THE CENTRE DEMOCRAT, BELLEFONTE, PA., THURSDAY, AUGUST 6, 1896.

THE LAW OF HEREDITY.

We Must Give an Account of Deeds Done in the Body.

If We Have Inherited Bad Traits of Character We Must Ask God's Help to Fight Them-If Our Parents Were Pious Much Will be Expected From Us.

In his latest Washington discourse Dr. Talmage urges his hearers to make the most of their opportunities and honor the memory of their Christian parents by obeying God's laws. A sermon full of good advise for everyone. The text chosen was I. Samuel 17: 58: "Whose son art thou, thou young man?"

Never was there a more unequal fight than that between David and Goliath. David five feet high; Goliath ten. Dawid a shepherd boy, brought up amid rural scenes; Goliath a warrior by profession. Gollath a mountain of braggadocio: David a marvel of humility. Goliath armed with an iron spear; David armed with a sling with smooth stones from the brook. But you are not to despise these latter weapons. There was a regiment of slingers in the Assyrian army, and a regiment of slingers in the Egyptian army, and they made terrible execution, and they could cast a stone with as much accuracy and force as now can be sent shot or shell The Greeks in their army had slingers who could throw leaden plummets inscribed with the irritating words: "Take this!" So it was a mighty weapon David employed in that famous combat. A Jewish rabbi says that the probability is that Goliath was in such contempt for David that in a paroxysm of laughter he threw his head back and his helmet fell off, and David saw the uncovered forehead and his opportunity had come, and taking this sling and swinging it around his head two or three times, and aiming it at that uncovered forehead, crashed it in like an eggshell.

The battle over, behold the tableau: King Saul sitting, little David standing, his fingers clutched into the hair of decapitated Goliah. As Saul sees David standing there holding in his hand the ghastly, reeking, staring trophy, evidence of the complete victory over God's enemies, the king wonders what parentage was honored by such heroism, and in my text he asks David his pedigree, "Whose son art thou, thou young man?" The king saw what you and I see, that this question of heredity is a mighty question. The longer I live the more I believe in blood-good blood, bad blood, proud blood, humble blood, honest blood, thieving blood, heroic blood, cowardly blood. The tendency may skip a generation or two, but it is sure to come out, as in a little child you sometimes see a similarity to a great-grandfather whose picture hangs on the wall.

That the physical and mental and moral qualities are inheritable is patent to any one who keeps his eyes open. The similarity is so striking sometimes as to be amusing. Great families, regal with just being as good as ordinary or literary, are apt to have the characteristics all down through the generations, and what is more perceptible in such families may be seen on a smaller scale in all families. A thousand years have no power to obliterate the difference. The large lip of the house of Austria is seen in all the generations, and is called the Hapsburg lip. The house of Stuart always means in all generations cruelty and bigotry and sensuality. Witness Queen of Scots. Witness Charles I. and Charles II. Witness James I. and James II. and all the other scoundrels of that line. Scottish blood means persistence. English blood means reverence for the ancient, Welsh blood means religiosity, Danish blood means fondness for the sea, Indian blood means roaming disposition, Celtic blood means fervidity, Roman blood means conquest. The Jewish facility for accumulation you may trace clear back to Abraham, of whom the Bible says "he was rich in silver and gold and cattle." and to Isaac and Jacob, who had the same characteristics, Some families are characterized by longevity, and they have a tenacity of life positively Methuselish. Others are characterized by Goliathian stature, and you can see it for one generation, two generations, five generations, in all the generations. Vigorous theology runs down in the line of the Alexanders. Tragedy runs on in the family of the Kembles. Literature runs on in the line of the Trollopes. Philanthropy runs on in the line of the Wilberforces. Statesmanship runs on in the line of the Adamses. You see these peculiararities in all generations. Henry and Catharine of Navarre religious, all their families religious. The celebrated families of the Casini, all-mathematicians. Well, says some one, "that theory discharges me from all responsibility. Born of sanctified parents, we are bound to be good, and we cannot helr ourselves. Born of unrighteous parentage, we are bound to be evil, and we cannot help ourselves." Two inaccuracies. As much as if you should say: "The centripetal force in nature has a tendency to bring everything to the center, and therefore all come to the center. The centrifugal force in nature has a tendency to throw everything to the periphery, and therefore everything will go out to the periphery." You know as well as I know that you can make the centripetal force overcome the centrifugal, and you can make the centrifugal overcome the centripetal. As when there is a mighty tide of good in a family that may be overcome by determination to evil, as in the case of Aaron Burr, the libertine, who had for father President Burr, the consecrated; as in the case of Pierrepont Edwards. the scourge of New York society 80 years ago, who had a Christian ancestry, while, on the other hand, some of the best men and women of this day are those who have come of an ancestry of which it would not be courteous to speak in their presence. The practical and useful object of this sermon is to show you that if you have come

of a Christian ancestry, then you are solemnly bound to preserve and develop the glorious inheritance; or, if you have come of a depraved ancestry then it is your duty to brace yourself against the evil tendency by all prayer and Christian determination, and you are to find out the family frailties, and in arming the castle put the strongest guard at the weakest gate. With these smooth stones from the brook, I hope to strike you, not where David struck Goliath, in the head; but where Nathan struck David, in the heart. "Whose son art thou, thou young man?'

There is something in all winter holidays to bring up the old folks. I think many of our thoughts at such times are set to the tune of "Auld Lang Syne." The old folks were so busy at such times in making us happy, and perhaps on less resources made their sons and daughters happier than you on larger resources are able to make your sons and daughters. The snow lay two feet above their graves, but they shook off the white blankets and mingled in the holiday festivities-the same wrinkles, the same stoop of shoulder under the weight of age, the same old style of dress or coat, the same smile, the same tone of voice. I hope you remember them before they went away. If not, I hope there are those who have recited to you what they were, and that there may be in your house some article of dress or furniture with which you associate their memories. I want to arouse the most sacred memories of your heart while I make the impassioned interrogatory in regard to your pedigree: "Whose son art thou, thou

oung man?" First, I accost all those who are descended of a Christian ancestry. I do not ask if your parents were perfect. There are no perfect people now, and I do not suppose there were any per-fect people then. Perhaps there was sometimes too much blood in their eye when they chastised you. But from what I know of you, you got no more than you deserved, and perhaps a little more chastisement would have been salutary. But you are willing to ackrowledge, I think, that they wanted to do right. From what you overheard in conversations, and from what you saw at the family altar and at neighborhood obsequies, you know that they had invited God into their hearts and their lives. There was something that sustained those old people supernaturally. You have no doubt about their destiny. You expect if you ever get to Heaven to meet them as you expect to meet the Lord Jesus Christ. That early association has been a charm for you. There was a time when you got right up from a house of iniquity and walked out into the fresh air because you thought your mother was looking at you. You have never been very happy in sin because of a sweet old face that would present itself. Tremulous voices from the past accosted you until they were seemingly audible, and you looked around to see who spoke.

Oh, ye of Christian ancestry! You have a responsibility vast beyond all measurement. God will not let you off people when you had such extraordinary advantage. Ought not a flower planted in a hot house be more thrifty than a flower planted outside in the storm? Ought not a factory turned by the Housatonic do more work than a factory turned by a thin and shallow mountain stream? Ought not you of great early opportunity be better than those who had a cradle unblessed? A father sets his son up in business. He keeps an account of all the expenditures. So much for store fixtures, so much for rent, so much for this, so much for that, and all the items aggregated, and the father expects the son to give an account. Your Heavenly Father charges against you all the advantages of a pious ancestry-so many prayers, so much Christian example, so many kind entreaties-all these gracious influences, one tremendous aggregate, and He asks you for an account of it. Ought not you to be better than those who had no such advantage? Better have been a foundling picked up off the city commons than with such magnificent inheritance of consecration to turn out indifferently. Ought not you, my brother, to be better, having had Christian nurture, than the man who can truly say this morning: "The first word I remember my father speaking to me was an oath; the first time I remember my father taking hold of me was in wrath: I never saw a Bible till I was ten years of age, and then I was told it was a pack of lies. The first twenty years of my life I was associated with the vicious. I seemed to be walled in by sin and death." Now, my brother, ought you not-I leave it as a matter of fairness with you-ought you not to be better than those who had no early Christian influence? Standing as you do between the generation that is past and the generation that is to come, are you going to pass the blessing on, or are you going to have your life the gulf in which that tide of blessing shall drop out of sight forever? Are you going to disinherit your sons and daughters of the heirloom which your parents left you? Ah! that cannot be possible-it cannot be possible that you are going to take such a position as that. You are very careful about the life insurances, and careful about the deeds, and careful about the mortgage, and careful about the title of your property, because when you step off the stage you want your children to get it all. Are you making no provision that they shall get grandfather or grandmother's religion? Oh, what a last will and testament you are making, my brother! "In the name of God, amen. I, being of sound mind, make this my last will and testament. I bequeath to my children all the money I ever made and all the houses I own; but disinherit them, I rob them of the ancestral grace and the Christian influence that I inherited. I have squandered that on my own worldliness. Share and share alike must they in the misfortune and the everlasting outrage. Signed, sealed and delivered in the presence of God, and men, and angels, and devils, and all the generations of earth and Heaven and hell, July, 1896." | fire from the heat of the sun.

OL, the power of ancestral piety, well illustrated b; a young man of New York who attended a prayer meeting one night and asked for prayer and then went home and wrote down these words: "Twenty-five years ago to-night my mother went to Heaven, my beautiful, blessed mother, and I have been alone, tossed up and down upon the billows of life's tempestuous ocean. Shall I ever go to Heaven? She told me I must meet her in Heaven. When she took my hand in hers and turned her loving eyes on me, and gazed earnestly and long into my face, and then lifted them to Heaven in that last prayer, she prayed that I might meet here in Heaven. I wonder if I ever shall? My mother's prayers. Oh, my sweet, blessed mother's prayers. Did ever a boy ever have such a mother as I had? For 25 years I have

not heard her pray until to-night.] have heard all her prayers over again. They have had in fact a terrible resurrection. Oh, how she was wont to pray. She prayed as they prayed tonight, so earnest, so importunate, so believing. Shall I ever be a Christian? She was a Christian. Oh, how bright, and pure and happy was her life. She was a cheerful and happy Christian.

not opened it for years. Did she believe I could ever neglect her precious Bible? She surely thought I would read it much and often. How often has she read it to me. How did she cause me to kneel by my little bed and put my little hands up in the attitude of prayer. How has she knelt by me and over me, and I have felt her warm tears raining down upon my hands and face. Blessed mother, did you pray in vain for your boy? It shall not be in vain. Ah! no, no, it shall not be in vain. I will pray for myself. Who has sinned against so much instruction as I 'have? Against so many precious prayers put up to Heaven for me by one of the most lovely, tender, pious, confiding, trusting of mothers in her Heavenly Father's care and grace. She never doubted; she believed. She always prayed as if she did. My Bible, my mother's Bible, and my conscience teach what I am and what I have made myself. Oh, the bitter pangs of an accusing conscience. I need a Saviour mighty to save. I must seek Him. I will. I am on the sea of existence and I can never get off from it. I am afloat. No anchor, no rudder, no compass, no book of instructions, for I have put them all away from me. Saviour of the perishing, save, or I perish." Do you wonder that the next day he arose in prayer meeting and said: "My brethren, I stand before you a monument of God's amazing mercy and goodness, for ever blessed be His holy name; and all I have and all I am I consecrate to Jesus, my Saviour and my God." Oh, the power of ancestral prayer. Hear it! Hear it! But I turn for a moment to those who had evil parentage, and I want to

tell you that the highest thrones in Heaven and the mightiest triumphs and the brightest crowns will be for season. those who had evil parentage, but who, by the grace of God, conqueredconquered. As good, as useful, as splendid a gentleman as I ever knew had for a father a man who died blas-

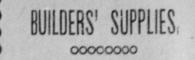


Haven 10 30 a m. Leave Bellefonte 1 49 p m, arrive at Lock Haven 250 p m; at Renovo 4 55 p m. Leave Bellefonte at 8 41 p m, arrive at Lock Haven at 9.40 p. m. and all the skill of ma-Leave Bellefonte, 9.25 a. m. arrive at Lock Haven, 10.30, leave Williamsport, 12.35 p.m. arrive at Harrisburg, 3.29 p. m., at Philadel ternal management. arrive at Harrisburg, 3.20 p. m., at Philadel phia at 6.23 p. m. Leave Bellefonte, 1.49 p. m., arrive at Lock Ha-ven, 2.10 p. m., Williamsport, 4.00 p.m., Har-risburg, 7.10 p. m. Leave Bellefonte, 8.41 p. m., arrive at Lock Ha ven, 9.40 p. m., leave Williamsport, 12.25 at m., arrive Harrisburg, 3.22 a. m., arrive a Philadelphia at 6.52 a. m. Baby comfort comes "There is my mother's Bible. I have from fat; fat babies have nothing to do but Leave Bellefonte at 6.20 a.m., arrive at Lewis-burg at 9.00 a.m., Harrisburg, 11.30 a.m., Philadelphia, 3.00 p.m. Leave Bellefonte, 2.15 p.m., arrive at Lewis-burg, 4.47, at Harrisburg, 7.10 p.m., Phila-delphia at 11.15 p.m. to sleep and grow.

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each day will put on plumpness; fat outside, life inside, baby and mother both happy. Your baby can take and relish Scott's Emulsion as much in summer as in any other



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Leave Bellemonte 953am, arrive at Tyrone 11 10 a.m. at Altoona, 1 10 p.m.; at Pittsburg

6 05 p m. Leave Bellefonte 1 24 p m; arrive at Tyrone 2 40 p m; at Altoona 3 25 p m; at Pittsburg 7 20 p m.

7 20 p m. Leave Bellefonte 5 01 p m; arrive at Tyrone 6 17; at Altoona at 7 40; at Pittsburg at 11 30

VIA TYRONE-EASTWARD.

Leave Bellefonte 9 53 a m, arrive at Tyrone II l0; at Harrisburg 2 40 p m; at Philadel-phia5 47 p m;
Leave Bellefonte 1 24 p m, arrive at Tyrone 240 p m; at Harrisburg 7 00 p m; at Phila-delphia 11 15 p m.
Leave Beliefonte 5 01 p m, arrive at Tyrone 617; at Harrisburg at 10 20 p m; at Phila-delphia 4 30 a m.

VIA LOCK HAVEN-NORTHWARD.

VIA LOCK HAVEN-EASTWARD.

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LEWISBURG & TYRONE RATLROAD. In effect May 17, 1896.

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Leave Bellefonte 928 a.m. arrive at Lock

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pheming God until the neighbors had to put their fingers in their ears to shut out the horror. One of the most consecrated and useful Christian ministers of to-day was the son of a horse jockey. Tide of evil tremendous in some families. It is like Niagara rapids, and yet men have clung to a rock and been rescued.

There is a family in New York whose wealth has rolled up into many millions, that was founded by a man who after he had vast estate sent back a paper of tacks because they were two cents more than he expected. Grip and grind and gouge in the fourth generation-I suppose it will be grip and grind and gouge in the twentieth generation. The thirst of intoxicants has burned down through the arteries of 150 years. Pugnacity or combativeness characterize other families. Some times one form of evil, sometimes an other form of evil. But it may be re sisted, it has been resisted. If the family fraility be avarice, cultivate un selfishness and charity and teach your children never to eat an apple without offering somebody else half of it. I the family frailty combativeness, keep out of the company of quick-tempere people, and never answer an imperti nent question until you have counted a hundred both ways, and after you have written an angry letter, keep it week before you send it, and then burn it up. Is the family frailty timidt and cowardice, cultivate backbone read the biography of brave men lik Joshua or Paul and see if you canno get a little iron in your blood. Find out what the family frailty is, and se body, mind and soul in battle array Conquer you will.

But whatever your heredity, let m say you may be sons and daughters of the Lord God Almighty. Estrange children from the homestead, con back through the open gate of adoption There is royal blood in our veins, ther are crowns on our escutcheon, ou Father is King, our Brother is King we may be kings and queens unto Go forever. Come and sit down on th ivory bench of the palace. Come an wash in the fountains that fall int the basins of crystal and alabaste Come and look out of the upholstere window upon gardens of azalea an amaranth. Hear the full burst the orchestra while you banquet wit potentates and victors. Oh, when th text sweeps backward, let it not sto at the cradle that rocked your infanc but at the cradle that rocked the fir world, and when the text sweeps fo ward, let it not stop at your grave, bu at the throne on which you may reig forever and ever. "Whose son a thou, thou young man?" Son of Go Heir of immortality! Take your heritance!

Celluloid Fired by the Sun.

Fire suddenly started the other d in a showcase in front of No. 452 Broa way, New York, belonging to man facturers of celluloid goods, owing the celluloid articles in the case taki

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