

laid it before the Doctor, who says: "I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old and New Testaments complete, and in addition, the Epistle of Barnabas and a part of the Pastor of Hermas." Suppressing his joy, he asked in a careless sort of way for permission to take the book into his sleeping room to look over it more at leisure. He took it, well knowing that he held in his hand the most precious biblical treasure in existence; and though his lamp was dim and the night cold, he sat down to copy the Epistle of Barnabas. Early the next morning, being the 5th of February, he called on the steward and asked leave to take the volume to Cairo to be copied, but as the prior had started for Constantinople just two days before, one of the monks would not consent. What was to be done! This was soon settled. Tischendorf set out post-haste for Cairo in hope of overtaking the prior there, and he succeeded. The prior at once consented, and a Bedouin mounted his camel, and in nine days returned to Cairo with the manuscript, which was once more placed in our hero's hands. As it was quite uncertain how long it would remain in his possession, there was no time to spend on the contemplation or admiration of this literary gem, of which an old and eminent scholar has said, "I would rather have discovered this Sinaitic manuscript than the Koh-i-noor of the Queen of England." Tischendorf at once resolved to copy the volume, although it comprised many thousand lines, which were often difficult to read in consequence of later corrections or faded ink, and although the heat of the Egyptian climate is so great in March, April and May. He exclaims, "No one can say what this cost me in fatigue and exhaustion."

Being as he was under the special patronage of the Emperor of Russia, and standing so well as he with the monastery, he suggested to the monks the idea of presenting the manuscript to the Czar as the head and natural protector of the Greek orthodox faith. The proposition was received favourably enough, but an unlooked-for impediment came in the way. The prior, as already stated, had gone to Constantinople, and it was on the occasion of electing a new Archbishop. This prior, whose right it was finally to decide in such a case had been elected in Easter week, but had not been consecrated, nor had his nomination even been accepted by the Turkish Government. The Patriarch of Jerusalem protested so vigorously against the election that there would be a delay of at least three months. Under the circumstances, Tischendorf resolved to start for Jaffa and Jerusalem. Just then the Grand Duke Constantine, who had taken the deepest interest in the German scholar's mission arrived at Jaffa, and Tischendorf accompanied him to Jerusalem. He afterwards visited various libraries in Palestine, Syria, Smyrna, and Patmos, where he made fresh discoveries; and having thus filled up the time at his disposal, returned to Cairo. To his great disappointment he found that the Patriarch of Jerusalem still persisted in his opposition, and the deputies from the monastery had to remain at Constantinople, as they had sought in vain for an interview with the Sultan. This being the case, the monks could do nothing as to the disposal of the precious manuscript.

Under the circumstances, the new Archbishop and his friends appealed to Dr. Tischendorf, who at once set out for Constantinople to see what he could do. The Russian ambassador received him kindly, and entertained him hospitably, but the stubborn Patriarch still had the upper hand. However, the measures adopted were in the end successful, and before the end of the year the cause was gained. On his return to Cairo, Tischendorf was supported in his proposition by the Russian ambassador. The monks and Archbishop were abundantly grateful for the support they had received, and in the form of a loan handed over the Sinaitic manuscript to be carried to St. Petersburg, there to be copied as accurately as possible.

Setting out for Russia in October, on the 19th of November, Tischendorf had the happiness and honour of laying before their Imperial Majesties his valuable collection of manuscripts, including the Sinaitic Bible. He also