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FOR THE FIRST TIME

REASONS WHY MEN MAKE SO MANY MISTAKES IN LIFE'S JOURNEY.

REV. DR. TALMAGE'S SERMON.

" Have Not Pursued This Way Before"

or merciful interpretation of hu-nan behavior. The text is Joshua i, 4, "Ye have not passed this way eretofore."

heretofore."

In December, 1889, I waded the river Jordan, and, although the current was strong. I was able to bear up against it, but in the time of spring freshet, when the snows on Mount Lebanon melt, nothing but a miratle would each leave your terminatic would each leave the supplier termination and the sup miratle would enable any one to cross the river. It was at the dan-gerous springtime that Joshua and ords of my text to the people who ere in a few hours to cross the ordan. About that crossing we Jordan. About that crossing we say but little, because on a previous occasion we discoursed concerning that piling up of the waters into crystal barricade. We only speak of the march to the brink of the river. No stranger thing has ever occurred in all history.

The ark of the covenant was a brilliant chest of acacia wood, overlaid with gold, on the top of which were two winged figures facing each other. It was five feet long and three feet wide. Poles were thrust through the rings at the side, and by

through the rings at the side, and b these poles the ark was lifted. This splendid box was to be carried three uarters of a mile ahead of the hosts of Israel on the way to the crossing.
That distance between the box and
the advancing thousands must be
kept because of reverence. There was a sanctity in that divine symbol that they must observe by keeping off three-quarters of a mile away. They must watch that glittering box and follow; otherwise they would lose their way and not arrive at the right place for creating the control of the contr arrive at the right place for crossing. They had never been there before, and they must be guided. For

that reason Joshua utters the words of my text, "Ye have not passed this way heretofore." And the subordinate officers at the head of the regiments repeated it, "Y have not passed this way hereto What was truthfully said of the

e are traveling, but it is our first trip. New appearances, new temp-tations, new sorrows, new joys. That is the reason so many lose

their way. They meet some one on the road of life and ask for direc-

tion, and wrong direction is given. We have all been perplexed by mis-

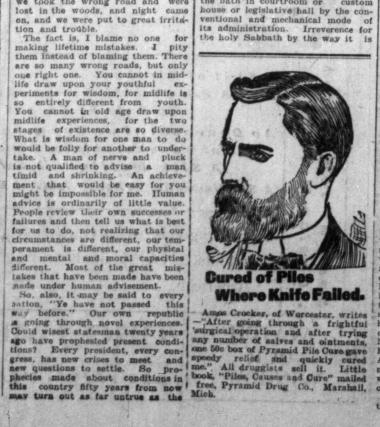
We have all been perplexed by mis-direction after asking the way to some place we wished to visit. Some one said to us, "Take the first road to the right and, having gone a mile on that road, take the first road on the left, and you will soon reach your destination." We took the advice, but our informer forgot a turn in the road or forgot one of the roads leading to the left, and we took the wrong road and were lost in the woods, and night came

lost in the woods, and night came on, and we were put to great irrita-

ancient Israelites may be truthfully said of us. We are making our first and last journey through this world and last journey through this world. It is possible, as some of my good friends believe, that this world will be corrected and improved and purified and floralized and emparadised as to climate and soil and character until it shall become a heaven for the ransomed, but I do not think it. I have an idea that heaven is already hullt somewhere. Our departed friends could not wait until this world is fixed up for saintly and world, this glorious world, it may be said, "Ye have not passed this

parted friends could not wait until
this world is fixed up for saintly and
angelic residence. Having once
gone out of the world, I do not
think we will come back, except as
ministering spirits to help those who
remain in the earthly struggle or
perhaps to look at the wondrous
spectacle of a burning planet.
But, leaving that theory aside, we
are very sure that we are for the
first time walking the earthly pilfirst time walking the earthly pilgrimage. "Ye have not passed this way before." Every minute is a new minute, every hour a new hour, every century a new century. Other folks have gone over the same road.

That three-quarters of a mile distance between the ark or sacred box and the front column of Joshua's troops mightily impresses me. It was a forceful way of teaching reverence for the Almighty. They needed to learn that lesson of reverence as we all need to learn it. Irreverence has cursed all nations, and none more than our own. Irreverence in the use of God's name. Hear you it not on the streets and in social groups, and is not a profane word sometimes thought necessary to point jocosity? Irreverence for the Scriptures, the phraseology of the Bible often introduced into the most frivolous conversation and made mirth provoking. Irreverence for the social groups and in courtroom or custom house or legislative hall by the conversation and I do tow..." An and I do tow..." All that you and I do tow..." An analysing this world better an an an and I do tow..." An analysing this world better an an an and I do tow..." An analysing this world better an an an analysing this world better an an



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prophecies made fifty years ago by prophecies made fifty years ago by the greatest of American statesmen when he declared on yonder capitol hill that it was unwise to think of civilization or prosperity the other side of the Rocky mountains, and according to his belief the Pacific coast would be the perpetual abode of barbarians and mountain itons, and we must not think of annexing those forbidding regions.

Yea, our entire world is on the statement of the state

Yea, our entire world is on a new pathway. It may be swinging new pathway. It may be swin in the same old orbit as when the hand of the Almighty immensity
was sprinkled with worlds, but it
has been rocked with earthquakes
and scorched with volcanic fires and
whelmed with tidal waves and
wrought upon by climatic changes—
cities sunk, and islands litted and cities sunk, and islands lifted, and mountains avalanched into valleys. So it is another world than that which was first started in the solar system. Yet it is all the time changing and will keep changing un-til the hour of its demolition. Of this beautiful world, this lustrous

world, this glorious world, it may be said, "Ye have not passed this way before."

What is the practical use of this subject? Instead of putting so much stress upon human advice and instead of asking of the past what we ought to do, follow the divine leading as the men of Joshua followed the golden lidded chest of acacia, which was the symbol of the dicla, which was the symbol of the di-vine presence. Not human, but di-vine, leadership, Joshua not con-sulting with his colonels and lieuthe God of individuals, the God of nations, the God of worlds.

the oath in courtroom or custom house or legislative hall by the conventional and mechanical mode of its administration. Irreverence for the holy Sabbath by the way it is

To know what Y u are taking Whelmoton, and the cartons and pulsicous treatment of catarrh is the short route to consumption, and the importance of carty and judicious treatment of catarrh, whether located in the head, throat or broad in the head nor bending the knee nor the presence of an earthly ruler, thus showing the head nor bending as one does in the presence of an earthly ruler, thus showing the head nor bending the knee nor the presence of an earthly ruler, thus showing the head nor bending the knee nor the presence of an earthly ruler, thus showing the head nor bending the knee nor the presence of an earthly ruler, thus showing the head nor bending as one does in the presence of an earthly ruler, thus showing the head nor bending as one does in the presence of an earthly ruler, thus showing the head nor bending as one does in the presence of an earthly ruler, thus showing the head nor bending as one to the third the head the head throat presence of an and the nor the head throat presence of the transmitted of the head throat presence of the transmitted of the head throat presence of

or you have received slights or you are the subject of misinterpretations or you are in the midst of sore disappointments or there are demands made upon your strength and time more than you can meet or some physical ailment is laying siege to your castle of health or you are under embarrassments that you cannot mention even to nearest friends. You say: "Well, I never saw anything like this. I never expected such treatment as this. I never thought it possible to be placed in such circumstances." And when you say all that you are only translating the words of the text into your own phraseology. If you had suffered something like this before, you would have known what

fore, you would have known what to do, but here is a flank movement for which you are not ready.

for which you are not ready.

As you have had no experience of this kind upon which to draw for wisdom and as you cannot fully state all the circumstances to any human car, go to God and tell Him all about it. He knows already, but it will relieve you and help you if you tell Him. That is what he has been doing ever since the world got into trouble by disobedient behavior on the banks of the Euphrates. It in the first chapter of the Bible we see the gate through which the woes in the first chapter of the Bible we see the gate through which the woes of the world entered, in the third chapter of the Bible we see the opening of the gate through which they are to be driven out. Promises by the scores and hundreds and thousands. Sacrificial lambs foretelling the Lamb of God. Rock stricken into gushing floods, typical of the fact that the world's thirst is going to be slaked. Pillar of fire hoisted above wilderness march. Star of above wilderness march. Star of hope over birthplace in a barn. Sepulchers rent open. Trumpets of deliverance sounded. All heaven to take part in the rescue of our plan-

et. The Infinite God listening with

an ear in which a whisper 10,000 miles away is as audible as thunder.

We talk about the great discoveries of the age, the electric power,

ought to warm, kind words that we ought to speak, generous deeds that we ought to perform. All that you and I do tow...d making this world better an happier we must do very soon or never do at all. Joshua and his troops never came back over the way they were apprehiment. way they were marching toward the crossing of the Jordan. The impress of the sandal or the bare feet of each way they were marching toward the crossing of the Jordan. The impress of the sandal or the bare feet of each soldier showed in what direction he was going; but never did the impress of the sandal of any one of them show that he had returned. We are all facing eternity to come. There is no retreat. Alertness and incelity would not be so important if we could truthfully say: "I will be back here again. The things I neglect now I will do the next time I come. I will be reincarnated, and I will resume my carthly obligations. Having then more knowledge than I have now, I will discharge my earthly duties better than I can now discharge them. I do not give solemn farewell to these obligations and opportunities, but a smiling and cheery good by until I see them again." Now we cannot say that. There will be ne new and corrected edition of the volume of earthly life. After we make exit from the stage at the close of the fifth act we cannot re-enter. How many millions of people have lived and died I know not, but of all the human race who have gone only seven persons that I now think of have returned, the son of the widow of Zarephath, the young man of Nain, the ruler's daughter, Tabitha, Eatychus, Lazarus and Christ, Among all the ages to come I do not suppose there will be one more who will return to this life, having once left it.

At this point I ask you to notice the fact that my text does not call

asked each other questions like these:
"How can we cross the Jordan if we get there? Will not the water be too deep to allow us to wade? Will we not all be so saturated that we may lose our lives by exposure? How many of us can swim? Had we not better wait until the annual freshet has subsided?" No such folly did they commit. They were chiefly anxious about the way that they had "not passed before" and were ignorgolden covered acacia box, wing mounted, which was the ark of the

the palms on the other side, from the last kiss of sorrowing ones on this side to the welcome, saintly cherubic, seraphic, deific on the other side. Keep your eye on the ark, and, whatever betides, you will go through all right.

One Easter morning Massena, the marshal of France, appeared with 18,000 armed men on the heights above the town of Feldkirch. There were no arms to defend the town

Massena and his 18,000 soldiers retreated. By the time the bells had stopped ringing there was not one soldier in sight. So put your trust in God, and when hosts of troubles and temptations march for your over-throw ring all the bells of hope and faith and Christian triumph, and the threatening perils of your life will fall back, and your deliverance will be celebrated all up and down the skies. The God who led you through the way you never passed before will be with you at the crossings.

District Dashes.

Mrs. J. A. Buchanan and Mrs Samuel Jackson were Chatham visi-tors Friday.—Ridgetown Dominion

Invitations are out announcing the marriage of Miss Jennie Wild to Mr. Jas. Skakel, which will take place next Tuesday.—Ridgetown Standard.

Rev. J. J. Ross and Mrs. Ross, of Chatham, were guests at the home of Mr. David Watterworth during their stay in town.—Ridgetown Plain-

After an absence from Canada of 20 years, Mr. John Ferguson, of North Dakota, is visiting his brother, Donald Ferguson, 10th concession. — Ridge-town Standard.

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xious about the way that they had "not passed before" and were ignorant of and to keep their eyes on the

O hearer, stop bothering about O hearer, stop bothering about your exit from sublunary scenes! By the grace of God get your heart right and then go ahead. If the Lord takes care of you clear on to the bank on this side of the river, I think you can trust him to take you from hank to heark from you from bank to bank, from the willows on this side the stream to the palms on the other side, from

were no arms to defend the town, and the inhabitants were wild with terror. Then the old dean of the church cried out: "My brothers, this is Easter Day! We have been deis Easter Day! We have been depending on our own strength, and that fails. Let us turn to God. Ring the bells and have service as usual." Then the bells rang out sweetily and mightily from the church towers of Feldkirch, and the people thronged to the houses of prayer for worship. The sound of the bells made the enemy think that the Austrian army had come in to save the place, and Massena and his 18,000 soldiers retreated. By the time the bells had

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