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VOL. XXVII.

ELIZABETH CITY, N. C., FRIDAY, APRIL 22, 1898.

NO. 4.

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OUR LISTENING GOD.

DR. TALMAGE TELLS US HOW GOD HEARS PRAYERS.

The Human Ear the Sacred Vestibule of the Palace of the Soul—God in Our selves—He That Planted the Ear, Shall He Not Hear?

(Copyright, 1898, by American Press Association.)
WASHINGTON, April 17.—In this discourse Dr. Talmage sets forth the goodness and wisdom of God in the construction of the human ear and extols music and encourages prayer; text, Psalms xciv, 9, "He that planted the ear, shall he not hear?"

Architecture is one of the most fascinating arts, and the study of Egyptian, Grecian, Etruscan, Roman, Byzantine, Moorish, Renaissance styles of building has been to many a man a sublime life work. Lincoln and York cathedrals, St. Paul's and St. Peter's and arch of Titus and Theban temple and Alhambra and Parthenon are the monuments to the genius of those who built them. But more wonderful than any arch they ever lifted, or any transept window they ever illumined, or any Corinthian column they ever crowned, or any Gothic cloister they ever elaborated, is the human ear.

Among the most skillful and assiduous physiologists of our time have been those who have given their time to the examination of the ear and the study of its arches, its walls, its floors, its canals, its aqueducts, its galleries, its intricacies, its convolutions, its divine machinery, and yet it will take another thousand years before the world comes to any adequate appreciation of what God did when he planned and executed the infinite and overmastering architecture of the human ear. The most of it is invisible and the microscope breaks down in the attempt at exploration. The cartilage which we call the ear is only the storm door of the great temple clear down out of sight, next door to the immortal soul.

Such scientists as Helmholtz and Conte and De Blainville and Rank and Buck have attempted to walk the Arabian way of the human ear, but the mysterious pathway has never been fully trodden but by two feet—the foot of sound and the foot of God. Three ears on each side the head—the external ear, the middle ear, the internal ear—but all connected by most wonderful telegraphy.

Wonders of the Ear.
The external ear, in all ages adorned by precious stones or precious metals. The temple of Jerusalem partly built by the contribution of earrings, and Homer, in the "Iliad," speaks of Hera, "the three bright drops, her glittering gems suspended from the ear," and many of the adornments of modern times were only copies of her ear jewels found in Pompeian museum and Etruscan vase. But, while the outer ear may be adorned by human art, the middle and the internal ear are adorned and garnished only by the hand of the Lord Almighty.

The stroke of a key of yonder organ sets the air vibrating, and the external ear catches the undulating sound and passes it on through the bonelets of the middle ear to the internal ear, and the 3,000 fibers of the human brain take up the vibration and roll the sound on into the soul. The hidden machinery of the ear, by physiologists called by the names of things familiar to us, like the hammer, something to strike; like the anvil, something to be smitten; like the stirrup of the saddle with which we mount the steed; like the drum, beaten in the march; like the harpsstrings, to be swept with music; coiled like a "small shell," by which one of the innermost passages of the ear is actually called; like a stairway, the sound to ascend; like a bent tube of a heating apparatus, talking that which enters round and round; like a labyrinth with wonderful passages, into which the thought enters only to be lost in bewilderment; a muscle contracting when the noise is too loud, just as the pupil of the eye contracts when the light is too glaring. The external ear is defended by wax which with its bitterness discourages insectile invasion. The internal ear imbedded in what is far the hardest bone of the human system, a very rock of strength and defiance.

The ear so strange a contrivance that by the estimate of one scientist it can catch the sound of 78,700 vibrations in a second, the outer ear taking in all kinds of sound, whether the crash of an avalanche or the hum of a bee. The sound passing to the inner door of the outside ear halts until another mechanism, divine mechanism, passes it on by the bonelets of the middle ear, and coming to the inner door of that second ear, the sound has no power to come farther until another divine mechanism passes it on through into the inner ear, and then the sound comes to the rail track of the brain and rolls on and on until it comes to sensation, and there the curtain drops, and a hundred gates shut, and the voice of God seems to say to all human inspection, "Thus far and no farther."

Vestibule of the Soul.
In this vestibule of the palace of the soul how many kings of thought, of medicine, of physiology, have done penance of lifelong study and got no farther than the vestibule! Mysterious home of reverberation and echo. Grand Central depot of sound. Headquarters to which there come quick dispatches, part the way by cartilage, part the way by air, part the way by bone, part the way by nerve, the slowest dispatch plunging into the ear at the speed of 1,090 feet a second. Small instrument of music on which is played all the music you ever heard, from the grandest of an August thunderstorm to the softest breathings of a flute. Small instrument of music, only a quarter of an inch of surface and the thickness of one two-hundred-and-fiftieth part of an inch, and that thickness divided into three layers. In that ear musical staff, lines, spaces, bar and rest. A bridge leading from the outside natural world

to the inside spiritual world, we seeing the abatement at this end the bridge, but the fog of an unlifted mystery hiding the abatement on the other end the bridge. Whispering gallery of the soul. The human voice is God's envoy the ear. That voice capable of producing 17,592,186,044,415 sounds, and all that variety made not for the regalement of beast or bird, but for the human ear.

About 15 years ago, in Venice, lay down in death one whom many considered the greatest musical composer of the century. Struggling on up from 6 years of age, when he was left fatherless, Wagner rose through the obloquy of the world and oftentimes all nations seemingly against him until he gained the favor of a king and won the enthusiasm of the opera houses of Europe and America. Struggling all the way on to 70 years of age to conquer the world's ear! In that same attempt to master the human ear and gain supremacy over this gate of the immortal soul, great battles were fought by Mozart, Gluck and Weber and by Beethoven and Meyerbeer, by Rossini and by all the roll of German and Italian and French composers, some of them in the battle leaving their blood on the keynotes and the musical scores. Great battle fought for the ear—fought with baton, with organ pipe, with trumpet, with cornet-apsilver, with all ivory and brazen and silver and golden weapons of the orchestra; royal theater and cathedral and academy of music; the fortresses for the conquest of the ear. The grand and Egypt fought for the supremacy of the Suez canal, and the Spartans and the Persians fought for the defile at Thermopylae, but the musicians of all ages have fought for the mastery of the auditory canal and the defile of the immortal soul and the Thermopylae of struggling cadences.

Conquest of the Ear.

For the conquest of the ear Haydn struggled on up from the garret, where he had neither fire nor food, on and on until under the too great nervous strain of hearing his ownatorio in the "Creation" performed he was carried out to die, but leaving as his legacy to the world 118 symphonies, 163 pieces for the baritone, 15 masses, 5 oratorios, 43 German and Italian songs, 39 canons, 365 English and Scotch songs, with accompaniment, and 1,636 pages of libretti. All that to capture the gate of the body that swings in from the tympanum to the "small shell" lying on the beach of the ocean of the immortal soul.

To conquer the ear Handel struggled on from the time when his fate was sealed, that let him go to school lest he learn the gamut and become a musician, and from the time when he was allowed in the organ loft just to play after the audience had left to the time when he left to all nations his unparalleled oratorios of "Esther," "Deborah," "Sampson," "Jephthah," "Judas Maccabees," "Israel in Egypt" and the "Messiah"; the soul of the great German composer still weeping in the dead march of our great obsequies and triumphant in the raptures of every Easter morn.

To conquer the ear and take this gate of the immortal soul Schubert composed his great "Serenade," writing the staves of the music on the bill of fare in a restaurant, and went on until he could leave as a legacy to the world over 1,000 magnificent compositions in music. To conquer the ear and take this gate of the soul's castle Mozart struggled on through poverty until he came to a pauper's grave, and one chilly, wet afternoon the body of him who gave to the world the "Requiem" and "G Minor Symphony" was crunched in on the top of two other paupers into a grave which to this day is epitaphless.

For the ear everything mellifluous, from the birth hour when our earth was wrapped in swaddling clothes of light and serenaded by other worlds, from the time when Jubal thrummed the first harp and pressed a key of the first organ down to the music of this Sabbath day. Yea, for the ear the coming overture of heaven, for whatever other part of the body may be less than the dust that enters round and round; like a life; otherwise why the "harpers harping with their harps?" For the ear, carol of lark, and whistle of quail, and chirp of cricket, and dash of cascade, and roar of tides oceanic, and doxology of worshipful assembly and minstrelsy, chorbic, seraphic and archangelic. For the ear all Pandean pipes, all flutes, all clarinets, all hautboys, all bassoons, all bells and all organs—Luzerne and Westminster abbey, and Freiburg, and Berlin, and all the organ pipes across the Christian world, and the organ pipes of the right ear for the monarchs of music to pass over. For the ear, all chimes, all tickings of chronometers, all anthems, all dirges, all glees, all choruses, all lullabies, all orchestration. Oh, the ear, the God honored ear, grooved with divine sculpture and upholstered with curtains of divine carpentry, and pillared with divine architecture, and chiseled in bone of divine masonry, and conquered by processions of divine marshaling! The ear! A perpetual point of interrogation, asking, How? A perpetual point of apostrophe appealing to God. None but God could plan it. None but God could build it. None but God could work it. None but God could keep it. None but God could understand it. None but God could explain it. Oh, the wonders of the human ear!

A Sacred Thing.

How surpassing sacred the human ear! You had better be careful how you let the sound of blasphemy or uncleanness into that holy of holies. The Bible says that in the ancient temple the priest was set apart by the putting of the blood of a ram on the tip of the ear, the right ear of the priest. But, my friends, we need all of us to have the sacred touch of ordination on the arching lobes of both ears and on the arches of the ears, on the entablature tube of the ear, on the mastoid cells of the ear, on the tympanic cavity of the ear and on

the hears the salvo of artillery when the 13 squares of English troops open all their batteries at once at Waterloo. He that planted the ear can hear.

Just as sometimes an entrancing strain of music will linger in your ears for days after you have heard it, and just as a sharp cry of pain I once heard while passing through Bellevue hospital clung to my ear for weeks, and just as a horrid blasphemy in the street sometimes haunts one's ears for days, so God not only hears, but holds the worship, the prayers, the groans, the weeping, the blasphemy. How we have all wondered at the phonograph, which holds not only the words you utter, but the very tones of your voice, so that 100 years from now, that instrument turned, the very words you now utter and the very tone of your voice will be reproduced. Amazing phonograph! But more wonderful is God's power to hold, to retain, Ab, what delightful encouragement for our prayers! What an awful fright for our hard speeches! What assurance of warm hearted sympathy for all our griefs! "He that planted the ear, shall he not hear?"

Better take that organ away from all sin. Better put it under the best sound. Better take it away from all gossip, from all slander, from all innuendo, from all bad influence of evil association. Better put it to school, to church, to the blessed touch of Christian hymnology. Better consecrate it for time and eternity to him who planted the ear. Rousseau, the infidel, fell asleep amid his skeptical manuscripts lying all around the room, and in his dream he entered heaven and heard the song of the worshippers, and it was so sweet he asked an angel what it meant. The angel said, "This is the paradise of God, and the song you hear is the anthem of the redeemed." Under another roll of the celestial music Rousseau awakened and got up in the midnight, and as well as he could wrote down the strains of the music that he had heard in the wonderful tune called "The Songs of the Redeemed." God grant that it may be to you and to me an infidel dream, but a glorious reality. When we come to the night of death and we lie down to our last sleep, may our ears really be awakened by the canticles of the heavenly temple and the songs and the anthems and the carols and the melodies that shall climb the musical ladder of that heavenly gamut.

God in Ourselves.

Oh, yes, my friends, we have been looking for God too far away instead of looking for him close by and in our own organism. We go up into the observatory and look through the telescope and see God in Jupiter, and God in Saturn, and God in Mars, but we could see more of him through the microscope of an aurist. No king is satisfied with only one residence, and in France it has been St. Cloud and Versailles and the Tuilleries, and in Great Britain it has been Windsor and Balmoral and Osborne. A ruler does not always prefer the larger. The King of earth and heaven may have larger castles and greater palaces, but I do not think there is any one more curiously wrought than the human ear. The heaven of heavens cannot contain him, and yet he says he finds room to dwell in a contrite heart, and I think in a Christian ear.

We have been looking for God in the infinite; let us look for him in the infinitesimal. God walking the corridor of the ear, God sitting in the gallery of the human ear, God speaking along the auditory nerve of the ear, God dwelling in the ear to hear that which comes from the outside, and so near the brain and the soul he can hear all that transpires there. The Lord of hosts encamped under the curtains of membrane. Palace of the Almighty in the human ear. The rider on the white horse of the Apocalypse thrusting his foot into the top of bones which the physiologists have been pleased to call the stirrup of the ear.

Are you ready now for the question of my text? Have you the endurance to bear its overwhelming suggestiveness? Will you take hold of some pillar and balance yourself under the semiprotonic stroke? "He that planted the ear, shall he not hear?" Shall the God who gives us the apparatus with which we hear the sounds of the world himself not be able to catch up song and groan and blasphemy and worship? Does he give us a faculty which he does not himself? Drs. Wild and Gruber and Toyne invented the accumulator and other instruments by which to measure and examine the ear, and do these instruments know more than the doctors who made them? "He that planted the ear, shall he not hear?" Jupiter of Crede was always represented in statuary and painting as without ears, suggesting the idea that he did not want to be bothered with the affairs of the world. But God has ears. "His ears are open to their cry." The Bible intimates that two workmen on Saturday night do not get their wages. Their complaint instantly strikes the ear of God, "The cry of those that reaped hath entered the ears of the Lord of Sabaoth." Did God hear that poor girl last night as she threw herself on the prison bunk in the city dungeon and cried in the midnight, "God have mercy?" Do you really think God could hear her? Yes, just as easily as when 15 years ago she was sick with scarlet fever and her mother heard her when at midnight she asked for a drink of water. "He that planted the ear, shall he not hear?"

How God Hears Prayers.

When a soul prays, God does not sit bolt upright until the prayer travels immensity and climbs to his ear. The Bible says he bends clear over. In more than one place Isaiah said he bowed down his ear. In more than one place the psalmist said he inclined his ear, by which I come to believe that God puts his ear so closely down to your lips that he can hear your faintest whisper. It is not God away off yonder. It is God away down here, close up, so close up that when you pray to him it is not more a whisper than a kiss. Ah, yes, he hears the captive's sigh and the plash of the orphan's tear and the dying syllables of the shipwrecked sailor driven on the skerries and the infant's "Now I lay me down to sleep" as distinctly as he hears the fortissimo of brazen bands in the Dusseldorf festival, as easily as

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