

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

*(Issued by a Committee of the Free Presbyterian Synod.)*

*"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.*

CONTENTS.

	Page
Rev. John Tallach's Report ... ..	61
Dr. MacDonald's Medical Report ... ..	71
Letter of Mr. James Stewart, Inspector of Native Development, to Rev. John Tallach on Inspec- tion of Ingwenya School ... ..	73
Gleanings from Samuel Rutherford ... ..	75
Church Notes ... ..	76
Acknowledgment of Donations ... ..	77
Financial Statement ... ..	79

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No. 4

**Rev. John Tallach's Report.**

I enclose a report by the Inspectors of the Native Development Department. Copies of the two main matters dealt with have already been sent to the committee by letter, and I now send the whole report for your consideration. The first item refers to our urgent need of added class-rooms, and the second to the necessity of our having a qualified European assistant teacher.

In referring to the first item,—that of more and better class-rooms,—I shall have to trouble you with some figures. Figures make somewhat dry reading in a report of this kind and for that reason I do not often give them; but if we regard these present figures as showing the measure of our effort, of our growth and of God's blessing they cannot but interest us.

They then become personal and intimate things, and in bringing them before you I hope that this is the light in which you will regard them. In looking at these figures we are not looking at the work of a teacher or a missionary as something detached from the parent church and its life, but rather at something which is of a church's very heart and life stream. Looking at those figures we are seeing the desires, prayers and efforts of our congregations and members as they reach out, and find living and practical expression in the work forming under our hands at Ingwenya.

The difficulty, as shown in this government report and the way it encounters us now, is not due to any failure on our part. It is rather the reverse. It arises from that growth of our work which is so much desired by you and us. Looked at from this angle these figures have an appeal to both head and heart; they are things not only to be looked at and understood, but things to be pondered over. That is the way in which I should like to lay them before you, and I hope and expect that this will be the spirit in which you will approach them. Let us clothe these figures with life;—life, as it now is and shall be in the experience of thousands of African children placed under our care by Providence.

There are about 1500 children in all our schools this year, and of this number 489 are at Ingwenya. This last figure is the one which interests us now. These 489 children are distributed in Ingwenya school as follows,—one Sub, 'a' class with one teacher,—two Sub 'b' classes under two teachers,—one Std, 1 class under one teacher,—2 Std, 2 classes with two

teachers,—2 Std, 3 classes with two teachers,—2 Std, 4 classes with two teachers, 2 Std, 5 classes with two teachers and 1 Std, 6 class with one teacher. Thus there are thirteen classes and thirteen teachers. For these 13 classes we have only 8 class-rooms. The other five classes are accommodated as follows,—two are in the girls' dining-room, two are in the church and one is in a dormitory.

During the last two years the school boys have put up two neat school-rooms but the increase of children has far outgrown those slow efforts at meeting the situation. Our class-rooms are as congested as ever. In the opinion of the inspectors, in our own opinion and I expect now in your opinion, our class-room accommodation is far from being sufficient.

Last year we had a visit from the Director of Native Education, and he was most helpful in the advice he gave. He advised us to put up no more buildings for academic teaching on our present site, and thought that we should begin at once converting our present buildings into rooms for industrial instruction. He suggested that we should build a new block on a new site for the academic side of our work. He advised us to put up the new building in the shape of an 'H.' Such a plan would enable us to put up two or three class-rooms each year, ending off with our having the whole building under one roof. If such a plan is submitted to his department and approved of, then we can take advantage of a scheme by which the Government gives a loan at a low rate of interest spread over a number of years. Provided that certain easy conditions are adhered to, there is then a refund of two fifths of the entire loan.

As you know, continuance of Government grants is dependent on our having buildings which meet with the approval of the Educational Department. Inspectors cannot approve of our accommodation as it is, and in this they have been most patient; they have reduced no grants and have continued to give very good reports of our work here. But it must be clear to you that if we are to continue these grants-in-aid it is imperative for us to go on with the building programme outlined in their report. The question now, is, not whether we should proceed with such a programme or not. It is more serious than that. The question is rather:—are we to continue our work among the African children at Ingwenya as at present or not?

Apart altogether from this consideration there is another. What are the members at our out-stations to do with their children after they pass through our Kraal schools at their homes? Kraal schools at present provide education up to Standard 2 only. When our children at these schools pass Std. 2 what is to become of them? Many of their parents are church members. Will those parents who desire a higher education than that afforded by Kraal schools be forced to send their children; who are also our own children; to the schools of other denominations?

I am sure that you will appreciate the seriousness of that question. This year there are 30 children from our out-stations attending the Boarding school at Ingwenya. All these are baptised children. I am sure that I am not being too optimistic in expecting that in five years' time there will be three times that number here. If we permit these children, in their search for higher education, to wander to schools where the witness to the truth as it is in Jesus is less definite than our own, we must then

take on a responsibility even heavier than that of finding school room for them. We must then be prepared to see our witness on the side of Truth considerably weakened both among our members and their children. That is surely something we must avoid.

The Scriptural view of a church's duty to children is clear. Children are God's heritage. As family life is the basis of the social structure, so the basis of family life is set in growing children. They are the future fathers and mothers. Our Lord invited and encouraged children to come to him, and so for all time, directed what must be the attitude of his church to them. He also rebuked His disciples for discouraging them and by so doing He rebukes for all time those who would relegate to some back room in the house of God our children and their interests. There can be no middle path here;—we must either encourage or discourage, we must either invite or chase away. Just as there are doctrines which are fundamental to the life of the church so are there principles which are necessary to her growth; and this is one of them.

Christ came to the children and encouraged them to come to him. In the same way the Church brings the Gospel to them and encourages them to come to it. Under no consideration can this be regarded as a minor or unimportant part of the Church's work. Christ and the Scriptures place it at the very forefront of our commission. Under no circumstances can a church afford to regard this work as a mere appendage to her other activities; something she can cut herself adrift from and continue to prosper. Children, their souls, their salvation, their Christian living are concerns deeply vital to a Church's life and growth.

The history of the Church shows that God has always found a place for children on her lap, and it has not been a small place either. In different times and places, this interest on the side of the Church found various ways of expressing itself, but whatever the outward form this expression took it received all its power from the unchanging purpose of God behind it. A Church must carry her children with her throughout her entire history. In the Reformation days this interest was coupled with education, and so plans to reform found a place for schools. In the case of the Muller and Spurgeon Homes, this interest was coupled with the unfortunate circumstances in which orphans found themselves. In missions, education was again made the handmaid of the Gospel. What education can do for a child is never the question asked. Rather the question is; What does Christian education make of a child.

And so following along this line of the purpose of God in connection with children and the Church's duty to them your committee has the present concerns of this report presented to it,—the future of our work among the African children at Ingwenya. This is all so clear that we only need to be reminded of it. Proof is not offered for proof is not required.

No, we do not require to concern ourselves with proof of these things, but all the same we do need to be concerned. We require to be concerned about this,—is God's interest and our interest in children a common interest?

If children are not taught, influenced, controlled and blessed as God's Word would have them, then we may be sure that our interest in them is



not identical with that of the Lord. Whatever good and benefit they may receive otherwise, it would be folly then for us to go one step further in that direction for God cannot be with us. If on the other hand, we can show that, failures, weaknesses and unworthiness notwithstanding, God's way with children is our way, then we are under solemn obligation to support the mission school in every kind of way and to the very limit of our power.

Well, let us put this serious matter to the test. Are we doing with African children that which undoubtedly meets with the approval of God's Word?

The storing up of considerable parts of God's Word in memory is surely something which must meet with the hearty approval of God's Word. Our children are taught to memorise portions from the Old and New Testaments as well as Psalms in both English and the vernacular. Then also, to teach the things of God from the Scriptures and from the Scriptures *alone* must meet with God's approval. And this is done as thoroughly as we are able. There is no other kind of religious instruction given except that which is from the Bible and it is always given as from the very Word of God. Further, in order to make sure that no important doctrine is left out in the lessons given, and to give balance to the whole instruction, children are taught by catechisms. Attendance of children on public worship is not only training in good habits, it is more. God is to be worshipped by believing children as surely as by adults. The opportunities we provide for worship are many, and children are encouraged to attend them all while it is compulsory on them to attend some. Here is the week's round of services at Ingwenya. On Sabbath morning we begin with a prayer meeting. As the Sabbath school follows just after, most of the children coming to it are in time for this early meeting. At 8.30 a.m. we have Sabbath school at which over 300 children attend.

Then there are services at 11.30 a.m. and 2 p.m., and at 5 o'clock there is an English service. Girls from the boarding school from Std. 3 upwards must attend this service. On Wednesday evening there is a compulsory service for the boarder girls. This service includes a short address in the vernacular. On Thursday morning there are two prayer meetings,—one for adults and girls and the other for the boys. Attendance on these meetings is compulsory. The reason why there are two meetings is simply because the church cannot hold all the children if all should come to one building. The meeting with the boys is held in a class-room. Then on Thursday night the boarder girls have a prayer meeting of their own. Attendance is not compulsory as most of the girls who meet are members of the Church. Now I think that we can say, that purely from the standpoint of opportunities offered, the opening of all these doors is something which must find approval from the Word of God.

But there is something else. The Word of God goes still further in its interest in children, and we must go further too. The end of all teaching, worship and opportunities is conversion,—under the Holy Spirit and His grace, the bringing of souls to Jesus. This end of our work among the children is kept clearly before parents, teachers and children. At the beginning of each school year a sermon is preached having as its aim the setting of all school activities in their true Scriptural per-

spective, and as far as we are able, this view is kept before teachers and children throughout the year. This is so much the accepted rule that the principal may at any time speak with the utmost freedom of the spiritual welfare of any child in his or her class to any teacher.

All this does not mean that we do not concern ourselves with the secular education of the children. We are concerned,—often greatly concerned that children should do well in their lessons. But it does mean that while we may speak of secular subjects taught to children, we can never speak of their education as a whole, as being anything but Christian. Education of a kind, which in the whole round sense of the word, is Christian,—to make a Christian use of the talents God has given for this life,—to have a Christian preparidness for the world do come. The grace of the Lord enabling us, we can humbly claim that nothing enters into the school life of these children which is in competition with the Gospel of our Lord. On the other hand every activity and interest bearing on them and their lives is in all its parts such as finds approval in the Word of God.

It is because we are thus confident that this is wholly a work of God, and for the Glory of Christ, that we take upon ourselves the responsibility of fully supporting the recommendations in this Inspector's Report. A church, jealous for the glory of her Head cannot ignore this work. At its present stage the work brings a new responsibility on us which we cannot evade.

The benefits soon to arise through our following these suggestions are soon seen. Thus, if we choose to go on with this building-scheme our school here will have passed from its growing stage and will have become a permanent institution. Then, we missionaries here will be relieved of at least one burden carried by us for years past. The head teacher will not find her work handicapped and cramped and uncertain through makeshift improvisation. And last,—such a building will be a fitting monument to Mr. Radasi's preaching and teaching begun in a little thatched hut so many years ago.

As I write a communion season here has just ended. It was, on the whole, a very lively and stimulating time. There were six pupils baptised. The services proper began on Wednesday evening when we had a prayer meeting of office-bearers alone. Our shortcomings and failure, purely as office-bearers, were confessed by each one before the Lord and strength and guidance sought for the future. Right from Thursday there were good attendances,—the Sabbath crowning all. To-day's thanksgiving sermon was preached from the 68th Psalm and verse 7. Perhaps it may not be inappropriate to make mention of it in this report.

The aspects of the journey of the children of Israel were spoken of,—the seen and the unseen. On the seen or human side; failure, rebellion, unbelief and actual idolatry. The signs of an orderly marching are absent, and disorder, disunity, and weakness, are present, prominent and persisting. Yet God with them, a glorious marching! Order in midst of disorder, progress in spite of backsliding. In human sight a rabble appears, but in God's sight an army marches. What in the rebellion of Korah appears to be a lawless mob becomes an ordered army round the walls of Jericho.

God's marching is always in step with His Church, and her haltings, so confusing and discouraging to the better hearted among her, are still His footsteps along with her. There are no hesitations, no unnecessary halting periods with the eternal purposes of the Almighty. This is true of the Church as individuals, as congregations and of the Church as a whole.

Now I think that here we may see some guidance for our future plans at Ingwenya. Poor in material means; sinful, unworthy and unfaithful in our spiritual history; yet God has continued to march along with us. He graciously measures his steps with our tardy ones. In the spiritual sphere nothing is possible to a Church in herself, but with God working outward from within the earthen vessel, her progress notwithstanding appearances, is a glorious marching. He does not work without her,—he works from within and through her. Working through her, progress is marked by a stately, orderly marching with signs of omnipotence as surely as those which come more directly from his hand. I recommend this point of view to the committee in their consideration of this report.

The second requirement noted by the inspector is that of European assistant teacher for Miss Nicolson. So long as we are sympathetic and reasonable the need of such a teacher is soon grasped. On her arrival here Miss Nicolson found 150 children and three teachers in the school. This year there are 489 children, under 12 teachers on the roll. If one European teacher was required ten years ago surely there is need of two now. Miss Nicolson's school day begins at 7.15 a.m. and by the time she has finished corrections and prepared work for the day following it is usually 10 p.m. before it ends. She teaches Std. 6 and yet has to find time to supervise all the other classes, and each evening she takes each teacher in turn and goes over the work for the next day. How she goes ahead under such handicaps and with such success is not only a wonder to us now,—it will continue to be a wonder. Yet so far is she from complaining that fresh burdens find her shoulders ready for them.

The circumstances are such, that the question whether we need an assistant teacher or not does not arise. Hard conditions in the form of much too heavy, and constant work has answered that for us. We must have an assistant teacher. The only question which we have to consider is whether such a teacher should be male or female. When we began to think of another European teacher, we thought at first that a female teacher would best meet the case, but of late we have come to think that a male teacher would be even better. The number of boys coming on to the higher standards has determined the choice for us. The whole question is best left thus,—an assistant European teacher must be found, a male for choice and failing that a female.

In our school we receive encouragements and disappointments. Pupils do disappoint us and however often that occurs we can never get used to it. We feel the same sorrow over an erring girl that we did years ago. This is one side of our work we can never become used to, and we earnestly pray that we never shall.

On the other hand I can conceive of no greater joy than that of seeing young people grow up under one's hand in the fear and admonition of the Lord. To see naughty girls brought under the power of the truth and

in consequence grow up in strength and sweetness of character is more than a simple encouragement sent to outweigh disappointment. It is a token direct and immediate from the Lord himself and like all tokens it points to the future. It indicates, quite clearly, what is His will, and our duty to those other sheep He is about to bring.

One of our last year's girls died this year. She was a Christian. A quiet, respectful lassie much loved by all. As it became clear to her parents, who are good people, that she was to leave them, they naturally began to weep. On seeing this, she called her mother and told her to turn up the 14th chapter of John and to read it aloud. After this was done, Simangaliso asked her mother, whose words were these and at what time did Jesus say them. When she received correct answers she said, "I did not ask you to read that chapter for my sake but for yours. I know that I am going to Jesus and just as he left these comforting words with His disciples so now I leave them with you. Since he left such comforting words as these, it is not proper of you to be too much grieved because I am leaving you. Do not cry too much for me. I am happy and I am going to be happier still." Shortly after this she died.

You will remember that last year I stated that I was unable to follow up some of our people, about 30 families by opening an out-station where they had gone at Ekwalemi. I made another application this year and in Providence I have succeeded this time. The school opened with an enrolment of 57 and the teacher is a qualified one. She is a good girl, Martha Mpofu to name and is a daughter of our missionary at Shangani. Miki who used to preach for us at Queen's is in Ekwalemi now. He, his wife and three daughters are all members. They are fine people and very true to the Church.

Stephen Hlazo who used to be at Que Que has now gone with his family and one of our elders, George Hlazo, to live at Makwiro. He requests us to visit him and to hold communion services there as we used to do at Que Que. If we decide to go to his home we shall have to go by train, as owing to petrol rationing the distance is too far by car. We shall see.

At school closing last year we had the usual meetings of parents and pupils. This time added to the interest of prize-giving there was another. People gathered to wish Paul Hlazo good-bye. The good wishes of the community and of the committee were conveyed in the form of gifts of money. The Ingwenya teachers also gave a gift. Then there were a number of speeches by office-bearers, all of them appreciative of the good work Paul had done and full of good wishes for his future. Poor Paul was quite overcome. I doubt very much if he had ever realised how much people thought of him. I am sure that he never thought that the parting would be such a severe one for him. In his speech he told us of his boyhood days under Mr. Radasi, and how he and another boy were sent to the Colony to train as teachers. Mr. Radasi told them to go and seek training and then to return and teach at Ingwenya. "The day will come surely, when Ingwenya will be a big school under European teachers and superintendents, and with good buildings." So Mr. Radasi told them. Mr. Radasi preached in those days and taught in a little stick and mud hut. Paul and the other boy just laughed. They did not

believe that the day spoken of by Mr. Radasi would ever come. "But now," said Paul, "that prophecy has largely been fulfilled and I am sure that the other part about buildings is soon to be fulfilled too."

In parting he gave the people some good advice. He asked them to go on at Ingwenya as they had always done in the matter of education,—putting the Gospel and Christian living above all else. He closed with one striking piece of advice.

"Because the Gospel was somewhat late in coming to our country both you and the Europeans are apt to expect a somewhat lower standard of Christianity among the native people than among the Europeans. That is all wrong and when you are tempted to think like that, remember that the Gospel which enables European Christians to live up to a standard so much higher than your own is the self same Gospel you have received, and it can do the same for you if you seek grace to use it. If you remember this, you will be less apt to pity yourselves when you do wrong and be less ready to think hardly of Europeans when they do wrong. We are all the same under nature and under the Gospel."

It was with strange feelings that I presided at this meeting. Paul had been my first interpreter. We had worked side by side for 20 years and I acknowledge my deep debt to him. When he began to interpret for me I had the greatest temptation to believe that no blessing could possibly come through an interpreted sermon. Paul was feeling his way at the new job and had not much fire then. I remember how pleased and thankful I was, when at length people began to come forward for membership, and to find on inquiry that such and such a sermon was blessed to them through Paul's interpretation. Later on he entered more into the thought and feeling of what was being expressed, and at times came to be almost an exact likeness of the speaker, right down to his tone and gestures.

There are two kinds of interpreters. One translates quite literally word for word that which is spoken. This is not the best kind of interpreter, however. A good interpreter is careful to give the complete thought rather than the actual words and it is to this class that Paul belongs. Often when he knew that people were unable to follow the trend of a sermon through a literal translation of the words, by a slight movement of his hand he would indicate a pause until he had explained the matter more fully. Then by some apt illustration of his own he proceeded to clear up the matter. However good an interpreter may be, however, there is nothing to hold the attention of hearers like the direct address of the speaker. This holds true even where one's knowledge of a language is limited.

Paul did not wish an introduction to any other denomination for himself and family as he hopes that some how we shall be able to continue to have the care of their spiritual interests. As things are at present he is much too far away for us to visit him but he and his brother Titus have services in Paul's house, and I have given him a letter authorising him to hold these services under our Church.

Mr. James Fraser comes here regularly for communion and holiday. His many friends will be pleased to know that he has been able to carry on mission work in a small way where he is. He has established services

at a mine nearby. Of all places to carry on services of this kind a mine is the most difficult. So long as workers are well fed and do their work, owners are not much concerned about anything else. (That is generally the rule although there are a few exceptions.) In consequence, even the slight restraint found on reserves where chiefs still have power, is missing. Drunkenness and immorality and other evils flourish and go unashamed. Mr. Fraser has succeeded in bringing a number together for worship each Sabbath and the services are now regular and established. There is no place to hold these services other than in close proximity to the mine compound, and often the tender calls of the Gospel are intermixed with the hoarse and maudlin songs of tipsy men and women.

Regarding the publication of the Psalms in Zulu I have written already to Mr. Beaton. I have prepared over 40 of these, making up about 500 stanzas. We have been so short of Psalm books that I have had to run a number of copies through the duplicating machine. I have bound these and given them to the Ingwenya people to sing. I shall go on with the others in the same way until the whole forty are in use here. I shall then invite criticism from teachers and others, have a final revision of spelling, rewrite places where the meaning is obscure and then retype the whole ready for the press. This should be accomplished by June or July. It is a big job for one person and much of other work has to stand by until it is finished, but it is a work worth while and it has given me much pleasure. I have had help from one of our teachers,—Ivon Mnyati a daughter of one of our elders.

Psalm 128 is among the number done. We have set it to short meter and we sang it after the baptismal service last communion. It fitted in very well. I have had no reply from you yet as to whether the National Bible Society will be able to print them in final form for us or not. I fear we cannot get them done here in Rhodesia.

Visits last year were as follows:—Elebeni 8, Ntabenende 6, Bembesi 2, Shangani 3, Zenka 3, Ekwlleni 1, Gwenzani 3, Inukwa 4, Prymids 4, Murray Farm 4. The whole milage was over 2,000 miles. We are thankful to report an increase of members at all stations, Shangani and Inukwa being the most encouraging from this point of view.

The late Mr. Bannerman used to say, "We are posting to eternity as fast as time can carry us." There are many things here which remind us that time is not standing still. It is now quite a common experience for me to baptise children whose mothers were taught by me in the earlier days.

Perhaps the saddest reminder of my 20 years' service here is in the ageing of our office-bearers. Mr. Mackenzie will remember James Nombemibe, one of our Bembesi Elders. Seldom do I see him but he recalls Mr. Cameron's visit, and inquires after Mr. McKenzie. James is now almost blind. When he prays in public he is just the same as he has always been,—simple and straight forward, quiet and subdued as one speaking with his father about things which concern them both. In our meetings of Kirk Session he has always made the preservation of peace and brother love one of his main concerns.

Stephen Matambo, another of our elders is now a broken man. Within two years he lost two sons and a daughter-in-law. Then he himself fell

ill of a distressing sickness which in its nature must go on increasing and becoming worse. A bright cheery man with more common sense than is generally found among Africans; we miss him much at our meetings and communions.

I do not think that Mr. McKenzie can possibly forget Patrick Nzamo. Of all our Ingwenya preachers Patrick is the most impressive. Although nearer 90 than 80 he can still read well without glasses. His general health is failing, however, and I think that he feels this himself. He seldom addresses us now without tears. Even for those who may not understand a word he says the sheer earnestness wherewith he says it, is a sermon in itself.

Just the other day he was speaking of Christians who hide their light under a bushel. Here are a few of his comments. "The dim light held up by some Christians make non-Christians imagine that they are Christians themselves." "A doubtful light can be strengthened by God's Spirit if a man will only seek Him, but to be complacent about such a light is within a step of being without any." "If a young man, cycling at night along our bush paths, suddenly throws his jacket over his cycle light, he becomes a danger not only to himself but to others." The lesson for Christians from this is obvious.

We were pleased to welcome Morven Sinclair, London, on a visit here last June. It rejoiced us to find a young man so far from home who yet retained such a warm interest in the mission and the Church. He was able to inform us about home people of whom we had lost trace. Our prayers follow him. Another of the London congregation, Miller, wrote to us and we expected him to turn up but were disappointed. He must have left Rhodesia, as my letter to him was returned. Some friends in the home Church wrote to us of sons and brothers, but as these were serving in the Union it was impossible for us to look them up. The distance is too great. We have written to these young men, however. We shall be pleased indeed to look up any of them who may be residing in Rhodesia.

Last year I wrote of Mahlabangana and how she was the means of getting services begun at the various Kraals at which she lived. We now have a regular service at the Kraal where she died. None of the people there are Christians, but out of respect for her they wished the service she begun there, to be continued. I have not been able to visit the place this year, but I understand that from 30 to 50 meet each Sabbath under a deacon.

I have just been reading our Synod's address to our people,—a melting document it is. If I may be permitted I should like to identify myself with all these tender and faithful words. Particularly would I like to say, that in no year have we had so much evidence of our people's interest in our doings here as in the year past. I thank everyone, not only for gifts of money and cloth, but for the encouraging letters I have received. Friends in Canada and elsewhere have been as mindful as ever. This year we are glad to welcome the ladies of Vancouver congregation as helpers. May they have joy in this service.

I regret, deeply regret, that I am unable to write long letters to every



person mindful of us. But the Lord can and does send his own wonderful "letters" to the hearts of those mindful of His cause.

How we long to see you all and to be refreshed by you. His time is not yet, and sometimes we see dimly at least some of his reasons for that. I commend ourselves and *your* work here to your constant prayers. Pray that we may be strengthened, encouraged and guided, made more faithful and more industrious. Pray especially for revival among us. May great grace be on us at home and wherever our people are throughout the world.

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### **Dr. MacDonald's Medical Report.**

A glance at the map of Africa will reveal that only a small part of the continent lies to the south of the Zambesi River, and that of this sub-continent of South Africa, Southern Rhodesia forms but a comparatively small part. Yet Southern Rhodesia is a vast territory, and while by no means densely populated there are within its borders over a million souls. The indigenous population until recent times, almost within living memory, lived outside the range of all Gospel influence.

The task before the Christian Church, and which she has taken up with considerable zeal is indeed colossal—being nothing less than the task of evangelizing the whole world. Yet it is not an impossible task and in undertaking it she not only obeys the command to go forth unto all the earth, she has the assurance from her Lord that through the preaching of the Word, the earth shall be indeed filled with the Glory of the Lord.

If it is permissible to make a comparison between the missionary activities of the Church in the 1st and 19th Centuries we shall find in both instances a great zeal to carry the Gospel to the "regions beyond," and a great willingness on the part of individuals to endure hardship and suffering in so doing. We shall further see that this zeal was both the accompaniment and the direct consequence of great spiritual quickening in the "home" centres of Christianity.

It was the simple, and to men, the "foolishness of preaching" which rapidly brought about the downfall of paganism and idolatry within the bounds of the ancient Roman Empire, it is by the same means, with God's blessing, that we must expect real progress in the Foreign Field to-day. Mention of the Roman Empire draws our attention to at least one difference between missionary work in the Apostolic and that in modern times, a difference because of a difference in the outward condition of those to whom the Gospel came.

Within the ancient Roman Empire civilization had reached a high standard, the unaided human intellect had borne some of its richest fruits in the pursuit of Philosophy and Art. It was to men cultured and educated that the great Apostle to the Gentiles often directed his discourses, whereas in modern times the main missionary activity has concerned itself with bringing the Gospel to peoples who seem to have reached the last degree in brutishness, in whom the intellect would almost appear to be atrophied—left behind in every form of human progress.

The "Regions beyond" to-day almost always means those sections of mankind designated "primitive."

This, while the direct method of presenting the Gospel Message is unaffected, has imposed the necessity of laying great emphasis on education. In Southern Rhodesia to-day a casual observer might conclude that the many mission stations are so many educational institutions. Large schoolrooms with correlative activities such as agriculture, carpentry, etc.; and a small church building are not exceptions, they are the rule. The State also from a desire for the development and "uplift" of the native population support Missions on a liberal scale financially. This alliance of Mission and State is natural and desirable, and is all to the good. There is, however, a temptation to over emphasise education at the expence of Christianity, and we have already arrived at the point where development and education of a secular kind have outstripped the evangelisation of the native population.

And education, where the Gospel Ethic, not to mention the deeper spiritual meaning, has not been understood and accepted, is proving very disappointing.

There are not many Medical Missions in S. Rhodesia, not more than two or three. I believe one of the chief reasons for this lies in the fact that there are no large centres of population, not even villages in the accepted sense. The native homesteads are scattered over large areas. This makes it difficult and expensive to minister to more than a small number of people. (Thousands of natives of course live in townships which form parts of European towns or cities and other conditions obtain in such locations than on the Missions Stations which are usually far from towns.)

Also the general standard of health is high and does not constitute a challenge in the way the congested cities of India and China have done.

But where there are human beings there is also sickness and suffering and in S. Rhodesia the natives have themselves never evolved any efficient system of combating or alleviating them. On the contrary the general ignorance has aggravated them. The prevalent and chief diseases of this country are indeed preventable, diseases such as Malaria, Bilhazia, and the dysentarys, but prevention of them implies endeavour on a scale which only the State can undertake as great funds and many hands and brains are necessary.

The increase of the ravages of the venereal diseases, though in a way also preventable, is a disturbing feature to the Christian Missionary as it forms a kind of index to the moral condition of the native population as a whole, and therefore to the progress real, living Christianity is actually making.

Medical Missions have never done more than fill a gap in the localities where they have been located. So far they have been worth while and have done good but viewing the situation as a whole from a medical point of view it is obvious that Medical Missions (in the accepted sense) must be a temporary expedient in a modern, progressive State such as S. Rhodesia is.

It is probable that in the near future there will be instituted in this

country a State Medical Service on similar lines to that proposed for Britain. Such a service would cover in the widest sense the prevention and treatment of sickness not only for Europeans but for the whole population.

When this comes into effect the necessity for Medical Missions will have passed. Together with this we have to consider the probability that the entire cost of native education will be taken over by the State.

We shall then see the Missionary in a somewhat different setting, free from many cramping responsibilities, free to devote himself more particularly to what might be called the spiritual side of his work.

In making these general remarks I do not infer that at Ingwenya the emphasis has ever been other than upon the spiritual, and it will be a bad day when the native schools of Rhodesia have ceased to have their Missionary character. (For a long time to come even if State financed they are likely to remain under the spiritual control of Missions.)

Medical Missions are different and we can without qualification welcome a large-scale, efficient Medical Service for the country.

In the last year the medical work has been carried on as in previous years. The War has made itself felt even here in some slight inconveniences in connection with the supply of essential drugs. Malaria in the last season was unusually severe occasioning much suffering.

We had one Diphtheria scare but were able to immunise all our children and indeed most of those in the Reserve, about 2,000. The anti-toxin was supplied free by Government.

An analysis of the numbers treated at our Dispensary show a remarkable constancy year by year.

This shows, I think, that any expansion (medical) that is of the work here involves the expansion over territory, the setting up of many small medical centres, which for a small Church is out of the question.

I wish to thank all those friends in Scotland and Canada who have so kindly sent contributions for the work. In the midst of so many and so great distractions we appreciate very much that we and our work out here are remembered.

The poor native people need all the help they can get although their needs pale before the needs of the world at large.

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### **Letter of Mr. James Stewart, Inspector of Native Development, to Rev. John Tallach on Inspection of Ingwenya School.**

Our visit has assured us that the high standard which has characterised the school work at Ingwenya for several years, is being maintained. This applies both to Academic and Industrial subjects.

The development in Vegetable Gardening is highly commendable and it is hoped that teacher Moyo will maintain his enthusiasm for Vegetable

Gardening and that his efforts which have already been highly successful will be met with still greater success. With a view to further improving the conditions at Ingwenya we have decided to make the following recommendations and would suggest that they be brought to the attention of your Foreign Missions' Board. The recommendations are:—

1. *The appointment of an additional European Teacher.*—The burden which Miss Nicolson carries is excessive. She is herself a full-time teacher of Academic subjects and is, in addition expected to supervise the work of all the other teachers both in Academic and Industrial subjects. When it is remembered that the enrolment exceeds 400 children and that there is a staff of 10 African teachers, it will be realised that it is a physical impossibility to give the necessary supervision to the rest of the school while being at the same time responsible for a particular class.

The additional European teacher would be responsible either for the Academic or the Industrial work.

2. *The erection of more class-rooms.*—Two classes are housed in improvised buildings. Neither of the improvised buildings is very satisfactory and their distance from the main school buildings makes supervision by the Head teacher somewhat difficult.

Two more classes, each containing 38 pupils are being taught in the church. The close contiguity of two classes, especially large classes, in a building of this size makes teaching extremely difficult.

The interior of some of the main buildings is too dark to admit of needlework being done without a certain amount of eyestrain.

We would suggest that your Committee consider the erection of a complete new school block. This is undoubtedly a tall order but we feel justified in making the recommendation since the present buildings were not apparently intended to be permanent and it would therefore, ultimately, be more economical to erect a permanent new school block than to continue erecting odd classrooms of a semi-permanent nature.

Desks are also urgently required in the classes below St. III and seats are required for Sub. A.

3. *Provision of water for the Girls' Vegetable Garden.*—The present water supply is limited and is too far away from the vegetable garden.

Owing to the limited supply of water it is necessary to severely curtail the growing of vegetables during the dry season and because of its distance from the Vegetable Garden much time is wasted in carrying water from the well to the Vegetable Garden.

The idea would be to have a large brick or concrete tank in the centre of the garden.

We hope it will be found possible to erect such a tank and to convey the water to it by mechanical means.

Yours faithfully,

JAMES STEWART,  
*Inspector, Matabeleland Circuit.*

J. G. RUDD,  
*Inspector, Industrial Development (Girls).*

## Gleanings from Samuel Rutherford.

## AFFLICTIONS.

**I**T is a good sign when the Lord blows off the blossoms of our forward hopes in this life, and lops the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord, spoil my fool's heaven in this life, that I may be saved for ever!

Though you get strokes and frowns from your Lord, yet believe His love more than your own feeling. This world can take nothing from you that is truly yours; and death itself can do you no hurt. *It is not your rock that ebbs and flows, but your sea.*

Christ's children must not expect always to lean upon His bosom. He sometimes sets them down on the cold, frosty side of the hill, and makes them walk, barefooted upon thorns. Yet does He keep His eye of love upon them all the while. Our pride must have winter weather to rot it.

Sickness hath this advantage, that it draweth our sweet Physician's hand and His holy and soft fingers to touch our withered and leper skins. *It is a blessed fever that fetcheth Christ to the bedside.*

Christ's cross is the sweetest burden that ever I bear; it is such a burden as wings to a bird, or sails to a ship, to carry me forward to my harbour.

When you are come to the other side of the water, and have set down your foot on the shore of glorious eternity, and look back again to the water, and to your wearisome journey, and shall see in that clear glass of endless glory nearer to the bottom of God's wisdom, you shall then be forced to say, 'If God had done otherwise with me than He hath done, I had never come to the enjoyment of this crown of glory.'

## TEMPTATIONS.

In your temptations run to the promises; they be our Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them; if you let that grip go, you will fall to the ground.

Hold your face up the brae, and wade through temptations without fearing what man can do. The world thinketh that godliness may sleep in a bed of down till it come to heaven. But that will not do it. Heaven is a besieged castle; it must be taken with violence.

## THE WORLD.

Set not your heart upon the world, since God hath not made it your portion—for you will not have an upper heaven and an under heaven too—let go your grip of this life.

Our fair morning is at hand; the day-star is near the rising, and we are not many miles from home; what matter, then, of ill entertainment in the smoky inns of this worthless world!

To be crucified to the world is not so highly accounted of by us as it should be: how heavenly a thing is it to be deaf and dead to this world's sweetest music.

#### YOUTH.

I rejoice to hear that Christ has run away with your young love, and that you are so early in the morning matched with such a Lord. Be humble and thankful for grace, and judge it not so much by weight as by its truth. Christ will not cast water on your smoking coal; He never yet put out a dim candle that was lighted at the Sun of Righteousness.

Let the Lord have the flower of your age; the best sacrifice is due to Him. Oh, if ye knew Him, and saw His beauty, your love, your heart, your desires, would close with Him, and cleave to Him.

O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies, and fair creatures; but O ten thousand thousand times fairer Lord Jesus! Alas, I wronged Him in making the comparison this way! O black sun and moon, but O fair Lord Jesus; O black flowers, and black lilies and roses, but O fair fair, ever fair Lord Jesus! O all fair things black and deformed, without beauty, when ye are beside that fairest Lord Jesus! I would seek no more to make me happy for evermore, but a thorough and clear sight of the beauty of Jesus, my Lord.

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#### Church Notes.

*Communion.*—*August*, first Sabbath, Dingwall; second, Portree, and Stratherrick; third, Finsbay, Laide and Bonarbridge; fourth, Vatten and Stornoway. *September*, first Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert (Harris) and Stoer. *October*, first Sabbath, Tolsta; second, Ness.

*Foreign Mission Committee: An Appeal.*—At a meeting of the Foreign Mission Committee held in Glasgow on Thursday, the 15th day of June, 1944, the Reports sent in by Dr. Macdonald and Rev. J. Tallach of the South African Mission was read. These Reports, along with one sent by the Inspector of Native Development for Southern Rhodesia, are being published in the Magazine. As will readily be seen these Reports deal with matters vital to the welfare of our Mission at Ingwenya. There are two main suggestions advanced (1) That new school buildings affording greater accommodation and of a more substantial kind than those hitherto in use be built, and (2) That an additional European teacher, with suitable qualifications and preferably male, be provided. Having taken all the circumstances, as far as these are known, into serious and prolonged consideration, the Committee unanimously approved of the above suggestions. The financial commitments necessary to carry these proposals into effect will to a large extent be met by Government loans on a liberal scale. But an additional burden will undoubtedly be placed upon the Foreign Mission Fund and upon the liberality of our people. Notwithstanding the burden involved, the Committee, in adopting these suggestions, are assured that they are only doing what has the wholehearted

support of the generality of our people. It is because we are thus assured that we issue this Appeal for an increased response to the Funds of the Foreign Mission so that these very necessary proposals may be carried out with as little delay as possible.

The Lord has manifestly blessed the work of our Church in Rhodesia. Our present duty seems to be indicated by Isaiah, liv. 2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." To hesitate in responding to such an unmistakable call would, we doubt not, be a denial of the clearest evidences of the Lord's will and purpose. "Other sheep I have, which are not of this fold: them also I must bring." "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

—JAMES MACLEOD, *Convener*.

*The Raasay Manse of the Free Presbyterian Church of Scotland.*—The Raasay congregation have been without a manse since 1928 when they sold the manse they then had. The money obtained for that manse was spent on a new church building. When the latter building was completed and cleared of debt, the congregation decided to open a Manse Building Fund. Since then contributions have been gratefully received but not on a scale sufficiently substantial to proceed with the building. Further the congregation cannot, without the help of friends, raise, within a reasonable time, the sum of money needed to complete the work.

They therefore appeal to friends of the cause to help them and in doing so they are confident their appeal will not be in vain. "Bear ye one another's burdens and so fulfil the law of Christ." (Galatians 6, 2).

Contributions will be thankfully received and acknowledged by Mr. Ewen MacRae, Suishnish House, Raasay, or by Rev. Donald Campbell, Raasay.

This appeal is endorsed by the Presbytery.

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### Held Over.

Owing to pressure on our space a number of items have been held over. The Glasgow Fair holidays, we regret, interfered with the earlier issue of this month's Magazine.

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### Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

*Sustentation Fund.*—A McK., Drumbeg, Lairg, £2; E. McK., Dalrachney, Carr-Br., £1; Misses E. and C. C., 47 Lochiel Road, Inverlochry, £2; Mrs. B., 13 Selkirk Street, Hamilton, 15/6; Wm. M., Inverlochry, £1; Miss J. E. M., 125 E. Clyde Street, Helensburgh, 10/-; F. P., Greenock postmark o/a Glendale per Rev. J. Colquhoun, £1.

*Aged and Infirm Ministers' and Widows' and Orphans' Fund.*—Miss A. F., Chalmers Street, Ardrishaig, 8/-.



*Home Mission Fund.*—Mrs. D. M., North Strone, Lochcarron, 10/-; Mr. J. C., Kylesku P.O., Assynt, 7/-; A Friend, per Mr. Jas. Mackay, "In memory of late Donald Mackenzie," £1.

*China Mission.*—Wellwisher, Skye, 10/-; Mr. E. McK., Carr-Bridge, £1.

*R.A.F. Benevolent Fund.*—"Gairloch Member from Home," per D. Fraser, 5/-.

*Jewish and Foreign Missions.*—Lt. (E.) A. R. Cooper, R.N.V.R., per Rev. Jas. MacLeod, £5; Lt. (E.) A. R. Cooper, R.N.V.R., o/a "War Bereaved Parents," £5; A Friend, Beaulieu, £2; Miss J. E. M., Helensburgh, 10/-; A. McN., Inverour, o/a Mrs. Radasi, 7/6; A Friend, Cowes, I.O.M., 5/6; A. C., Glasgow, £1; J. C., Achterneed, 10/-; Mr. F. M., Mitchell Street, Fairfield, Sydney, N.S.W., 12/6; "Young Ladies," Glasgow, o/a Shangani Fund—"Lengthen thy cords and strengthen thy stakes," £2 15/-; A Friend, per Rev. J. Colquhoun, £1; A Free Presbyterian in Canada—Half-yearly donation, £11 18/3.

*Literature to H.M. Forces Fund.*—Mr. J. Clark, Kylesku P.O., Assynt, 5/6; Mrs. A. Finlayson, Ness, per Mr. Wm. McLean, 10/-; Miss M. J. MacLean, 7 Devonshire Terrace, Glasgow, 5/6; Mrs. W. D. Banneriman, Inchcape, Rogart, 5/-; Gairloch Member from Home, per Mr. D. Fraser (10/-), 10/-; Rev. J. Colquhoun, Glendale, 12/6; Miss C. MacKenzie, 28 North Tolsta, 5/6; Wm. Cameron-Mackintosh, Colerne, Wilts., 4/9; John Matheson, 2 Bank Street, Plockton, 12/6; Mrs. A. M. Campbell, Strathard, Rosemarkie, 2/6; Miss D. Mackintosh, Bettyhill, By Thurso, 10/-; Wm. Mackintosh, Rheuvault, Lairg, 5/6; The following per Rev. Wm. Grant:—Mrs. A. M., Portgower, 5/-; Mrs. N. Fortgower, 10/-.

*F.P. Magazine Free Distribution Fund.*—Mr. K. MacKenzie, Merchant, Porthenderson, £2; Mr. K. McLean, F.P. Missionary, Breasclote, 10/-; Neil MacSween, Scuremore House, Glendale, 2/6; Miss A. MacKenzie, Struthmore, Finsbay, 2/6; Mrs. J. Mackay, 1 Achmore, Stornoway, 5/6; Miss Mary MacKenzie, 6 Skigersta, 2/6; Mrs. A. MacInnes, Badcall, Scourie, 5/6; Miss A. MacAulay, Kyles, Tarbert, 12/6; Mr. Angus MacKenzie, Drumbeg, Lairg, £1; Mrs. D. Matheson, North Strone, Lochcarron, 5/-; "E.W.," per Mr. Peter Anderson, 4/-; Miss C. Nicolson, Garden, Bucklyvie, 5/6; The following per Mr. Hugh MacKay, Vancouver:—Mrs. Morrison, Vancouver, £1 2/1; Mrs. M. D. Macdonald, Vancouver, £1 2/1; Mr. Hugh MacKay, Vancouver, self and others as per list, £7 15s. 10d; Mrs. McIntyre, Dingwall, 2/6.

The following lists have been sent in for publication:—

*Gairloch Congregational Funds.*—Mr. D. Fraser, Treasurer, acknowledges with sincere thanks the following donations:—

*Sustentation Fund.*—Mrs. M. B., 360 Heath Street, Mass, £2; F. McD., Kinlochewe, £1; C. M., Luibmhor, £1; Lochcarron Friend per Rev. A. Beaton, £1; Gairloch Member from home—R.A.F. Benevolent Fund, 5/-; Literature to H.M. Forces, 10/-; Organisation Fund, 10/-; Foreign Mission, 15/-.

*Fort William Church Repairs Fund.*—The Treasurer acknowledges with grateful thanks the following donations: Psalm 145, 15-16, £5; Mrs. Munro, Toronto, 10/-.

*Portnalong Manse Building Debt.*—Rev. M. MacSween acknowledges with grateful thanks a donation of £1 from "A Friend," Lochcarron.

*South African Mission Clothing Fund.*—Mrs. Millér, 7 West Banks Terrace, Wick, acknowledges with sincere thanks the following donations:—Friend, Helmsdale, £1; Friend, Raasay, £1.

*St. Jude's South African Mission Clothing Fund.*—The Committee acknowledge with grateful thanks contributions amounting to £14 18s. 6d. and the following amounts direct per Treasurer:—Miss K. McC., £1; Ashley, £1; Miss A. C., £1.

*London Congregational Funds.*—Rev. J. P. MacQueen thankfully acknowledges the following donations:—A Friend, Acton postmark, 10/-; A Lochniver Soldier, £1.

*Oban Congregational Funds.*—Australian Soldier, £2; and £1 from his sister.

# Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR THE YEAR ENDING 31st MARCH, 1944.

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Jewish and Foreign Missions Fund	Aged & Infirm Ministers' and Widows' Fund	College Fund.	Organisation Fund	General Building Fund	TOTALS
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Creich ...	D. J. Matheson, minister	47 9 6	6 17 1	7 10 6	3 10 6	2 12 0	2 6 9	2 6 0	72 12 4
2. Daviot ...	... ..	34 12 0	6 0 0	3 5 6	2 10 0	1 13 0	2 0 0	...	50 0 6
3. Dingwall ...	D. A. Macfarlane, minister	275 17 6	19 15 0	35 16 6	7 10 0	5 0 0	10 0 0	3 10 0	357 9 10
4. Dornoch ...	F. McLeod, minister	90 0 0	10 0 0	13 0 0	3 0 0	3 0 0	5 0 0	6 0 0	130 0 0
5. Farr ...	... ..	8 16 6	3 0 0	2 9 6	...	...	...	...	14 6 0
6. Fearn ...	... ..	25 0 0	5 0 0	1 10 0	1 10 0	1 10 0	1 10 0	1 0 0	37 0 0
7. Halkirk ...	Wm. Grant, minister	150 0 0	19 10 0	21 6 3	4 3 0	4 12 9	3 18 7	4 6 6	207 17 1
8. Helmsdale ...	Do. do.	60 0 0	3 0 0	3 0 0	1 0 0	1 0 0	1 0 0	1 0 0	70 0 0
9. Inverness ...	Students and Elders	120 0 0	30 2 3	32 6 2	10 11 3	4 7 0	9 4 0	4 9 7	211 0 3
10. Kinlochbervie ...	C. Sutherland, missionary	22 3 0	7 0 0	5 6 0	4 17 0	2 9 0	2 6 0	2 0 0	46 1 0
11. Kilmorack ...	D. A. Macfarlane, minister	123 10 0	15 0 0	20 0 0	4 6 4	3 18 8	8 0 0	4 4 3	178 19 3
12. Lairg ...	D. J. Matheson, minister	94 5 6	10 0 0	10 11 0	4 12 6	5 10 0	4 0 0	3 10 0	132 9 0
13. Moy ...	A. V. Dougan, missionary	33 11 2	11 11 6	7 8 0	3 1 0	3 15 7	2 16 7	...	62 3 10
14. Rogart ...	F. MacLeod, minister	60 0 0	4 10 0	5 0 0	1 0 0	1 5 0	1 10 0	1 10 0	74 15 0
15. Stratherrick ...	F. Beaton, missionary	35 0 0	5 0 0	2 0 0	2 0 0	2 0 0	2 0 0	...	48 0 0
16. Strathry ...	... ..	37 0 0	41 17 0	36 0 0	4 0 0	4 0 0	4 0 0	4 0 0	130 17 0
17. Scourie ...	C. Sutherland, missionary	20 5 0	15 2 3	8 6 0	1 10 6	2 0 0	2 0 0	1 10 8	50 14 5
18. Tain ...	A. Robertson, missionary	28 10 0	7 5 7	2 18 9	1 14 11	1 17 11	1 17 7	1 15 4	46 0 1
19. Thurso ...	Wm. Grant, minister	25 0 0	...	2 10 0	...	...	2 10 0	...	30 0 0
20. Wick ...	R. R. Sinclair, minister	102 0 0	4 10 0	7 2 6	2 5 0	1 10 0	3 0 0	3 0 0	123 7 6
		1393 0 2	225 1 6	227 6 8	63 2 0	52 0 11	68 19 6	44 2 4	2073 13 1
<i>Southern Presbytery—</i>									
21. Clydebank ...	R. Mackenzie, minister	14 15 0	...	2 10 0	...	...	...	...	17 5 0
22. Dumbarton ...	Students and Elders	20 0 0	2 0 0	3 0 0	...	2 0 0	2 0 0	...	29 0 0
23. Dumoon ...	Do.	...	8 0 0	3 0 0	...	...	...	...	11 0 0
24. Edinburg ...	N. Macintyre, minister	207 4 6	11 10 0	38 3 0	3 0 0	3 0 0	3 10 0	3 10 0	269 17 6
25. Port William ...	Elders	...	...	9 4 6	...	...	...	...	9 4 6
26. Glasgow ...	St. Jude's Ch.	...	...	...	...	...	...	...	...
27. Stockton-on-Tees ...	R. Mackenzie, minister	1009 5 9	85 19 9	285 19 0	31 9 9	29 15 0	27 6 0	32 6 9	1502 2 0
28. Greenock ...	J. MacLeod, minister	2 19 0	...	...	...	...	...	...	2 19 0
29. Kames ...	Jas. A. Tallach, minister	120 0 0	10 10 0	25 0 0	2 0 0	2 0 0	2 0 0	2 0 0	163 10 0
30. Lochgilthead ...	Students and Elders	250 0 0	26 1 4	24 15 3	4 10 0	10 1 2	9 13 3	...	325 1 0
31. Oban ...	Do. Beaton, minister	...	7 0 0	7 0 0	...	...	...	...	7 0 0
32. Stirling ...	...	200 0 0	11 9 2	18 12 6	5 5 11	4 11 9	4 7 4	...	244 6 8
33. London ...	J. P. Macqueen, minister	18 17 6	...	...	...	...	...	...	18 17 6
		225 0 0	15 0 0	31 0 0	2 0 0	2 0 0	2 0 0	2 0 0	279 0 0
		2068 1 9	170 10 3	448 4 3	48 5 8	53 7 11	50 16 7	39 16 9	2879 3 2
<i>Outer Isles Presbytery—</i>									
34. Achmore ...	M. Gillies, minister	29 10 0	5 0 0	...	...	...	...	...	34 10 0
35. Bayhead ...	W. B. Nicolson, minister	125 2 6	5 10 1	6 16 0	2 8 3	2 17 6	4 5 1	3 1 6	150 0 11
36. Breasclete ...	D. MacKay, missionary	43 9 0	12 1 0	7 6 0	1 15 0	1 10 0	2 0 0	1 10 0	69 11 0

37. North Tolsta	Elders ... ..	128 0 0	20 0 0	15 6 0	5 10 0	6 0 0	6 10 0	6 10 0	187 16 0
38. Harris Tarbert	D. R. Macdonald, minister	254 8 6	53 19 11	25 0 5	5 8 1	7 16 6	8 17 3	8 0 5	363 11 1
39. South Northton	D. J. Macaskill, minister	65 12 6	10 0 0	10 0 0	2 0 0	1 14 0	2 8 0	1 0 0	92 14 6
40. Harris Strond	Do. do.	61 7 6	12 0 0	8 10 0	2 2 0	2 0 0	2 10 0	2 1 0	90 10 6
41. Finsbay	Do. do.	154 9 6	16 5 9	13 5 2	1 8 3	2 7 4	2 14 0	3 10 0	194 0 0
42. Sellabost	Do. do.	19 0 0	2 4 6	1 3 0	1 6 0	...	...	...	23 13 6
43. Ness, Lewis	Wm. Maclean, missionary	80 0 0	30 0 0	35 0 0	2 0 0	2 10 0	2 0 0	2 10 0	154 0 0
44. Stornoway	M. Gilles, minister	214 19 6	40 0 0	20 0 0	9 0 0	9 0 0	9 0 0	8 0 0	309 19 6
45. Uig, Lewis	J. A. Macdonald, minister	137 3 0	25 0 0	15 0 0	6 0 0	4 0 0	3 0 0	7 0 0	197 3 0

1313 2 0	232 1 3	157 6 7	38 17 7	39 15 4	43 4 4	43 2 11	1867 10 0
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#### Western Presbytery

46. Applecross	A. F. MacKay, minister	120 1 6	19 5 9	22 15 6	5 1 0	4 6 9	4 16 0	5 13 4	181 19 10
47. Aulithea	...	51 2 0	9 16 0	4 16 6	2 0 0	2 5 0	2 6 6	2 0 0	74 6 0
48. Bracadale	M. MacSween, minister	143 16 6	36 6 6	...	4 2 6	6 6 6	6 7 6	3 1 7	200 1 1
49. Broadford	J. Nicolson, missionary	23 2 6	...	2 14 6	...	...	...	...	25 17 0
50. Elgoll	J. Nicolson, missionary	16 6 0	2 8 0	2 14 0	...	...	...	...	21 8 0
51. Flashadder	D. MacSween, missionary	42 11 0	8 16 0	3 14 0	1 0 0	2 2 6	2 0 0	1 5 0	61 8 6
52. Gairloch	A. Beaton, minister	354 13 0	89 15 0	64 5 6	13 3 0	16 14 4	12 9 10	14 19 3	565 19 11
53. Glendale	J. Colquhoun, minister	114 5 0	17 18 0	16 13 3	3 0 0	4 5 6	4 14 6	3 8 6	184 4 9
54. Kilmuir	A. Mackay, missionary	68 14 6	13 17 3	11 12 6	3 10 0	3 16 0	3 12 0	5 0 0	110 2 3
55. Kyle of Lochalsh	Missionary	30 16 6	8 15 0	3 14 6	...	1 19 5	2 2 6	...	47 7 11
56. Lochbroom	D. N. Macleod, minister	228 10 0	34 8 6	9 6 2	3 17 3	5 6 3	3 6 9	3 12 6	288 6 11
57. Lochcarron	A. D. McLeod, minister	125 19 0	30 16 6	27 11 6	4 2 6	4 0 0	5 10 0	4 5 0	202 4 6
58. Lochinver	A. Macaskill, minister	110 0 0	28 4 6	20 2 8	5 7 6	4 0 0	4 9 9	4 1 10	176 6 3
59. Luib	...	10 6 0	1 13 6	1 11 0	...	...	...	...	13 10 6
60. Plockton	Missionary	40 10 0	19 13 0	23 5 6	1 10 6	2 15 6	3 2 0	2 4 6	93 1 0
61. Portree	D. M. Macdonald, minister	217 7 9	34 15 5	45 4 0	5 19 5	6 10 2	6 3 6	4 2 4	320 2 7
62. Raasay	D. Campbell, minister	200 0 0	40 16 6	24 0 0	7 4 6	6 12 0	6 9 3	9 0 0	294 2 3
63. Shieldaig	A. D. McLeod, minister	122 5 0	19 17 6	8 10 0	2 16 0	3 17 6	4 0 0	2 14 0	164 0 0
64. Stoer	A. Macaskill, minister	128 17 6	43 0 6	...	3 3 3	3 6 3	3 4 4	...	181 11 10
65. Vatten	J. Colquhoun, minister	63 0 0	11 0 0	11 0 0	2 0 0	2 0 0	3 0 0	2 0 0	94 0 0
66. Waternish	Do. do.	32 0 0	5 17 6	11 5 0	1 15 0	2 5 0	1 10 0	1 10 0	56 2 6

2244 3 9	477 0 5	314 16 1	69 12 5	82 8 8	79 4 5	68 17 10	3336 3 7
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#### SUMMARY.

Northern Presbytery	...	1393 0 2	225 1 6	227 6 8	63 2 0	52 0 11	68 19 6	44 2 4	2073 13 1
Southern Presbytery	...	2068 1 9	170 10 3	448 4 3	48 5 8	53 7 11	50 16 7	39 16 9	2879 3 2
Outer Isles Presbytery	...	1313 2 0	232 1 3	157 6 7	38 17 7	39 15 4	43 4 4	43 2 11	1867 10 0
Western Presbytery	...	2244 3 9	477 0 5	314 16 1	69 12 5	82 8 8	79 4 5	68 17 10	3336 3 7

Congregational Contributions	...	7018 7 8	1104 13 5	1147 13 7	219 17 8	227 12 10	242 4 10	195 19 10	10156 9 10
Legacies	...	1775 1 6	...	275 0 0	...	...	...	...	2050 1 6
Donations	...	227 18 3	259 0 6	703 2 2	60 0 0	1 0 0	157 11 10	...	2408 12 9
Interest	...	7 7 4	...	39 14 6	41 0 6	3 7 3	0 6 1	0 7 0	92 2 8

Balance at 31st March, 1943	...	10028 14 9	1363 13 11	2165 10 3	320 18 2	232 0 1	400 2 9	196 6 10	14707 6 9
	...	1518 15 0	...	2401 8 2	3012 7 0	359 6 1	44 4 2	73 2 7	7409 3 0

Sums held on Deposit for Sundry Funds	...	11547 9 9	1363 13 11	4566 18 5	3333 5 2	591 6 2	444 6 11	269 9 5	22116 9 9
	...								4577 2 5

26693 12 2
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