

# BOOK OF ADMONITIONS AND POETRY

given to Olga Park

The first of the admonitions came on February 3-4, 1941. They were all given in the "Silent Voice" and in some instances my handwriting was affected noticeably as I recorded what was said.

The "Silent Voice" is standard procedure in directives from those who dwell in the God consciousness. It is the means "by which the "Word of the Lord" came to the Prophets of Israel. Those who speak are channels of God\*s purpose. They are, as Raynor Johnson intimates, a Divine Society.<sup>1</sup> Sometimes the individuality of one predominates, sometimes another.

The "Teacher" has been in charge of my instruction since 1914 and all that I know of the hidden Mysteries of the Kingdom of Heaven has been given under his supervision. It is through him that the counsel of Paul and of Jesus, our Master and Lord, gets through to me to meet the exigencies of time-and-place conditions.

To avoid tediousness, I have extracted the counsel scattered through many communications.

The Teacher himself requires an agent closer to the earth-plane, and the "Rector" is this agent of whom he said in June 1944, "I am speaking my thoughts through the mind of your friend and helper. He is the one who is nearest to the plane on which you must work at this time. He is with me and I am with him in all that he will impress you to do and say."

All the regular communicators serve the same specific purpose, but the Teacher's job is to reveal to me knowledge not otherwise available to me and to explain that which I might reject through lack of understanding. All this came a bit at a time so that I was able to assimilate it property and adjust my preconceived ideas to it.

In March 1944 he said,

When the time for our work is come I will tell you. It is not yet, except that you are being made ready and those also who work with you to help conditions. Do not expect a pattern after your own design but accept with gladness the fragments that are possible at this time.

In respect to my limitations in receptivity the Master himself said in August, 1956,

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<sup>1</sup> Raynor C. Johnson, 1901-1987. Prominent Australian physicist and writer born in England who blended scientific and psychical research.

Be not discouraged that the revelation is imperfect in the beginning. Greater things shall you do if your faith in me holds fast. These things I have spoken that you may know of a surety that I am the Messenger of the Holy One of Israel.

Also in August 1956, the Master spoke to reassure me of his Identity, evidence of which was rejected by my spiritualist friends. He said,

Write what I shall say to you. I have desired often to draw near to you that you might know me more perfectly, but your eyes are dim as yet. Nevertheless, your ear is open to my call, and your heart is ready and obedient.

Do not fear to tread the path I have marked out for you, because of the mistakes of others. You have not known it, yet I have been with you from the beginning. Do you think it was only to men of old that I have shown myself? Have I not said, "If any man open to me I will come in and will sup with him and he with me? For I seek such and knock upon the doors of their hearts that they may open and receive me. Blessed is he who hears my knocking: Thrice blessed is he who opens to me.

There is a poetic rhythm in all the communications of the Master that is characteristic of the Psalms and prophetic scriptures of Israel, as well as in those that are definitely poetic verse. Back of the personal style characteristic of the Rector is someone of Tudor times who is responsible for the Biblical English, but whoever this may be I do not know.

From time to time when I had come under the influence of some person or organization to the detriment of my own inner guidance, I received special counsel. In July 1948, this was said, "For one who has heard the Voice it is important to keep the channels clear."

And in August, "Any long cloak they may enjoin upon you, avoid."

In March 1944,

Try not to be too disheartened by the careless ways of those in authority over you, and have patience a little while until we shall have brought to pass those conditions necessary to the work ahead. Then we will set you free from the conditions that now fret and irritate.

In March 1944,

It is not necessary that you remain in one group or under one leader. It is necessary that you acknowledge one Heavenly Lord and one Heavenly Guide of His appointing. I am that Guide. You

are now familiar with my personality and my script; therefore you are able to discern between my communications and those of another. If I do not speak, I charge you, do not accept the admonitions of any other but wait till I come....It is not the will of the Father in Heaven that you follow blindly. Surely, if there is no understanding of what is said and done it is because the guides also are blind. If they do not shed the light of knowledge and understanding, it must be that there is no light in them even as I showed you by the candle and circle of darkness. Hear the word of our Lord, "Give not that which is holy unto the dogs; for it is meet that the children first be fed. For the good that hath been showed you return thou good, but do not enter into bondage to any man.

In September 1948:

I, your Teacher, will protect you with patience and wisdom so that none shall be able to defeat you or entrap you....Walk worthily of your high calling, and do not labour overmuch for the meat that perishes. Guard your tongue, especially to strangers to this way of life and the knowledge and wisdom of the spirit. Give place to the views of others even though you may know them to be in error. Send forth a prayer for such that they may come to the fuller knowledge and clearer sight.

Keep the mirror of you own heart clear, that the truths I would impart may be reflected truly. Do not linger when I call, but answer in your heart. Call upon me when you are in doubt or in any distress, for it is my joy and responsibility to make the way plain before you. I, your Teacher, desire to speak with you more often. At all times of convenience I will be with you. The grace of Christ be yours, with health and joy.

Reference is made again and again, throughout the admonitions, to "the Temple." This "temple," I have learned, is not a structure of substance either of earth or of the spirit-world, but is a living organism wherein and whereby the purposes of God are served by those in at-one-ment with them. Spiritual growth, insight, and one-pointedness are referred to as progress, as in walking forward. Certain stages of unfoldment and understanding are "courts." The transition from a lower type of experience and understanding to a higher is referred to as "entering" a "court" and all such transition is preceded by an "initiation" or testing to see whether one is ready for the deeper experience and more involved responsibilities of the "higher" court. So in May 1943 I was told that I had had many experiences in the "outer courts of the temple," but that now I would enter the temple Itself and "proceed by graduated initiations toward the Holy of Holies."

In July 1944 this came:

You will proceed by the light of the "Word" of the Ever-Living

One to the Altar of Manifestation where he will appear whom you have sought.

This reassured me that my guidance was according to the directing Mind of Christ Jesus. Reviewed from this later date it seems to indicate that the long delay in getting my work launched was not then anticipated. The Rector, who is "the one whom you have sought," has manifested many times since 1944, but it is only quite recently (1965) that his authority as director of my work at the earth-plane level has been established.

In April 1945, I was told:

You are about to enter the temple, even the service of the Holy of Holies. Wherefore purify yourself that you might be able to rise up in that holy place. Take heed, for the Lord who searches the innermost parts, Himself chooses them that shall stand and serve before Him.

This purifying was explained as having love and charity toward all men, aiming always to heal and bless. The admonition concluded,

that it may be well with thee in all things; for upon the head of him that sins *with knowledge* shall judgment fall.

Relative to this "entering" into the temple, I was told in May 1947, "When thou shall enter into the temple, thy son also shall go in with thee." I take this to signify that the Rector is my spiritual son, and this can well be for after his passing-over I was the instrument of his deliverance from the land of shadows and of his "becoming the disciple of the "Teacher."

I was perturbed in the early years of my instruction because of the use by the Teacher of concepts and terms identical with those of occult teaching, i.e. of Theosophy, Rosicrucianism, etc., against which group ideologies I was prejudiced; but I came at length to the realization that these terms and concepts fitted more closely and explained more adequately the experience of God-consciousness recorded throughout the Bible. The Master himself counseled me not to join any such Societies, saying that I would be instructed and guided by illumination from within.

This illumination was represented variously, according to my stage of development, as a crystal cube of light in the hand of the Essene, by a lamp on a table in my hand or on an altar, by the Book of the Living Word shining from within me, and by the sunlight radiation around the third eye. In June 1945 I was told,

The lessons which have been set for you, are the same that ail aspirants, in times long past or in your own times, must master. These are not of the mind or of the understanding but of the life-forces. Having gained a little control you must wrestle in a larger

field where the forces are greater that resist your spiritual desire, so that for a time you may seem to be losing rather than gaining. Be of good cheer. I will direct your path, so that you shall not greatly fall. Take heed to my counsel. Acknowledge in all your thoughts and decisions our gracious Lord and remember always his words of reassurance: "Let not your heart be troubled neither be thou afraid."

In March 1944 and May 1947, teaching was given concerning various symbols of spiritual realities,

In the Roll of the Book it is written, "Lo, I come, to do your will, O God." Therefore, let every son of wisdom attend in the ante-chambers of the Most High, that he may receive the commission appointed him and be instructed in the manner of its fulfillment. (This clearly implies that there is an esoteric side to church doctrine and practice.)

Concerning the purpose of the Most High manifested in His son Jesus, we would have you to know that he was appointed to fulfill that to which he had aforesaid aspired; in the accomplishment of which he attained to the pre-eminence among the Sons of God, being indeed the "fairest among ten-thousand."

Concerning the Gates of the East it is written of Him that "He Is the Bright and Morning Star." In this Star or Gate the Holy One of Israel has manifested. Therefore none other shall manifest by that Gate, for it is now perfected.

At this point the Teacher paused to comment that he perceived this was not clear to me and added, "A fuller understanding will come in due course." He continued,

The Prince hath indeed eaten bread within this Gate and multitudes have worshipped before the Gate as He visited within. Other Gates there shall be also, and many shall enter by the Gate of the North in the appointed time. For the Word of the Host High is full of life and His spirit presses forth without rest to perfect the work of His Temple in the generations of men: "God is Spirit and they that worship Him must worship in Spirit and in Truth."

It is my desire for you that of that Spirit you may so receive that you may worship with understanding. Be not deterred by the words of the faint-hearted, the blind and the deaf, but go forward as one who sees the goal and aims to arrive there while it is yet day. I, your Teacher and Guide, go before you. Look for me and follow closely in my steps. I also follow our Master and Lord, and as I am instructed so I impart to you. Light and Truth be with you!

The significance of the experience of Isaiah at his acceptance as a Messenger of the Holy One of Israel he explained thus:

In every day of crisis—of approaching judgment—the Voice of the Lord comes forth from the Holy of Holies and is echoed by the angels from above the High Altar, “Whom shall we send, and who will go for us?” And some initiate kneeling in the silence of the temple answers tremblingly, “Here am I, send me.” But before he can go forth upon the mission to which he has heard the call, his lips must be cleansed with fire from the holy altar. “Alas, I am a man of unclean lips,” says the accepted one, “and I dwell in the midst of a people of unclean lips.” Thus he bewails his impotence and the karmic condition to which he is bound; yet he fears the cleansing fire.

But who can receive in his heart and speak with his mouth the “word of the Lord” except his channels of utterance be cleansed? The cleansing of water is not enough; for water is of the soul-realms. The purging must be by fire, symbol of Eternal Spirit, and the life that has hitherto dwelt only in the auric substance of souls shrinks from the fire which licks up that by which he lives. He knows not yet that he can live in the fire as comfortably as in the etheric vapour. He must become conditioned to it. The fire must touch his lips, for thought and speech are the organic vehicles of Spirit.

Blessed is he upon whom comes direct communication of the Spirit; for at the last he shall ascend unto the throne of the Master and dwell forever in the realms of essential being.

In every realm there are those who serve the Lord of Truth and Love, but in Earth and in Water all is seasonal. In the realm of fire alone is service without end.

Many times the Teacher counseled me not to speak of this “wisdom” to my associates at that time saying that they were not able to receive it. He said,

Your heart outruns your head. You may stand at the crossroads of life and offer your good things to them that enquire, but do not run down every alley pressing them upon the halt, the maimed and the blind; for do you think that your treasures will by some magic create in them a new set of values? You know within yourself that it is not possible, for it is contrary to spiritual law. As the Master taught so we know, “To him that hath shall be added.”

In May 1947, the Teacher compared my personal seeking to that of

a bird darting in and out seeking fragments of soft downy feather fluff, or bits of wool shed by some sheep that has passed by, or of grasses and reeds that grow by the still waters, with all of which to weave a lining for its nest; and here and there with

quicken interest it carries off a brightly coloured flower-petal or a gay ribbon of man's weaving, or it may hap a sparkling crumb of crystal-stone.

This is not just poetic hyperbole, but symbolic representation. This very limited and purely personal seeking he contrasts with the vast extent and importance of cosmic attainment, quoting from the scripture of Israel:

“Ask of me, and I will give you the heathen for your inheritance and the uttermost parts of the earth for your possession,” says the Lord.

Responding to this emphasis upon the loftiness of God's bounty I asked concerning the way of Christ: “It is not different from the secret brotherhoods of old in that it is a highway for all who will—for the Infant of days as well as for the learned sage and the tried and hardened warrior?” To which the Teacher answered,

It is indeed true that the Way of Christ is a Highway—that is, it is a large way in which there is room for all peoples and in it are paths suited to every stage of pilgrim strength and understanding; but the tiny child must walk with its mother; it cannot march with the victorious army of martyrs nor enter Into the discourse of the company of mystics and sages. Moreover, the child, in spirit evaluation, is not one whose earth-years were cut short except in the sense that his opportunities for growth and experience were limited. A man of full years may be a child in spirit. Likewise, a child of earth years may be a seer of mystic power or a sage of occult knowledge. Is your question answered?

The question was indeed answered, even my unspoken thoughts.

Concerning spirit colours and jewels the Teacher said,

The colour that you saw in flame formation [turquoise blue] Is the colour of spiritual dedication, The soul that enters into this consciousness has been purged of self; for in this ray of the spiritual prism there is no red.

The immature in spirit are not happy in this colour. It stifles them, for it screens out their unfulfilled egotism; but he who seeks the treasures of the Halls of Wisdom will only attain his desire when the reds of personal striving have faded out and he can, without any sense of suffocation, bathe his whole being in this ray as in a sea of light: for the wisdom that is from on high is first of all "pure," then "peaceable." This is not the induced peace of the medium and the séance circle, but the peace of spiritual attainment.

He who has thus attained and has access to the Halls of Wisdom

may be known by his power to bring peace out of strife in his personal sphere of influence. He cannot establish that peace in all places nor with all persons whom he may contact; but where the attraction of conditions persists his aura of peace through spiritual understanding will prevail. This influence is destroyed by force. It cannot be imposed, upon extraneous situations, for that is the red of the will to power. So live that this peace may be in you for the healing of many.

In respect to good conditions for receiving from him, the Teacher said in May 1947:

You are gaining that control which I have desired for you. Open the door of your soul in the pure air of your own aura and it will become easier for you to command that clear channel of contact which is necessary for work in public.

When you stand before those whom you would teach, breathe deeply and rest upon the assurance that I am with you until you feel that same peace and power as when I write. Banish the spirit of anxiety and haste, and let peace reign in your heart and mind,

Think also upon this: the angelic world does not break in upon your world except in response. When men of old saw and spoke with the messengers of the Most High, the manifestation was always in response to the desire. So it is with you and with all who have entered upon the Path of Unfoldment: "As ye seek so shall ye find. "

These things I impart to you for containment in your Book of Wisdom and Truth.

In May 1947 I came across the book *Great Catholics*, from which I gained an improved understanding of the spiritual and psychic unfoldment I was experiencing. I wrote down my contemplative thoughts on what I read, and from these I select the following:

What I read in this book convinces me that before anyone is empowered from on high to be a spiritual leader, he must attain to the Peace of the Plane of Christ Consciousness, which plane is, I conclude, what Paul calls the "third heaven." This is not the "Summerland" of the spiritualists.

The method by which affinity with this plane is attained seems to vary with different persons. The nun and monk shut the world and its obligations out of their lives altogether. Others devote themselves to some Social Service or Religious Mission. The Hindu forsakes family and civic obligations, and becomes the Chela of a Guru. The aim is the same: to set oneself free from the trivial demands of social connections which are continually breaking in

upon the creative peace of spiritual concentration. Manual work does not interfere with this but social contacts do.

It is true, of course, that one scatters a good deal of seed in the comings and goings of ordinary life, but a terrific amount of time and energy is wasted, and it is this waste which hinders, and as far as any one life-period is concerned, may prevent the attainment of the Christ manifestation.

It is true that Jesus was not a recluse, but he did cut himself free of his family background and way of life and lived with and for his disciples. Paul was not a recluse, but he deliberately avoided the husband and father role and lived for his spiritual mission.

The Great Christian saints and leaders were busy people, living and working among the commonalty of humankind; but most of them, certainly all the truly "great," spent long years in preparatory isolation. As for myself, my mentors and inspirers of the heaven realms seem to have been trying for a long time to bring me to a more one-pointed way of life. I have rebelled against this influence: I have grieved, thinking that I was being turned aside from making my contribution to Christian good works. Now, at last, I begin to see that I have no power to draw my friends onto the path I am following. I have shared my "guidance" with them to no avail. They only hold me back and draw upon my forces. If they also were dedicated it would be different; but each is absorbed in personal, petty concerns.

Also relative to the psychic experiences of the Catholic "saints," and indeed of all the spiritual leaders and pioneers is the following:

Mediumship, in spiritualist practice, appears to be under absolute control of some personality in charge from the Spirit realms. There is, I find, another type of mediumship in which there is no such absolute control but only "guidance" according to spiritual principles. This type of Spirit influence has longer and truer perception of both past and future and is obviously from a higher level of consciousness.

This would explain how persons in spirit, anxious to help, can "come in" who are obviously unaware of the directives coming from those in charge of my development and instruction.

It would seem to be an important lesson to distinguish and choose between the two.

In March 1949 the Teacher spoke plainly and definitely of previous incarnations, and of the "buffeting and solitariness" of this one as necessary for the cultivation of humility and patience and "largeness of understanding." But as far back as 1942, fragments of awareness in out-of-the-body experiences were related to personal participation in conditions totally different from anything known or experienced in this life.

In May 1943, I was told: "It is now necessary that you become aware of your past incarnations," and on the same occasion he astonished and mystified me by comparing the experiences lying immediately ahead with descent into the subterranean passage of the Great Pyramid as a necessary prelude to my ascent to "the Queen's Chamber." He also spoke of "initiations" or tests I must pass to prove my fitness for advanced knowledge and responsibility. None of this, I learned, is peculiar to me and my affairs, but is the pattern of progress for every living soul on the stairway of conscious ascent to full spiritual Individuation.

The Admonitions of the Master were informative, but not so definitely instructive. They gave encouragement, drew me into closer spiritual at-one-ment, and were sometimes prophetic. They were all characterized by a sort of antique poetic rhythm.

In 25 years the personality characteristics of these admonitions have not changed.

The Master uses the basic truth and poetic idiom of his earth-life teaching, and builds and elaborates on this, as in the following in August 1948:

The time is cone for you to listen for my voice and to hear and write. Be not as those who think to be heard by their much speaking....The house is for men to dwell in. Why then build the house for the house' sake? A stable is better where there is no door to shut against the Holy One. The house does not need to be built continually, but waits for the Master to fill it with his presence. Let this be now your concern—to understand wherefore the house has been built, and to receive the Master for whose entertainment it was conceived. Amen!

In March 1944 he said,

My Child, give me your ear! Not everyone who calls me Lord can enter into the kingdom, but only he who does the will of my Father which is in heaven. Therefore, take heed and do the things that I say. I am he that counseled you of old, and my words are true and their fruit pleasant. My soul delights itself in you and hastens to do you good.

Be not dismayed at the obstructions in your path, and do not exert yourself to remove them; but walk around them, as I have showed you many times in the visions, for you shall leave them behind you and they shall be to you in the days to come as landmarks of your progress. "Not by might nor by power but by my Spirit," says the Lord.

Therefore wait always for me; for I am always at thy right hand to show you the more perfect way. Have I not also walked this way? Therefore, incline your ear to me at all times and it shall "be well

with you, for I will quicken your understanding.

Draw near to me. Do not withhold anything from me that troubles you, for the cares of the heart are as a cloud before the sight.

In July 1948, a whole year before symptoms of serious illness necessitating major surgery began to manifest, this came:

Go on your way without fear. Though you pass through the Valley of the Shadow of Death I am with you. My staff shall make you walk safely and my rod shall bud for you.

Concerning my calling to service of a special Christ-purpose, the following was given in November 1965:

I have led you by a path you have not known. Continue in this way and follow my light and the call of my voice and the print of my feet, and be faithful to guide, to nourish and to comfort all who seek my secret fold in the midst of the wilderness. Peace be with you. Amen!

Also in July 1948, he spoke of gifts "hidden in my bosom" for whoever should "reach forth the hand to take them thence," saying, "It is my will that all men should receive of these gifts, but all cannot, because they have not a pure desire."

On November 29, 1966, as I was about to sit down to work on my typewriter, I was astonished to hear the Teacher say, "Dear child, I would, speak with you."

I went at once to my little sanctuary of prayer and waited. The Teacher continued:

Let your mind be attentive, and your physical in comfort, and let the lights of the Sanctuary burn before your eyes. The work for which you have longed is at hand. According to my promise, I speak to assure you that this is so. You have much knowledge. It is necessary that you have wisdom also.

So I counsel you to seek this of me at all times of decision, and as you are faithful in the practice of the quietness of my presence, so will your mind receive more perfectly my counsel. Remember always my former counsel that you attune with me, and not with the conditions of those to whom you speak or write. This readiness to attune with those in need or distress has been the cause of weakness and misjudgment many times. Guard against such in the way I suggest. Do not doubt your ability to do this; only be willing and obedient and I will perfect in you the channel of hearing and knowing. The word of the Master is "Go in

confidence, for I am with you."

## POETRY

received by Olga Park  
through the mediation of "THE TEACHER" and others

It was in April 1942 that the first intimation came that my principle "gift of the spirit" would be writing. On three successive evenings at my regular prayer time there appeared on top of the altar at the right-hand side a transparent container of white Ink. On the 14th, I thought it was a bottle of milk; on the 15th and 16th, there was a quill pen in it and I realized that the container was an ink well. On the 17th, immediately after waking, I saw the same ink well and pen on my bedside table. The Voice said, "Take your pen and write, for I have placed beside you a jewelled pen."

The "writing" came in March 1944 with admonitions and Instructions, and at the conclusion of one of these communications came a "blessing" in the poetic rhythm of the scriptures of Israel:

The peace of God rest upon thee;  
The protection of His holy ones surround thee;  
The power of His mighty ones strengthen thee;  
Until the day break and the shadows flee away.

When I shall have accomplished that which is purposed in thee,  
Then shall thy light break forth as the morning  
And thy influence be as the early dew upon the parched fields.

## FIVE SONGS OF BLESSING

September 1962:

The Light of the Star of Israel illumine thy mind, and direct thee in  
the path of the service of the Most High:  
The melodies of the harp of the Shepherd of Israel break forth  
from thy mouth.

November 1960:

So thou be faithful to that whereunto I have called thee,  
The Spirit of Help shall shield thee,  
The Spirit of Truth inspire thee,  
The Spirit of Light guide thee, Amen.

August 1963:

The blessing of God the Father be upon thee,  
The peace of His Christ keep thee in health and joy,  
The zeal of His prophets inspire thee,  
Faith and Hope sustain thee at all times and in all places,  
The Grace of God deliver you in all difficulties,  
His living word dwell in you richly,  
For the work's sake, Amen.

"I, thy Teacher, pray this prayer. Thy loved ones are ever at hand."

September 1962:

The blessing of the Most High be in this place,  
And in the sanctuary set in, the midst of it  
To redeem and to bless:  
The word of His truth enlighten by the Spirit of His Christ  
Them that enter therein and go forth from thence. Amen.

This was given in blessing of our new home.

In January 1947, at Evening Prayers, after the Lord's Prayer, the Voice said, "Take *your* pen and write; that my name may be honoured and my purpose revealed."

Then followed the same blessing as in March 1944, omitting the last two lines. On the 18th of the same month the following blessing was given:

Blessed be this Sanctuary and the light of it,  
And the incense of praise and prayer offered therein:  
My blessing be upon the tenders of the flame  
And the souls that stand within its aura,  
And the souls of them for whom petition is made therein,  
And upon the candlestick that stands here,  
That it may increase and break forth as a young almond tree  
At the entrance of the Gate of the Lord's Holy Place. Amen!

This is poetic symbolism referring to the Sanctuary on the "Borderland" of heaven" by the Servers by which I am directed.

#### ELEVEN SONGS OF ENCOURAGEMENT

"If any man open to me I will come in and will sup with him and he with me";  
For I seek such and knock upon the doors of their hearts that they may open and receive me.  
Blessed is he that heareth my knocking:

Thrice blessed is he that openeth unto me,  
I am the Guide of many: let no man confuse thee, saying,  
He is high and lifted up and cannot manifest to the children of  
men;  
For though I speak through the mouth of an angel,  
And though I write through the hand of a messenger, it is I;  
For I also am of thy brethren of earth, and it is the will of the  
Father that all should know me, from the least unto the greatest:  
The love of all my Little Ones is known and is acceptable.  
Come unto me all ye Little Ones, and ye that labour,  
And I will refresh you with the joy of heaven which I had with  
the Father before the time when I dwelt with men.  
Peace be with thee.

On Whitsunday, 1947, immediately after waking the following came in the Silent  
Voice:

O Weaver at the Loom of Life,  
When you are sore discouraged that the dyes fail to take,  
And the threads tangle and twist and break,  
And the whole pattern is well-nigh lost  
For one precious thread that failed,  
Let not your heart be troubled  
But seek unto the Master-Weaver, who,  
Out of His great store shall furnish thee another,  
And yet another, equally bright and precious,  
And will teach thee how to join them in invisibly;  
Or, of the break that was disastrous,  
He may even make a new motif in the pattern,  
Adding new strength and beauty to the whole.

At Holy Communion, on the 26th of the same month, the Voice spoke from over  
the Bread and Wine:

Blessed, is he that eateth of the bread, that I shall give him;  
For he shall not come into judgment,  
But is passed, from death into life.  
Drink of this Cup of the New Covenant  
Which is poured, out that men may live and not die;  
For as the grape which is crushed under the heel of the trampler  
Yieldeth its juice for the life of men, so is my life poured out,  
And so is the life of everyone that partaketh;  
For it is the Cup of Sacrifice.  
Unto him that is pure all things are pure:  
Unto him that is holy all things are holy:  
Unto him that is alive all things live:  
Unto him that is awake all things are full of instruction.

As I wrote down what had been said, the Voice added, "and be ye perfected, as I was perfected."

The implications of this message disturbed me profoundly, for I had no aspirations for the crown of martyrdom of any sort.

On July 1963:

With the Bread of Life will I feed thee,  
With the Oil of Joy will I anoint thee,  
With the Wine of Heaven will I restore thee,  
Be strong in the Lord and in the power of His might; and be not  
troubled:  
This is but a small place where you now stand and the end is not  
yet.  
I will place in thy hands a tool wherewith.  
thou shall be able to confound the adversaries;  
I will never leave thee nor forsake thee.

June 1964:

The Lord bless thee and keep thee:  
The Lord make His face to shine upon thee  
and be gracious unto thee:  
The Lord lift up the light of His countenance upon thee,  
and give thee peace. Amen.

January 1966:

In thee is my love and upon thee is my blessing:  
Doubt not that thy fulfillment shall be according to my word.  
The Peace of God be with thee, Amen.  
Heaven is my dwelling place,  
Earth is my temple,  
Man is my sanctuary.

August 1965:

I will be unto thee as a lamp in the darkness.  
Fear not, for ye walk with me.  
Thy prayer is heard, thy meditation is received,  
Thy way is marked out;  
With me all things are possible.

June 1964:

Great joy have they that serve the Lord  
that dwell ever in the aura of His Presence:  
Their hearts are filled with gladness

and their lips with singing.

June 1947:

Come, Little One, and hearken to the melodies  
that I will play for thee upon my pipes:  
For the time of the singing of birds is come.  
Fly, therefore to the top of the wall,  
that thy songs may bring comfort and cheer  
to the pilgrims of the Gate.

March 1961:

As the dove findeth refuge in the clefts of the rock,  
So would I find refuge in thee, O God, my refuge and strength;  
For with thee is safety and sustenance and the Waters of Life.

This came after the passing of J.F.P. [her husband] when we had lost our home through the collapse of property values.

September 1947:

Unto thee have I raised up a horn of salvation  
That my name may be glorified in thy steadfastness;  
For thou art as a flame that burneth in the sanctuary,  
That goeth not out when the night cometh:  
Wherefore keep thy vessel unto me a pure vessel;  
For so shall many rejoice in thy light.

## FOUR SONGS OF EXHORTATION

1

It is my desire to shew unto many the way to my sanctuary:  
This is my desire. There is that seeketh yet knoweth not the path;  
Let him that would enter in seek out the path  
that he may be instructed by me:  
Then will I receive him as a son returned from afar.  
Nevertheless, whom the Lord. receiveth must first be chastened and tried  
To see whether he remain steadfast, eschewing with discernment  
The counsels of them that turn aside to the tabernacles of men.

September 1947

2

Gather together ye waters,  
And descend and flow through my valley between the high hills;  
And melt, ye snows of the valley,  
And flow out as rivers of life unto my sanctuary that is with men;  
That the thirst of them that seek may be satisfied.

Enter in, enter in!  
Ye that seek the Peace of my Sanctuary,  
Ye that hunger and thirst for the abundance of my banquet table,  
Come ye, and receive of my bounty, for the health and fullness of all mankind.  
To this end I lived on earth and suffered;  
And to this end ye are called:  
That ye may raise unto me a tabernacle of refreshment  
In the midst of the Pilgrim Way;  
For my word is meat indeed, and my life is drink indeed.  
Of my life and of my truth I give unto all who will receive it:  
Ask, that ye may receive health and wisdom and joy.

Peace be with you.

August 1964

3

In the midst of the earth ariseth my city  
after the fashion of the heavenly,  
Wherein the multitudes of them that love me and keep my words  
Minister continually to the sick and fainting spirits of men.  
The call goeth out continually,  
“Come, O come ye to the waters, everyone that thirsteth,  
Buy milk and wine without money and without price,  
And nourish your souls, and rejoice in health and joy;  
For it is my Father’s good pleasure  
to bestow upon you the freedom of the city,  
Here is freedom from sickness: whosoever will let him be free.  
Here are riches of wisdom and power: whosoever will let him be rich.  
Here is knowledge: whosoever will let him know the secrets of God  
and the power and perfection of his laws.  
Here is fulfillment: whosoever will, let him enlarge his capacity and his  
influence.  
Here is Peace: whosoever will, let him meditate therein.

Grace be with you!

January 17, 1965

4

The Passover of Christ is come;  
Haste and prepare the Upper Room:  
Open the door that He may enter in,  
Apart and separate from the world of sin  
To hold the Feast with thee and thine,  
And thou receive, blest by His hands,  
The Bread Divine, and the rich essence of the grape—  
Of joy the symbol, and of holy love:  
And He will wrap thee in his purple cape  
And breathe on thee the Spirit from above,  
For there is much to learn and much to share,  
And much to do and much to bear;  
And each must strengthened be  
Who walks with him to Calvary.

August 1962