

GOD TO BE FOUND IN HIS APPOINTMENTS.

We have two distinct classes of men now-a-days. Indeed, we are not certain but there have long been the same two classes, viz.: 1. Those who believe God may always be found in his appointments. 2. Those who believe God may be found out of his appointments, or where he has not appointed. The first class go directly to the Bible, and have no trouble in showing that, in all ages, those who come to God or seek him in his appointments, sincerely, without a single exception, find him. This is undeniable. The other class, generally, in the abstract, or theoretically, admit this; but they insist that the Lord may be found, and actually is found, in many instances, where he has not appointed, or where men have appointed. For this, the former class maintain, there is no evidence. Thus the issue stands, in the first place. But it ends not here. Those who maintain that the Lord may be found where he has not appointed, soon fall into the habit of directing the seeker where the Lord has not appointed, invariably, for salvation. They soon give the way not appointed the decided preference over the way appointed. The way not appointed soon becomes the way almost universally practiced. The party going in the way not appointed become the large party, the popular party, and the strong party. With all these, the question whether a man can come to the Lord and find him, in a way which he has not appointed, becomes an all engrossing question, upon which their entire religious claim depends. Their all is at stake. If it can not be proved that a man can come to God in a way which he has not appointed, their entire claim is forfeited. No wonder that they should be somewhat excited in the examination of the question, especially if they should find themselves likely to fail in the argument.

On the other hand, those who come to God according to His own appointments, or in His own appointments, not only know that they are safe, but their opponents admit that those who come to God in his appointments are right, that they find God and are safe. These have nothing at stake in the controversy. They are upon sure footing, as all admit. They can afford to be magnanimous, generous and fair. Their investigations are not for their own sake, as they are admitted right, but for the sake of others, whose position is doubtful.

These are difficult to assuage. They feel their strength, and others feel it. Their opponents have looked at every conceivable place where an