is pressed firmly against the mouth. All put the  
trumpets to their lips together: though they sounded  
one after another. This preparing themselves together  
to sound intimates that they would blow the alarm in  
rapid succession, one after another.  
 At this point let me offer to the reader a few arguments on behalf of the literality of the plagues inflicted  
under the trumpets.  
 1. If the words describing their results be literally  
taken, then miracles on a stupendous scale are foretold.  
But as the book before us is the “taking off of a veil,”  
its descriptions, wherever possible, are to be literally  
taken. Then the plagues are literal and miraculous.  
 2. The necessity for so taking them is still further  
apparent, from the circumstances that they are ushered  
in by trumpets. Who ever announced a *secret* by sound  
of *trump?* Then are they not symbols, but open  
testimonies of what is to be expected by man. If the  
last trump, as is confessed, is to bring the miracle of the  
resurrection, why should not the other trumpets bring  
wonders also?  
 3. If taken literally, we are brought into close  
contact with former acts of God in the Old Testament.  
Acts of the Most High, of just such a character as  
these, were once literally wrought in Egypt. Here is  
another corroboration of our interpretation.  
 4. But it is also foretold, that the miracles of Egypt  
are to be, for substance, repeated by God, “*According to the days of thy coming out of the land of Egypt,  
will I show unto him* MARVELLOUS THINGS” (Mic. vii. 15;  
Isa. xi. 15, 16). Yea, great as those wonders were,  
the remembrance of them shall be effaced by the  
greater wonders of the latter day. Jer. xxiii. 7, 8.  
 5. There is a covenant made by God with Israel  
which *expressly promises miracles of terror as its basis*.  
It is remarkable that this should have escaped notice.