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Evangelisation work in Ital  
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EVANGELISATION WORK

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IN

ITALY



THROUGH

THE

WALDENSIAN CHURCH



Rome, January 1898.



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TIPOGRAFIA POPOLARE  
—  
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EVANGELISATION WORK  
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Rome, January 1898.



✓ Chiesa evangelica valdese

ROMA  
TIPOGRAFIA POPOLARE

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DEAR FRIENDS,

People, as a rule, are not fond of repetitions, though there are exceptions. « Do you love me, mamma? » a child once asked her mother. « Certainly, my dear, I do. » « Why, then, don't you oftener say so? » Here we have a case in which repetitions of a certain kind are not unpleasant. And we would fain hope that you, dear friends, will be glad to hear us once more repeating to you one word—the word *Progress*.

Yes, notwithstanding ever-increasing difficulties and the imperfection of our work, it has pleased the Lord to vouchsafe both to you and to us the great joy of gathering in some sheaves to his storehouse. We have had **834 catechumens** under instruction. These are, for the most part, men and women of all ages, often people with grey hair, and these by no means the least interesting—quite the contrary.

**Five hundred and ninety-five** have been received, who would have increased our membership by that amount had it not been for the losses necessarily caused by deaths and removals.

**One hundred and seven** have left the visible Church for the invisible; and, so far as it is possible for man to judge, these are so many friends that you have made to welcome you to the everlasting habitations (Luke XVI, 9).

**Three hundred and forty-eight** have left, whether for abroad or for towns in Italy where we have no churches; and **twenty-five** have been « cut off » in the exercise of Scriptural discipline.

**Seven hundred and five catechumens** are already enrolled on our lists; and if matters go on as in former years, which we have reason to expect, we will have nearly **a thousand persons** in our Bible classes, learning to trust, love and serve God. Ask Him to give us grace to discharge this duty, which is at once so delightful and so difficult, in such a way as to secure his approval.

But it is not to speculate about the future that we write this Report, but to inform you of what we have been doing, as you have a right to know. And as we have begun with statistics, we will complete this part of the Report by adding the following:—

An average of **7500 persons** (in round numbers) have attended our Lord's Day services. These we count our regular hearers. From **sixty to sixty-five thousand** others we class as occasional worshippers; but among these we do not reckon the thousands of people to whom our pastors, evangelists, and colporteurs have endeavoured to speak in behalf of the Truth, as they journey through the country.

These figures we do not present to you in the spirit that moved David to number the people. God knows that we feel our own feebleness too deeply to entertain even the thought of glorying in such an enumeration as the above. Let all the glory—if glory there be—redound to Him from Whom cometh down every good and every perfect gift, without Whom we can do nothing. We have quoted these statistics merely to give you some idea of what is being done with your bounty, and to what extent God has heard your prayers. Besides, was it not under Divine direction that Luke mentions the number of those converted by Peter's sermon?

**Three thousand three hundred and thirty-two pupils** have attended our day and evening schools, a larger number than last year, although we have had to close certain schools, our means not permitting us, in most of the large towns, to compete with the municipal establishments. **Three thousand, four hundred and thirty-four** are in our Sunday Morning Schools, affording the teachers and superintendents a field which, if not virgin soil, yet contains fewer thorns and stones than that on which our preachers sow the good seed.

Finally, **seventy thousand five hundred and sixty-one francs** (about £. 2820) have been contributed for the work of the Church, which amounts to a contribution of **fourteen francs and thirty-eight centimes** (say 12 shillings) a member. This is not an immense sum, we well know; but if the fact is kept in view that **fifteen thousand and seventy three francs** have been disbursed in relief of the poor, who naturally ought to be deducted from the list of contributors, it will be seen that the proportion of gifts per member is not so small. We neglect no opportunity, you may well believe, of insisting on the duty of contributing for the Church's needs and for the advancement of God's Kingdom; and we do not hesitate to ask our members even to make sacrifices, and not content themselves with giving a little of their superfluity. We have never said to our brethren, « It is enough, bring no more offerings »; but to you, dear friends, we must say that, considering the deplorable financial condition of Italy, the contributions of the members of our Mission Churches will compare favourably with those of other Christians.

Two years ago we asked you to accompany us on a tour of inspection round the churches and stations of the five districts into which our field of labour is divided. This year we propose to follow a different plan, with a special end in view. We might easily cull from the

letters of our workers many illustrations of the faith and perseverance of our converts, which would prove that for them the change has been a radical one, a true conversion; but this would require both time and space, which we would fain utilise in another way. Thus—

Our work is daily acquiring larger dimensions, and, our own resources not increasing in proportion, we are obliged to look to our friends in other Churches for the increased support necessary to preserve the balance between our income and our expenses. But instead of an increase, we are obliged to report a diminution, of which our deficit, last July, of **twelve thousand two hundred and seventy-eight francs** is, alas! only too manifest proof.

How has this decrease come about? The friends who have helped us, from the very first, by their prayers and gifts have remained true, but their number has sensibly diminished, and those who have changed this world for a better have not always been replaced by others. The secretaries of our committees in London, Edinburgh and elsewhere agree in reporting that the raising of funds becomes yearly more difficult. Now, why is this? Is there less faith, less zeal, less religious life? We would not venture to answer such a grave question; we prefer to deal with one cause which admits of no doubt, and which we desire, as far as possible, to remove. It is believed by a good many people that to **evangelise among Roman Catholics is a work of supererogation**, not to say quite needless. And it is not «High Churchmen» who think so. A doctor of theology, member of a Presbyterian church, said to one of us who was endeavouring to interest him in our work: «Frankly, I have no great sympathy with a work which consists in transforming good Catholics into bad Protestants.» You will surely grant, dear friends, that it is sufficiently discouraging to be judged in such a way as this after so many years

of work. A Presbyterian, a D.D., professing to believe that the Waldensian Church employs the élite of her children in transforming good Catholics into bad Protestants! It is too much!

No; a thousand times no! The object we have in view is very different. Let it be understood once for all that the Romish Church is not known for what it truly is. And our Church is carrying on the work begun by our fathers, the work of testifying the truth as it is in Jesus, in the face of a system which conceals this truth from the people; of announcing the good news to those who are ignorant of it; and of bearing to our fellow-citizens the only means of escape from that condition of moral abjectness and slavery which lays one man at the feet of another.

But we may be charged with partiality. It may be said that the martyr-blood which flows in our veins prevents our being just toward the Church which butchered our fathers in thousands. Well, let the members of this Church speak for themselves. Let us hear Professor Wilhelm Bunkoffer explaining the motives which forced him to abandon Romanism:—

« During the cruel struggle which lasted for long years, I came to understand that, to accept the Romish Church as it is to-day, one must part company completely with the New Testament, and with the ecclesiastical history of the early centuries. The Romish Church, penetrated by the spirit of Vaticanism, silences more and more in the pulpit the voice of Christ. . . . In its public acts of devotion the ceremonial so entirely destroys the spiritual essence that, for example, the Indulgence granted to devotees of the *Via Crucis* [Way of the Cross] is refused if, on kneeling down and rising again, they fail to observe certain prescribed rites! These very Indulgences have assumed frightful proportions for a cultivated Catholic who, believing in God, the Father and Creator

of the universe, and in Jesus Christ the Redeemer, observes this degradation of the doctrines of grace. . . . The great sin of 1870 bears in itself its own just punishment, which will yet destroy the Church. Absolutism engenders slavery; infallibility begets falsehood. . . . The fixed idea of the Vatican is that it is impossible to quit the Romish Church otherwise than by committing sin—a false idea, which springs from another no less false, that the Holy Spirit is the exclusive monopoly of the Papal Church. As for me, I declare before God that the step which I have just taken in quitting it is the result of a struggle equally long and painful. It has been said that I took this step with the view of getting married. It is false. But I affirm with indignation this fact, that the basest moral degradation does not separate the most infamous of the priests from their Church, while the purest and most conscientious marriage renders priesthood impossible in the eyes of one's superiors.» And Bishop Hefele says: « I lived for many years in a complete delusion. I thought I was serving the Catholic Church when I was serving only the caricature which Jesuitism has made of it. It was in Rome itself I learnt that there it matters only about the *name* of Christianity; the substance is lost, it remains only in appearance. »

Yes, dear friends, Bishop Hefele is right. The « substance of Christianity » has disappeared in Romanism as it is to-day, and hence we believe it to be the duty of every sincere disciple of Christ to labour for its return. Quotations like the above might be multiplied by the hundred, but are these not enough of themselves to demonstrate the necessity for the work we are carrying on?

Things have come to such a pass that even the Roman Catholics of Italy, who, unfortunately, interest themselves but little in religion, are beginning to draw the contrast between what is and what ought to be the Church in its most highly-placed representatives. The *Rassegna*

*Settimanale (Weekly Review)* of the 10th October has this paragraph, which deserves attention: « The great majority of the Lombard clergy are at heart Italian and patriotic; but since Cardinal Ferrari is an irreconcilable, more suited to be a tribune than a pastor of souls, all the well-disposed clergy must bow the head; and woe to him who would dare to show that he does not approve of the extravagant action of his chief—action which not only has nothing to do with religion, but is quite contrary to its whole spirit. »

Such utterances are beginning to be heard in various quarters: let us listen to one more. The *Gazzetta del Popolo* of Bari, in its issue of 13th October 1897, speaking of the so-called religious fêtes with which the Romish Church thinks to satisfy the religious needs of its members, exclaims: « Here we are these three weeks past in the midst of noisy fêtes. First we had the ‘ Adolorata ’ (Our Lady of Sorrows); then the holy Saints Medici; last Sunday the Rosary of St Francis; and next Sunday we shall have that of St Dominic. Each lasts four days, and each confraternity seeks to outvie the others in pomp and cost. . . . This relic of paganism begins to disgust people of good sense, and one might well wish that Rudini would put a curb on this folly and turn the money to purposes more useful to the people and more accordant with modern civilisation. »

Our friends may accept our assurance that our aim is not to change the external form of worship merely, or to make war against the Romish hierarchy. What signify to us popes, cardinals, and all the papal displays? We never speak of these matters. If the Roman Church only became Christian, while preserving these things, we would not lift up our little finger against it. But, alas! superstition is apparently increasing every year, while the knowledge of the God of the Gospel is ever becoming less. The pretended miracles of the sixteenth

century are nothing in comparison with those which from time to time are palmed off on the credulous inhabitants of the Peninsula. The *Tribuna* of Rome (October 10th, 1897) relates the following: « Yesterday the population of Giulianova crowded into the church of St Anthony, crying out: ‘ A miracle! ’ In a niche of that church an image of Mary of Sorrows held on its knees a sheet, on which was placed Christ’s dead body. Yesterday morning spots as of blood were observed on the sheet. Whence could they have come but from the right side of the body? So the crowd declared again and again. The gendarmes interfered, and to prevent the bigots from crushing each other to death the niche was sealed up. And yet we are at the end of the nineteenth century! It is incredible! »

The Bible is still the book which of all others the Church forbids to the people, notwithstanding all the attempts that have been made to deny this and to impose on the Christians of Britain and America. The Italian Bible Society has printed an edition of the Martini version (Archbishop of Florence), so as to be able to offer it to those who would have nothing to do with the translation of Diodati. But as soon as the priests found this out they prohibited the former also. One word of a colporteur, only a few days ago, speaks volumes on this subject: « A priest in Mottola, Signor Quero, Professor in the seminary of C., was sitting on the coach beside me. Finding that the book I had in my hand was a New Testament, he exclaimed: ‘ Where are you carrying that *infernal machine?* ’ »

**The Romish Church has made no change for the better** in its doctrines as seen in the light of Scripture; has it changed in respect to its sentiments regarding those whom it calls heretics? We answer No. It plays at a Republic in France and at Liberty in the United States: but where it believes itself strong enough it remains the same as ever, and the stake would be rekindled wherever

it had the power. We could cite many facts in proof of this. One or two of the most recent may suffice.

Last July several hundred persons were grouped around a priest, who harangued them from a chair. What did he say, this minister of Christ, to the audience hanging on his lips? Did he call them to repentance, to faith, to the Saviour? No; he discoursed about the Protestants, on whom he heaped all the injurious epithets and the most atrocious calumnies his vocabulary contained, and this in order to stir up this poor ignorant people against the one single evangelical family in the town—that of the colporteur. And when he thought he had sufficiently roused their fanaticism, he shouted out the word « Ammaziamoli »—kill them, exterminate them! And the infatuated people, echoing the cry, rushed to the house, where they found only the mother and her two daughters. Having received notice from a kindly soul, they had time to barricade the doors and windows. Otherwise their blood would have been shed. Whilst stones were being showered against the building, a friend ran and told one of the colporteur's brothers, who was at work in the neighbourhood. He at once applied for help to the chief of the police, but that worthy (a creature of the priests) took out his watch, looked at it, and said: « Office hours are over; come tomorrow! » The young man then in despair hurried to the marshal of the gendarmes, who happily for the honour of Italy, proved himself to be a man with a heart. Accompanied by two soldiers, he ran to the besieged house and succeeded in calming the fury of the multitude. He also arrested the priestly author of the disturbance, and brought him to the police office. As we write these lines the legal process against him is going on. This occurred at Ragusa, a Sicilian town of some 40,000 inhabitants.

One instance more. On the 29th October the evangelist Z. was in the cemetery of Gioia del Colle, conducting

the funeral of a woman. A good many people stood around, curious to hear the reading of God's word. Suddenly a violent blow on the neck of the evangelist nearly felled him to the ground, another on the side took away his breath, and a third almost knocked the Bible out of his hand, that it might be torn in pieces. Here again it was the priests who had incited some of the people to commit the assault, and the case is now being investigated by the authorities. Europe was last year deeply and justly stirred by the massacre of missionaries in China. If it has not been shocked by similar massacres in Italy it is owing to Divine protection and to the laws of the land, which are as liberal and tolerant towards all religions as they could possibly be.

Permit us to give the following extract from the letter of one of our brethren, describing what he had to suffer when he was almost the only Protestant in his native town. «Troops of children, led by my own brothers, chased me with stones through the streets to the office in which I was employed; my fellow-clerks heaped insults upon me; and when I fell down utterly exhausted (for I often did not taste food for twenty-four hours) they beat me rudely, crying: 'Get to work, then, you excommunicated fellow, and don't play the fool!'... My family burnt my bed and books, and banished me from the house. Many a night I had to pass in the open air, without food, and shivering with cold. And yet the Lord sustained me so marvellously that amidst my sufferings I had secret joy and infinite sweetness of comfort.» Half of that family are now evangelical, and persecution has ceased. It is but just to say that such barbarities could not take place in the north of Italy, but priestly opposition to the work of evangelisation is none the less strong, though it employs other measures. For example, the inexorable dilemma too often impales on its terrible horns every one who is dependent on another for food for himself

and his family,—«Forsake the evangelical meetings or starve! »

Space does not allow us to enter into fuller details to prove our case, which we therefore condense into these few words. Italy needs to be evangelised to-day as much as in the apostolic age, because:

(1) God's word is forbidden to the people;

(2) the God who «so loved the world» is as unknown as «the unknown God» was to the Athenians. The God who is still believed in is one who is but an object of dread;

(3) Jesus Christ is either the «bambino» — the baby in his mother's arms — or a crucifix. Jesus Christ, who said: «Come unto me, all ye who labour and are heavy laden,» is quite unknown;

(4) the grossest and most degrading superstition tends to become more and more the sole religion of the masses, while scepticism and materialism dominate those who think, or think they think;

(5) it is hopeless to expect any remedy for this from the Church which has produced it;

(6) the Gospel alone can provide it.

Will not Christians who love their Saviour feel impelled to do something for a nation which has been stretching out its arms toward them these thirty years? Can men of any feeling behold a nation going to moral ruin without showing their sympathy by more than words? We would even address ourselves to those of the most liberal dogmatic views, who regard the Roman Church as a beloved sister in the Christian family; and we would say to them: The Romanist is your brother, is he not? Well, then, would you do nothing for your brother? If you saw a poor man, who was dying of thirst, trying to quench it with muddy water, would you not offer him a glass of pure water? Certainly you would. Even so, lend a helping hand to this Italian Roman

Catholic brother, whose spiritual hunger and thirst are cruelly mocked; do something for one who vainly seeks at the feet of his fellow-man the peace which God alone can give! « The nation is not ready for it, » you say. No, it is not, as nation: what nation ever was? But, as we have already said at the outset, a much larger number of souls than is generally believed are well disposed, and this number increases daily. If a miracle of Divine grace would but remove the prejudices with which calumny has filled the people's hearts and minds, men and women would be seen by the thousand pressing around the Word of God. During the course of the year our Evangelists have had many opportunities of verifying the fact that the Gospel is heard with pleasure by a great number of persons, up till the moment when some one hints that this Gospel is not the true one, and that whoever reads or listens to it is in danger of excommunication.

Not long since an Italian general, who had in his service a Waldensian maid, saw in her hands a copy of the « Silent Comforter » a selection of Bible passages, printed on large sheets in big type. Being confined to bed for several weeks, he had this hung up on the wall where he could easily read it. Again, an old priest, who lets part of his house to a colporteur, occasionally attends family worship, and is moved to tears while the hymns are being sung. We might give other similar cases; but let us quote an extract from the letter of one of our pastors, dated 11th November 1897: « Summoned by telegram to Syracuse, where one of our church members had just died, I found the death-chamber too small to hold the friends who had come together. I had the coffin brought down to the courtyard, where I was quickly surrounded by about 400 people, the windows of the neighbours being also filled with listeners. A profound silence fell upon them when I began to pray, and then to speak about Christ and the Christian hope,

with all the energy that it pleased the Lord to grant me. At the close, warm shakes of the hand and hearty words from many of the audience proved to me once more that prejudice disappears when brought into contact with the truth. »

The final evidence that God's blessing rests on the work he has entrusted to our feeble hands we will give from no less an authority than a Roman Catholic canon, G. C. C., who raises a veritable cry of alarm in the *Campana del Mattino* of the 5th November. We translate literally: « At Rieti we are on the eve of a great religious catastrophe; only a few years and Catholicism here will be but a memory, an echo lost in the 'Vivas' of Protestantism, which daily gains ground, and will end by overwhelming us. Yes, Protestantism will finish by tearing down our flag and burying us in the tomb of a shameful oblivion. More than 700 children attend the Waldensian schools, and more than 20 young women are studying under the Committee of the same name, in order to obtain a certificate of competency to teach heresy. Soon they will open a church, and they even speak of founding a Waldensian hospital... We have good cause to weep and shudder, with horror! » After this introduction, the worthy canon proceeds to bring a charge against Protestantism, from which we beg our readers' leave to make one extract: « Protestantism is not a religion, and never can be, since it is diametrically opposed to the Gospel and its Divine precepts. But no one can deny that it is a powerful weapon in the hands of Freemasonry for the *un-Catholicising* of Italy, and drawing our people into the fetid pit of Babylon. And it is also true that without money Protestantism would never be able to make any impression, even on the ranks of outcasts and libertines! » This may suffice as a specimen of the prose of the best supporters of the Vatican.

We thank you from the bottom of our hearts for the aid you have generously given us during these many years. Permit us still to count on your help in the future. Many noble and holy causes appeal to your beneficence, and we would not be so selfish as to demand all for ourselves. But since God so clearly means that His kingdom should come in Italy also, allow us to ask once more for your co-operation in giving effect to His will. Speak to your friends and acquaintances, and to every one whose heart beats true to the Master. Ah, if the Evangelical Church would only meet the so-called Peter's pence with the pence of Paul, the battle would assume very different proportions, and the Rieti canon's cry of alarm would soon find more than one echo among his brethren.

O Lord, Thy kingdom come!

*The Members of Committee:*

COMM. MATTEO PROCHET D. D., *President.*

*Pastors:* GIOVANNI PONS, Cav. PAOLO LONGO, GIUSEPPE QUATTRINI, GIOVANNI LUZZI, ARTURO MUSTON, Cav. LIBORIO COPPOLA, Civil Engineer.



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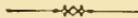
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### **Form of bequest.**

I bequeath to the Waldensian Church of Italy for her work of Evangelisation the sum of .....

The signature of the Moderator for the time being to be held as sufficient for the receipt.





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D. L. Pierson Esq.	»	»	5	»	26 80
West Church, Buffalo, N. Y.	»	»	15	»	80 40
Geo. P. Morgan Esq.	»	»	25	»	134 —

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den, N. J.	»	5	78	Norwalk, Conn.	»	5	—
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West 23 P. C., N. Y.	»	—	50	N. Y.	»	1	—
Mrs. W. M. Quillet, Youn-	»	25	—	A. C. Smith Esq., Scarbo-	»	5	—
kers	»	5	—	rough, N. Y.	»	1	—
Wm. Washburn Esq. N.Y.	»	5	—	G. B. Smith Esq., Scarbo-	»	50	—
Henry Truman Esq.	»	5	—	rough, N. Y.	»	—	50
C. B. Knevals Esq.	»	2	—	Mrs. Elliot F. Shepard,	»	3	—
Mrs. F. W. M.	»	1	—	Scarborough, N.Y.	»	5	—
Some friends in 13th P. C.	»	7	59	Mrs. Swift,	»	3	—
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Rev. Henry B. Baird D.D.,	»	2	—	Peekskill, N.Y.	»	10	—
Younkers	»	25	—	Mrs. M. S. Beach,	»	1	—
Mr. L. C. W. Stamford,	»	10	—	Mrs. T. M. Stewart,	»	1	—
Conn.	»	2	—	Mrs S. K. C.	»	1	—
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Conn.	»	5	—	J. M. C.	»	1	—
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Conn.	»	25	—	Sing, N. Y.	»	10	—
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port, Conn.	»	25	—	Sing, N. Y.	»	2	—
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Norwalk, Conn.	»	2	—	Sing, N. Y.	»	2	—
W. G. Leland Esq., South	»	2	—	Mrs. J. A. Mc Williams,	»	2	—
	»			Sing Sing, N. Y.	»		

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Miss Bertha M. Fuller, W. Hampton, L. I.	»	1 —	Mrs. Jane A. Wallace »	»	12 60
Mrs. E. D. Robertson, Windham, L. I.	»	1 —	Park Presb. Ch. rehi, »	»	10 —
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Cash, Saratoga Spa., N. Y.	»	1 50	Rev. M. J. Hydman, Phi- ladelphia, Pa.	»	5 —
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Jas. H. Kelly Esq., Albany. N. Y.	»	2 —	Wm. J. Schieffelin Esq., N. Y.	»	20 —
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H. T. Ludlow Esq. Troy, N. Y.	»	10 —	Presb. Church, Hunter, N. Y.	»	12 75
Cash, Troy, N. Y.	»	2 —	Canterbury P. Ch. Cornwall N. Y.	»	13 —
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A friend, Cash, Pough- keepsie, N. Y.	»	3 —	Troy Memorial Ch. »	»	5 —
Rev. Wm. B. J. Hill D.D. Pough keepsie, N. Y.	»	5 —	Troy U.P. Church, »	»	11 40
Rev. S. A. Wikert D. D. Pough keepsie, N. Y.	»	2 —	Woodside Presb. Church, Troy, N.Y.	»	5 18
Mrs. M. E. Jewett, Pough- keepsie, N. Y.	»	3 —	13th Street Church, N. Y.	»	1 80
John C. Adriance Esq. Pough keepsie, N. Y.	»	5 —	Albany 1st Presb. Church »	»	5 —
Chas. Handenburgh Esq. Pough keepsie, N. Y.	»	1 —	Sandlake Ch., Sandlake, »	»	4 50
Mrs. S. L. Stebbins, Poug- keepsie, N. Y.	»	2 —	Sandy Hill Church, Sandy Hill, N. Y.	»	6 30
Italian Mission, Orange N. J., Poughkeepsie, N. Y.	»	1 75	1st ref. Ch. West Coxsackie, N. Y.	»	6 55
Rev. D. J. Mc. Millan D.D. New York »	»	10 —	Oakwood Ave. Presb. Church, Troy, N. Y.	»	8 —
A. Mc. Intyre Esq., N. Y.	»	10 —	Poughkeepsie 2d ref. Ch. N. Y.	»	7 70
First U. P. Church. »	»	22 65	Poughkeepsie Congregation- al Ch. N. Y.	»	5 —
Rev. T. W. Anderson D. D. N. Y.	»	5 —	Mrs. H. H. Winslow, Pough- keepsie, N.	»	20 —
Mrs. J. Howard Tate N.Y.	»	5 —	1st Presb. Church, Mattea- wan, N. Y.	»	5 27
Mrs. I. O. Panderpoel »	»	5 —	Miss Mary H. Preston, Rondout, N. Y.	»	5 —
Mrs. M. Donald, Staten Island »	»	2 —	Rev. George C. Feisley D.D., Hudson, N. Y.	»	5 —
Miss Olive Leland N. Y.	»	— 25	Wurts Street Presb. Ch., Rondout, N. Y.	»	3 50
			Rev. J. F. Williamson, Kingston, N. Y.	»	8 04
			1st Presb. Ch., Peekskill		

N. Y.	Doll.	8 06	Mrs. Haldane	Doll.	2 —
Presb. Ch., New Scotland, N. Y.	»	15 30	J. Paton	»	5 —
4th Ave. Presb. Church, N. Y. City	»	25 —	W. R.	»	2 —
Hillside Church, Orange, N. Y.	»	15 —	Arch. McIntyre	»	5 —
Union meeting of Presb. Churches, Newburg, N. Y.	»	12 —	Cash	»	5 —
Memorial Presb. Church, Newark, N. J.	»	13 65	H. J. Johnston	»	5 —
Irryng R. Fisher Esq., N. Y.	»	25 —	A friend	»	5 —
Miss Hellen Gould,	»	125 —	Jos. Rodger	»	5 —
J. Hart Esq., Newark, N. J.	»	13 51	John Millen	»	2 —
Rev. A. T. Pierson D. D., Brooklyn, N. Y.	»	25 —	Friend	»	2 —
Rev. T. M. Niven D. D., Dobbs Ferry, N. Y.	»	1 —	St. Paul's Church, for one day, Montréal	»	125 —
Miss Mary S. Otto, Phila- delphia, Pa.	»	50 —	St. Andrew's Church for one day, Montréal:		
M. R. Jesup Esq., N. Y.	»	25 —	Miss Orkney	»	25 —
J. M. Ninger Esq.	»	11 25	The Misses Dow	»	50 —
Englewood P. Ch., N. J.	»	13 30	Mrs. Filgate	»	10 —
Mrs. Wm. Lambert, N. Y.	»	5 —	Lady Hickson	»	10 —
Bedford P. Ch. Brooklyn,	»	12 50	M. Mc Dougal	»	10 —
F. S. Davenport Esq.	»	6 25	A friend	»	5 —
U. P. C. E. of Oxford P. Ch. Philadelphia, Pa.	»	15 —	»	»	2 —
Wallinford Presb. Church, Maylan, Pa.	»	20 —	»	»	5 —
J. P. Lloyd Esq.	»	23 —	S. H. Ewing	»	5 —
Knox Memorial Church, N. Y.	»	10 —	A friend	»	10 —
Rev. H. K. Denlinger, Cali- well, N. J.	»	15 —	George W. Baiklock	»	1 —
H. E. Ridlich Esq.	»	16 50	Some friends from « Cre- scent St. Ch. », Montréal	»	18 —
Roseville Presb. Ch., Ne- wark, N. J.	»	22 —	A friend, for one day	»	125 —
Presb. Church of Albany, N. Y.	»	1 —	Robert Mackay	»	50 —
Edward R. Bellings Esq., 4th U. P. Chure., Philadel- phia, Pa.	»	8 56	A. C. Clark	»	10 —
Roseville Ave. Church, Ne- wark, N. J.	»	30 —	Knox Church, Toronto	»	51 10
Jewett Presb. Church, Je- wett, N. Y.	»	25 —	Rob. H. Warden	»	5 —
A friend	»	5 10	Bloor Street Church »:		
L.it.	7912 19		William Mac Laren	»	10 —
Collected by sig. D. Buffa:			G. C. R.	»	5 —
CANADA			John Harvie	»	1 —
Stanley St. Ch., Montréal	Doll.	5 80	John L. Blaikie	»	5 —
Knox Church	»	14 —	George T. Fergusson	»	1 —
Chalmers Church	»	11 —	A. Muirhead	»	1 —
G. Hague	»	5 —	M. Langmuir	»	5 —
Fred. O. Hopkins	»	2 —	Wm. Gregg D. D.	»	1 —
Mrs. Re'ford	»	2 —	A friend	»	1 —
Mrs. A. F. Gault	»	5 —	S. T. Bartedo	»	1 —
Father Chiniquy D.D.	»	5 —	John Aitken	»	2 —
Prof. J. L. Morin	»	5 —	Dr. Gordon	»	5 —
A friend	»	— 50	A. Br dshaw	»	1 —
Collected in Erskine Church, Montréal:			Rev. W. G. Wallace	»	2 —
Cash	»	5 —	W. Barclay Mc Murich	»	2 —
»	»	5 —	W. A. Charlton	»	5 —
»	»	2 —	S. Crane	»	2 —
»	»	2 —	Jas. Crane	»	1 —
A. B. Fraser	»	2 —	Miss Grace Logie	»	2 —
Mrs. R. Langwill	»	3 —	T. W. Gibson	»	1 —
Cash	»	3 —	John Young, Toronto	»	1 —
			Rev. T. Fenwick	»	1 —
			John L. Forster	»	1 —
			A friend	»	— 25
			Rob. Kilgour	»	10 —
			R. W. Spence	»	1 —
			Frank H. Mason	»	1 —
			Mrs. Neil Currie	»	2 —
			Herm. Gibson	»	1 —
			A. S. Crombie	»	2 —
			S. W. Blake	»	10 —
			J. Macdonald	»	2 —
			Rev. Alex. Sanson	»	5 —
			Rev. Louis H. Jordan	»	10 —
			Mrs Homer Dixon	»	5 —
			A Lady	»	2 —
			Collection at prayer mee- ting in Erskine Ch., To- ronto	»	1 75



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Per Cosmos de Bornemann . . . . . » 1499 37

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Collected by Cav. P. Longo . . . . . » 1501 76

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for Evangelizzazione . . . . . » 1594 30

for Grotte . . . . . » 1501 25

for Chiesa di Lugano . . . . . » 125 —

for Chiesa di Como . . . . . » 125 —

for scuole di San Remo . . . . . » 62 50

Frauenverein Bonn per Miss Sell M. 50 — » 65 80

Colmar Bible Society . . . . . » 212 25

Collected by Cav. P. Longo, Alsace . . . . . » 1822 45

» by sig. P. Calvino . . . . . » 14612 03

Mrs. Frank, Altona . . . . . » 125 —

Waldensian Committee of Barmen per

Mr. Klein . . . . . » 4000 —

Per Gustav Adolf Verein:

Centralvorstand . . . . . » 700 — » 910 —

H. Verein, Anhalt . . . . . » 110 — » 142 —

H. Verein, Halle . . . . . » 100 — » 130 —

P. Verein, Hildensheim . . . . . » 50 — » 65 —

H. Verein, Lübeck . . . . . » 60 — » 78 —

H. Verein, Ausbach . . . . . » 38 — » 48 40

H. Verein, Aurich . . . . . » 150 — » 195 —

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H. Verein, Düsseldorf . . . . . » 150 — » 195 —

F. Verein, Hamburg . . . . . » 1 — » 1 30

H. Verein, Kiel . . . . . » 125 — » 162 50

F. Verein, Darmstadt . . . . . » 50 — » 64 93

Mrs. Julius De Neufville, Fran'fort . . . . . » » 349 —

Mrs. A. Lee, Altona . . . . . Frs. 187 — » 194 75

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TOTAL L. it. 27638 31

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per Col. Frobisher . . . . .	L.st.	1500 —	L.it. 39898 —
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Miss Ebdell Hall, for scuole di Napoli »		2 —	» 53 64
Miss Laugham, . . . . . » » »		2 —	» 53 64
Miss Dawes, for publication Society »		2 —	» 53 64
Per Morgan & Scott for Sicily . . . . . »		7 10	» 201 15
» . . . . . » for Church Grotte		1 —	» 26 82
» . . . . . » for relief fund »		2.4.6	» 59 65
Miss Austin, tracts for the soldiers »		— 10	» 13 40
Per Col. Frobisher, for Bordighera »		64.8	» 1727 20
The Misses Cobb, Blackheath . . . . . »		10 —	» 268 30
Sefton Park Cong., per John Leggat Esq. »		25 —	» 671 —
J. T. Morton Esq., London, for Revere »			» 6000 —
St John's Wood Cong., per John Leggat			
Esq. . . . . »		26.14	» 705 90
Cheltenham Cong., per John Leggat Esq. »		— 10	» 13 20
Thomas Matheson Esq. . . . . »		5 —	» 131 60
Upper Norwood per John Leggat Esq. »		28 —	» 737 80
Whalley Range . . . . . » » »		2.2	» 55 —
Per Col. Frobisher:			
For St Margaret's schools:			
The Misses Dawson . . . . . »		1 —	» 26 34
Miss Marples . . . . . »		— 5	» 6 58
Mrs Rodgers . . . . . »		1 —	» 26 34
For Bordighera . . . . . »		51.12	» 1359 15
Houldsworth J. Esq., for Infirmary.			
S. Germano Chisone . . . . . »		2 —	» 52 68
Miss Nielson, for colportaggio nelle Valli »		1 —	» 26 34
Mr. & Mrs. Greer, London . . . . . »		3 —	» 79 02
N. N. London, for Bollettino . . . . . »			» 100 —
Islington Presb. Cong., London, per John			
Leggat Esq. . . . . »		4.18.9	» 131 05
James Boyd Esq., London . . . . . »		2.17.6	» 76 60
Miss Browne, London, for Bollettino »		— 10	» 13 50
Presb. Church of England, per John			
Leggat Esq. . . . . »		45 —	» 1192 50
Greenwich Presb. Cong., per John Leg-			
gat Esq. . . . . »		4 10	» 118 90



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Elèves de Mlle M. Rivoire . . . . .	Lit.	14	—
Comité Wallon par M. L. Bresson . . . . .	»	500	—
Collecté par Mr. le chev. Paul Longo . . . . .	»	9103	05
Mr. P. S. Van der Staal, Gouda, par Mr. P. Longo . . . . .	»	500	—
Mr. le Dr. Gerth Van Wijk, La Haye . . . . .	»	15	50
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TOTAL		Lit.	10132 55
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## SCOTLAND.

Waldensian Mission Aid Society	L.st	1825	—	L.it.	489	43	—
Lord Overtoun, Glasgow . . . . .	»	100	—	»	2692	—	—
Free St. Mathews, » . . . . .	»	21.19.8	»	»	588	—	—
U. P. Church of Scotland . . . . .	»	150	—	»	4023	—	—
W.m Ford Esq., Edinburgh, for a day	»	25	—	»	671	—	—
J. Ford Esq., » . . . . .	»	25	—	»	671	—	—
John Cowan, Esq., . . . . .	»	25	—	»	671	—	—
Miss J. Cowan, . . . . .	»	25	—	»	671	—	—
John Usher Esq., . . . . .	»	25	—	»	671	—	—
Broughton Place U. P. Ch., for Messina	»	150	—	»	3949	50	—
Per Miss Handyside, Edinburgh, for Favale:							
Mrs. Haldane . . . . .	»	1	—	»	26	33	—
Miss Brown . . . . .	»	—	5	»	6	59	—
C. L. Wood Esq. . . . .	»	1	—	»	26	33	—
Per A. T. Niven Esq.:							
Church of Scotland, grant for 1896	»	100	—	»	2636	—	—
» . . . . . 1897	»	100	—	»	2614	—	—
Per A. T. Niven Esq.: some friends 1896	»	7	10	»	197	70	—
» . . . . . interests	»	14	10	»	382	20	—
» . . . . . specially contri- buted 1897 . . . . .	»	1	1	»	27	45	—
» . . . . . interests less tax 1897 . . . . .	»	14	10	»	379	—	—
Scoth Bible Society, per Rev. James G. Gray D. D. . . . .	»			»	1616	30	—
Claremont U. P. Ch., Glasgow . . . . .	»	112	8	»	2967	35	—
Free College Church, Glasgow, per R. H. Robertson Esq. . . . .	»	8.19.8	»	»	239	—	—
Glasgow Continental Society, per T. Bost Esq. . . . .	»	70	—	»	1862	—	—
Mrs. Rawson . . . . .	»	1	—	»	26	50	—
The Misses Harvie, Glasgow . . . . .	»	5	—	»	132	40	—

Wellington Ch. per J. Mitchell Esq.			
Glasgow . . . . .	L st.	45 10 Lit.	1205 75
St. Thomas English Episcopal Church:			
Miss Mackenzie . . . . .	»	2 — »	53 —
H. C. Edwards . . . . .	»	— 10 »	13 25
M. A. S. M. B. H. . . . .	»	— 10 »	13 25
Free Church of Scotland per Rev. G.			
Milne Rae D. D. . . . .	»	80 — »	2112 —
James A. Campbell M P., for a day	»	25 — »	664 50
James Stevenson Esq., Largs, for evangelizzazione	»	60 — »	1591 20
James Stevenson Esq., Largs, for scuola di teologia	»	40 — »	1060 80
J. S. Templeton Esq & Brother, Glasgow	»	100 — »	2625 —
Miss Mackenzie, Edinburgh, for Elba Frs.	»	25 — »	26 15
Free St. Georges, Edinburgh, for Milano L.	»	95 — »	2484 25
It Evang. Society, Edinburgh, for scuole	»	1.5.6 »	33 50
			<hr/>
		TOTAL Lit.	88572 30

## S VEDEN.

Östergötlands Ansgarie Association	Frs.	138 69 Lit.	148 25
Société missionnaire de Jönköping par K. Palmberg . . . . .	»	2081 89 »	2177 65
Société missionnaire de Helsingborg	»	600 — »	627 —
Evangeliska Fosterlands Stiftelsens, Stockholm . . . . .	»	1151 98 »	1202 65
Mr. le comte Van Rosen . . . . .	»	»	25 —
Par Mr le Dr H. Berg, Stockholm	»	245 83 »	257 85
Collecté par M.lle Lundequist, pour écoles Catania . . . . .	»	200 — »	209 80
M.lle Lundequist, Stockholm, in memoriam, pour un jour . . . . .	»	624 17 »	654 80
Société de Lindé, par M.me la baronne Sparre, Wedewag . . . . .	»	415 22 »	434 30
Mr. Oscar Ekman, Stockholm . . . . .	»	1000 — »	1041 50
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		TOTAL Lit.	6778 80

## SWITZERLAND.

M.lle Emma Revel en souvenir de Mr. P. Revel, ancien pasteur à Neuveville, par Mr. G. Pons	Lit.	1000 —	
Mrs. Sartorius par Mr. P. Longo, Pratteln . . . . .	»	30 —	
Collecté par Mr. G. Pons pour Evangélisation	»	22161 80	
» » pour Omegna Lago D'Orta	»	41 90	
		<hr/>	
		TOTAL Lit.	23233 70



# GENERAL FINANCIAL STATEMENT.

## Receipts.

Balance from last year . . . . .	L.st.	133 19 0
America . . . . .	"	1789 9 8
Austria . . . . .	"	10 7 4
Denmark . . . . .	"	59 19 5
France . . . . .	"	60 14 9
Germany . . . . .	"	1105 10 12
England . . . . .	"	2738 18 5
Ireland . . . . .	"	249 13 7
Italy . . . . .	"	1497 4 11
Holland . . . . .	"	405 6 4
Scotland . . . . .	"	3542 19 10
Sweden . . . . .	"	271 2 4
Switzerland . . . . .	"	929 8 11
Balance carried forward . . . . .	"	491 2 8

Total L.st. 13,285 17 11

## Payments.

Salaries . . . . .	L.st.	8,492 9 1
Allowance for rent to Evangelists . . . . .	"	202 14 4
Travelling expenses for Evangelistic purposes . . . . .	"	630 15 8
Travelling expenses for collecting purposes . . . . .	"	497 18 10
Removals . . . . .	"	194 16 8
Rents of Halls and Schools . . . . .	"	578 13 5
Taxes and Insurances . . . . .	"	110 12 1
Repairs . . . . .	"	179 10 1
Subsidies to schools, etc. . . . .	"	298 7 3
Printing reports, circulars, etc. . . . .	"	153 2 5
<i>Bollettino</i> (Missionary Record) . . . . .	"	123 6 8
Expenses for new church buildings (Revere, Schiavi, Coazze, La Salle and Riesi) . . . . .	"	331 14 4
Repayment to "Table" (retiring allowances, mortmain, etc.) . . . . .	"	138 13 4
Expenses of Administration . . . . .	"	145 12 5
Grant in aid of work in S. America . . . . .	"	196 9 9
Gifts received for special purposes and transmitted . . . . .	"	858 5 2
Interest . . . . .	"	152 18 5
Total L.st.		13,285 17 11

Note. — In reducing L. it. to L. stg., the average has been taken at par—that is, 25.







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