begins. He looks for the repentance of earth, up to the  
end of the sixth trumpet; as will by and by appear.  
 The sound of the trumpet is supposed to be an  
alarming one. Amos iii. 6. Especially must the  
trumpets of God be terrible. That at Sinai was so.  
“There were thunders and lightning, and a thick cloud  
upon the mount, and the *voice of the trumpet exceeding  
loud; so that all the people that was in the camp trembled*”  
(Exod. xix. 16). The trump of God can give  
no uncertain, much less an unheard sound. 1 Cor. xiv. 8.  
How, then, can any, with any degree of plausibility, assert that one of these trumpets has sounded?  
Is the seventh trumpet to rouse heaven and earth, and are  
the previous ones to make no sound? As the trumpet at  
Sinai gave notice of God’s descent upon the mount,  
so do these give proclamation of Jesus coming to judge  
and to reign.  
 The seals are wrath on undeveloped rebellion: the  
trumpets are wrath upon those in conscious opposition  
to God.  
  
 3. “And another angel came, and stood at the altar, having a  
golden censer, and much incense was given to him, that he might  
put it to the prayers of all the saints upon the golden altar that  
was before the throne.”  
  
 As “another angel” superintended the sealing, so  
does “another angel” now present the prayers of the  
saints of earth. It is Jesus, I suppose, in both cases.  
He has finished the sealing, and, having completed it,  
has returned on high.  
 “There was given to him much incense.” How is  
this to be reconciled with the angels being Jesus, and  
the incense His merits? It is not easy to say. We  
should have expected, “He *took* much incense.”  
 We learn from this passage, that these prayers of the  
saints were not sweet odours in themselves, but needed