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 This is a soap which is very highly recommended. Will wash everything washable, clean everything cleanable, and hurt nothing.
 70 per cake for 25c.
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TALMAGE'S SERMON.
 (Continued from Page 10.)
 copying me in dress, in speech, in action, in wanting to wear clothes as I wear mine and do things because I do them, it makes me tremble." Yes, parents, the most important part of your earthly influence is that which you are now exerting over your children. You are now influencing them at the critical time of their lives. They are now young trees, to be easily bent as you will, and if you set the wrong kind of an example before them, as did that parent who one day saw his boys playing that they were intoxicated, as their father often was, you will destroy those young lives as easily as a herd of swine can root up a sapsucker.
 Young people, I would like to speak just one word to you. You are apt to think that the period of youth does not amount to much. I want to tell you that you are now forming the habits that will grow stronger and stronger as the years roll on. The bark of the tree is the place where the life is supposed to exist. But if the inside of the tree, or the wooden part, is allowed to be tunneled by a worm the inside of the tree will soon be eaten out. Then the whole tree will soon totter and fall. One small, sinful habit can destroy the human heart. One little tug in youth in the wrong direction can pull off the branches of truth and purity and love and honor and make a lopsided tree. What you do now will decide the moral character of your future. Trees 1,000 years old are neither more nor less than the fully developed and expanded perfections and imperfections of a tree only four, five, ten, twenty, thirty years old.
 But though a fallen tree is a dead tree, which nearly always falls in the way it has grown, a living tree, no matter how young or old, can be made an ingrafted tree. Grafting may be accomplished in many different ways. In budding, grafting a bud is selected. Then a strong young branch is cut crosswise with a sharp knife. Then the bud is placed upon the bare branch and the four pieces of bark are joined at the bud's base and the wound is covered over with Japanese matting. So the young human trees may be ingrafted. They can have Christ's perfections in all their freshness and fragrance made to grow into them. They can grow into the Christian life so gradually and sweetly that they will not be able to tell the exact moment of their conversion. They will be like that young girl who was asked on joining the church when she commenced to love the Lord Jesus. "Why," she answered, "I never commenced to love the Saviour. I feel that I have always loved him."
 But there is another way of grafting. There is the sprouting grafting. By this process whole limbs will be cut off and new limbs from other trees will be placed into the fork shaped crotches. If necessary nothing need be left but the trunk of the old tree. This was the way Christ's life was ingrafted into Paul's. This was the way Baxter and Bunyan and Jerry McAuley and Harry Monroe and the seven-deviled Mary Queen and modern times have been converted. Whole branches of many years upon these sinful trunks, have been cut off. Charred and worm eaten and disease producing branches, which have only produced poisonous leaves of sin, have been lopped off, and into these sinful trunks have been ingrafted the long, healthy, growing branches of the tree of life. My brother, from the oldest and the weakest of human trees there is still hope that the branches of the beams of the cross can be ingrafted in them if they are only willing to have chopped off their branches of sin and to let Christ do the ingrafting.
 But there is one thought of my text which ought to be emphasized. I do not believe many people have stopped to fully consider it. All fallen trees are dead trees. Yes. But some trees which are not fallen may be dead trees also. As we have said, the whole life of the tree is in the bark or the outside of the tree. There the sap flows up and down. There the connection is made between the roots of the tree and the leaves. If that bark can be once broken so that the sap cannot flow, then the tree dies. A short distance from my late country home a farm hand became angry at his employer. One night he took a knife and went into the orchard and cut a circle of the bark off each tree. In one night the man killed between fifty and sixty trees. For this crime he was sent to jail. And, oh, my brother, can it be that some whom I am now addressing shall soon be a dead tree to Christ, although he is not a fallen tree? Can it be that, though receiving the gospel invitation again and again, you are going to let Satan take a knife and circle about the bark of the heart of your spiritual life? Then, indeed, you will be dead to all heavenly pleas. You will be dead to all the calls of the Holy Spirit. You will have no conscience left.
 Would that instead of being a dead tree to Christ we could become a living tree in God! Arboriculturists declare that the roots are just as wide and strong underneath the ground as the branches of the tree growing overhead. I myself in climbing a mountain have seen a tree which by the strength of its roots has been able to grow upon the side of a precipice. Let us as living trees sink our roots deep and fasten them about the Calvary Rock. Let us lift our branches high, that our leafy hands may be cleansed with showers of heavenly benedictions. Then when the time comes for the human tree to fall "Christ" will lift us up and carry us above to become one of the pillars of the heavenly temple, as he once carried his own cross toward Calvary. Upon that cross he died for our sins.
 New Zealand has an ivy tree which has a thick, short trunk and heavy branches. It is not a climbing plant.

THE SUNDAY SCHOOL.
LESSON X, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 6.
 Text of the Lesson, I Kings iii, 4-15. Memory Verses, 12, 13—Golden Text, Prov. ix, 10—Commentary Prepared by Rev. D. M. Stearns.
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 The statement in verse 3 that "Solomon loved the Lord" is about the best thing that could be said of him, but it is not so grand as that in II Sam. xii, 24, 25, "the Lord loved him," nor is it so great as the significance of his name Jedidiah, the beloved of the Lord. Our love to God is so poor compared with His love to us that it is neither worth singing about nor talking about; it is too often something like Solomon's, who, though he walked in the statutes of David, his father, yet sacrificed and burned incense in high places and made affinity with Pharaoh. There is little whole heartedness for God notwithstanding II Chron. xvi, 9.
 The ark of God was in a tent which David had pitched for it in Jerusalem, but the tabernacle and altar of burnt offering were at Gibeon (II Chron. i, 3, 4), and thither Solomon and all the congregation had gone to offer sacrifice, and there the Lord appeared to Solomon in a dream by night, and God said to him, Ask what I shall give thee. The Lord's appearing to His servants is a most interesting and inspiring study from the time when He clothed Adam and Eve (Gen. iii, 21) and onward, but as in the olden time so now His usual method is to reveal Himself by His word (I Sam. iii, 18). The Lord's offer to Solomon at this time reminds us of Est. v, 3; I Kings x, 13; Luke xviii, 41; Matt. vii, 7; xxi, 22; John xiv, 13, 14; xv, 7; Isa. xiv, 11, l. c. But what do we know of the power of such words? How much do we ask and receive, or what do we know of the great and mighty things of Jer. xxxiii, 3?
 Solomon's reply to God begins with an acknowledgment of great mercies to his father and to himself, a thing most appropriate in all our approaches to God (Prov. iii, 6; Phil. iv, 6). Notice the words "thou hast" in five different connections in this prayer—thou hast showed, kept, given, made, chosen, giving all the glory to God in all these things. We are reminded of David's prayer in I Chron. xxix, 10-19, where he acknowledges so humbly his own nothingness and God's greatness and bounty, using the pronouns Thou, Thy, Thine, Thee, at least twenty times. Our highest place is lying low at our Redeemer's feet, glorying not in wisdom nor might nor riches, but in knowing Him who is in Himself all wisdom and wealth and power (Jer. ix, 23, 24). His conscious weakness and ignorance Solomon sets forth in the words "I am but a little child; I know not how to go out or come in" (verse 7), reminding us of Jer. i, 6. If he had always remained consciously weak and had leaned wholly on the Lord, how different would his record have been! Uziah, one of his successors, was marvelously helped till he was strong, but then his heart was lifted up to his destruction (II Chron. xxvi, 15, 16). Not in pride, but only in humility, can we walk with God (Mic. vi, 8, margin).
 His request as given in verse 9 is stated in II Chron. i, 10, as follows: "Give me now wisdom and knowledge that I may go out and come in before this people." Wisdom is the principal thing, better than rubies and all other things that might be desired, and can be obtained when men honestly desire it (Prov. ii, 3-6; iv, 7; viii, 11). It can be had for the asking, but it must be sincerely asked for (Jas. i, 5). It is part of the fullness that dwells in Christ for His people (Col. ii, 9; I Cor. i, 24, 30).
 Because Solomon made such a request and did not ask for himself riches or long life the Lord was pleased to grant him what he asked abundantly and also an abundance of the things he had not asked for. It is written that "God gave Solomon wisdom and understanding exceeding much and largeness of heart even as the sand that is on the seashore," but this strange measure of wisdom is explained by the fact that Judah and Israel are spoken of as being many, as the sand which is by the sea in multitude (I Kings iv, 20, 29). Solomon was thus promised wisdom for every individual case he might have to deal with, and an illustration is given in the record which follows our lesson.
 As to Solomon's request pleasing the Lord, our Lord Jesus said of Himself, "I do always those things that please the Father," and the Father testified of Jesus, "This is My Beloved Son, in whom I am well pleased" (John vi, 29; Matt. iii, 17; xvii, 5). When we are so fully yielded to God that we can truly say, "I live, yet not I, but Christ liveth in me," He who always pleased the Father in the mortal body prepared for Him will also please the Father in our mortal bodies (Gal. ii, 20; II Cor. iv, 11; Heb. xiii, 20, 21; Rom. xii, 1, 2).
 Although this was a dream, yet it was a real communication from God, who in former times often revealed Himself in visions and dreams, as He did to Jacob, Joseph, Nebuchadnezzar, Daniel, Joseph, the husband of Mary, Pharaoh's wife and others (Num. xii, 6-8; Job xxxiii, 15). Even to this day God does sometimes reveal His will in a dream or vision concerning special guidance in unusual matters or to a seeking soul among the heathen who have not heard the gospel; but, as a rule, He speaks by His word to those who have His word and never in conflict with it. Before the ark at Jerusalem Solomon offered up burnt offerings and peace offerings, the former typifying our Lord Jesus offering Himself wholly to God and the latter our fellowship with God through Jesus Christ.

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