set within them to do evil, are as prone to deeds that bring condemnation as the sparks are to fly upward, and being polluted from the soul of the foot even unto the head, there is no soundness in them. And Inspiration hath also said, All are gone out of the way, there is none that, from inherent principle, do good, no not one. Fallen man, then, cannot of himself arise unto life, since he is void of disposition and ability, and is fearfully descending the vortex of death. Also, sin so estrangeth him from holiness that the Spirit of God may not approach him in quickening procedure,

by reason of the native repulsion of good and evil, but by incarnation; and can only impart life by the sacrifice of immaculate offering, whose blood, poured out unto death, doth issue from the living, thence mingling with the elements of death is therefore life with death; and thus is established a medium for the transmission of heavenly immortalizing love to dying sinners, and through which the living may approach the dead. Hence it is written that without the shedding of blood, there is no remission of sin.—And since the dead cannot provide the sacrifice, or officiate in its offering, the living offer it, pleading in behalf of the condemned, who is by the law of equity rejected, and cannot by reason of sin approach the mercy-seat; therefore the necessity of an offering for sin, and of its being laid on the altar by other hands; thence the origin of official priesthood; that he who hath not, may be approached and redeemed by him who hath.

This mediation existeth in intermediate medium, existing in sacrifice, by means of which, may be conveyed the redeeming mercy of God beyond that which separateth the sinner from holiness, and thence attracteth him from the regions of crime and death, from hatred and rebellion to the plain of purity, innocence and immortal repose. But this immortal intelligence, lost, loveth sin and cannot be saved but by sympathetic attraction; therefore the sinner is, in the Divine economy, approached by that Mediator only, who can have compassion on the ignorant and on them that are out of the way; for we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. The Mediator, therefore, who offereth expiatory sacrifice, hath sympathetic affinity with both God and man, and while blending the human with the Divine, the celestial with the terrestrial, descendeth to the sinner, and by pouring out His own immaculate soul unto death for the transgressor, uniteth the living with the dead, and by this means, from the throne of holiness, descendeth the love that attracteth, purifieth and saveth the rebel host.

Therefore this priesthood being ordained of God to ultimate in the salvation of man, however manifest, moveth in the circle of heavenly harmony, embracing him in the covenant of grace through the atonement of Christ, who is God manifest in the flesh; thence like the bow of heaven stayeth the storm, and is therefore without beginning or end, as it originates in the Self-existing Cause, and in covenant promieth and secureth man from the impending tempest.

The Spirit of this mediatorial priesthood, being the love of God providing a ransom for sinners, moveth to its consummation in the Infinitude of His nature, and approacheth man unfolding and presenting from the cloud of its glory, those gifts of grace which serve to attract the race from utter and hopeless ruin, and is that Spirit which hath journeyed with men since the beginning; and although from its nature, since man is mortal, invisible to them in its majestic procedure, nevertheless, it marketh their way and determineth their eventual and final destiny by the harmony of its law and the Divinity of its nature; mercifully watching the wanderings of their misdirected inclinations, and with the hand of Providence ever interposing between them and irremediable ruin. This Divine Overshadowing, often permitteth judgments upon the haughty and rebellious lest, they led by false alluring light and vain ambition, seal forever the way of righteousness to them-

selves; hence families, tribes and nations have been mercifully swept from the terrestrial plain of earth in order thereby to prevent a greater evil.—These are blessings invisible to the rebellious; while on the other hand, mercies, in manifestation of external tenderness, have been bestowed to succor and to stay the meek and contrite in the day of trouble.

It was this Divine Procedure that planted in Eden the tree of Life, and made Adam ruler over the lower creations; that gave command to the paradisaical pair, and when they had sinned removed them from the garden and the tree of Life, lest they should eat thereof and seal themselves immortal opposers to God, and thereby become demonic in their nature, and thus by their own hand be removed beyond the capacity of the mercy and redeeming grace of God. Hence that which deprived them of the paradisaical inheritance, lost by reason of sin, was a blessing invisible to them; for while they received the external reproof of their crime, they were promised an immaculate and redeeming offering that they might be saved from the spiritual and eternal ruin pending as the consequence of their sin. This same Being therefore provided for them a Ransom and directed their hope to Him who should bruise the serpent's head, and finally extricate the soul from the power of death, and thence in fulfillment of that promise, in process of time, introduced more fully to the external, this Divine mediatorial priesthood, as represented in Melchisedec, King of Righteousness, and after that King of Salem which is king of peace, who as Priest of the Most High God, met Abraham and made offering of bread and wine, in type of the broken body and running blood of the sacrifice to be offered for sinners, in the person of Jesus of Nazareth, and who blessed Abraham, saying, Blessed be Abram of the Most High God which hath delivered thee enemies into thy hands.

Thus Melchisedec moving in the Redeeming Procedure, established a type of the mediatorial office, and expressed that sympathy which through promise united Abram with God, and whose external is thus a medium to convey and establish the order of priesthood with fallen man, through which the race are to be redeemed. And the gift and blessings were emblematical of the sacrifice and mediation for sin, and not having been preceded in the typical offering and mediation between God and man, he is without progenitor, and thus in the procedure of infinite condescension, is without beginning of days, or descent, being especially appointed and prepared as a medium for the Spirit of God to the external, to attract, elevate and conduct the fallen mind through the channel now provided, to Christ, the end of sacrifice and the perfection of mediation for sinners; who being the Author and Finisher of that procedure and the spirit and life of all sacrifice, rendered Melchisedec like unto the Son of God, who in process of time was offered once for all, not by emblem, but in person upon the Cross, where He poured out His soul unto death, and was numbered with transgressors; and thus He sealed with His own blood the covenant made with Abraham, which was unfolded by Melchisedec, by representing to Abraham the mediatorial office, as also the sacrifice which should be broken for the weary and famishing sons of men, that thereby they who should believe upon the Son of God might not perish but have everlasting life. Thus was revealed and established in the mind of Abraham that mediation and sacrifice which must finally effect the redemp-

tion of the world, and which more fully illustrated in the offering up of Isaac upon the Mount, when God revealed the necessity of faith and consecration, also the abundant provision for the fulfillment of the promise.

MAJESTICA: THE PLANET JUPITER.

Uron the planet Majestica Divine Love, Wisdom and Proceeding Energy continually operate, not alone from surfaces creating floral worlds thereupon, nor from paradises disseminating the seeds of floral families in movement of the winged zephyr.—Paradise continually becomes magnificent, receiving architectural and floral perfections from the hands of men; but man receives from God.

Thus says the spirit Zaphthaim.—His words are enigmatical and we reply. "Tell us, O Zaphthaim, what meaneth this occult statement! Do not all paradisaical forms of trees and flower rise from the surface of the orb!" The spirit, with measured gravity, again addresses us:

"Pilgrims, the orb Majestica may be compared to the cerebral organization of an unfallen man. Ideas are not inseminated in the cuticle of the cerebral organization, there imbedded, thence germinating and into utterance unfolding. Thou hast been taught the origin of ideas. Ideas, through energy of Divine Procedure, first unfold in the most interior thought-organs of man. The organs of the brain, as thou hast been instructed, are ovaries of thought. Even so Majestica is not made glorious by means of a gauze-like mantle of vegetation wrapped about its external surface, as if the aere foliage growing from the epidermis. From center to circumference, ven, from the deep chambers of its interior structure to the manifest rotundity of its visible orb, it is glorious."

Still more amazed, again we answer, "Thy word, illustrious being, lightens thou astonishment, reverence and perplexity. This mighty orb, if we understand thee aright, contains organizations within it, as organs within the human cerebellum and cerebrum."

"Yea," replies the spirit. We continue: "If we understand thee aright, these organs correspond to the ovariums of the brain, and are filled with embryonic germs, corresponding to the germ-thoughts existing in man's intellectual organs."

Well pleased, the illustrious spirit smiles and says: "I am by thee rightly apprehended. Hitherto no mortal man, no spirit of thy fallen race, save those inhabiting the most exalted habitations of the Paradise of the Redeemed, have been instructed in so great a mystery. The telescopic planetarium which thou sawest in the midst of the kingly mansion of our city, and which, as was then taught thee, was adapted unto many uses, concealed from sight the entrance to those magnificent orb ovaries which form internally our planetary world."

DEW-DROPS.

There is no darkness to the mind illumined To heavenly harmonies. Where'er I turn, I see the sky with heavenly orbs illumined, Through mortal shades immortal glories burn, Orbs of Our Father's Love; ye shine afar, Sublime and strong. Ye hid all discord cease, I feel your influence. How near ye are In melody of love and light of peace!

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LECTURES IN NEW-ORLEANS.

Abstract of Lecture Second.

Delivered in the Carillon Hall, New Orleans, Louisiana, December 6, 1882.

The lecturer announced the speciality of man as the subject of this, the first distinctive exposition of wisdom concerning the spiritual phenomena. I address, he remarked, a congregation of spirits. The being who addresses you is a spirit. The subject considered is a theme belonging alone to spirits. Man admits, unconsciously and from the primitive element of mind, that the visible, the concrete, the external, but the garment or time-vesture of the abstract, the internal, the ideal. The phenomena of spiritual manifestation is old as Adam. The basis of the doctrine of spiritual communication rests upon a plane co-extensive with humanity, while spiritual revelations glow in the light of Angels and reflects effulgence from the face of Deity. Man has not a terrestrial, but a spiritual birth. The infant spirit is not an aggregation of minerals held in chemical affinity. The infant is not a mass of embryonic germs of vegetation curiously manifesting the phenomena of budding and expanding efflorescence. The infant is not a combination or aggregate of animalcula, continuously connected and evolving the hunger, the instincts and the passions of the carnivorous or the herbivorous brute. Neither is he a combination, natural rarification, ultimate result or mere epitome of the physical universe. Birth is not creation but procedure. Creation differs from external manifestation. Mind antedates matter. God eternally exists. God creates. God being a spirit begins creation by thought. The ideas of God antedate nature. Sins and their systems were thought first and they unfolded in the dome of God's Eternal Consciousness. Thoughts unfolded or outspoken through creative power, become external universes. Creation manifests universality of law. The greatest form, or universe, and the least form, even man, who embodies all the microscopic unity, observe the same law in their creation. The infant, being God's work, is a mental, moral, ideal, spiritual creature. Nature is the external, the outward or boundary of creation; so the beautiful form of symmetry which composes the visible infantile form is only the garment of the ideal, the intellectual, the moral, the spiritual child.

(This position the speaker demonstrated and placed upon philosophical and scientific as well as axiomatic ground.) We are spirits, ideal in essence, continued the lecturer, and the material body is the garment revealing the true proportions of the infant being. This veiled pulsating garment or body adjusts itself and is adapted to its dwelling tenant. The eye is but the window of the soul; through it mind beholds terrestrial universes. The heart is but the door of sensation; through it the soul descends and thrills in union with nature. The hand is but the many-fingered instrument of mind, and operates in addition to its controlling power. The ear is but the organ of the intellect. The visible tongue attests not of itself but conveys the thought banded down by mind, winged with words and waits to fit its abiding place. The organs of the brain being away, advance the spirit to spirit which is eye. The body is the soul's instrument. It is a combination of particles gathered about an ideal, invisible, eternal identity. (This position also was illustrated and scientifically proved.) Not only is the spirit in the body living it, but also paramount, regal, originative and above it. The body which is subservient to intellect, and its preceding volitions of inflection, is that the grand revelation form of manifestation or spirit. Man is thus in his being a spirit and in his embodiment a medium for spiritual manifestation.

Lecture Third.

Delivered in Carillon Hall, N. O., Friday evening, Dec. 12.

The lecturer introduced his subject by stating man's ideal, spiritual being as the proven fact established in the preceding discourse. He then proceeded to announce as the topic now presented, "The Spiritual Organization of Man as adapted to Spiritual Association, Fellowship, Communication, Love and Happiness." All forms, the lecturer began, all forms are adapted to the purposes of the being who inhabits them. In the creative design wherever life exists it unfolds a corresponding organization. That organization is the medium for the manifestation of the interior elements of existence. Man, however fallen, evolves from the midst of all his degradation three great capacities. In his ideal and original being he is formed as a recipient, first of heavenly attributes and principles of God; second of heavenly attributes and principles of Wisdom, and third, of heavenly ends or accomplishments, which are the limitations of love and wisdom in works commensurate. (This position the speaker elucidated both by scientific analysis and biblical quotation.) He then proceeded. This being proved, it follows.

1. That man possesses a love-nature organized in perfect correspondence with the interior elements and adapted to the outworking affections. 2. This being proved, it follows that man has a wisdom nature organized in exact correspondence with and adaptation to the original elements and principles of wisdom. 3. This being proved, it follows that man has an embodiment adapted to the outworking nature and also corresponding with its interior principles. (These three positions also were clearly elucidated and verified.)

The speaker then continued. Body, spirit and soul, the body for Use, the spirit for Intelligence, the soul for Love, comprise the external, the intermediate and internal organism of man. All forms affi-

line according to their nature. All affinitizing forms communicate by efflux and influx from and to each other. Mind communicates with body through the reflex and influx of sensations. Soul communicates with soul through efflux and reflex of love. (This proposition the lecturer elaborated in three connected statements whose abstract is as follows.)

First, soul communicates with soul according to affinity. Love speaks to love. Kindred hearts, through an interior, untranslatable faculty, commune and communicate one with the other. Proof of this is found in the inviolable roots where the heart leads up the treasures of its own experience. Love, being man's highest capacity, highest enjoyment, highest good and highest element, there is a corresponding form, invisible, uncessant, yet still a form. That form is adapted to every element and every principle of pure affluence. Deny it as we may in outward speech, there is a witness of it in the inward heart. Hence, continued the speaker, I address myself not to the mere external understanding. Soul speaks to soul. Love calls to love, as deep reaches up to deep with voice of many waters. There is a language in every affluence and in every reduced existence; an angelic being living in the element of love, and hence an angelic conformation imbrued within the visible embodiment of human nature. Like a seven-stringed instrument, the inward nature vibrates to the harmony and movement of every nucleus and unpolled love. Like a harp whose chords are lightnings, it vibrates to the harmony of angels, the harmony of the universal heart, whose pulsations wander in music through homes of seraphim. Go to the martyr in his dungeon. Fetters are on his hands, and his feet are manacled with heavy chains. Tomorrow the rack awaits him. His flesh is livid and excoriated. His capricious captors are murderers. The only sounds that break upon the outward sense are groans and curses. But hark! a voice! It is the voice of angels! It is audible to the outward ear. Its music is fit for the deep soul, for that alone. Thrilling, eloquent, breathing the element of peace and joy and love and immortality, it vibrates through all the unknown nerves and fibers of that living, suffering and inwardly exalted heart. That is spirit communication. Loving hearts in Heaven, yes, the heart whence all heart-originate, commune, communicate, energize, cascade and combine to fill that faithful spirit with joy unspeakable, unutterable, incommunicable. This heart vibrates to heart, in love and loving, wherever hearts beat true to God and to each other.

Heart communicates with heart, so mind communicates with mind. Thoughts are things. Ideas of truth subsist, and are imperishable entities. Winged and burning they descend and are infused into man's mental nature. There they dwell and multiply like spiritual germs. Man does not originate truth in the sense that he creates it; but man receives truth, and that truth unfolds itself according to the law of generation. Language is not the highest medium for mental communication, nor the printed page, nor the pictured universe. These all advance their end; but all are instruments of soul to soul messages.

For all faculties, the lecturer continued, which admit of logical investigations, the strong mind impresses all things within its own circle of magnetic force, according to its will. These biological experiments are the reflections of a great law—the partial and phenomenal movement of a system of mental communication, and reveal a mode of spiritual utterance which is co-extensive with creation. If the biological organ can impress his subject with ideas by the use of mental sympathy, all minds connected by the electric chain of sympathetic life, in communication one with the other. This fact of communication without language or symbol, without objective demonstration, proves the existence of a universal connection that binds heaven with heaven, angel with angel, and spirit with spirit, throughout all the realms of unpolled thought. If penny man, by mental volition, can impress his neighbor, who dare contravert the position that the flaming cherubim, whose forms are the embodiments of immortal intellect, are able to impress the dependent aerial organs of the human race? (This position also the speaker more fully elucidated.)

Proceeding to his third position, the lecturer continued: Grievous as may be the previous positions, they culminate and are completed in the fact that universal relations exist between organisms, not merely through subjective but through objective laws. Every form is powerful, according to the degree of love, wisdom and energy; and spiritual forces, working through spiritual forms, gloriously manifest the dominant powers of the heavens amid the receptive system of the earth. The trumpet, formed of spirit substance and applied to the spirit lips of the invisible angel, pours out music that stirs the dreams of the outward ear. The spiritual hand of the guardian angel, with firm controlling power, sustains the moral hero, so that the flesh shall fail not amid the agonies of martyrdom. This, the grand wonder-work of Providence, does not rest alone for proof upon the Bible. Still angelic messengers watch over the sons of men, and by spiritual manifestations utilizing their forces in the midst of the terrestrial, prove the past, cheer the present, and adorn the future as with triumphant cohorts visibly embattled in the outward sky.

Comparative and parallel incidents, ancient and modern—the ancient instances quoted literally from the Bible; and the modern instances authentic and substantiated spiritual manifestations, many occurring through the personal experiences of the media through whom are dictated the "Disclosures from the Interior" now given at Mountain Cove—contributed greatly to prove to external comprehension, and to verify in the sphere of terrestrial thought the propositions adduced.

Manifestations of the presence and influence of spiritual intelligences descending from superior abodes, occurring during every lecture, in some instances unfolding the spiritual sight, hearing and sensibility of even skeptical persons in the audience, added greatly to the solemn and impressive character of the truth presented, affording an independent confirmation both of the statements and personal incidents narrated.

The effect of the lecture was obvious in the deep and riveted attention of the audience. Blithese life and vitality through the drying bed, accompanied with a breaking and rapt expression, indicated alike the power of truth and the interior quickening of mind to apprehend it. So great was the silence at times, that the audience presented the appearance of a company of spirits moving amid the unfolding wisdom descending from on high. The lecturer, as was evident, did not originate the uttered thought, but spoke under the direction of Superior Intelligence.

LETTERS TO A CLEVERMAN—No. XI.

DEAR BROTHER,—While continuing our investigation of this momentous question we are led to the consideration of the geological argument in favor of the Word of God, which will form the subject of the present letter.

The advocates of the Paleolithic theory base their premise upon a geological hypothesis which can be scientifically proved untenable.

The theory of the Natural Progressionist is:

I. The progressive development of higher from lower forms of minerals, according to the following order:

1. Crystallizations of lava into the primary rock formation.

II. The evolution of aqueous particles; and,

III. The rarification of aqueous atmosphere.

The Biblical statement inverts the order, and says that God created:

I. The Atmosphere.

II. The sea; and,

III. The continents.

Now science demonstrates the truth of the Biblical position and proves:

1. That the electrical atmosphere contains, and holds in potential all minerals necessary for aqueous life.

2. That the demand separation or division of these elements and their subsequent recombination produces the waters.

3. That waters may hold in solution all the bases and first principles of the mineral formation; and

4. That the operation of the law of chemical separation and recombination produces a crystalline deposit in which is the mineral kingdom. Thus the Biblical position is proved.

The progressionist views the mineral kingdom as containing within itself the principles of vegetable life, and spontaneously unfolds the vegetable kingdom.

The Biblical system, in opposition, maintains that God created the vegetable forms, in all their families, independent of and distinct from the mineral kingdom, and caused them to ascend and take root in the subject, mineral earth. The use made of the electrical mineral atoms was simply to elude or to form a visible external base for the descending empire of vegetation.

Here also Science demonstrates the truth of the Biblical system.

The self-developed light, heat, magnetism and electricity of the earth, however localized, is unable even to preserve the life or to unfold the native elements of the simplest vegetable form. No plant can live, no flower unfold, no fruit form or ripen, no seed become perfect, unless super-terrestrial light, heat, magnetism and electricity reach it and operate upon it.

The fact that no vegetable form can live by influx from earth alone, proves that the vegetable kingdom did not unfold by efflux from the earth, but was the result of a Superior and Independent Cause, through whose movement it was superinduced upon the mineral creation.

III.

The third position of the Progressionist is that the first developed forms of vegetable life were mental, embryonic and imperfect, and that there is a continuous line of vegetable progress from the first and least developed to the last and most developed of vegetable life. This position also is connected with the hypothesis that the primal forms of vegetation became the parents of opposite forms, and thus that the flora of the present era is a development of the flora of the earliest geological epoch.

Let it be distinctly stated:

1. That this theory teaches that the first plants were possessed neither of seeds, flowers or foliage.

2. That these in process of time give birth to the flowering, seed bearing and fruit bearing families.

3. That by a continuous chain of development, all the higher types have risen from the lower.

Now the biblical position is the reverse of this, and teaches that Jehovah formed perfect germs, or seeds, which evolved perfect types of their respective species, and perfect vegetable forms, which existed prior to their descent to earth. This position is proved true also. The fossil records of earth's primal age attest the inspired doctrine of the Word.

The most ancient cryptogams, or confidors, which have survived in the fossil state, are found not less perfect, but more perfect than the subsequent forms of the same species. Thus the hypothesis which asserts that the earlier forms are less perfect than the more recent, is annihilated.

The fact that what produces class, and that can be converted into type, is the stronghold of anti-biblical philosophy. From it they draw the prop-

osition, that under given circumstances every one of the vegetable races may be developed from another. But here the very inverse is proven. Cereal grains are all the families of one common stock, the branches of an original species. Experiments carefully conducted will be found to verify the proposition.—And under natural influences oats, wheat and rye have branched out from one original stem, so under inverse circumstances indications are afforded of the returning movement. The philosophy of the Divine Unfolding establishes the fact, that as composite beings unfold from simple leaves, so each primal creation gives birth to a variety of offspring. The primitive wheat or type of cereal grains, give birth to a cereal family branching out into semi-fossil varieties, and the skillful agriculturist, by instituting a series of experiments, may unfold new varieties from the original type.)

It is also proved that hybrids cannot be perpetuated; and this fact also proves that one diverse species cannot develop another. The fact that ancient fields newly plowed produce new varieties of plants, and that soil thrown up in excavations produces varieties dissimilar to those existing in the vicinity, is also adduced to prove the theory. This is a fallacy too obvious to demand refutation. It simply proves that germs imbedded in the soil, when exposed to the vivifying influence of super-terrestrial life, obey the law of quickening.

It is also said, that the doctrine of progressive development is proved by the evolution of the apple from the crab, and the development of the peach from the nucleus original type. But this is also a fallacy. If ever the fossil apple or the fossil peach shall be discovered, they will be found, reasoning from analogy, perfect as the primitive confidors.

It is not difficult to produce numerous varieties of fruit from the wild families of the forest, but inconceivable influences first of all degraded them from their original fruitfulness. The man that can be said of zoological science is this, that it partially restores to the tree-bearing families their original dignity, but by reason of the results that followed the moral degradation of mankind. There is no evidence whatever of a development of any fossil form from a distinct and pre-existent species. The balance of proof attests the Biblical doctrine of the perfection of primal forms and their supernatural origin.

IV.

The fourth doctrine of the Progressionist is that the animal kingdom is evolved from the perfected vegetable. Here also is antagonism, and the issue is raised between the two theories, the Natural and the Supernatural. The recent and celebrated chemical discoveries in Great Britain, which have led to the production of the insect "coccus croceus," demonstrate the truth of the biblical idea. It is in this case, one form of insect life was produced in absolute absence of the vegetable principle. It follows that the entire animal kingdom could have originated without the intervention of the vegetable element. It is true that vegetation appears upon the orb prior to the introduction of animal existence. This is far, however, from proving that the former originated the latter. It simply proves the wisdom of the Creator in preparing food for the animal created prior to their introduction upon the terrestrial scene.

V.

The fifth proposition of the Progressionist, is that the first animal formations were imperfect, partially developed and incomplete and that they evolved superior forms in process of generation.

The Biblical theory is of course the opposite. Now upon this point fossil records vindicate the written Word. The most ancient forms of the antediluvian discovered in the old red sandstone are perfect after their kind, while among their descendants may be traced the operation of the phenomena of derangement. Here the theory of the progression of development from rudimentary forms is absolutely inverted, and the opposite is established. There remains therefore but one conclusion, namely, that each created form came perfect from the Proceeding Energy of God.

Upon this point it multiplies upon proof. And it is impossible to prove, that any living form whatever has unfolded healthful qualities not manifested by its most remote progenitors, while it is evident that numerous races have declined from their original positions.

The bee according to the theory of progressive development ought to exhibit a higher form of instinct than did its ancestry in ages past. But from time immemorial it and its architecture, its chemical and social habits remained unchanged. The slow march of ages adds not nor takes away. This is equally true of the entire animal creation. Races decline from unfavorable conditions. Man discovers these conditions and by the aid of his human effort redeems them from degradation. But all domesticating of fallen men is insufficient to produce an improvement on the forms that moved in the primal paradise. It may be said that man is able to create new species. He may be able to discover the conditions under which Divine Proceeding Wisdom orders inter-fer into exterior creations. This is all.

VI.

Finally, the last proposition of the progressionist, is that man is evolved from the animal, even the ape! The Biblical doctrine has heretofore been stated. The doctrine of the Progressionist is a Saguntus mannikin to reason and to Revelation; to the inmost consciousness and native emotions of mankind; the noble object of the doctrine is to justify the weakness and the selfish instincts of the fallen race.

There is no evidence whatever to prove that man originated in the brute. The ape has been domesticated four thousand years. Never in that time has the maxillae of that race been a man child, or the female brought forth an immortal intelligence. The grinning, chattering beast, however domesticated, has

evolved no faculty for moral culture. Neither has it unfolded a single trait of self-consciousness and moral personality.

If the ape, during four thousand years of association with mankind, receptive of the magnetic spheres of the human race, and therefore under conditions requiring the production of human being, were the theory true, has always been an ape and given birth to apes, how absurd is the proposition that the man exposed to conditions, infinitely less favorable, could have originated mankind!

But the subject needs no further illustration.—What, let us ask in conclusion, must be the moral and intellectual character of that class of spirits who blaspheme the truth of Holy Inspiration and offer as a substitute the theory whose falsity we have brought to light?

LETTER FROM ORIFIN, GEORGIA.

ORIFIN, GA., Feb. 21, 1883.

My dear Brother:—We cannot refrain from the pleasing duty of expressing how deeply rejoiced we were at the sudden and unexpected visit of our brother, Rev. T. L. HARRIS, who, on his way from New-Orleans to Virginia, stopped at our place about one week, and gave as a course of lectures on the subject of Spiritual Manifestations. Many a warm hand and hearty grip welcomed him, and many rejoiced when it was told them that one of the defenders and exponents of the Divine Unfolding had indeed come among us. Many bold believers and disbelievers, seemed glad that the great mystery was about to be opened up and expounded to them.

An application was at once made to the different denominations for a house, and the Presbyterian Church was obtained, and the lectures commenced on Friday evening, before a large audience of our best citizens, and continued on Saturday and the next Monday and Wednesday nights.

It would be impossible for us to give in this communication an idea of the powerful arguments founded on the Word of God, which Bro. H. so eloquently set forth before this people, together with facts to prove that the spirits of our departed friends may not communicate with us; and that the Apostles and Prophets are now reappearing to direct in the great movement of the final Redemption of Man. Bro. H. said the time had now come when all true Christians were called by the Spirit to purify themselves, and live a more holy life, looking for the reappearing of our Savior, whose Kingdom must come; and whose will must be done on earth; that the wheat and the tares must soon be separated, the one to be guided by the Word of God and His reappearing messengers to the Paradise of the blessed; while the others, giving heed to seducing spirits, who teach doctrines of devils, were being led down to the abode of night and despair.

The power and eloquence of the speaker compelled all present to pay marked attention. His Scripture argument, and strong appeals to reason, awakened a deep and thorough interest in the minds of many; while the most obstinate skeptic could only say, like one of the old, "Paul, thou art beside thyself, much learning hath made thee mad."

The opposition which was manifested during the lectures in our city, seemed to arouse the hitherto dormant minds, who came out to the lectures, expecting, no doubt, to hear the theorist of the other side, but on the opening party; but to their astonishment the lecturer, with apparent deep fervor and agonizing prayer, asked the Lord to forgive those who blindly oppose their best interest, and lead them by the influence of His Spirit to the truth as it is in Christ Jesus.

The lectures delivered by Bro. Harris have produced a strange and peculiar effect upon the minds of very many of this community. Some who were avowed skeptics are now believers; others who were hitherto opposed to it, calling it a humbug, have been induced to be more prudent, "lest they be found fighting against God;" while those who had investigated the matter, and were believers, or partially so, have been confirmed and fully comforted by the lectures, instructions and advice of Bro. Harris. We are constrained to say, that we believe God has in kindness sent him here, and that the seed sown will take deep root, by the grace of God, and bring forth much fruit to the joy of His Redeemer.

Quite a number of our clergy called on Bro. Harris and interrogated him on the claims of this new phenomena, some of whom were astonished at his answers, throwing new light on scriptures which had been hitherto dark to them; while others lay at the couch, and could say nothing but a lamell in the man and mental hallucination in his arguments.

Bro. Harris, being a sight seer, his interior or spiritual sight was opened several times and at different places while here, at which times he described the spirits of our departed friends, and through his clearly identified themselves as being present with us, in such a manner as to leave no doubt on the minds of any who witness and thus manifestations without prejudice. The particulars of these manifestations we feel free to narrate, but will not do so cheerfully given to any one who may request.

And now, in conclusion, it would be well to say, that at present we are members in regular standing in the Baptist, Methodist and Presbyterian churches in this place; and as such, do more cheerfully recommend to the Christian fellowship of all who name the name of Jesus, our Bro. T. L. HARRIS, who we are constrained to believe is a faithful servant of Christ our Lord, and as such we hope that all who may have an opportunity will lay aside all prejudice, and listen to him with care and attention.

T. W. BRADLEY, W. F. WATSON, H. C. BOBSON, W. L. GORDON, C. W. WRIGHT, W. F. WATSON, WILLIAM F. BOBSON, W. W. WOODRUFF, W. W. BIRD, H. D.

Harbinger and Journal.

THE PATH OF THE JUST.

Down rise into noon, and noon ascends
Into the glory of the Spirit World.

There is no darkness save in mind's eclipse,
No consolation where the heart is pure.

And there was a separating veil
Woven between the spirit and the view.

Cloudless and beautiful, of heavenly world,
Until the human heart inhaled its wings.

But Christ, who called His pre-existent Form
Within the fleshly garb, and, in the guise

Of human nature, lifted from the deep
Of mortal night the spirit of mankind.

And brought eternal Heavens to view again;
And for the burnings of eternal fire

And midnights terrors that sweep the alymal realm,
Brought Eden's balms and love's redeeming wine.

And amidst a host of angels in the deep,
That He might lift above the sun of death

He who ascending scattered starry thoughts,
And from His redemptions to dwell in, and from

The scattered blood-drops of His agony
Unfolded Eden with its deathless rose.

And made a garden in the spirit sky,
Where the ascended spirits of the race

Of Adam might await the end of all
Terrestrial darkness; He returns once more,

Bringing the primal order and the new
And tranquil age of righteousness and peace.

The dawn shall brighten into noon, the noon
Unfold into a spiritual dawn.

The spiritual dawn to noontide rise,
That man no longer walk as one who treads

In darkness while destruction guides his way;
But perished, inspired and clothed upon

With immortality of thought, and form
Invigorated from the Tree of Life.

and the unity is made manifest in the embodied
expression above, where culminates the aspirations of the

adoring assemblage. Each spirit is an altar, wherein
burns the love of God, and each being, absorbed in

holiness, arises in reverent acknowledgment of
mercy touched, and blending with the gift of holy

love, which from God descending pervades the being,
becomes enraptured, and upward moving, concentrates

in the oneness, where all burns as holy fire from
of the holy altar wherein is offered the sacrifice of praises

by the celestial heavens; and thence arising, leads to
the cloud of glory overshadowing the manifestation of

the Son of God. Then, the chorists above, as they touched in holy
harmony their well-tuned lyres, said, "Aris, ye ad-

mirable multitudes! Behold! the Divine Man approach
in form of incarnation." And I heard another voice

saying, "Glory to God in the highest, and on Earth
peace, and good-will toward men. Behold I bring

you good tidings of great joy, which shall be to all
people; for unto you is born this day, in the city of

David, a Saviour, which is Christ the Lord." Then
suddenly appeared the likeness of the humble birth-

place of our Redeemer, and Mary, whom I had seen
encompassed with a cloud of glory, upon whose head

was a crown most glorious, was holding in
her hands an infant.

There was Earth in apparent rapture, with all the
scene attending that memorable event in which was

made manifest the incarnation of the Son of God—
The humble condition of Mary; the beasts of the stall

with wonder beholding that infant through whom was
to appear the world of men; in whom was God now

being made manifest in the flesh; all moved before
the vision in form of living realities. Mary was

meekly reclining upon the bosom of Joseph, her well-
beloved, who sought to pure her to his heart, while

she gently folded to her pure bosom the "Babe of
Bethlehem." Near them were a few Israelites in

that He gave his only begotten Son. He shall bear
their iniquity. By my righteous servant I will justify

many. Then there came a pause, and by the
rapturing form of Mary, over which by the aid of

Mercy she extended the babe, and with reverence
looked up toward the sky. And the voice contin-

ued, "This is my beloved Son, in whom I am well
pleased. A bruised reed shall He not break, and

smoking flax shall He not quench, until He send forth
judgment unto victory. And in His Name shall the

Gentiles trust." And as these words ended the scene changed, and upon
the mount, called the Mount of Olives, I saw a being

more lovely than the Moon of Heaven. He lifted up
His eyes to heaven and said, "Lo, I come, in the volume

of the book it is written of me, to do Thy will, O
God." Then appeared a vast multitude of deformed be-

ings, exhibiting every type of human suffering and
thematic depravity; and addressing them He said:

"If any man thirst, let him come unto me and drink.
I am the Way, the Truth and the Life. No man cometh

unto the Father but by me." Whereupon another voice
said, "This is the Son of David, the hope of Israel,

the bright and morning Star. Now appeareth
Truth in its redeeming glory, from the Eternal Cause.

Look unto Him, ye who perish, for in Him cometh
redemption." Again I saw the mangled form. Those words

had fallen upon his dull and heavy hearing, and al-
though he indistinctly understood, he raised his eyes

as if to see whence he was professed. And as he
looked, He who stood upon the Mount descended and

bowed over him saying, "What dost thou desire?"
And the sufferer said, "O that I might find salva-

tion." Then answered the Presence, bending over
him, "I came to seek and save the lost." Then said

Justice to Mercy, "Where is thy ransom?" And
another voice said, "Behold the Lamb of God which

taketh away the sin of the world." And He who
proffered redemption said, "For this cause

came to her as the clock struck seven, and bowed
before her; while she rather flew than ran; so that

those with her could not follow, nor could they see
her feet touch the earth. The specter proceeded her

all the way till they reached the kitchen, where she
knelt and prayed with it, after which it would speak

with her—sometimes saying, "Now a sun rises with-
in me, or shines in me." She once asked him, if he could hear other people

speak as well as her. He answered, "I hear them
through you. When you hear others, you think what

they speak; and I read your thoughts." On asking
him why he made these noises, he said, it was to make

men think of him, which afforded him consolation and
refinement. Whenever she played on the pianoforte

and sang, the spirit always began to knock on the
wall—especially when she sang "How great is the

goodness." Of the inhabitants of the house, none saw the ghost
except her father, brother, and youngest sister, who

saw it frequently. It sometimes appeared in the
form of a silver serpent. Mrs. H.'s mother never saw

the specter, but she felt it breathing on her, as did
the elder sister. It accompanied Mrs. H. to the

mercantile, and said, "You have taken for me." A
forester, named Bobbin, who could not believe in the

reality of this specter, placed himself by Mrs. H.'s bed-
side, at the hour it usually appeared. He had been

there a few minutes, when the knocking was heard,
and presently a heavy sound, as of a fall—Bobbin

had fainted. When he came to himself, he related,
that immediately after the knocking, he saw a greyish

cloud standing in the corner of the wall, which gradu-
ally approached the bed, and took on the form and

features of a man, and as it placed itself in the way
of the door, he could not get out of the room. When

others entered to his assistance, he wondered how they
could have run against the specter without perceiving

it. A black terror that was in the house was always
afraid of the presence of the specter, and kept howling

The Spiritual Harbinger

And Mountain Cove Journal.

A WEEKLY PERIODICAL.

Devoted to the spiritual, scientific and education of Theology,
Philosophy, Faith, Legends, and Traditions—Literature, Social, Po-

litical, Industrial, Scientific, Ethical, Metaphysical and Commercial.
connected with Man, with his God, and his Creator; and published

at Mountain Cove, Virginia, by Wm. T. Tree, and published by
the same parties, at New York, New York, and at Philadelphia, Pa.

Being devoted to the temporal and spiritual well-being of the
human race, this Journal will treat of all branches of human knowl-

edge; and, while a portion of its columns will be devoted to the
history of the human mind, and the progress of the human race,

it will also devote a portion of its columns to the history of the
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SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

Continued from page 78.

Again the spirit which called Mary bowed in
manifestation of profound reverence, and was followed by

all the worshippers in the great temple. Then ut-
tered a heavenly band as they descended from above,
a band of spirits I had not before seen, saying, "Bow

down, as ye redeemed. In silence adored Him:
in the stillness of the soul ye shall most glorify Him.
Seek not, ye who worship, to utter acclamatory praises.

Silence, deep, yet profound, arose, better beneath
all heavens, during the manifestation of the Incarna-

tion, suffering and ascension of our Redeemer, our
Lord—the Creator—the Universal King. And those who
are the purchase of His blood, shall offer the greater

Spiritual Manifestations in Germany.

Experience of the Seeress of Prevoratz.

At that time being in the most miserable state Mrs. H.
was accustomed to say her prayers alone in a deserted

chapel. As she was kneeling there one morning
about nine o'clock, there appeared before her a stout

figure, with a dark coat and an old-looking wrinkled
face; the head bent forward, and it looked for some

minutes steadily on her, and she did it, but, being
sized with her, she fled to the upper rooms, where
she hid herself, and, saying nothing, however, of

what she had seen. It appeared before her as she
was praying aloud, and said, "I come to thee,
that I may learn to know my Redeemer. For a

while you form that time, this specter was wont to
appear to her at different times of the day, whether
she was asleep or awake; but he came invariably at

Virginia.

At Raleigh held in the Clerk's Office of
the Chancery of Fayette county, on the first Monday

in January, 1825.

JOSEPH RIMBLEY, Clerk.

SAMUEL DICKSON, Defendant.

The object of this suit is to attach a tract of land in
the county of Fayette, belonging to the defendant Dickson,

for payment of a debt due from said defendant to the plain-

tiff; and it appears by the evidence that the said de-

fendant is not an inhabitant of this Commonwealth, it is

ordered that he do appear here on the first day of the next

Term of the Court, and do what is necessary to protect his

interest in the premises. If he neglect to appear, the

plaintiff is authorized to sell the land.

Witness my hand and seal of office, this 11th day of

January, 1825. H. M. DICKINSON, Clerk.

J. B. Malone, Wholesale and Retail Grocer,

Commission and Forwarding Merchant, South-west

and Jackson, Ten Mile House, Kanawha county, Va.

Received and paid, 25 Mills New Orleans Sugar, 10 Mills

Malines, 25 sacks Coffee, and a large assortment of Fresh

Goods. Also, a well-assorted assortment of seasonable Dry

Goods. Terms and prices of superior quality. 42 1/2

Checks, Watches, Silver-Ware, Jewelry,

AND SAMUEL PIGGOTT, formerly arrived from the

county of New-York, whence he has removed his business to

form the citizens of Fayette and the adjoining counties, that

he has located himself at the store formerly occupied by

Miss Mason, on the corner of the Court and Main streets,

where he will be ready to receive the public in all

articles usually found under the above branches. He is also

in readiness to accommodate the wants of the public by

Respectfully Calls, Watches and Jewellery.

Valuable Farm 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

Vaughan farm, known as Mountain Cove. It is also but a

short distance from the Hawk's Nest, a place of wide cele-

brity for its sterling scenery and picturesque grandeur. The

farm has upon it about 200 acres under good cultivation,

and the remainder is in pasture, and the best selected land

in the country. The meadow and plowed lands are con-

sidered to be in the uplands of the country. There is also

a large two-story house well furnished, with outbuildings, and

also a fine stable, and a large number of live stock, and

plantation and stage stand for which it is well adapted. It

is one of the best locations for a school in the whole county.

It possesses superior water lands, of the quality and quantity

of which is a matter of living memory, and of a

limp bed running through it. It is situated near the

valley, particularly as there will be a depot just below.

The place is also intersected by several roads, and is situated

in convenience to customers to notice here.

Also, for sale, another Tract of 470 acres, situate

three miles above the Cove, with 200 acres under good

cultivation, a dwelling-house, an excellent

mill, and a well-stocked farm, and a large

number of live stock, and a large

number of slaves, and a large