

Coming down to a later period we find the Chaldean Job declaring that God speaketh "in a dream, in a vision of the night, when deep sleep falleth upon men; then he openeth the ears of men and sealeth their instruction." The whole of the prophecies are given as direct communications from the other world, with the greatest particularity of detail, as, for instance, in the beginning of the book of Ezekiel, where he says that "it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened and I saw visions of God."

In the New Testament, representing the results of six centuries of development beyond the time of the prophets and in intimate contact with more advanced civilizations, we still have the dream as the controlling influence in religion. In the very beginning of the new dispensation we are told that, while Joseph slept, the angel of the Lord appeared to him in a dream, and as a result "Joseph being raised from sleep did as the angel of the Lord had bidden him." The most important events in the history of the infant redeemer are regulated, not in accordance with the ordinary manner of probabilities, but by dreams.

The four gospels are full of inspirational dreams and trances, such as the vision of Cornelius, and that of Peter, when he went up alone upon the housetop to pray and "fell into a trance and saw heaven opened," and again when "a vision appeared to Paul in the night," of a man who begged him to come over into Macedonia, so that "immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us." In another place Paul—the same Paul who had that wonderful vision on the road to Damascus—declares that he knew a man who was caught up into paradise and heard unspeakable words. In Paul we have the typical religious evangel, a young enthusiast, a man of sensibility and refinement above his fellows, so carried away by devotion to his ideal that he attaches himself to the most uncompromising sect among his own people, and when it seems to be assailed by an alien force, not content simply to hold his own belief, he seeks and obtains official authority to root out the heresy. As he goes on this errand, "breathing out threatenings and slaughter," the mental strain overcomes him. He falls down in the road, hears voices, and sees a strange light. His companions raise him up and lead him by the hand into the city, where for several days he remains sightless without food or drink. From this time he is a changed man. Without any previous knowledge or investigation of the new faith he believes himself called by heaven to embrace it, and the same irrepressible enthusiasm which had made him its bitterest persecutor leads him now to defend it against all the world and even to cross the sea into a far country in obedience to a dream to spread the doctrine. In many respects he reminds us forcibly of such later evangelists as Fox and Wesley.

The cloudy indistinctness which Wovoka and his followers ascribe to the Father as he appears to them in their trance visions has numerous parallels in both Testaments. At Sinai the Lord declares to Moses, "I

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Paul

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