

at Bethel, of St. Peter, of Pilate's wife, Joseph and the Blessed Virgin, and a multitude of others were all fraught with singular meaning and instruction. Of them the celebrated Kitto, on page 317 of vol. 1, says: In our day, or rather among ourselves, such dreams would be but little considered, and we are therefore the more struck by the serious attention with which they were in ancient times regarded. Which was right—our long neglect of dreams, or the strong attention which they received in former days, and do still receive among many nations? There can be no question respecting the dreams of Scripture. They were certainly prefigurative—they were true, they were important, and the attention they received was most proper. There can be no doubt of this; the question, therefore, really is, Whether dreams have ceased to be significant—whether this door of intercourse with the future has been closed? The view of dreams set forth in Scripture, and which prevades the sacred books, is, that God does sometimes make known his will to man, and disclose his purpose in dreams:—"God speaketh once, yea twice, yet man perceiveth it not—in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon their bed, then he openeth the ears of men, and sealeth their instruction; that he may withdraw man from his purpose, and hide pride from man." So also the prophet Joel, quoted by St. Peter in the great day of Pente-

cost, regards dreams as a form of prophetic intimation—"Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." The question is, Whether these things have ceased? It may be so; miracles have ceased; prophecy has closed; why may not significant dreams also have ceased? They may; but have they? Few of the dreams of Scripture, scarcely any, have reference to spiritual matters; and some of them are of no importance but to the dreamers, affecting them only as individuals. We cannot therefore say that they would be discontinued from any spiritual reasons; and still less can we say, that the state of man requires them less now than of old. If we believe there is a spiritual world, why should we be eager to shut up almost the only door of intercourse with it? The state of man may often require intimations more distinct than can be conveyed by *impressions* upon the mind. These more distinct intimations can only be conveyed by words or signs; oral communications have ceased. The voice of God walks not now in our gardens, and is not heard upon our mountains; but a most fitting mode of symbolical or pictorial intimation is left, when the world is shut out, the bodily senses are dormant, and the mind is alone awake, and is capable of receiving any impression that may be made upon it. We can not only see, but hear. There is nothing that man can learn in his waking state, which may