

Heaven is for those that have overcome. All are conquerors there. Christ is the satisfaction of all thirst. Christ alone gives power for overcoming; therefore Christ is the only way to heaven.

Your heaven is what in your heart you desire most and if it is money, or fame, or anything lower than Christ, every step toward such a heaven withdraws you from the true one.

After all, it is not this or that sin that causes our name to be stricken from the heavenly roll, but our rejection of Christ, and our failure to grow up into him our living Head in all things. Are we Christians? Are we possessed of vital godliness?—that is the essential thing. In the natural world about us, whatever is alive overcomes its surroundings. It is a principle of life. Those plants or animals which do not overcome their environment, are dying. They may linger for a time, but they must die sooner or later. This is true in the world of spirit. We overcome our environment, the world, the flesh, the devil, or we are overcome by these forces. The real question, then, which every one ought to ask on the last day of the old year is, Am I overcoming?

TWO THINGS TO CONSIDER.

1. What are we to overcome?
 - (a) Self. In its hostility. (Rom. 8. 7.) In its indifference. (Acts 24. 25.) In its insincerity. (Jer. 17. 9.)
 - (b) The world. In its wrongs. (Jas. 4. 4.) In its flatteries. (Prov. 1. 10.) In its applauses. (Acts 12. 22.)
 - (c) Death. In the fears of its approach. (Heb. 2. 15.) In the pains of its attack. (1 Cor. 15. 55.) In the desolation of its triumph. (John 11. 25, 26.)
2. How are we to overcome?
 - (a) By thought. "I thought on my ways." (Ps. 119. 59.)
 - (b) By purpose. "I will run the way of thy commandments." (Ps. 119. 32.)
 - (c) By faith. "This is the victory that overcometh the world, even our faith." (John 5. 4.)
 - (d) By effort. "With my whole heart have I sought thee." (Ps. 119. 10.)

STRAY THOUGHTS.

Has this past year brought me nearer heaven?

As I enter upon the new year, shall I not make it the way to heaven?

Am I living in forgetfulness of heaven, and of my eternal interests?

Those who hope for no other life are dead even for this.—Gothie.

Heaven is worth dying for, but the world is not worth living for.—Beveridge.

Heaven, to be a place of happiness, must be a place of activity.—Beecher.

"The angels from their thrones on high look down on us with wondering eye. That where we are but passing guests We build our strong and solid nests; But where we seek to dwell for aye We scarce take heed a stone to lay."

POINTS FOR THE PRESIDENT.

Have three brief papers or addresses prepared on: 1. What heaven is. 2. What heaven is not. 3. How may we gain it.

JANUARY 4.—HOW TO GET A FRESH STORY.

Ep. 4. 22-23.

With the close of the old year and the opening of the new year, it is appropriate to review our record. What has the past been? What shall the future be? We shall, no doubt, have to confess that the past has been marred with many sins and imperfections; that we have done the things we ought not to have done, and left undone those things

which we ought to have done; that we have lived beneath our privileges, and have failed to reach the heights of our opportunities. Many of us have endeavored to make a fair record, and we have not altogether come short. But how much better that record might have been the part of most of us! The past cannot now be recalled. It is gone for ever, and however much we may regret its failures, to retrieve it is impossible. But we can approach the throne of heavenly grace, and with true penitence of heart say, "Have mercy upon us, O Lord," remembering the promise, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

NEW YEAR RESOLVE.

Whatever the past may have been, the future lies before us as a sheet of white paper waiting for us to inscribe our record upon it. What shall that record be? Shall it be marked with a repetition of the mistakes and iniquities of the past, or shall it be marred by the committing of sins hitherto unknown in our personal history? Or shall it be the purest page in the biography of our lives? It may be. It ought to be.

THE FRESH START, HOW?

The fresh start for the new year may be made by forsaking the sins of the past, learning of Christ, and letting Christ have his way with you. (Eph. 4. 20, 21.) When Jesus was transfigured before his disciples, and Moses and Elijah appeared with him, Peter said, "Let us make three tabernacles (three abiding places), one for thee, one for Moses, and one for Elias." But while those very words were yet upon the lips of Peter, a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." In reading that announcement of God, throw emphasis upon "him," "hear ye him." Not Moses, not Elijah, but him—Jesus as the embodiment of Moses and Elijah, for Jesus came not to destroy the law and the prophets, but to fulfil. We are thus to hear Jesus as the great teacher, as the supreme embodiment of spiritual truth. The injunction has never been revoked—"hear ye him"; and believers by obeying it can alone prove their faithfulness and fulfil their mission. Here, then, is found the reason why Christ should have his way.

LET CHRIST HAVE HIS WAY.

When should Christ have his way? It would be right to say in reply to this question, always. But to be more definite, there are three periods in the believer's personal history when Christ should have his way—in his salvation, his edification, his glorification; and these are the three periods in the broadest sense cover the life of the Christian, so that Christ is to have his way at all times; he is to be the Alpha and Omega, the beginning and the ending, the first and the last "in personal religious experience and progress as in other important directions." (Eph. 4. 23, 24.)

PUT OFF THE OLD MAN.

Christ must have his way in the salvation of the soul. There are many who "own" their own way of being saved. The man drowning, and finding fault with the means of his rescue—he doesn't like the style of his rescuer; or the rope doesn't suit him; or the life-belt isn't painted to his fancy.—This man has as much sense as the man who wishes to alter the plan of salvation, or dictate to God how he shall be saved. There are such men. But they can never obtain pardon and peace in that fashion. The soul that desires salvation must repent and renounce his sins. He must turn from his sins to God with full purpose of future obedience.

PUT ON THE NEW MAN.

Christ must have his way in the edification of the soul. Many would-be Christians want their own way here also. They say, "Oh, a man can do as well good books, as if he went to church." They say that. And the very ones who say it, not only do not read the "good books" on Sunday that they talk about, but are setting aside one of the divinely appointed means of the soul's edification—waiting upon God in the appointed means for building up the soul, strengthening the character, and furnishing opportunities of Christian service. The soul is edified by study and application of the Word, by prayer, by worship, by knowledge, culture, education, and work for God and humanity.

CREATED IN RIGHTEOUSNESS.

Christ must have his way in the glorification of the soul. This is Christ's work, with which man has nothing to do. It is one of the rewards for obedience and faithfulness. This crowning blessing may take place in measures here. The soul becomes glorified by the possession of the divine life and patient continuance in well-doing. But the supreme glory of the Christian life will be in the glory-land, when the righteous shall shine forth in the kingdom of their Father. The believer may well rest content to let Christ have his way in the glorification of the faithful soul both here and hereafter.

POINTS FOR THE PRESIDENT.

"The way to make a fresh start is this, 'Cease to do evil, learn to do well.' To do this, however, we need God the Father, God the Son, God the Holy Spirit—the Father, to receive us; the Spirit, to help us; the Son, to save us. Make this clear. Are there not some willing to let Christ have his way with them for this new year? Distribute these Scripture passages among those present, and have them read at intervals during the meeting.

1 Peter 2. 21; Ps. 40. 7, 8; John 4. 34; 2 Cor. 8. 9; Heb. 12. 2; John 16. 33; Matt. 9. 11, 12; John 20. 27, 28; Luke 22. 27; John 13. 13; Matt. 11. 29; Luke 2. 49; John 18. 37; 1 Cor. 3. 23; Col. 2. 10; Ps. 24. 7.

JANUARY 11.—"BRINGING OTHERS TO CHRIST."

John 1. 10-11, 16-19; Mark 5. 19, 20.

We are all of us in close relations to one another. We are bound together in numberless ways. As members of the one family, as members of the one community, as members of the one church, as associates in the one League—we are bound so closely together that what any one of us does is certain to tell for good or ill upon others. Just as one man in a crowd sends by his movements a certain impulse throughout the whole, just as the stone thrown into a pond causes waves that move far away from where the stone fell, and that reach in faint ripples to the distant shore, so our existence, our principles, and our conduct affect the life and conduct of others to an extent beyond our calculation.

TWO KINDS OF HELP.

Help may be said to be of two kinds,—conscious and unconscious. Conscious help for others is the help we deliberately give. Unconscious help is the help which radiates from us whether we will it or not. "Iron sharpeneth iron," so one man applying to another his powers of persuasion, his helpful influences, his kindly offices, produces a better type of character. This is help consciously given. "As in water, face answereth