

about is not far to seek. Nineteen times during the present century has this burning mountain broken out and poured down streams of lava to the loss of life and property, and yet people build houses and plant vineyards, and sleep as soundly on the slopes of Vesuvius as though nothing of the sort was likely ever to occur again! The next eruption is overdue now. We had better be going.

In my last letter I forgot to mention that there are now *ten* fully organized Protestant churches in Rome. In Naples there are *nine*. The Episcopalians, Methodists and Presbyterians conduct English services, but all are more or less engaged in evangelical work among the Italians. A Presbyterian station was opened here in 1861, by Rev. A. F. Busearlet, now of Lausanne, under the auspices of the Free Church of Scotland. It was through his efforts that the beautiful church and manse, with school-rooms for boys and girls, were erected on the Piazza dei Martiri—an admirable site—at a cost of over \$50,000. Mr. B., ministered in Naples for twelve years with most encouraging success. At one time, over four hundred children attended the schools of which he had the oversight. He was also instrumental in founding the Naples Boarding School for the Education of Young Ladies, of which Mademoiselle Bech is now Directrice. In it there are nearly 150 pupils, of whom eighty are Roman Catholics. Towards its equipment the late Lady Harriet Bentinck bequeathed the sum of \$50,000, which have been expended in the erection of new buildings, on a splendid site, to be opened about this time, with a competent staff of teachers. The curriculum of study is all that can be desired by those who wish to obtain a thoroughly good education, and the terms are very moderate. Dr. Gray, now of Rome, succeeded Mr. Buscarlet in 1875. The present incumbent is the Rev. T. Johnstone Irving, formerly of Canoubie, Scotland. The work in all its branches is prospering in his hands also. A very important and interesting part of it is the Harbour mission, which is supported by the English-speaking residents of all denominations. The floating *Bethel* is very popular with the English-speaking sailors who frequent the port, to the number of about 20,000 annually.

## Missionary Cabinet.

JAMES THE LESS—THE SON OF ALPHEUS.

THE difficulty in regard to the name and identification of this Apostle is greater than in the case of any of the others whom we have yet noticed. In the four lists given by Matthew, Mark, and Luke, he is invariably styled "James the son of Alphaeus;" but in Matt. 27 : 56, and in Mark 15 : 40, 47 mention is made of "Mary the mother of James the less, and of Joses." In John 19 : 25, this same Mary is called the wife of Cleophas, or Clopas; In Luke 6 : 16 and Acts 1 : 13 Judas is called "the brother of James, and Jude in his own epistle calls himself "brother of James." Then in Galatians 1 : 19, Paul, describing his visit to Jerusalem, speaks of meeting "James the Lord's brother," and in Matt. 13 : 55, and Mark 6 : 3, James is said to be the brother of our Lord, and of Joses, Simon, and Judas, or Juda. The difficulty seems to be irreconcilable; it is certainly perplexing. (1) Were there three apostles named James, or only two? (2) Was James the son of Alphaeus the same as the person called "James the Lord's brother," (3) and if so, was he his brother in the ordinary sense of the word? (4) Was James the Lord's brother one of the twelve? The answers to the first and last questions will of course be determined by those given to the second and third. As to the second question, Hebrew scholars seem to agree that Alphaeus and Clopas are both derivatives from the same oriental root, and may therefore fairly be applied to the same person. As the arguments in support of this view would be quite unintelligible to all who, like the present writer, are unacquainted with the Hebrew language, it would be a waste of time and space to enter into it minutely; the following quotation, however, seems to give the gist of it and may suffice to satisfy the general reader:—"Taking into consideration the striking and perfect affinities of the two words (Alphaeus and Clopas), and adding to this the great body of presumptive proofs drawn from the other circumstances that shew or suggest the identity of persons,—and noticing, moreover, the circumstance that while Matthew, Mark, and Luke speak of Alphaeus, they never speak of Clopas,—