

Zion's Landmarks.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

L. VI.

WILSON, N. C., SEPTEMBER 15, 1873.

NO. XXI.

COMMUNICATED.

[From Zion's Landmarks.]

And in the days of these Kings, the God of heaven set up a kingdom which shall never be destroyed; the kingdom shall not be left to a people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever,"—Daniel 2d chap. 44 v.

As to dreams:—To dream is to have thoughts or ideas in sleep.—An impression made on the mind, while the body is in a state of repose and wrapped in the embraces of slumber.

In this manner God has been pleased to make known his mind and will to the ancients as well as moderns in many instances.

While dreams, purely natural, are a transient, vain and fleeting, it is nevertheless true that some are sacred and bear the impress of a Divine power. The Hebrews had great reverence for them, because, God in many instances signified to them his will in dreams, and revealed a knowledge of future events.

His being thus signified among the nations, was taken off by the worship of idols, who sought to lead the people into idolatry by the use of false dreams and a false revelation of dreams and visions, of which were made up when parties were wide awake. Such are dreams are extant to the present period, whose dreams, visions and prophecies are for the speedy downfall of the Church, all concocted in the most wakeful moments, but all vain and inoperative as they are sin-

the unbelieving world make themselves quite merry over the "visions" of God's people. They call them "dreamers." "There go the dreamers,—here come the dreamers." Say they. Such was the language used by Joseph's brethren towards him; and such is the language used to this day by nominal professors towards genuine Christianity. Let us take warning by the sad experience of Joseph's brethren. The day may come, when these as well as we will have to repent of their envy, jealousy and hatred of us, as well as murderous designs on God's chosen people.

Who is he with all his ridicule for our dreams and contempt for dreamers, who does not tremble before God, at the recollection of some vision in slumber, which has startled him from his long repose; and which, with the aid of all his rational powers, he cannot forget to throw aside? Dreams are associ-

ated with the welfare of communities—the destiny of nations—the rise and fall of empires and the salvation of men from sin, death and hell. Can they be so unimportant then as some people would have us to believe?—The whole of human life itself is but a dream in comparison with the realities of the great day of eternity; and the mysteries of our earthly existence are incomprehensible to us. If we believe not in dreams, we should discredit our own existence and disbelieve everything in connection with it that we do not perfectly understand.

Why not allow the Almighty to reveal himself to the sons and daughters of Adam, in that way and manner that seemeth good to him? He is a Spirit, and seeketh such to worship him in Spirit and in truth. He reveals his mind to men and Angels by his Spirit; at will and pleasure and they do his bidding. The things which eye hath not seen or ear heard and which hath not entered the heart of man, God reveals to men by his Spirit, and the Spirit searcheth all things, yea the deep things of God.

"God in a dream" saith Job "opened the ears of man." He hath been pleased to reveal to his Saints, in dreams, his will in all ages. We might instance Jacob, his son Joseph, Solomon, Daniel, Joseph the husband of Mary and many of the prophets.—And of those not his Saints, Abimelech, Laban, Pharaoh, his butler and baker, the Midianitish soldier and Nebuchadnezzar.

It is wonderful that God should in dreams reveal a knowledge of future events to his Saints and much more so that he should reveal such things to heathens. But such has been his pleasure and we ought to thank him for it instead of finding fault.

The subject under consideration shows that God, in a dream, made known to Nebuchadnezzar, King of Babylon, things that should transpire in the future, viz: The rise of three and the fall of four great universal kingdoms of the world, and the setting up of the gospel kingdom upon their ruins, which should stand forever.

THE DREAM:

The King dreamed that he saw an image stand before him, whose brightness was excellent and the form thereof terrible. The head of the image was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and clay. He then saw a stone, cut out of a mountain without hands, smite the image on its feet and break them to pieces. Then he saw the iron, the clay, the brass, the silver and the gold broken to pieces together and

become like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the earth.

This dream troubled Nebuchadnezzar. It was no amusement or matter of indifference to him. The trouble was increased also because the dream had departed from him, in a measure, so that he could not recall in order the impressions as they were first made to his mind.

His magicians, astrologers, soothsayers and Chaldeans, were called on to tell him what he had dreamed and then give him the interpretation of it. They could not comply with the King's command and therefore he passed sentence of death on them and on all the wise men in Babylon.—Daniel, a Jewish captive, and his three companions were to be included. But these besought God for deliverance, and God gave it to them.

The Most High placed Daniel in possession of the dream and the interpretation of it. He therefore declared the whole to the King—both the dream and the interpretation thereof.

The golden head of the image stood for the empire of Babylon, the silver arms and breast for the Medo Persian empire, the brazen belly and thighs for the Grecian, and the iron and clay for the Roman empire. The stone represented the blessed Saviour of sinners, who should destroy all these empires or Kingdoms, and set up the Kingdom which should fill the whole earth.

ITS SPIRITUAL SIGNIFICATION.

This image not only denoted these four great empires, but it also represented the wisdom of the world—its religion, its riches, its honor and greatness. The stone denotes Christ, with his humility, resignation, love, and power, who was to destroy these four great Kingdoms and establish one that should stand forever.

The image is that of a man, for it is man who stands erect, who has a head and a breast, two arms, a belly, two thighs, two legs, two feet and ten toes. Whatever appertains to man therefore in nature was denoted by this image. The reader will do well to give it a place in his mind—to have the image right before him—to scan it well and see whether "all that is in the world" is not represented by it. Where is the lust of the flesh, the "lust of the eye and the pride of life" if not found here?—Where are the works of the flesh if not found here, such as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedi-

tions, heresies, envyings, murders, drunkenness, revellings and such like"—"of the which works?" saith the Apostle, "I tell you before as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God."—Where are the wars and tumults, the conquests, the bloodshed and oppression among men if not typified by this image? For be it remembered, that it is the image of a man and by man are these things done.

This dream is recorded, because the things connected with it bear a direct relation to the Spiritual Kingdom of our God; otherwise it might have been unnoticed.

These four great Monarchies or Kingdoms, each in its respective order, held the supreme political and judicial power over the land of Palestine, which land contained the Hebrew nation, and in which nation there were the elect people of God, the Spiritual seed of Christ. It was the Messiah's right to rule over these, they were his, having been given to him by his Father; yet until the fullness of the time should come, which time would be born of a woman, and make his personal advent into the world, take charge of these people and set up his gospel Kingdom, he allowed them to be ruled, driven and oppressed by these great monarchies, one after another. Therefore said he by the mouth of the Prophet Ezekiel "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same, exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more: until he come whose right it is and I will give it him."

The different parts of the image are of one nature only, and that nature is earthly. Gold, silver, brass, iron and clay are all earth and of the earth. The difference in the materials consists in quantity and hardness. Gold is scarcer than silver, silver than brass, brass than iron, and iron than clay. Iron is harder than brass, brass than silver, silver than gold.—Hence it follows that the conquest of one over the other, was by reason of durability and quantity—not of quality; for so far as quality is concerned, men more highly esteem that which was overcome than that which overcame. The gold was overcome by the silver, the silver by the brass, and the brass by the iron.

In this respect the Babylonian was