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HE GOT THE BLESSING

CANON WILBERFORCE tells a pathetic story illustrating the force of the little word "now." It was of a miner, who, hearing the Gospel preached, determined that if the promised blessing of immediate salvation were, indeed, true, he would not leave the presence of the minister who was declaring it until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and, in his untutored way, said, "Didn't ye say I could have the blessin' now?" "Yes, my friend." "Then pray with me, for I'm not goin' awa' without it." And they did pray, these two men, until the wrestling miner heard silent words of comfort and cheer. "I've got it now!" cried the miner, his face reflecting the joy within; "I've got it now!" The next day a frightful accident occurred at the mines. The same minister was called to the scene, and among the men, dead and dyng, was the quivering, almost breathless body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment of recognition between the two ere the miner's soul took flight; but in that moment he had time to say, in response to the minister's sympathy, "Oh, I don't mind, for I've got it—I've got it—it's mine!" Then the name of this poor man went in the sad list of the "killed." There was no note made of the royal inheritance to which he had but a few hours before come into possession, and all by his believing grip of the word "now."—Selected.

"THIS YOUNG MAN GRIPPED ME"

A PREACHER once related that, at an evening service, a young man who had just come in from the country to see his father's grave remained after the close of the meeting to be directed to Christ, the sinner's Saviour. The minister asked him, "How did you happen to enter the church to-night?" He answered, "I was passing, and stopped to listen to the singing, and" (pointing to one of the workers) "this young man gripped me, and took me in."

It will not be a difficult matter to fill empty seats and bring sinners and wanderers home to God if every Christian will adopt this plan, and grip somebody, and bring him or her to Christ. The command which finally secured a full table where all had begun to make excuses was "compel them to come in"; and, while hunger struggled with timidity, the gentle compulsion of a loving, earnest hand and heart turned the scale and filled the house with guests.

We may be sure there are multitudes who need and long for the great salvation of the Lord. They have had invitations from the pulpit in a general way, but no one has gripped them and said, "Come with us, and we will do you good." No one has laid hands on them, and with gentle, yet earnest and loving entreaty brought them within the fold.

The shepherd "goeth after the lost sheep," but when he findeth it he does not content himself with mild expostulations and good advice, with pointing out the right way, and requesting the wanderer to walk in it—by no means: but when he has found the wanderer, he takes no further risk, he asks no promises, but simply lays the lost sheep "on his shoulders" and bears him home. Thus the Good Shepherd wins back the wanderer to His fold; and, imitating Him, we should seek sinners, and bring home those who have gone astray, "compelling" them to come in and share the love and blessing that is waiting for them in the Father's house.—The Christian.

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