

wished to attend. At this meeting the impression was felt by all to be absolutely overpowering. Man was lost sight of, and the power of the Spirit was recognised and confessed. It was remarked that each speaker seemed to have received a fresh baptism of the Holy Ghost. It was new year's day, and the most profitably and peacefully spent that was ever known in the town.

The prayer-meetings have been the chief *instrumentality* by which this movement has been extended and improved. These meetings, whether in the churches or in private houses, are chiefly devotional. In the larger meetings in the churches an address is now usually given for variety and instruction. I have heard of prayer-meetings also among the rocks, and in the boats. On Saturday forenoon, the 10th of December, a number of fisherman and their wives—twelve in all—went out to the Fort; several of them had found peace in believing, and two were in great distress of mind still. A young man, himself a convert, who was ploughing in the neighbouring field, saw them, and came and prayed with them. At length the Rev. James Harrower was seen at a short distance. They waved to him, and he came, shook hands with them all, and while he prayed they all knelt on the cold ground. After he left them one of the fishermen prayed.

The *physical manifestations* which have so largely marked, and in some degree marred, the revival in Ireland, are almost unknown in Eyemouth—at least so far as public meetings are concerned. A number of prostrations have occurred in private, but the only two I have heard of in public are, the one in the Free Church, already noticed, and one in the United Presbyterian Church. The former was the case of one who was in Christ before, but who has experienced a revival of religious feeling at this time; the latter was that of a young woman who had been in an anxious state for some days, and while Mr. Harrower was reading the opening verses of the 40th Psalm, she was overpowered with emotion, and fainting, was carried to the vestry. It is to be hoped that this gracious visitation will be productive of much permanent good.

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PRESBYTERIAN UNION—CONFERENCE OF MINISTERS AND ELDERS.

According to previous arrangements, the Durham Presbytery of the U. P. Church, and the Cobourg Presbytery of the Presbyterian Church of Canada, met on the 13th instaut, at Port Hope, in the United Presbyterian Church, for free fraternal conference and devotional exercises. Those convened on this interesting occasion were, of the Presbyterian Church of Canada, Revs. J. Rogers, of Peterboro; J. W. Smith, Grafton; W. L. Mackenzie, Baltimore; J. Smith, Bowman; F. Andrews, Otonabee; and J. Laing, of Cobourg; with W. Glover, elder. And of the United Presbyterian Church, Dr. Thornton, of Whitby; J. Cassie, A.M., Port Hope; George Lawrence, of Clarke; R. Monteath, of Prince Albert; J. R. Scott, of Perrytown; J. Ewing, of Emily; and Geo. Riddel, of Newton and Newcastle; with W. Best, Alexr. McBurney, and Samuel Martin, elders.

There had been a previous understanding that the oldest minister should preside on the occasion, but an aged father in the Presbyterian Church of Canada who would have been called to the chair, being absent, it was somewhat difficult to ascertain who came next, as the Rev. Mr. Rogers and Dr. Thornton found a curious coincidence in the years of their birth, ordination, and arrival in Canada, and neither of them by any means coveting the chair on this occasion. On motion of Dr. Thornton, however, Mr. Rogers was unanimously called to it, and in very appropriate terms thanked the brethren for the honour. The meeting was then opened, by engaging in praise, and on the call of the chairman, Dr. Thornton then engaged in prayer. This meeting had evidently produced quite a stir in the neighbourhood; a large and most respectable audience was present, composed chiefly, though not exclusively, of Presbyterians. They had evidently come together to hear something upon the engrossing subject of union between the churches represented on the occasion; a circumstance which, probably, led the members of the conference to give it a more prominent place than it otherwise might have had. Apart from the devotional exercises, it was indeed *the subject*