

erable Churches were dedicated to him in the island, and he was regarded as its patron saint. After the conquest of Crete by Venice, the Venetians also claimed Titus, by the side of St. Mark, as their patron too. Pashley discovered a fountain, said to have been used by St. Paul for the baptism of his converts, and amid other superstitious tributes to his memory, found that the Apostle was credited with having driven the wild beasts from the island.

THE GOLDEN CENSER.

A NOTE ON HEBREWS ix. 4.

THE writer of the Epistle to the Hebrews, in enumerating the contents of the Holy of Holies in the Mosaic Tabernacle, mentions in the foremost place, and even before the ark of the covenant, χρυσοῦν θυμιατήριον, translated in our Version "the golden censer." But even if it could be shewn that any golden censer was kept in the inner sanctuary, why, it may be asked, should such a vessel have so prominent a position assigned to it? The "altar of incense," which some have supposed to be meant, is excluded by the fact that it was outside the veil, in the Holy Place, and that it was not made of gold, but, like the ark itself, was only plated with gold.

The word θυμιατήριον itself, as Dean Alford has remarked, may express "anything having regard to or employed in the burning of incense." May it not then have been used by this author to denote the "mercy-seat," which formed the covering (Heb. *kap-pôreth*) of the ark, and was its most important part?

This explanation removes every difficulty. For, first, the golden *kappôreth* was within the veil and in the Holy of Holies. Secondly, it was "of pure gold" (Exod. xxv. 17), and thus distinguished from the rest of the ark, which is next described as only "overlaid round about with gold." Thirdly, it was the most important feature of the inner sanctuary, which is therefore called, in 1 Chronicles xxviii. 11, "the "place (or house) of the mercy-seat" (Heb. *Beth kappôreth*). Fourthly, it was used on the great day of the atonement by the high priest as a censuring-place (*θυμιατήριον*). Two significant ceremonies were performed by him within the veil on that day. The *first* was the burning of incense at the mercy-seat; the second was the sprinkling of the blood of the goat upon or towards the mercy-seat. Both of these acts were of a propitiatory character. As to the former, he was directed to take with him into the Holy of Holies a censer (*πυρέϊον*, LXX.) full of burning coals of fire from off the altar before the Lord, that *the cloud of the incense might cover the mercy-seat*. "that he die not" (Lev. xvi. 13). Surely it was very natural, then, that a writer so intimately acquainted with all the details of the Levitical ritual, having in his mind this very characteristic use of the golden covering of the ark on that day of atonement on which he lays so much stress, should describe it as a golden censuring-place. For it was not only the sprinkled blood that gave to the sacred *kappôreth* its usual name of *τὸ ἱλαστήριον*, the place of atonement, but the offering of the incense in a cloud which overshadowed it, and in which the Divine Presence was manifested. (See Lev. xvi. 2, and Exod. xxv. 22.)

It is in favour of the above interpretation that otherwise this most prominent feature of the Holy of Holies is unaccountably passed over altogether by the writer, except in the incidental mention of it afterwards in connection with the cherubim (*Verse 5*).

J. S. PURTON.

BRIEF NOTICES OF BOOKS.

THE CAMBRIDGE BIBLE FOR SCHOOLS. *St. Mark; by Dr. Maclean* (University Press, Cambridge). In many of our Grammar Schools and High Schools, at least the elder lads are now "examined" in some portion of Holy Scripture, and have to "get it up" as they would a book of Virgil or of Homer. In a large proportion of these schools the Scripture examination is conducted by members of the Cambridge University. The examiners have found, as was natural, that, while on every other subject handbooks of the most accessible and serviceable kind abound, there is an absolute dearth of similar manuals on the several books of Scripture. Now the lads in our schools, and even the junior students of our colleges, can hardly be expected to keep a long array of commentaries on their shelves, or to be able to use them to much purpose even if they have access to them. Hence the Syndics of the University Press have decided to produce a series of the Scripture manuals of which there is just now so great a need, and have selected Canon Perowne as general editor of the series. No better selection could have been made. The name of Dr. Perowne is a guarantee for good and scholarly work; while his intimate acquaintance with the Biblical scholars of every Church and school of thought will enable him to secure the co-operation of the men best fitted to assist him.

The first volume of the series now lies before me—a small octavo of two hundred pages, price *one shilling!* It is a marvel of cheapness, for paper and type are as good as can be desired. And into this small volume Dr. Maclean, besides a clear and able Introduction to the Gospel, and the text of St. Mark, has compressed many hundreds of valuable and helpful notes. In short, he has given us a capital manual of the kind required—containing all that is needed to illustrate the text, *i.e.*, all that can be drawn