

O how dangerous is the path you are pursuing! It leads down, down to eternal death. Do your young hearts not ache when you think of such a doom being yours? O, does such an idea not rouse you to turn to Him who so graciously says, "Suffer the little children to come unto me"? Sure am I, that you would like to be on the way to glory. You cannot be more desirous on this point than the meek, lowly Jesus himself. He longs to receive the little ones, for "of such is the kingdom of heaven." Rejoice, then, my dear young readers, that the blessed Redeemer is more willing to bless you, than you are to be blessed by him. You need not remain another hour—another minute, as a wanderer on the "broad road" which leads to destruction. Another way has been opened for you. Come with me, in thought, to Gethsemane's garden. See the "Man of Sorrows" suffering excruciating agony. Listen to the prayer which swells up from the depths of his agonised spirit—"O my father, if it be possible, let this cup pass from me."

"While down from his forehead rolled sweat, blood, and tears,"

and know that all this suffering was meekly and patiently endured to open a door for your deliverance from woe. Gaze also at Calvary. See Jesus on the cross "lifted up" for you. Think of the cruel mockings and torture he is undergoing. At length he exclaims, "It is finished!"—atonement is made for the sins of the *whole world*? O, what a blessed truth is this! Dear young readers, Jesus died for you. This is the gospel which brings salvation within your reach. This is the glorious and glorifying reason why you may instantly return unto your gracious Father's bosom of infinite love. Hear him saying, on the ground of a Saviour's atonement, "Return unto me." Think if you can say *no* to such an entreaty, coming, as it does, from the heart of Him who bore your sins in his own body on the tree. Surely not.

Now, I trust you see your way clearly in this important matter, because unless you can understand the way to glory, you can never expect to walk in it. Perhaps you are wishing to know how you can get into this pathway. Many are most anxious to get on the way to heaven, but, alas! they are ignorant of how this is to be accomplished. God tells us in his Word (John iii. 16) that he so loved the world as to give his only-begotten Son, that *whosoever* believeth in him might not perish, but have everlasting life. Now you see, my young friends, that it is by believing in the Lord Jesus—in other words, receiving into your minds the testimony of his love toward you, and his work for you. When you are led to understand that he died to save you, and hear him say that *whosoever* believes or receives as a truth this fact, and rests their soul's salvation upon it, "*shall be saved*," you can have no difficulty whatever in knowing how you are to come to the Saviour, and you will have as little difficulty in knowing that you are journeying to the heavenly Canaan, so that should the question, "Whither goest thou?" be ever put to you, you shall be able intelligently to reply—To heaven.

May this be the happy state of all our young readers, for Jesus sake!

### The Mockers of Elisha.

In the first place, we are to take the children not as mere thoughtless boys, scarcely knowing what they were about, but as young men, acting from a strong animus against the Prophet for his work's sake, and with a full meaning to insult and discourage him at the commencement of his career. The Hebrew word here employed to describe them no doubt does denote even an infant, and a mere child: but also does as frequently denote grown-up lads, youths, and young men; and is often used irrespective of age, in application to servants and soldiers. In fact, its use is more extensive than ours of the term "boy," though that is very