

St. Paul writes, "... this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Tonight's readings focus on the importance of "forgetting those things which are behind."

THE BIBLE	SCIENCE AND HEALTH
(1) Luke 9:57-62	(1) Page 68:2-4, 6
(2) Luke 17:31, 32	(2) Page 241:23-27, 31-3
(3) Genesis 19:1-3, 12-17, 26	(3) Page 242:6-14
(4) Isaiah 30:12, 13, 20, 21	(4) Page 201:7-16
(5) Matthew 7:13, 14, 21	(5) Page 202:3
(6) Colossians 3:2	(6) Page 445:21
(7) Matthew 4:18-22	(7) Page 43:27 (only)
(8) Matthew 9:9	(8) Page 322:26-30, 32-12
(9) Luke 10:23	(9) Page 429:7
(10) Luke 9:23	(10) Page 248:17-19, 21-26
(11) Mark 10:46-52	(11) Page 213:11-12
(12) Ephesians 4:1-7, 13-15, 17, 22-24, 28, 29, 31, 32	(12) Page 324:2-4, 7
(13) Philippians 3:13-15, 17, 20 (<i>from</i>), 21	(13) Page 353:22
	(14) Page 208:20

- HYMN # 64
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THE BIBLE

Luke 9:57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

Luke 9:58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

Luke 9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Luke 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Luke 9:61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

Luke 9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 17:31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Luke 17:32 Remember Lot's wife.

Gen. 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

Gen. 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Gen. 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Gen. 19:12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

Gen. 19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

Gen. 19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

Gen. 19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

Gen. 19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

Gen. 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

Gen. 19:26 But his wife looked back from behind him, and she became a pillar of salt.

Is. 30:12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

Is. 30:13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

Is. 30:20 And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

Is. 30:21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Matt. 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

Matt. 7:14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Matt. 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Col. 3:2 Set your affection on things above, not on things on the earth.

Matt. 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Matt. 4:19 And he saith unto them, Follow me, and I will make you fishers of men.

Matt. 4:20 And they straightway left *their* nets, and followed him.

Matt. 4:21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Matt. 4:22 And they immediately left the ship and their father, and followed him.

Matt. 9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Luke 10:23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

Luke 9:23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

Mark 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

Mark 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

Mark 10:48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

Mark 10:49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

Mark 10:50 And he, casting away his garment, rose, and came to Jesus.

Mark 10:51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

Mark 10:52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Eph. 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Eph. 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Eph. 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Eph. 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

Eph. 4:5 One Lord, one faith, one baptism,

Eph. 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

Eph. 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

Eph. 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Eph. 4:14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

Eph. 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

Eph. 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Eph. 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Eph. 4:23 And be renewed in the spirit of your mind;

Eph. 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Eph. 4:28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Eph. 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Eph. 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Eph. 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Phil. 3:13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

Phil. 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Phil. 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Phil. 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Phil. 3:20 from whence also we look for the Saviour, the Lord Jesus Christ:

Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

SCIENCE AND HEALTH

At present mortals progress slowly for fear of being thought ridiculous. They are slaves to fashion, pride, and sense. We ought to weary of the fleeting and false and to cherish nothing which hinders our highest selfhood.

One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity.

It is "easier for a camel to go through the eye of a needle," than for sinful beliefs to enter the kingdom of heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality.

Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.

We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and "all things are become new." Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good.

We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us.

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.

The divine must overcome the human at every point.

The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,-- wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

When walking, we are guided by the eye. We look before our feet, and if we are wise, we look beyond a single step in the line of spiritual advancement.

Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious sculptors and hideous forms. The result is that you are liable to follow those lower patterns, limit your lifework, and adopt into your experience the angular outline and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way.

Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit.

Gladness to leave the false landmarks and joy to see them disappear,-- this disposition helps to precipitate the ultimate harmony.

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be truth or error, understanding or belief, Spirit or matter. Therefore "acquaint now thyself with Him, and be at peace." Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter,-- certainly before we can reach the goal of Spirit, or life in God.

Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven,-- the reign and rule of universal harmony, which cannot be lost nor remain forever unseen.

When we learn that error is not real, we shall be ready for progress, "forgetting those things which are behind."