

# The Freeman's Journal

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REV. J. McLEOD.]

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[EDITOR AND PROPRIETOR.]

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## The Intelligencer.

SUNDAY SCHOOL LESSON.—March 5.

(For Questions see Star Quarterly and Lesson Papers.)

CHRIST STILLING THE TEMPEST.

DAILY READINGS.

M. Christ stilling the tempest. Matt. 8: 23-27.

M. Another account of it. Mark 4: 35-41.

M. Power over the sea. John 6: 16-21.

M. Protection promised. Isa. 43: 1-7.

M. David's testimony. Acts 27: 14-26.

M. David's testimony. Psalms 107: 23-31.

COLMAN'S TEXT.—"He maketh the storm a calm, so that the waves thereof are still." Ps. 107: 29.

Mark 4: 35-41.

(Revised Version.)

35 And on that day, when even was come,

he saith unto his disciples, Let us go over into the

other side. And leaving the multitude,

he went with his disciples, as he was,

in the boat. And other boats were with

him. And there arose a great storm of

wind, and the waves beat into the boat, so

that the boat was now filling. And he

awoke, and said unto them, Rise up, and

say unto the sea, Peace, be still. And the

wind ceased, and there was a great calm.

And he said unto them, Why ye fear? For

what reason say ye that ye fear? And they

said unto him, Because we know thee not,

Lord. And he saith unto them, Arise, and

say unto the sea, Peace, be still. And the

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## THE COURAGE OF FAITH.

When Paul was in the midst of the fearful

storm in the Adriatic, which terminated in the

shipwreck of the vessel, he was assured by an

angel of the God whom he served, and whose

name, that not a hair should be lost. Paul did

not doubt the result from that hour. A terrible

time, indeed, they had of it afterwards, driven

to and fro at the mercy of the wind and sea.

He told the captain and the others on board to

be of good cheer; not to neglect their souls, for

their health depended upon that; but he assured

them that, although the vessel would be cast

away, not a hair should fall from the head of any

one of them.

The God of Paul, whose we also are, and

whose we serve, has given equally positive as-  
surance of the ultimate triumph of the kingdom  
of Christ upon earth. The little stone cut out  
of the mountain without hands is yet to fill the  
whole earth. The struggle of truth with error  
has been a fierce one from the beginning; but

truth has utterly triumphed. Since Christ

came into the world, the kingdom of God has

been in the flesh, and the kingdom of Satan

has been in the air. The kingdom of God has

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## THE SHEKHAN.

BY THE REV. JOHN C. HILL.

The tabernacle did not come into existence as

an isolated element of God's plan. It was one

stage in the development of an idea which we

find at Eden, and which only receives its com-  
plete development when the Paradise lost has  
been regained. There are three elements essen-  
tial to religion—that which relates man to  
God. In the earlier dispensations these were

made very plain by symbols. The first is God,

whose presence was symbolized by light. The

second is the dwelling-place or sanctuary, a

place separated, sanctified from the rest of the

world, a holy place shut off from sinful things.

The third is the means by which the sinner can

find access to this holy place. It would be in-  
teresting to go through the word and note how

these elements were made known and fulfilled

in the various dispensations; but this article

will treat only of the first.

In Eden man and God were in perfect com-  
munion. Man was in the presence of the Lord.

God placed (shekhan) or tabernacled at the

East of Eden, cherubim and flaming sword (a

self-moving or an revolving flame). He was

the first mention of a set of symbols that were

to be used for four thousand years to indicate

God's presence. There is a unity in the

symbolism of the Bible. We do not find oil,

place, and consecration through sacrifice in

another. The same is true of water, light, bread,

incense, and blood. That this flame was the

symbol of the presence of God is placed beyond

doubt by the mention of the presence of the

cherubim, signifying the presence of God's</