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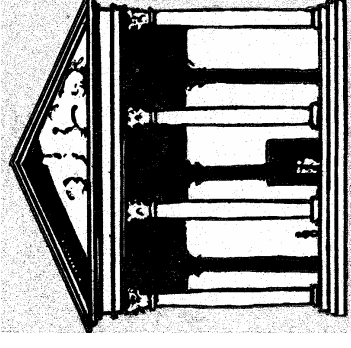
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WORLD PEACE

By Charles Fillmore

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"The clarion call comes to each student of Truth to realize that a new spiritual era has come to humankind; to realize that no form of evil no matter how conspicuous or aggressive it may seem, is in any way able to stem the tide of Truth."

An address made by Charles Fillmore to Unity leaders at the 1942 Unity Annual Conference.

It takes a pretty nery person to talk about peace under present world conditions. However it is said that "in time of peace prepare for war"; and we might say that the reverse is true: "In time of war prepare for peace."

Doubtless this war and what we anticipate will follow does require a great deal of attention and consideration. What are we to do after the war?

As followers of Jesus Christ we must have a part in bringing about peace, and our part will be and is entirely different from that of the world. We have not entered this war with the usual feeling of revenge and destruction and killing and all those things which go with the mortal man. We are not hiding behind our religion either. We feel there is something to be done, something of a nature not widely understood: waging a forgiving war and making an enduring peace.

That is a very hard proposition to put to people under present conditions. The state of the world consciousness in this war today is such that superhuman effort is required to overlook the antagonisms, the resistances, the fighting attitudes of the combatants. We all feel at times as though we should like to whip somebody.

As Christians we know that these feelings in ourselves must be disciplined. And so our world peace begins right there. "Charity begins at home." This overcoming of the thoughts that have produced this war is a vital part of our work. We must go back of the present issues. We must get a little deeper into causes than the average peacemaker.

What brings about war? What has caused wars ever since the dawn of history? There must be a cause, because we all really long for peace. The most quarrelsome of us looks forward to the time when he will have peace. Then this peaceful attitude of mind, this longing for peace must be inherent in us, must be part of our spiritual constitution.

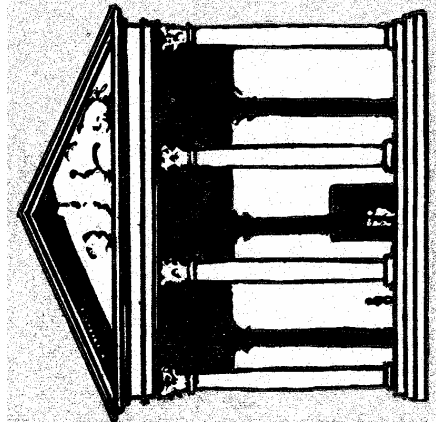
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Jesus said He had a peace in Him and that He would give it out. "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

When we philosophize and go into the history of man, we find that he had to contend in the beginning against many enemies. He was a cave man and he had to protect his family, and that set up a spirit of defense, a defense by force of arms. That family led to a clan, to a feudal system, to fighting for your friends, and gradually we had a state, then a nation, and then a world, all infected with aggression and war.

But this primal idea that we had to contend for our rights has followed us as a subconscious shadow all the way through, and it is still in evidence. As followers of Jesus we can see that this fundamental aggressive spirit springs from the principle of self-protection. What does a man consider the most valuable thing in the world? Why, his own life! This primitive instinct in us to protect our life has led to the protection of our possessions, then to the protection of our country.

So we must get back to the consideration of these primitive principles if we want success in permanent peace. Now we have had so-called peace the world over. After our last great war we had peace, but it did not last very long. Neither will the next peace last long unless it is founded on principles of forgiveness and justice and righteousness.

So we who are followers of Jesus must see to it that in some way these principles are recognized by the peacemakers following this war. We have had many, many experiences; there has been a continual round of war and peace, war and peace, war and peace, since the dawn of so called civilization. What has produced this vicious circle? As metaphysicians we see that the accumulated thoughts of personal selfishness, personal greed, and personal destruction have formed an atmosphere in the race consciousness, and we have carried it along through one incarnation after another. But finally it must find an outlet. Now the war today is a worldwide outlet of all the destructive thoughts that the human family has carried for a great cycle of time and now we have "the end of the age."

In the 24th chapter of Matthew, Jesus is recorded as being asked by His disciples when the things He had been telling them about would come to pass and what would be the "end of the world." This is a wrong translation, as you find by consulting the margin, which has "consummation of the age." In other words, we understand that there are ages or dispensations, in which the race thought goes out and performs its work in the ether and finally comes back again and is rooted to earth. We discern this war to be the "consummation" of such an age.

We are told also in the symbolism of Revelation that war is the "wrath of God" descending on man; and in symbols John gives us a whole list of destructive agencies. "And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth . . . And I saw com-

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ing out of the mouth of the dragon, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." And they gathered them together in a place which is called in Hebrew "Armageddon."

Here we can see the elements that will enter into the war. "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits." You can locate those three demons. I don't have to do it for you.

You have heard all about the great Armageddon. Armageddon is a symbolical name representing the place of some great spiritual combat. This Armageddon was always considered as a "place of blood," where there was to be a great meeting of spiritual forces antagonistic to material forces. We don't have to look very far to see this war is really a fulfilling of this and that we are really right now at the end of one of those great cycles in which there is a wiping out of race errors.

In other words, the unclean spirits have been descending here and there all over the earth and manifesting themselves through man in producing discord, disharmony, and war everywhere. And they are now descending in full force. It is the end of an age, an "age" of maybe millions of years, and it is necessary to the cleaning up of the race consciousness. So as metaphysicians we should be careful how we condemn the three unclean spirits who seem to be doing so much evil. They are simply agents of the great universal race law. It may be they are working out some of our own personal evils. We are reminded of an old Hebrew custom. When the sins of the people got so great they couldn't be forgiven, they were put on a goat, and the goat was driven into the wilderness. The same thing takes place in the world consciousness. It is part of the forgiving law.

After the war we shall have a new dispensation. We are now really at the beginning of this new dispensation, and it is working in the minds of good people everywhere, who are preparing to help the nations of Europe with the necessary things to begin another "age." That is the work of Christ, and that work is the work that proves that Christ is in the world and hearts of men.

Jesus said, "Whosoever would be first among you shall be your servant." We are told by those who see beneath the surface that the people must have more religion, and that is where our service begins.

When our political leaders get to the place where they will call upon religion for help, then we shall be prepared to enter into the conflict, into the peace movement, and be able to give them advice and service that will be of permanent good to the whole human family.

What are we going to do meanwhile? We are gathered here this morning to start a movement that should go out to the whole world. This is a very serious meeting, a meeting in which we are striving for spiritual power, the power of consecrated souls concentrated on a mighty proposition, and that proposition is: How to handle our affairs and minister to our people in such a way that they will get a stronger hold on the fundamental principles of peace.

These fundamental principles of peace and life that we teach are not only leading to health and harmony, but to a great universal spiritual peace, a spiritual peace that is based upon the teaching of Jesus, in which we begin with ourselves. We must be less selfish; more in the universal consciousness and less in the personal consciousness.

That Christians the world over stand for peace is universally accepted. Anything less is insanity and suicide. That these peace-loving people are having gatherings in which they pass peace resolutions is also observed and commended; but to what extent are they cleansing the race mind of the ruthless war thought?

The answer to this is found in the popularity of war among so-called Christian nations. War is taught as a necessity to the perpetuation and growth of nations. Nationalism and all the selfishness that goes with it is taught in our schools and extolled in our literature and art. Yet our Bible says that God made all nations of one blood. As followers of Jesus we must therefore teach the unity of all nations in a great universal brotherhood.