

"WHOSE SON ART THOU"

HEREDITY AND ITS POTENT INFLUENCE IN MOLDING LIFE.

ANCESTORS AND CHARACTER

Rev. Dr. Talmage Points Out Only Way In Which an Evil Inheritance From One's Ancestors May Be Overcome—Advises That Young People Find Their Limitations Physically, Mentally, Morally and Spiritually.

Entered according to Act of Parliament of Canada, in the year 1906, by Frederick Driver, Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., July 8.—Heredity and its potent influence in molding life and character is discussed by the preacher, who points out the only way in which an evil inheritance from one's ancestors may be overcome. The text is I Samuel xvii, 58, "Whose son art thou, thou young man?"

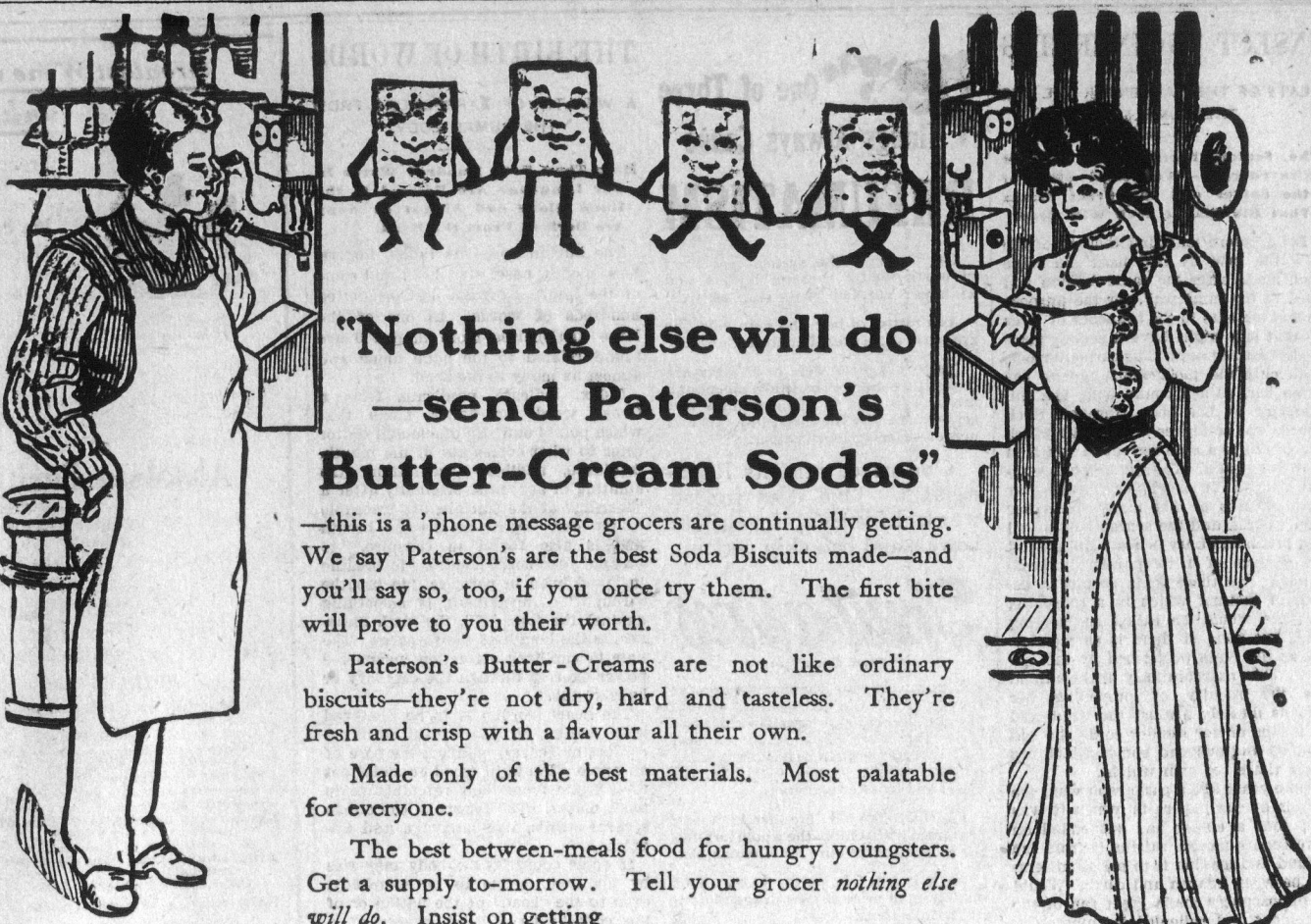
If you were to ask the average American, "Would you like to live in Europe?" in ninety-nine cases out of a hundred he would answer, "No"—emphatically no. Europe is not the place for a poor man or for the son of a poor man, but only for the aristocrat. If a man has not had a father and a grandfather and a great-grandfather belonging to the nobility he has but little chance of social recognition. There the question which man asks man is not "Who are you?" or "What have you done?" or "What do you know?" but "Who was your mother?" People across the seas seem to think more about the cradle in which you were rocked as a baby than about the schools in which you have studied and the business house in which you have worked.

You say this absurdity of reverence for blood is never more demonstrated than in the unhappiness of some of our international marriages. Many of the poverty stricken titled families of Europe want the American ducats. Their palms are itching after the American gold. But when the dukes and the earls and the marquises woo America's fairest daughters and take them to their dingy ancestral halls the titled mothers-in-law and sisters-in-law and cousins-in-law patronize and slight the foreign interloper. Though the wedding robes may be made out of pearls and their dowries be as big as the open chest of a Monte Cristo, yet because their blood is not "blue" the old families will have as little as possible to do with the American brides. Yes, it is absurd to worship at the graves of ancestors as do some of the titled families of Europe. When in January, 1780, the ancestral bones of the Hohenzollerns were being moved into the new crypts of the great cathedral where they now sleep, Frederick the Great, who had a deep reverence for his grandfather, Frederick William, the great elector, had his ancestor's coffin opened. Then he looked with adoration upon the face of the dead. He patted the hands mouldering into dust as he turned to his courtiers and said, "Ah, gentlemen, these are the hands which did the great work! These are the sacred hands!" So some people reverence their dead ancestors and never cease to hold high their heads in pride of what their great-grandfathers did, though their own hands have never done anything remarkable and though they have been all their lives mere parasites, depending on others for their support and advancement.

But though Europe may err in too much reverence for the dead, I believe Americans err just as much on the other side when they pretend to despise the sources from which their family blood is derived. The sins of the fathers are visited upon the children, even unto the third and fourth generations. By the same law of hereditary the virtues of the parents are also transmitted through the blood. I want you this morning to analyze your blood in the gospel laboratories. I would put your eyes to the microscope and invite you to examine your ancestral corpuscles. I want you to find your limitations physically, mentally, morally and spiritually. And as some of us learn how narrow our horizons may be on account of our family blood I would also have some of us learn how great our opportunities of life are on account of father and mother and grandparents and great-grandparents whose qualities we inherit.

I would take you, in the first place, and examine you in reference to your ancestors in a physical sense. I would ask you such questions as the life insurance doctor does when you are about to take out a new policy. Are your two parents alive? At what age did they die? Of what disease? Are your uncles and aunts alive? At what age and of what disease did they die? How long did your grandparents on your mother's side live? How long did your grandparents on your father's side live? What were the diseases of which they died? Are your brothers and sisters all living? What did your brother and two sisters die of? You look up sharply and say to the life insurance physician: "Doctor, I am not here to get my family or my dead ancestors insured. I want to get my own life insured. Why are you asking me all these questions?" The physician will answer: "It is very important for me to ask these questions. I want to find the family weaknesses. If I find that your blood is tainted with the consumption microbe or that your parents died very young on account of some nervous complaint or if I find too many cancers among your ancestors, I shall not recommend your proposal. You must not only submit to a rigid physical examination of your own lungs, but you must also testify concerning the lungs of your father and grandfathers." Why will we not be as rigid in dealing with our own physical health and in recognizing our own physical limitations as are the life insurance companies when we come to them for insurance?

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For years you have had a weak throat and have been kept in the house every winter for months on account of a cough. Now, what is the use of trying to live in New England or in Chicago or Minneapolis? What is the use of your taking a clerkship in a dark store, out of the sunlight, where you have to be housed day in and day out? Why not go to Texas or Florida or Colorado or California, where you can work and live out of doors all the time? Or perhaps your ancestral weakness is found in the digestion. You inherited a weak stomach from your father. What are you doing for it? Are you dieting yourself? Do you take care that you have the proper kind of food to eat and that you masticate it very slowly? Or perhaps your ancestral weakness is in the nervous system. Do you see that you cease to work at the right time and go off regularly and systematically to rest? We can poolpooh all we like at our ancestors, but some of their bodies, with all their physical strength and weaknesses, are reproduced in our own. "Whose son art thou, thou young man?" Were you well born physically? If you were not well born are you guarding against the physical weaknesses you inherited from your father and grandfather and great-grandfather?

But I take a step further in my subject and assert that we inherit our ancestors' mental acumen as well as their strength of lungs and stomach and heart and liver. We inherit the gray matter in our brain as well as the depth of chest and clearness of vision. We inherit the ability of our minds to think and to reason as well as the formation of our craniums, within the dome of which that brain is protected and thinks and plans and studies the problems of life. We recognize the inheritable qualities of the mind in which the lower orders of animals are produced. Why should we not be willing

to grant that man inherits his mental acumen also?

You can take one of the most ordinary animals, if you will, away from his parents when he is very young and never let him associate with his kind, and yet that animal will develop the mental characteristics of his family, not one member of which, perhaps, he has ever seen since he was a few weeks old. Some years ago a friend was talking to a professor of one of the New England colleges. He said, "I do not believe all this stuff told about beavers being able to build dams." The professor said nothing at the time. A few weeks later he sent his skeptical friend a little baby beaver, which he had bought from a hunter. This beaver became a tame pet in the family. The beaver, if rightly domesticated, becomes as lovable as a little dog. All went quietly for a time. The little baby beaver did not seem to have any desire to build a dam. But one day a leaky pail was put in the back kitchen. No sooner did the little animal see it than he ran out in the yard and brought back a chip in his mouth and began to build a dam. The skeptical friend of the professor came in and saw the creature at work. He ordered the pail to be left just where it was and kept full of water. As the water continued to leak out of the pail the little beaver continued to work at his dam. And says The Lewiston Journal, from which the account was taken, within four weeks that little beaver, who had never seen another beaver building, constructed a solid dam all around that leaking pail.

So it is with the inherited abilities of the human mind. A child may be taken from his parents when young, yet that child's mind will to a certain extent be a reproduction of some ancestor's mind, whom he may never have seen or heard of. This fact can be demonstrated in many ways.

We inherit our physical and mental tendencies, then, but we do more than that. We also inherit our capacities.

As some people are born with a musical gift or an artist's gift or with weak legs or with weak eyes, so some people are born impulsive or lethargic or gruff or gentle or lazy or energetic or brave or cowardly. Our way of dealing with the brain or the body is just as much an ancestral heritage as the body and the mind themselves. Let me illustrate my thought by a very common incident of everyday life.

Here, for instance, is a child born with the quality of cautiousness well developed. This child's father and mother and grandfathers and grandmothers were all cautious. The male ancestors were not men of adventure. They were not fishermen, defying the storms off the banks of Newfoundland. But these ancestors were quiet merchants of the city. What is the result? The country boy who roams over the fields barefooted laughs at the city boy as a coward. By birth and education he is direct contrast to him and is afraid of nothing. The horse's hoofs and the barking dogs and the quivering snakes and the deadly tarantulas mean no more to him than so many harmless doves or feeble cottontail rabbits. In the child case the child both by birth and by education is a cautious child, while in the other, the country boy, by birth and education, knows not what physical fear means.

The sins of the fathers and mothers, as well as their virtues, are visited upon the children even to the third and the fourth generations. I believe history and statistics prove it. Now, what are to be the great practical deductions? In the first place, I would charge you to have sympathy with those who prenatally as well as by environment in childhood begin to start in life. Do not be too harsh upon the wayward ones unless you find out who was their father and who their mother. If even with all the good physical and moral ancestral blood flowing in your veins you have had such a hard time to do right, how much harder must it be for that man to do right who was born wrong and whose early parental training has not been what it ought to have been? By the law of birth you have no right to judge all men alike. It is not fair or just or right. We are not ready to confess the difference of man from man in a moral and a spiritual and a physical sense?

In almost every family there are certain moral or spiritual delinquencies to be found in the ancestral records. We do not speak much about their shortcomings in public. The family skeletons are nearly always put in the farthest corners of the darkest closets. We not only shut the doors of these closets, but doubly lock them with two different locks. Then we plug up the keyholes lest some one might be able to peep through and see the gray skulls. But the skeletons are there just the same. Perhaps your father was a drunkard or perhaps his weakness was in reference to money matters. If I should ask you, "How much of an estate did he leave?" you would answer, "Nothing." And perhaps he left more than nothing. Perhaps he did not pay his honest debts or perhaps he was harsh to his family. If you were to tell the truth you would not say, "My mother died of pneumonia," but you would say, "My mother died of a broken heart." The family trouble never got out, but your mother knew, and you knew, and all the children knew.

Now, my friends, I do not want you to publish your past family difficulties. But what I do want is for you never to forget the moral weaknesses of that ancestor. Just as you should guard your body against the tendency to consumption which you may have inherited from your mother you should guard against the special moral or the spiritual weakness which you may have inherited from your father or one of your grandparents. Brother, you cannot afford to trifle with that intoxicating glass. You cannot afford to do it any more than could Henry

Wilson, who was once vice-president of the United States. For years he was one of the very few prominent officials in the city of Washington who would turn down his glass at the public banquets. One day some one asked him why he was so pronounced upon the temperance question, and he replied: "It was brought up in the home of a drunkard. In order to be free of the boy I ran away from home and changed my name. The blood of a drunken parent is in my veins, and I cannot afford to trifle with this evil." Henry Wilson was not the real name of the vice-president of the United States in 1873. My friend, if the intoxicating fires are in your blood, beware how you trifle with the curse which destroyed the manhood of that noble parent.

You, on the other hand, cannot afford to enter any speculative business. Your father may have lost a fortune in Wall street. He may not have been a gambler with cards, but he was with stocks. You cannot afford to take any business position away from home. You have a noble Christian wife and three children. As long as you are in their surroundings you are all right. But beware of that moral delinquency of your ancestor. Better give up that membership at the club. You may have greater opportunity there to yield to that evil tendency. You know it. Beware. You are all right if by the help of God you turn and flee that danger as you would run from a mad dog. But do not stand and hesitate. Do not let that evil temptation which overthrew one of your ancestors put its fatal hand upon you, else you are gone. Run from that temptation. In God's name, run, run, run!

Nor do I wish to discourage you. These evil propensities in your nature may be turned to useful purposes. The philosophers tell us that dirt is only matter in the wrong place. The qualities which cause you so much anxiety may be used for your own good and the good of your country and the good of Christ's cause. The ingenuity and skill in the use of tools which the burglar employs in breaking into houses and picking the locks of safes is not an evil, but only a valuable power, prostituted to evil purposes. With his powers he might be one of the most useful mechanics. So your evil propensities may be turned to your advantage and to that of society.

But shall I stop here? No. The Bible tells us that the sins of the fathers are visited upon the children. But are not the virtues of the parents also transmitted. Then on account of the glorious Christian triumphs of your parents and grandparents and great-grandparents are these not mighty possibilities of Christian usefulness also within your own lives? By the very words of praise which you are continually using in speaking of your ancestors I know they are possible to you also. What kind of a woman was your mother? "Ah," you answer, "my mother was one of the noblest Christian women who ever lived." I cannot think of her ever doing anything of which I could say, "I wish mother had not done that." We never had much money, but she always had enough to help me out. She was the best nurse in our town. She was always hunting up some poor sick people and staying with them overnight. She never spoke in public except to pray. But, my, she could pray! Then my father. What a man he was. Why, he was so honest and fair and true that whenever the neighbors had a dispute they would come to him and let him settle it for them. Ah, yes," you say, "that was a beautiful Christian home in which I was brought up." And as far as I can make out my grandparents on both my father's and mother's side were just the same kind of Christian people as were their children." Is that so, my brother? Is that so, my sister? Then I know the possibilities of mighty Christian usefulness are within you. You have inherited these possibilities. Will you not here and now surrender your heart to Jesus Christ's service and beg

him to make you like those Christian parents who gave you birth?

And as I am now pleading with you not to longer resist those good ancestral tendencies I want to ask you a question. Tell me, do you not at times have a strange, intense longing come into your heart in the quiet of your own room? This yearning and longing seems to say: "Oh, why do I not give up this selfish life of sin? Why do I not become a gentle, pure, noble Christian character, as was my mother or my father or my grandmothers and my grandfathers?" Do you know what that longing was? It was the Christian blood of your ancestors pleading with you to lead the Christian life. Will you not obey that call and come and surrender your lives to the Master's service? There are great possibilities of Christian usefulness in you. By your family record I know it. When I ask you the words of my text, "Whose son art thou?" will you hear and now answer, "I am the son of a Christian, and by the help and pardon and mercy of my father's and mother's God I will be a Christian too." Whose son art thou, young man? Whose daughter art thou, young woman? Whose? Whose? Art thou a child of God?

8 OUT OF 34 KILLED.

Nearly All the Others Injured in Motor Bus Runaway.

London, July 13.—Owing to the brakes failing to act a motor omnibus running from London to Brighton dashed down a steep hill, near Crawley, yesterday morning and was overturned. Eight of the passengers were killed, and a score were badly hurt, some of them probably sustaining fatal injuries. There were thirty-four passengers on the omnibus, mainly merchants of Orpington (10 miles from London), and all were either killed or injured. The omnibus dashed down the hill at a terrific speed and collided with a tree, which was smashed to fragments.

CANADIAN TEAM THIRD.

Scotland Wins Mackinnon Trophy at the Biele Camp.

Biele, Eng., July 13.—Scotland won the Mackinnon Challenge Cup yesterday. The scores were: Scotland 1,445, England 1,420, Canada 1,474. The wind was strong and shifty when the Canadian team fired in the Mackinnon Cup competition yesterday morning.

Summary.	800	900	1,000
yds. yds. yds. TL.			
Scotland	512	480	53-1,445
England	460	488	44-1,420
Canada	492	487	39-1,476

Arrowhead, B. C., Wiped Out. Vancouver, B. C., July 13.—The business section of Arrowhead was wiped out by fire yesterday morning. Loss \$50,000.

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GOING WEST

No. 1—6:25 a.m. No. 2—12:25 p.m. No. 3—6:07 p.m. No. 4—11:39 p.m. No. 5—1:15 p.m. No. 6—5:30 p.m. No. 7—9:35 p.m. No. 8—11:15 a.m.

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EAST

8:37 a.m. for London, Hamilton, Toronto and Buffalo. 2:00 p.m. for London, Toronto, Montreal, Buffalo and New York. 5:15 p.m. for London, Hamilton, Toronto, Montreal and West. 9 p.m. for London and intermediate stations. Daily except Sunday. Daily.

CHATHAM, WALLACEBURG AND LAKE ERIE RAILWAY.

ELECTRIC SERVICE

Time Table No. 5. In effect Wednesday, May 1st, 1906.

CHATHAM	WALLACEBURG
LEAVE	ARRIVE
6:00 a.m.	7:10 a.m.
9:00 a.m.	10:15 a.m.
1:30 p.m.	2:40 p.m.
2:15 p.m.	3:20 p.m.
4:30 p.m.	5:45 p.m.
5:45 p.m.	7:00 p.m.
7:00 p.m.	8:15 p.m.
9:30 p.m.	10:40 p.m.
12:00 p.m.	1:10 p.m.

Extra cars on Saturday leave Chatham 7:15 a.m., 1:10 p.m., Leave Wallaceburg 9:30 a.m., and 2:15 p.m.

*Except Sunday all other cars daily.

PERE MARQUETTE

BUFFALO DIVISION

Leave Chatham	Express	Express
Stellenheim and West	7:15 a.m.	5:15 p.m.
Stellenheim and East	8:55 a.m.	6:10 p.m.
Sarnia	9:55 a.m.	6:30 p.m.
Arrive in Chatham		
From	10:15 a.m.	7:25 p.m.
St. Thomas	9:35 a.m.	6:30 p.m.
Sarnia	8:55 a.m.	6:10 p.m.
RONDEAU		
Leaving 7:15 a.m.	8:55 a.m.	6:30 p.m.
10:30 a.m.	12:00 p.m.	4:00 p.m.
4:30 p.m.	6:00 p.m.	10:30 p.m.
6:30 p.m.	8:00 p.m.	10:30 p.m.

All trains run by Eastern Standard time.

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