

Latin New Testament of the Vulgate of Jerome, and this too he subsequently published. The manuscript in question is preserved in the Laurentian Library at Florence, and was written in A.D. 541, or about one hundred and twenty years after Jerome died.

We omit with reluctance all mention of some of the other early works of Dr. von Tischendorf, although very important and greatly to his honour. Like some other great men, he tried his hand on various subjects before he discovered his true vocation.

During several years of abundant labours, von Tischendorf seems never to have forgotten Mount Sinai, and the convent there where his first great discovery had been made, though he did not tell the world so. He therefore in 1853 undertook a second journey to the East, secretly hoping to find the coveted treasure. The precious manuscript eluded his pursuit, and his travels, though fruitful in results, missed their chief aim, and he settled to his work again for six years. At length, early in 1859, he set out on a third journey to the East, this time under the patronage of the Emperor of Russia, and as we shall see with triumphant success. The story has been often told by Tischendorf and others, but it is of so unique a character that it will well bear telling again. We therefore give a summary of the principal facts, referring our readers for a fuller account to Tischendorf's admirable little work, "When were our Gospels Written?"*

By way of preliminary a few words about the convent of St. Catharine, where the manuscript was found, may be useful. This convent was founded and built by the Emperor Justinian, A.D. 527, and a curious Greek inscription still remains to record the event. The convent lies at the base, so to say, of Jebel Musa, at the upper end of the Wady; and as we approached the lofty walls of mud and stone that inclose the gardens it reminded me of some old feudal castle—an idea further strengthened on reaching the entrance gate, which was quite a new structure; indeed, it was scarcely completed when we visited the convent. The gate, or door more properly, is of immense thickness, and nailed all over with large-headed nails. Not many years ago, the only means of ingress and exit was by a rude machine, like a clumsy arm-chair, which was lowered from a small doorway situated at the top of the wall. The buildings are inclosed in a quadrangle two hundred and fifty feet long and two hundred and ten broad, and adjacent to them are the gardens, a veritable oasis in the desert. In this solitude a succession of monks has lived and died for thirteen centuries and a-half. Of the modern occupants we have little to say, but it is evident that they have their wits about them.

When Tischendorf was there in 1844, and obtained the first portion of the famous manuscript, he saw twice as much of it as he took away. He could not persuade the monks to give up all, for the lively satisfaction he had expressed had aroused their suspicions of its value. However, he copied a little of Isaiah and Jeremiah, and enjoined on them to take religious care of all such remains which might fall in their way. When he went again in 1853 he met with another little fragment, no more, from the book of Genesis. His plan to revisit the East was laid before the Russian Government in 1856, but it was not until September, 1858, that he obtained the Emperor's approval and the funds which he asked for. At the commencement of January, 1859, he again set sail for the land of promise or of hope, and before the close of the month he was at the convent of Mount Sinai. Being under the auspices of Russia, he was well received, and after examining the manuscripts without finding what he sought, prepared to leave. But it so happened that he took a walk with the steward of the convent, who asked him into his cell to take some refreshment. Resuming their conversation, the man suddenly said, "And I too have here a copy of the Septuagint," or Greek Bible; and then took out of a corner of the room a volume wrapped in a red cloth, and