this aromatic addition, to make them acceptable before  
the throne.  
 Observe the difference between the *cry* of the *martyred* souls, and the *prayer* of the *living* saints. Dead  
saints cry to the throne for justice against the wicked;  
not, as Romanists suppose, for blessings on the righteous. The prayers of the persecuted living saints  
now join the cry of the departed; and wrath of a  
severer character comes. Before, heaven asked for  
vengeance: now, earth also does.  
 “The prayers of *all* the saints” are presented.  
From which it would appear that they are of more  
than one class. The term, “saint” is used of the  
servants of God both under the Old and New Testament.  
 *What the nature of the prayers is, is evident from  
the nature of the answer returned*. They call forth the  
trumpets, and the plagues which the trumpets bring.  
Of the same description is the cry of the dead. The  
parable of the Unjust Judge is now fulfilling. They  
cry day and night unto the Lord, as the *Judge of  
justice:* and He has promised to avenge them speedily.  
Luke xviii. 1.  
  
 4. “And the smoke of the incense went up with the prayers of  
the saints, out of the hand of the angel, before God.”  
  
 Prayers for wrath need especially atonement, lest  
with the same measure they plead for it should be  
meted out to the petitioners themselves.  
 The prayers ascended before God in an unbroken  
stream. Had they been driven downwards, it would  
have been a sign of their rejection. “As smoke is  
driven away, so drive them away: as wax melteth  
before the fire, so let the wicked perish in the presence  
of God” (Ps. lxviii. 2). The expression is used to  
signify acceptance. “Thy prayers and thine alms are  
*come up for a memorial before God*.” “Cornelius, thy