

meeting dispersed, briefly enforced the thought that they should carefully examine the record of all the instances in which Christ Himself had dealt with souls, and, after studying them, endeavor to follow all His methods as far as possible.

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CONFERENCE NOV. 9TH.—The topic of the previous meeting was continued, the Professors in turn discussing it.

Prof. CAMPBELL thought there was no limit to the number of avenues which God might use as means of grace. Things most insignificant in our eyes might be used of Him to convey truth to a soul. After mentioning the necessity of being true and natural in the eyes of those with whom we deal, he spoke of two principles worthy of being borne in mind: First. Think of the soul being in God. All men in common live in the enjoyment of His benefits. That soul lives and moves and has his being in Him. He has nothing which he does not receive from God. Bringing these facts before the soul, the sense of shame should be forced upon him till he resign himself to God's will respecting his salvation. Second. Think of God being in the soul. Every person bears the impress of the Divine Personality; shows in his conscience the working of that Spirit by which he is preserved from that very devilship to which the natural heart would lead him even in this world. Bearing this in mind, we may be enabled to lead to the Saviour this one, who, though not acknowledging,

not confessing, not believing in the God within, is nevertheless in possession of that Divine grace to which we can make our appeal.

PROF. SCRINGER—laid stress on principles mentioned at the last meeting, viz:—strong faith in the system we teach; a manifest spirit of love; and an understanding, as thorough as possible, of the condition of the soul being dealt with.

In dealing further with the matter he said "that we must allow for a great variety of Christian experience." It was a grievous mistake to imagine that the experiences of all were identical. He thought this was an error into which the great Spurgeon himself had fallen. All are not brought to Christ by the same means, and in different persons the emotions of the soul may be as varied as the characters of each are dissimilar. Those who make room for only one of the many different forms in which conversion is wrought generally have their own as the particular kind. In illustration of this he instanced the case of an old man who had been converted by the reading of a tract. So firmly established was he in the conviction that this was the only efficacious means of turning men to the Saviour that he was exceedingly dubious of the sincerity of those converted in any other way.

Next he said that all anxieties in the mind should be given a distinctly personal and spiritual character. It is a favorite line of procedure with many, when spoken to on the matter