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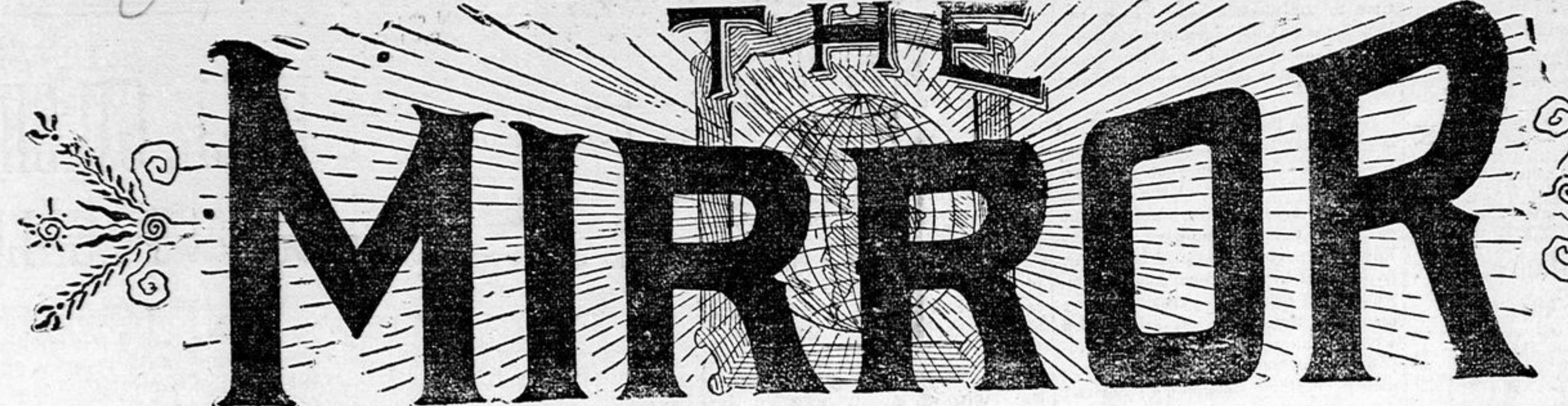
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"OH, WAD SOME POWER THE GIFTIE GIB USTA, SEE OORSELS AS ITERS SEE US."

OMEMEE ONT. THURSDAY, MAY 30, 1895.

CHAS. W. RICHARDS, Publisher & Proprietor.

VOL. II. NO. 25.

### WITH HAND AND WING.

REV. DR. TALMAGE CHOOSES A  
CURIOUSLY UNIQUE TEXT.

"The likeness of the hands of a man  
was under their wings"—A Powerful  
Historical Discourse by the World's  
Great Preacher.

New York, May 20.—Rev. Dr. Tal-  
mage's sermon in the Academy of Music  
yesterday afternoon was a powerful and  
eloquent plea for practical Christianity.  
The subject announced was, "Wing  
and Hand," the text being Ezekiel x, 21.  
"The likeness of the hands of a man was  
under their wings."

While tossed on the sea between Aus-  
tralia and Ceylon I first particularly noted  
this text, of which then and there I  
made memorandum. This chapter is all  
a flutter with cherubim. Who are the  
cherubim? An order of angels, radiant  
mightily, all knowing, adoring, worshipful.  
When painter or sculptor tried in temple  
at Jerusalem or in marble of Egypt  
to represent the cherubim, he made them  
part lion, part ox, or part eagle.  
But much of that is an unintended  
burlesque of the cherubim whose majesty  
and speed and splendor we will  
never know until, lifted into their pres-  
ence, we behold them for ourselves, as I  
pray by the pardoning grace of God we  
may. But all the accounts Biblical, and  
all the suppositions human, represent the  
cherubim with wings, each wing being  
seven feet long, vaster, more imposing  
than any plumage that ever floated in  
earthly atmosphere. Condor, light-bearer,  
Chimborazo or Rocky mountain eagle  
aiming for the noonday sun, or albatross  
in play with ocean tempest, presents no  
such glory. We can get an imperfect idea  
of the wing of cherubim by the only wing  
we see—the bird's pinion—which is the  
arm of the bird, but in some respects mor-  
e wonderful than the human arm; with  
power of making itself more light or more  
heavy; of expansion and contraction, defy-  
ing all altitudes and all abysses; the bird  
as that which reaches to the stars, and  
while the wing, with a few straws, puts  
the highest crane far beneath its wing  
and beak. But the bird's wing is not the  
suggestion of cherubim wing. The great-  
ness of that, the rapidity of that,  
the radiance of that, the Bible again and  
again sets forth.

My attention is not more attracted by  
these wings than that which reveal when  
lifted. In two places in Ezekiel we are  
told there were hands under the wings,  
human hands, hands like ours. "The like-  
ness of the hands of a man was under their  
wings." We have all noticed the wing of  
the cherubim, but no one seems yet to have  
noticed the human hand under the wing.  
There are whole sermons, whole anthems,  
whole discourses, whole millenniums in  
that combination of hand and wing. If this  
world is ever brought to God, it will be by  
appreciation of the fact that man and  
human agencies are to go together;  
that which ascends and which practically  
works; that which ascends the heavens  
and that which reaches to the stars; the  
joining of the terrestrial and the celestial;  
the hand and wing. We see this union in  
the construction of the Bible. The wing  
of inspiration is in every chapter, and  
the realm of the redeemed earth did Isaiah  
say: "Over what battlefields for right-  
eousness, what coronations, what dominions  
of gladness, what rainbows around the  
throne did St. John hover." But in every  
book of the Bible you see as certainly see  
the human hand that wrote it. Moses,  
the lawyer, showed his hand in the Ten  
Commandments, the counsels of his good  
legislation; Amos, the herdman, showing  
his hand in similes drawn from fields and  
flocks; the fishermen apostles showing  
their hand when writing about gospel net-  
works; Luke, the physician, showing his hand  
by giving special attention to diseases cured;  
Paul showing his scholarly hand by quoting  
from heathen poets and making arguments  
from the reconstruction that stand so firmly  
as if at an altar; the apostle who  
shows his hand by taking his imagery from  
the appearance of the bright waters around  
the island of Patmos at about sunset, when  
he speaks of the sea of glass mingled with  
fire. Scores of hands writing the parables,  
the miracles, the promises, the hosannas,  
the raptures, the consolations, the coun-  
sels. Oh, the Bible is so human, so full of  
heartbeats, so sympathetic, so wet with  
tears, so triumphant with palm branches,  
that it takes hold of the human race as  
nothing else ever can take hold of it—each  
writer in his own style—Job, the scientist;  
Solomon, the royal builder; Jeremiah, the  
dependent; Daniel the astronomer and  
heroic—why, we know their style so well  
that we need not look to the top of the  
page to see who is the author. No more  
consciousness of the uplifting wing of in-  
spiration than the heart of a farmer's  
flexible hand, the skillful hand of human  
instrumentality. "The likeness of the hands  
of a man was under the wings."

Again, behold this combination of my  
text in all successful Christian work. We  
stand or kneel in our pulpits and social  
meetings and reformatory associations,  
offering prayer. Now, if anything has  
wings, it is prayer. It can fly farther and  
faster than anything I can now think of.  
In one second of time from whence you sit  
it can fly to the throned of God and  
stand in England. In one second of  
time from where you sit it can fly to the  
throne of God and stand in India. It can  
girdle the earth in a shorter time than  
you can seal a letter, or clap a belt, or  
hook an eye. Wings, whether that prayer  
starts from an infant's tongue, or the  
trembling lip of a centenarian,  
coming from the heart of a farmer's wife  
standing at the dashing churn, or before  
the hot break of a country oven, they soar  
away and pick out of all the shipping of  
the earth, on all the seas, the craft on  
which bear sailor boys is voyaging. Yes,  
prayer can fly down into the future,  
When the father of Queen Victoria was

asked that the infant Victoria  
might be brought that he sat up in bed,  
and the babe was brought, and the father  
prayed, "Oh, if this child should live to be  
the Queen of England, may she rule in  
the fear of God!" Having ended his  
prayer, he said, "Take the child away."  
But all who know the history of England  
for the last fifty years know that the prayer  
for that infant more than seventy years ago  
has been answered, and with what em-  
phasis and affection millions of the execu-  
tives have this day in the chapels and  
cathedrals, on land and sea, supplicated,  
"God save the Queen!" Prayer flies not  
only across continents, but across centuries,  
and the cherubim wings which swoop through  
there and do wonders. But it has  
wings, and they are radiant of plumage  
as swift to rise or swoop or dart or circle  
as the cherubim wings which swoop through  
Ezekiel's vision. But, oh, my friends, the  
prayer must have the hand under the  
mother's hand, or the father's hand must  
wring, or it may amount to nothing.

Have you been praying for the salvation  
of a young man's soul? That is right, but  
also extend the hand of invitation to come  
to a religious meeting. It always excites  
the sympathy of a man with his hand  
in a sling. We ask him: "What is the  
matter? Hope it is not a felon," or "Have  
your fingers been crushed?" But nine out  
of ten of our Christians are going their life-  
long with their hand in a sling. They are  
hurt by indifference or wrong ideas of  
what is best, or it is injured by con-  
ventions, or they never put forth that hand  
to lift or help or rescue any one. They  
pray, and their prayer has wings, but there  
is no hand under the wings. From the very  
beginning of the hand we might make up  
our minds as to some of the things it was  
made for—to hold fast, to lift, to push,  
to pull, to help and to rescue, and now  
we have the hand we might take the broad  
hand that for others as well as for our-  
selves we were to hold fast, to lift, to  
push, to pull, to help, to rescue.

It is in our time it is the habit to denounce  
the cities and to spurn the nations. It is not  
time of the hand we might take the broad  
hand that for others as well as for our-  
selves we were to hold fast, to lift, to  
push, to pull, to help, to rescue.

Worth's Predecessor.  
It has been erroneously assumed by  
many people that the late M. Worth was  
the first man milliner of European reputa-  
tion. This is a mistake, as has been pointed  
out by a learned writer in the *Edinburgh*.  
This is a man milliner of whom history takes  
notice, says the *London Daily News*, was  
Rhomburg, who became famous in Paris in  
the reign of Louis XV. He was the son of  
a Bavarian peasant. At the end of the  
century was to send out carts, the body of  
which represented a corset, while the shafts  
of real estate were the neck and the  
extremities of the figure and the vogue he  
enjoyed was in consequence of his  
being in the vogue of the day. Although he  
died at an early age of 40 years, he left a  
fortune estimated at £10,000 or £20,000, a  
large sum for a tradesman of his time. He  
died in 1760, and his empire his son  
succeeded to. The name of the  
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