means the redeemed of the Church is generally, and I  
think rightly, believed. But how then can the elders  
be representatives of the Church? One of the elders  
asks John concerning the Great Multitude; and upon  
his expressing his ignorance, tells him who they are  
and whence they came. Is it the *Church* enquiring about  
the *Church*, and giving information concerning it?  
John, though of the Church, knows not the Great  
Multitude. These know of it, and are not of the Church.  
The book is sent to the churches, because *of their  
ignorance* of what is known to these heavenly rulers.  
 6. Again, they offer before the Lamb “golden bowls  
full of odours, which are *the prayers of the saints*”  
(v. 8). They are ministering to God the prayers of  
others. They act as priests for others, before the angel  
does so (in chap. viii.). The angel then presents “the  
prayers of *all* the saints.” That angel is, I suppose,  
Christ. Now *he* presents the prayers of the *Church*.  
We never find the Church called to present the prayers  
of others, *though it is itself to pray for all men*.  
 7. It is noticed by Mr. Elliott, that there seems to be  
no sense of defilement, or of fear, which God’s people  
have ever felt. Nor is there any notice of any change of  
their dress, when translated from the sorrow of earth to  
the joys above. Are they priests in the holiest by the  
force of redemption, and is there no notice of the blood by  
which they enter? When the Holy Ghost speaks of  
the entry of the High Priest into the Holy of Holies, he  
continually makes mention of the blood by which  
entrance is obtained. “But into the second went the  
High Priest alone once every year, *not without blood*,  
which he offered for himself, and for the errors of the  
people. . . . . Neither by the blood of goats and  
calves, but by *His own blood* he entered in once into the  
holy place, having obtained eternal redemption for us  
. . . . Nor yet that He should offer Himself often, as the