

done, when he should depart and be with Christ; he then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented except Mr. Tennent, who sat next to Mr. Whitfield in silence and by his countenance discovered but little pleasure in the conversation. On which Mr. Whitfield, tipping him on the knee, said,

"Well, brother Tennent, you are the eldest man among us, do you not rejoice to think that your time is so near at hand, when you shall be called home?"

Mr. Tennant bluntly answered,

"I have no wish about it."

Mr. Whitfield pressed him again; Mr. Tennant again answered,

"No, sir, but it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well as I can—and serve my master as faithfully as I can, until He shall call me home."

Mr. Whitfield still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennant replied,

"I have no choice about it; I am God's servant, and have engaged to do His business, as long as he pleases to continue me therein. But, now brother, let me ask you a question. What do you think I would say, if I was to send my man into the field to plough; and if at noon I should find him lounging under a tree, and complaining 'Master the sun is very hot, and the ploughing hard; I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do master let me return home and be discharged from this hard service?'"

"What would I say? Why, that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home."

### “WHOSOEVER WILL”

Study and improve free grace. O let your thoughts dwell much upon God's infinite condescension to poor sinners, and the unlimited invitations which He addresses them. Whosoever will, let him take the water of life freely. There is no bar to your admission, but what yourselves make. Christ Jesus includes you in gospel tenders. O do not exclude yourself.

The great Shepherd calls His sheep by name. How can he do this but by speaking expressly to their case? It is as if he should strike the troubled sinner upon the shoulder and say, "Here is comfort for thee."

What if the name be not expressly mentioned; yet the proposition is universal—“he that liveth shall be saved.” Millions have ventured their lives upon such a word, and never any miscarried that cast themselves into the arms of Christ. You have no reason to doubt acceptance if you come to Him. You have all the grounds of encouragement imaginable.

Should a physician offer to cure all that would come, it were madness to stand off and say, I know not whether he intends for me.—If men were ready to perish in deep waters, and a boat should be offered to carry to land them that would come into it, it were an absurd thing to dispute whether it be for us.—If a pardon come from the king for a company of condemned prisoners, and they all may have a benefit by it, if they will but accept it; what madman would refuse it, and question whether the prince intended him particularly, when his name is included in the general grant? Surely men would not so fondly cast away themselves in temporal things; and who would be such a fool in the everlasting concerns of his soul? The way here is not to dispute, but to believe.

Is not Jesus Christ the Physician of the soul, and are we not sick? Is not the gospel design of grace a plank after shipwreck, and are we not drowning? Are not we condemned malefactors at the bar of God's justice?—And does not God graciously tender to us the redemption so dearly purchased by our precious Saviour? Why then should we forsake our own mercies? Why will you be cruel to your own souls? If it were in temporal things, you would put out the hand and be very ready for receiving.

If you sit at a feast, and there stand a dish upon the table that is agreeable to you,—though all the company be free to use it,—yet you say, “Here is a dish for me; and you think it good manners to feed heartily upon it, without scruples and disputes of being welcome, since you were freely invited by your generous friend. Our Lord Jesus has made “a feast of fat things,” and has bidden His guests. He invites you to eat and drink abundantly. Oh do not excuse yourselves from coming to his gospel feast.—*Heart Treasure.*