

riac version of the New Testament, going back, it is believed, into the second century, and was replaced in common use by the Peshito, which is the ordinary Syriac version and hitherto the most valuable of all the versions of the New Testament. Only fragments of the Cretonian Syriac were known, obtained from odd leaves of parchment found in the Nitrian monastery. Scholars will be very much interested to know that this new manuscript, which we hope will be published before long, does not contain the last eight verses of Mark, although the Nitrian fragments do contain a part of them.

We can hardly say what may yet be expected. Within the last few years there have been discovered a commentary, from which we recover much of the Diatesseron of Tatian, the teaching of the Apostles, the apology of Aristides, portions of fragments Jerusalem, Syriac version of the New Testament and the Gospel and Revelation of Peter. If we went back a little further we should have to add the Sinaitic manuscript, the philosophumena of Hippolytus. Now, what we most want to find are the writings of Papias and the Aramaic Matthew. We may add as another interesting item that a very fine old copy of the Samaritan Pentateuch has lately been brought to this country by the Rev. William S. Watson of Gutenberg, N. J., and that it contains a colophon, stating that it was written in 629, A. H., by Abraham Ben Israel Ben Ephraim Ben Joseph, the prince king of Israel. This would be A. D. 124, more than 100 years earlier than the earliest dated Samaritan manuscript in the British Museum.

There is a tendency among Biblical scholars to consider not only the last eight verses of Mark but the whole portion of the last chapter from verse 9 as a later addition. The two most ancient Greek manuscripts exclude them and others give an entirely different ending to the Gospel. It is evident, however, that if these verses were not penned by the author whose name the book bears, they were added so early that the exact date is no more obtainable through the ordinary resources of history. They may have been added, for aught we know, by somebody personally acquainted with Mark, or with Peter under whose supervision the Gospel was probably written, and they may contain the substance of what these men told the Saints in the public assemblies. The references to the resurrection of Christ; His appearance to His disciples; the commission given to the Twelve to preach the Gospel, and the promises of miraculous manifestations following faith are fundamental parts of Christianity. And not one of them is rendered less important by any doubt that can be cast upon the genuineness of this part of the New Testament. All the probability so far is that the verses in question are both genuine and authentic, but even if their genuineness should some time be proved doubtful, their authenticity is beyond a doubt, supported as they are by sacred Scriptures and by modern revelations.

"CARP."

The brilliant gentleman who is to visit us during the coming week, whose fame is world-wide under his nom de plume of "Carp," and equally so under his own name of Frank G. Carpenter, deserves a hearty welcome

from the newspaper fraternity and the public generally. There are only a few men like Mr. Carpenter in the world. George Alfred Townsend is one of them; Archibald Forbes and Poll Robinson in their best days might also be named in his class, but the mind runs up and down the roster of famous newspaper correspondents of this day without finding any others who have achieved equal celebrity. It is altogether fitting that the Press club of this city should have been the first to welcome Mr. Carpenter, and the general public ought to give a loyal second to their efforts. Speaking selfishly, we believe it will be an excellent thing for this city if Mr. Carpenter shall face a five or six hundred dollar audience when he speaks here Tuesday evening. But above and beyond that is the consideration of courtesy and our reputation for giving hospitable greeting to men of genius who occasionally drop in among us.

A FRIEND IN BRITAIN.

A conference of Latter-day Saints was announced to be held at Chapel street, Lowestoft, England, for Sunday, April 9th, this year, with the characteristic qualification that the seats were free and no collection would be made during the meetings. The chapel in which the services were held was built for the Saints in 1850 by Father Samuel Neslen, before his immigration to Utah. The *Lowestoft Journal*, containing the announcement of the meetings, also publishes a letter by H. George, in which the author explains what the Book of Mormon is, giving a concise summary of its historical parts. The editor of the *Lowestoft Journal*, to whose courtesy it is due that the letter referred to became public, is said to be an oldtime friend and school mate of Uncle Robert F. Neslen of this city and has always manifested kindly feelings and great interest for the Latter-day Saints in the east of England and in Utah. He has never permitted a scurrilous article to appear in his columns. So much deserves to be said to the credit of Arthur Stebbings, its editor and proprietor.

WOMAN'S NATIONAL INDIAN ASSOCIATION.

Of the twenty-five department congresses to be convened in Chicago during the week of the World's Congress of Representative Women (May 15-22,) the work of no one is more fraught with interest to Americans than that of the Woman's National Indian association. And yet it is highly probable that many Americans will then for the first time learn of the existence of such a body, so difficult is it in this vast, busy country for us to keep in touch with the thought and work of our neighbor. On one day of the Woman's Congress the Indian association, by request, will hold meetings presided over by their own officers. Upon this occasion the public will have an opportunity to learn of the heroic attempts made by a small band of persevering women to carry on the

work of rousing our national conscience to a shamed sense of our grave injustice to this race which the Anglo-Saxon has dispossessed of its birthright, and also, at the same time, to educate and build up for self-support the race which we have enfeebled.

The first organization to call the attention of the people to these great wrongs committed by the government in the people's name was formed in 1879 through the efforts of two women, Miss Mary L. Bonney and Mrs. Amelia Stone Quinton of Philadelphia. By printing and widely distributing leaflets which set forth the disgraceful facts of our government's dealing with the Indians, by circulating petitions for the people to sign in protest, these two unselfish souls gradually fired all other unselfish souls who heard the story, and today the Woman's National Indian association has branches, officers, or helpers in forty states of the Union, more than thirty missions have been established within the last nine years, and work was carried on in fifteen tribes during the last year.

"THE SPIRIT IN MAN."

There is in today's paper an article on the subject of the existence of the spirit in an intermediary state, from a correspondent. Owing to its length it was abbreviated somewhat, but the parts eliminated branched off into issues aside from the main argument, which has been left unimpaired. The article is published as giving the views of its writer, a reputable correspondent, to which class of people the NEWS columns are always open for the expression of their ideas to a reasonable extent.

A LETTER FROM NORWAY.

TRONSO, Northland, Norway, April 1, 1893.—As anything is seldom heard through the columns of the NEWS about the "land of the midnight sun," perhaps a few notes from this part of the Lord's vineyard might not prove uninteresting.

At the last conference in Christiania Brother H. A. Pederson from Ligan, and I, received our appointments to labor as missionaries in Tromso branch, Northland, for the ensuing six months. Our prospects were not of the brightest—we were naturally expected to meet unusual hardships from cold, etc., in such an extreme latitude—but putting our trust in the Lord, to whom these two years of our lives had been gratefully dedicated and we believe accepted by Him, we made all necessary preparations, bade goodbye to the Elder presiding over the conference and the few remaining missionaries at the capital, and via Nord Banen were soon on our way towards the north.

Two days' travel (400 miles) brought us to Norway's ancient capital, Trondheim, a city of 27,000 inhabitants and situated on one of the country's most important fjords, a veritable queen of the northern seas. Behind it rises in its majesty a branch of Dovrefield, in front gleam the blue-green waters of a lovely bay. Much could be said of the many sights that meet the interested gazer's eye, of mountain, lake, and valley between Christiania and this place, but I feel the hopelessness of