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(976)

The Voice of God
to his
Chosen People at Holy Mount



May 4th 1844.

Thus saith the Lord.

Assemble ye hills, bow
down ye mountains, and lift up
your heads ye valleys; for, and
bear witness of my mercy to my
chosen people.

How I have fed them with the
true milk of my word! How
have I rocked them in the cradle
of my gentleness! How have
I dandled them upon the knee
of my pity! How have I
caressed them with the smiles
of my love, even when they served

me not according to my will!
How have I nursed and fed them
when they were perishing and
falling a prey to my justice!
How have I clothed them, when
they were naked, and their shame
uncovered before me! How have
I gently led them by the hand
to the paradise of my planting,
when they were wont to wander a-
mong brambles, and plucking
thorns! How have I soothed them
with the enchanting strains from
my songsters in heaven, when
they would fain listen to the vain
harpsings of sensual pleasure.

Even thus and thus de ye wit,
rep unto me.

When many in my Lion

had turned their ³feelings to wander
afar off, and were feeding on the
poisons of the fruit of their own
pride and folly, I sent my mes-
sengers from my kingdom in
Heaven loaded with my precious
gifts, to win, by enticement,
their feelings unto me, I filled
them with my power, and rocked
them hither and thither, and tossed
them up and down with my gen-
tle hand, until they were pleased
with me for a Parent, and thus
did I deal with them in my
mercy. — I talked kindly unto
them of the goodness of my way
and to prove the truth of my word,
I made them to eat of fruit from
my vineyard which their hands

never earned, and thus did I
deal with them in my mercy.

When their eyes were gazing with
eagerness more intently on the
perishable things of time than on
the enduring riches of my king-
dom, then I gave them visionary
views of my paradise, my hap-
py land in Heaven, to invite
their senses thither, and thus did
I deal with them in my mercy.

When they were trying to walk
alone, following their own way,
and fainting every hour, because
of the fatigues of their wanderings
in the wiles of sin, then I rolled
and twirled them in my hand,
until they realized my power,
and then did I gently lead

them to the fountain of my love,
that they might drink to live;
and thus did I deal with them
in my mercy.

When they walked in nakedness,
in so much that the children of
mankind saw their shame, and
conversed upon their poverty in re-
spect to my gifts and graces,
then did I clothe their counte-
nances with my love, their ac-
tions with my solemn fear, &
all their motions caused to be
graceful and glorious, and thus
did I deal with them in mercy.

And O ye mortal worms of dust,
what say ye that a tender pa-
rent can do more. My song-
sters have lulled you into repose

and how do ye ^Otreat me? In
my times, my truth shall de-
clare unto you,

But see ye not, O ye my people
how merciful I have been unto
you? See ye not how I loved
you and fed you, when ye did
not love and honor me? See ye
not how I have noticed every in-
dividual soul, for their strength
with my love and blessing, that
they might be encouraged to
pursue my lovely way?

See ye not how I have winked
at your follies, and forgiven your
transgressions, even when ye knew
not in truth, how to repent to my
satisfaction? See ye not how
mercifully I have shown unto

you those evil snares and devices
of satan, that were wont to en-
tangle you & carry you captive
to the abodes of the wretched & unclean.

See ye not how I have conde-
scended in my loving mercy to
reason with you, as one man
reasoneth with another?

Where is the Parent among the
sons and daughters of men, that
would condescend to reason and
forbear with a child, before they
would force them to comply to their
wishes, & cause them to feel the rod
of their severity, as I have reasoned
and borne with you? I have
in mercy forgiven, not only un-
til seventy times seven, but until
times beyond your capacity to count

and yet my mercy is holding
out still, forgiveness to the penitent

But O ye children called after
my name, how have ye dealt
with me, or how are some of you
now treating me your affection-
ate Parent? Shall my mercy
suffer you to be blinded by the
enemy of your souls, that you
grope your way in darkness, back
into a pit, still lower in sin,
than that from which ye were
dug? Or shall my mercy neg-
lect to call you to repentance,
that your works of foolishness cast
your lot among those who are
forsaken of me, and leave you
to taste a bitter death, an eter-
nal death, a death to which

the cessation of life in mortal
 clay can have no comparison?
 Shall my mercy suffer this?
 My judgment would be nearly
 ready to spew you out of my
 mouth, but my mercy yet
 rejoiceth against judgment,
 and cryeth aloud at your gates,
 O Jerusalem, Jerusalem.

The righteous within thee my
 hand shall surely bless, and my
 word unto them is peace; rejoice
 in the salvation of your God,
 and be ye comforted; but weep,
 weep with me, your God, for the
 transgressions of my people. for
 unless they yet lower humble
 themselves, my justice must sep-
 arate soul from soul.

Have I refused to hearken to the calls of the needy who feared my name, or to give unto them who sought of me a right to know my way and to do my will? Heaven and earth bear me an answer (nay)

Why, then, little ones, do ye distrust me, ye have called unto me to come and dwell among you, to walk with you in the secret lane, and journey with you in the open field of labor; and because I took up my abode among you, and in you, will ye say the Lord hath not given agreeable to your desires? Because I have used you as instruments, made

your hands to handle my power
 and your tongues to mouthe my
 word, and your bodies to bow at
 my call, will ye disdain the
 offer of my mercy, and the an-
 swer of your prayer that I should
 dwell among you. — Will
 ye yet so hate those whom I
 have condescended to love, those
 of your own kindred and stature
 thro whom I have worked, because
 they were not perfect in my sight,
 or in your sight. Are ye so
 well united one to another, and
 have ye so much condescension
 one to another, that the being of
 your likeness could be found
 among you whom you would

acknowledge as your leader, and all agree that his word was truth when divested of my power?

And because I have not ~~not~~ consumed the instruments of my choice among you before my face, that there should be no impurity to stain my word as it passed thro them to you, will ye despise my doings; or say, because a tarnish has appeared from human ill, will ye say the Lord is not truth, or he hath dealt treacherously with us?

And are ye all so well agreed that your judgment of what is, or what is not of me doth correspond? If not, which of you

shall assume the authority to say
 "I am right, but my friends
 are in error" Again, which
 of you is that perfect that nothing
 is found within that would tarnish
 the clean? Let him come forth
 unto me, and that quickly, and
 he may then cast the first stone
 at his brother, when I, the Lord,
 shall have set him the example.

How have I forbore to condemn
 the souls of men as unfit for my
 spirit to dwell in at all, because
 they were not at once perfect in
 my sight? — But ye show
 no mercy. Ye would condemn
 all that is not pure as the heavens
 while ye, yourselves, would grovel

in filth; and even that which requires of you the most purity of spirit and of body, thus bearing the greatest evidence that it was my word thro' mortal clay, ye are the readiest to condemn as not of me.

Have ye not all been instruments in my hands to do my will? If there is a soul among you that hath not, and is not after all my dealings in mercy with you, if so, let him be cut off from my people, and accursed before my face. And if ye all own, or would be glad to have truth declare that ye are instruments in my hands,

which of you are so perfect that ye dare proclaim your perfection to the ends of the earth, and can bear witness by your works, that your words are true.

Cease, O vain mortals, cease thus to judge one another unjustly, saying in your hearts, "Thou hast sinned my friend, because thou hast said thus and thus saith the spirit of truth. Judge not where I have not set you to judge, lest ye be judged, and thus torment each other with your false judgings, and hie to death; yea, until your own mouths shall cease to praise the Lord for his goodness, for fear of

the judgings of your brother, and your own souls neglect to call upon the Lord, for fear of the false judgings of your friend, saying "thou callest unto an unknown God," and lest you neglect to lean dependantly on the arm of your God, fearing, lest the voice of your brother in judging you, crieth out "Thou leanest upon a broken reed." and thus thou art left to perish and die.

Behold, I see some of your souls begin to faint with the loss of life I see the souls of some, beginning to sink in bondage and death for fear of false judgings. O ye cowards, and slow of faith

to believe that my arm of faith is
able to save all who lean upon it.

What shall I do unto you, that
ye may know my hand is strong

Would you that I rend you asun-
der and scatter your fragments to
the fowls of Heaven,? Would you
that I cause the islands to sink
before you, and the dry lands to
become deep waters,

If ye murmur at my givings
in mercy unto you, and say it
is not the Lord, what will ye an-
swer me when I call upon you
in judgment? Will ye then
bless my name? O foolish
souls! Why stand ye binding
bandages over one anothers mouths,

with your judgments and jealousies
that they dare not open to praise,
bles, and thank me for my good-
ness, & call unto me for holy
power.

And because I do not visit
you in judgment, but yet call
in mercy, why do ye yet say
The Lord will not do good, nei-
ther will he do evil, and thus
sleep on in death.

Know ye, every soul, my merci-
cy is unto you in this day upon
usury, and the penalty thereof will
I require of each and every soul.

In slighting your day, in
resting at ease in Zion, ye are
heaping upon your own heads,

distress unseen. Ye know not
the hands that I am preparing
to grasp from your fountains of
good for their poor hungry souls.

Ye know not the hearts that I am
preparing that must be fed from
this, the vineyard of my planting
upon earth.

And if ye neglect to gain, I
treasure up a substance of that
good which I have given you,
I will spew you out of my mouth
to drink of the cup of my judg-
ments.

Ye would that I would bless
Tion, but what would ye that I
would send unto her,? — If I
send love, ye are loathed therewith.

If I send peace, ye sleep on in ease, If I send reproof, ye are ready to rise in secret rebellion against me, and secretly judge me in your hearts, If I send the word of truth, ye say it is not the Lord. And if I call unto you in mercy, ye answer me not by hearkening to my voice as doth the innocent lamb.

Ye feel whole, while I behold you faint, Ye are dying unto spiritual goodness and life, I think ye are living acceptable unto me, if ye only keep close mouths, and open not your feelings to your friends.

But I converse with the heart,

and the language thereof is loud
 in mine ear, while the lips re-
 fuse to move. — And that
 which is done justly and right-
 eously in secret, will I reward
 openly, and that which is done
 unjustly in secret, will I openly
 condemn, ere my work is done
 with mortal man.

If ye will sleep on, and sell your
 birthright into the hands of other
 souls, then blame me not for spee-
 ing you out of my mouth.

Behold I yet warn, I yet call,
 I yet counsel, I yet entreat, I
 yet pity, I yet love, I will yet
 hear the humble penitent soul.

But ere long I shall come,

not with the voice of entreaty,
 not with the voice of warning,
 but with the voice of justice,
 giving blessing to the upright,
 and cursing to the rebellious,
 being no physician to those
 who feel whole, but bringing a
 seal which shall mark them as
 diseased, and unfit for my mercies.

Yet, O dearly beloved, who
 have walked before me in hu-
 mility, and sought to do my
 will, and are yet willing to receive
 and obey my word, peace and
 blessing do I sound unto you,
 my peace be with you; your
 confidence in me may remain
 unshaken, tho' the heavens and

earth do vanish like a scroll,
 be ye not terrified, but be ye joyful
 in the God of your salvation, but
 weep with your parents in Heaven
 for Zion's sake, — Let the strong
 bear for the weak, and let Zion be
 clad in humility, for my sword
 of truth is whetting, and I will
 wield it when I will. — Let those
 who are free from sin, praise and
 bless my name, and speak of
 my goodness one to another; &
 let not the tongue or soul of the
 free, be bound by the jealousies
 of damnable heresies, and back
 slidings,

For good will run to good
 And strength to strength will grow

And love to love will meet,
And union will not cease to flow
in those who do my will.

Be not cowards in my cause,
speak my words of truth and
soberness; Heaven will bless the
upright, and comfort the afflicted

Again I say, let not the tongue
of the honest be dumb, but let
truth be sounded, without and
within, knowing that good, is
stronger than evil. —

Amen. —

It is requested by the Saviour, that this be
read this evening, if the Lord feel union
therewith. —

Just^s Giles, B. Avery.