

doubtless the incense of the intercession of Christ Himself, to present upon the golden altar before the throne. This is profoundly impressive. For the presentation of these prayers, silence is kept for a space, as it were for "half an hour." "The prayers of all saints" make *some* incense. The prayers of Christ make "*much* incense." His are more, by themselves, than the prayers of all the rest added together. But these must all be presented and rehearsed, that God may hear, and answer them; that the redeemed moreover may have opportunity, in case they, like Elijah, have made "intercession to God against" evil men more than they will stand to in the light of eternity; to recall or change anything, before He takes action on their prayers; as He promised in Luke xviii, 7, 8.

After these prayers are presented, the censer is "filled with fire of the altar, and cast into the earth." The seven trumpets begin to sound; and the first warnings and beginnings of Divine wrath fall upon a guilty world. Here then begins the week of judgment; the seven years of trouble, between the appearing of the Saviour in the clouds of heaven, and His reign over the liberated earth.

Can we now say when the resurrection of the saints began, and how it is indicated in this first parallel of the fourfold gospel of the Apocalypse?

Our Lord took the sealed book immediately on His ascension. At the opening of the sixth seal, He is seen by all mankind. But the first thing to happen when He comes, is the resurrection of the just. Is this noticed in Rev., vi? I think it is. But it is not the opening of the *sixth* seal. All the persons who see Him then are represented as hiding themselves in an agony of terror. To them His face is a face of wrath. Where are the saints who "love His appearing?" Manifestly they are gone up to form the "great multitude," of which we read, under the same seal, in ch. vii. But is nothing said of their removal? I believe, myself, that this is the true meaning of what is done at the opening of the *fifth* seal, ch. vi., 9. "I saw under the altar, the souls of them that were slain for the word of God and for the testimony which they held, and they cried with a loud voice, How long, O Master, the Holy One and the True, dost Thou not judge and avenge our blood on them that dwell on the earth? And, he adds, "*white robes were given to every one of them.*" *The robe of a slain soul is a body.* The "white robes" here can by no possibility re-

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