

evenings, flocks of sheep and goats might be seen proceeding through the jungle to the village, one shepherd going in front, whom they followed whichever way he turned, while another shepherd came behind to see that none of the younger ones straggled, and to carry the weaker by turns." The latter part of this extract will remind the reader of that Good Shepherd who, "when he putteth forth his own sheep, goeth before them, and the sheep follow him, for they know his voice," (John x. 4); and of whom it was predicted, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom," (Isa. xl. 11.)

III. "Our friend Lazarus sleepeth: but I go that I may awake him out of sleep."—John, ix. 11.

κοιμᾶσθαι, and its correlatives, were often employed by the Greeks, when speaking of death; just as, by euphemism, the softest terms were commonly adopted by them in relation to the invisible and the immortal generally. But our Lord, in calling death *sleep*, spoke of a fact; a grand truth which he was about to substantiate for one, as a specimen and epitome of what he will ultimately realise for all; thus turning the figures of human speech, dictated by hope, into a glorious reality. In the Lapidarian Gallery in the Vatican is this ancient inscription in rugged characters, and slightly mis-spelt: 'Sabini bisomum: se vivo fecit sibi in cimiterio Balbinæ, in crypta nova;' that is, 'The bisomum of Sabinus: he made it for himself during his lifetime, in the cemetery of Balbinæ, in the new crypt.' A 'circumstance of note,' says Dr. Maitland, 'connected with the phrase "in cimiterio Balbinæ," is the use of the term *cemetery*, derived from the Greek κοιμητήριον; and signifying a *sleeping place*.' In this auspicious word, now for the first

time applied to the tomb, there is manifest a sense of hope and immortality, the result of a new religion. A star had risen on the borders of the grave, dispelling the horror of darkness which had hitherto reigned there: the prospect beyond was now cleared up, and so dazzling was the view of an eternal city, 'sculptured in the sky,' that numbers were found eager to rush through the gate of martyrdom, for the hope of entering its starry portals.

'St. Paul speaks of the Christian as one not intended to "sorrow as others who have no hope."* How literally *their* sorrow was described by him, may be judged from the following Pagan inscription, copied from the right-hand wall of the Lapidarian Gallery (*we give Dr. Maitland's translation only*): "Caius Julius Maximus (aged) two years and five months.

"O relentless Fortune, who delightest in cruel death,
Why is Maximus so early snatched from me?
He, who lately used to lie beloved on my bosom.
This stone now marks his tomb—behold his mother."

'But the Christian, not content with calling his burial-ground a sleeping-place, pushes the notion of a slumber to its full extent. We find the term in a Latin dress, as DORMITIO ELPIDIS—the sleeping-place, or dormitory, of Elpis. Elsewhere it is said, VICTORINA DORMIT—Victorina sleeps. ZOTICUS HIC AD DORMIENDUM—Zoticus laid here to sleep. Of another we read, GEMELLA DORMIT IN PACE—Gemella sleeps in peace. And lastly, we find the certainty of a resurrection, and other sentiments equally befitting a Christian, expressed in the following (*we give the translation only*)—"PEACE. This grief will always weigh upon me: may it be granted to me to behold in sleep your revered countenance. My wife, Albana, always chaste and modest, I grieved, deprived of your support, for our Divine Author gave you to me as a sacred [boon]. You,

* 1 Thess. iv. 13.