

Politics: Humilty and Integrity or Human Will and Deceit?

Introduction

My 276:21

In reply to a number of requests for an expression of her political views, she has given out this statement:

I am asked, "What are your politics?" I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself.

Pan 14:14

Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness.

Readings

Ps 26:1 I ,4,6 (to :),11(to:),12 (to :)

I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide.

I have not sat with vain persons, neither will I go in with dissemblers.

I will wash mine hands in innocency:

But as for me, I will walk in mine integrity:

My foot standeth in an even place:

Prov 11:2,3 (to :)

When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them:

Prov 19:1, 8

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

II Sam 14:25 in all

in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

II Sam 15:2,3,5-6

And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

I Chron 14:2

And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

I Chron 27:33

And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion:

II Sam 15:31

And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

II Sam 16:23(to:)

And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God:

II Sam 17: 1,2,5,7,14 (to 1st.), 15,16 (to:),22, 24 And

Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel.

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

And Absalom passed over Jordan, he and all the men of Israel with him.

II Sam 18:6,9,10

So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

Acts 21:8 the next, 12 they of, 13-15,17,27,28,30-34

the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of

the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we took up our carriages, and went up to Jerusalem.

And when we were come to Jerusalem, the brethren received us gladly.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

Acts 22:25-26,30

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Acts 23:1,6-13

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy.

Acts 24:1-3,5,9-13,17,18,22,23

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto

this nation by thy providence, We accept it always, and in all places, most noble Felix, with all thankfulness.

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

And the Jews also assented, saying that these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me.

Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Acts 25:7-10,12,13,22,24

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go. And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

Acts 26:1,8,19-25,28,29,31,32

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

Why should it be thought a thing incredible with you, that God should raise the dead?

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said

with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Acts 28:14 and so,30,31
and so we went toward Rome.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

I John 3:7
Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

367:30-32
Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might.

419:16 (only), 25-28
Meet every adverse circumstance as its master.

Never fear the mental malpractitioner, the mental assassin, who, in attempting to rule mankind, tramples upon the divine Principle of metaphysics, for God is the only power.

197: 16
We should master fear, instead of cultivating it. It was the ignorance of our forefathers in the departments of knowledge now broadcast in the earth, that made them hardier than our trained physiologists, more honest than our sleek politicians.

186:7, 15
Erring human mind-forces can work only evil under whatever name or pretence they are employed; for Spirit and matter, good and evil, light and darkness, cannot mingle.

Every mortal must learn that there is neither power nor reality in evil.

449:19-21
The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against.

234:31-3
Evil thoughts and aims reach no farther and do no more harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another,

finding unsuspected lodgment, if virtue and truth build a strong defence.

442:30

Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.

451:2,19-3

Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the injurious action of one mortal mind controlling another from wrong motives, and it is practised either with a mistaken or a wicked purpose.

Show your student that mental malpractice tends to blast moral sense, health, and the human life. Instruct him how to bar the door of his thought against this seeming power, — a task not difficult, when one understands that evil has in reality no power.

103:29

In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man.

144:14-16

Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned.

144:18-20

Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being.

193:32

It has been demonstrated to me that Life is God and that the might of omnipotent Spirit shares not its strength with matter or with human will. Reviewing this brief experience, I cannot fail to discern the coincidence of the spiritual idea of man with the divine Mind.

206:4-7

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man.

490:3-6

Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright.

105:30-11

The distance from ordinary medical practice to Christian Science is full many a league in the line of light; but to go in healing from the use of inanimate drugs to the criminal misuse of human will-power, is to drop

from the platform of common manhood into the very mire of iniquity, to work against the free course of honesty and justice, and to push vainly against the current running heavenward.

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love.

106:7

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Hymns: 136,216,18