

time that the incense was burning on the golden altar within the sacrifice of atonement was burning on the altar of burnt-offering in the court without. The fire was carried from the sacrificial altar to kindle the incense. No other fire was permitted. The incense-odor would have been an abomination to God had not the smoke of the burnt-offering mingled and ascended with it. The teaching is that there will be no sweet savor in our prayers, no acceptableness before God, unless they are cleansed by the merits of Christ's atonement. We can approach God only in the precious name of Jesus Christ and in dependence on his sacrifice for us.

There is another Apocalyptic picture which has also an interesting suggestion: "Another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar." The teaching is that the prayers of believers, even of the holiest saints, are not in themselves acceptable to God. At the best they are imperfect and defiled, because they come from imperfect and defiled hearts. The "much incense" that was added to the prayers of all the saints upon the golden altar was nothing less than the odors of the precious sacrifice and ever-