

connection with the Synod of the "Old Kirk," the early associations of the congregation were with Eldon and Thorah, especially at communion seasons.

When my predecessor, the Rev. Mr. Campbell, with much labor to himself, had a manse erected on the church property, he thought that a period of "rest and be thankful" would follow to the minister. It was not so however, for distance of manse from church rendered efficient work impossible, and being surrounded by a progressive Methodist community, it was essential that progress and assimilation in work should go on, or else be

being eventuated. During years of my labored under vantage of the church, difficulty of at the Sunday-afternoon, having a Sabbath service for Gaelic and ing were those days for ple, although congregation younger people make little

Towards 1873, I purchased a house at Sonya, and moved into it. This enabled me to have an evening service, and the introduction of an instrument tended greatly to improve the service of praise.

Almost throughout my ministry the congregation was in a formative or transition state. At first there was scarcely any single person a communicant, the idea being that the duty was incumbent only on heads of families, with a view of having their children baptized. Gradually, however, things changed,



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