

idea of the extent of the work at present carried on among the Italians,—

Churches in the Waldensian Valleys.—Pastors in active service, 22; Emeritus pastors, 3; Professors, 14; Communicants, 13,205; Week-day scholars, 4,986; Sunday School scholars, 3,290; Money raised, \$12,438.

Waldensian Evangelization.—Ordained pastors, 36; Evangelists, 21; Colporteurs, 6; Bible-readers, 7; Teachers, 50—in all 120 persons engaged. Adherents, 6,442; Communicants, 4,061; admitted during the year, 606; Week-day scholars, 1,901; S. S. scholars, 2,434; Money raised by congregations, \$14,065.

Free Italian Church.—(1885) Ordained ministers, 5; Evangelists, 19; Teachers, 30; Colporteurs, 3; Communicants, 1,530; Week-day scholars, 899; S. S. scholars, 756; Money raised by the congregations, \$2,002.

Wesleyan Methodists.—Ordained ministers, 26; Evangelists, 8; Teachers, 23; Communicants, 1,383; Week-day scholars, 652; S. S. scholars, 478.

Episcopal Methodists.—Ordained ministers, 22; Probationers, 6; Bible-women, 12; Communicants, 954; S. S. scholars, 365.

Baptists.—Ministers and evangelists, 32; members, 870; S. S. scholars, 513.

By this shewing, there are at least 333 ministers and other labourers, engaged in the work of Italian Evangelization; but that is very far from being an exhaustive statement; the five Presbyterian, and the much larger number of Episcopalian ministers, not to speak of the Plymouth Brethren and the Salvation Army, are all through their schools and missions contributing their quota. 103,000 Bibles were sold in Italy in 1885, by the Colporteurs of the British and Foreign Bible Society, the National Bible Society of Scotland, and the agents of the Waldensian Evangelical Commission. The work of the London Tract Society is extensive and valuable, while the Italian Publication Society, from its headquarters in Florence, is spreading Christian literature all over the country.

In the report of one of the Naples schools for 1886, occurs the following significant words,—“Lately, in the Italian Parliament, during the discussion of the budget of public instruction, regret was generally expressed that, in all the public schools, the training of the young is so entirely neglected. Among other propositions was the courageous one of Signor Bonghi—*That the Bible be given to the young, and the training of their hearts will certainly follow.*” With such facts and figures before us, shall we turn our backs on Italy, as too many

do, despising the day of small things, as if all this amounted to nothing among a people of thirty millions? Nay, it is *not* a day of small things. Already very great things have been done for Italy. The unification of the Italian states is a great thing. It is a great thing that the temporal power of the Pope has been abolished and the Church of Rome by that act shorn of much of its prestige; that the order of the Jesuits has been suppressed; that most of the monasteries have been closed and that hordes of idle monks and friars have ceased to be an incubus on society; that civil and religious liberty have been accorded to all, and that now there is a free press and an open Bible from the Alps to Mount Etna. The situation is full of hope and encouragement. Italy's opportunity has come. Let us rejoice and be glad. C.

Missionary Cabinet.

MATTHEW AND THOMAS DIDYMUS.

MATTHEW puts himself eighth on the list of the Apostles, ch. 10: 3, Luke assigns him the same position in Acts 1: 13, but Mark, and Luke in his gospel, place Thomas after Matthew, making his name seventh on the roll. In three instances out of four, his name follows that of Bartholomew, and, as in the case of that Apostle, there is some difficulty in establishing his identity. In the first Gospel, ch. 9: 9, we read that “as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom, and he saith unto him, follow me, and he arose and followed him.” In Mark 2: 14, we find precisely the same statement respecting one, called there “Levi the son of Alphaeus.” Turning to Luke 5: 27-28, the statement is repeated in almost identical terms applied to “Levi, a publican.” Yet none of the three evangelists name “Levi” in their lists of the twelve, while all of them have Matthew. Were it not for the striking similarity of the language employed to describe the occurrence, one might be disposed to think that Levi stands for Jude, otherwise called Leb-beus, or Thaddeus, who is known to have been the brother of James and son of Alphaeus, Luke 6: 15, 16 and Jude 1. But the fact of each of the four lists containing the name of Matthew in addition to that of