

A GREAT QUESTION ASKED ?

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That question, oh! sinner is simply this, *why will you die?* The Prophet, in the present instance, speaks not of bodily dissolution, but of a death spiritual and eternal—a death that never dies! Why will the sinner lie down in everlasting burnings?

1. Is it because no provision has been made for life? Not at all. The word is, God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, even the chief. He that believeth, though he were dead, yet shall he live again. Is it for lack of invitation? Surely this is not the reason? *Every class* is invited. Are any poor, then hearken to the words of the Master, when He had opened the Book and found the place where it was written, the spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor, &c. Are any rich, then let them take courage as they call to

mind the cases of Zaccheus and Joseph of Arimathea. Those in the morning of life are invited. I love them that love me and they that seek me shall find me. But the old too are not forgotten, for the householder goes out even at the eleventh hour to enquire if there are any that be idle and if he finds such in the market place or elsewhere, he bids even these to enter into His vineyard and work. How gentle are His words to any who are afflicted and sorrowful, come unto *me* all ye that labor and are heavy laden and I will give you rest. The invitation is to *all*. Ho! every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy wine and milk without money and without price. Christianity differs from every false religion in this; that its invitations are universal, while its remedies are applicable to all countries and to every class.

2. The exhortation is *urgent*. *Why will you die!* The pulpit asks this question every Sabbath, and the spirit of God, like a still small voice, follows us everywhere, both in solitude and society, and its question all the while is, *why will you die?* The worth of truth again is full of solemn warnings, it is sharper than a two edged sword, and added to all this is the ever recurring

Providence of God. Our Heavenly Father tries His mercies first and then come health and strength and food and gladness, but if His bounties fail, afflictions and the rod are visited upon us. We are made to feel that sin is an evil thing and a bitter. The Church of God, once more, adds her testimony, she cries unto those who are ready to perish, come thou with us and we will do you good, for the Lord God hath spoken good concerning Israel. The Saviour Himself exhorts us. I am the way and the truth and the life. He points to His obedience, sufferings and resurrection. He tells us of the worm that dies not and the fire that is not quenched. He lifts the everlasting veil and bids us hearken to the voice of a ruined soul. He then turns upon us again with the question—*why will you die?*

3. But is not salvation afar off. A thing of much mystery—a matter for long pilgrimages and wasting toil! Not at all—not at all. Simplicity itself describes the whole scheme—it is a *look*, one single heart cry to God. *Just where you are and just as you are, cast all upon Jesus and you are saved!* Say not in thy heart who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead; but what saith it, the word is nigh thee even in thy mouth and in thy heart, that is the word of faith which we preach, that if thou

shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. But shall I not wait for a revival, for a season more favorable than the present. The answer is peremptorily: Wait not a moment, *now* is the accepted time, now is *the day* of salvation. It matters not if it be the crowded city or the solitary country or the deadly battle field, the place is nothing, only look up with thy heart to Christ and salvation is sure. *Then why will you die.* Is it because death has more advantages than life? Is sin preferable to holiness—is Hell a sweeter home for eternity than Heaven. Can we exist more gloriously apart from God than when dwelling in His blissful presence. Is our own strength sufficient for the trials that await us!—*Then why will we die.*

Why will you die. Sinner, shall we answer the question for you. If we speak the truth be not offended. Our answer is, ye do not desire to be saved. The guilty one does not wish for life. Said the Saviour, oh! Jerusalem, Jerusalem, thou that killest the prophets and stonest them that were sent unto thee, how often would I have gathered thy children as a hen doth gather her brood under her wings and ye WOULD NOT. The sinner perishes, not because he is *reprobated* nor because Christ's atonement is insufficient, nor because he is ignorant and uninvited, but he perishes *simply and solely* because he is a sinner and because he WILLS to be such.—The lost company in hell is composed of those who WOULD not come to Christ that they might have life. THEN SINNER WHY WILL YOU DIE.