



Arch of Titus at Rome.

was implied in this *deification* we shall not stop to enquire; it doubtless implied a hazy belief in a future state among the gods of paganism. What strikes every Christian as he surveys this precious monument is its value as indubitable testimony to the truth of the Scriptures, verifying with remarkable faithfulness the fulfilment of our Lord's prophecy concerning the doomed city in the 24th chapter of Matthew's gospel, and presenting for our scrutiny a fac-simile of portions of the furnishings of the temple with which the Bible has made us familiar, but of which the precise pattern here preserved in stone is the oldest, if not the only, tangible representation. The bas-reliefs inside the arch, though somewhat mutilated, still retain the stamp of fine workmanship. On one side is seen a procession of Jewish captives following in the train of their captors, who are carrying, shoulder-high, the seven-branched golden candlestick, the table of shew-bread, and long silver trumpets which they had brought with them from Jerusalem. The Ark of the Covenant is *not* there, confirming the belief that that most sacred emblem had not been duplicated in fitting up the Second Temple, as these other trophies had been. On the opposite side of the arch

the bas-relief represents Titus seated in his four-horse chariot, crowned with victory, while overhead, he is borne to heaven by an eagle! Can it be wondered at that the Jews to this day refuse to walk beneath this arch, which proclaims their national humiliation, and reminds them of the unparalleled sufferings of their countrymen in the final siege, when a million of lives were sacrificed to Roman ambition, and when their "holy and beautiful house," in which their forefathers had worshipped for centuries, was utterly destroyed!\*

*The Coliseum*.—Of this "noble wreck in ruinous perfection" it is needless to speak in detail. There are few of our readers who have not already an idea, at least, of its vast size and of the atrocities that have been perpetrated within its walls. It is conspicuously the largest single edifice of ancient Rome remaining, and the most impressive. Once seen, the effect produced on the mind can never be effaced. The efforts now being made, however, to preserve it from further decay have shorn it of much of its beauty as a ruin. Years ago, the whole of the interior was draped with living green—maiden-hair ferns, laurestinas, and the acanthus growing luxuriantly out of every crack and crevice of the masonry, giving the idea of a mammoth conservatory of bewildering beauty. Now every vestige of plant-life has been removed, and the opening seams are filled with cement. Then, there stood a white cross in the centre of the arena, to the memory of countless martyrs who suffered here for conscience sake, but now the greater portion of the floor has been removed to shew the wonderful subterranean chambers that lie beneath. *Ignatius* was the first Christian martyr of the Coliseum, in A.D. 107. He was torn to pieces of the lions. *Telemachus* was the last, in A.D. 403. Let it never be forgotten that to this dark-skinned African monk belongs the honour of putting an end to the slaughter of human beings in the Coliseum. Hearing of these terrible scenes, his mission dawned upon him. He made his way to Rome, and while the combatants were engaged in mortal strife, he sprang over

\* For the use of the accompanying cut of the Arch of Titus, we are indebted to Messrs. Porter & Coates, Philadelphia, Publishers of the SMITH PLOUVER BIBLE DICTIONARY—an admirable work prepared expressly for the use of Sabbath-school Teachers. Price \$2.00.