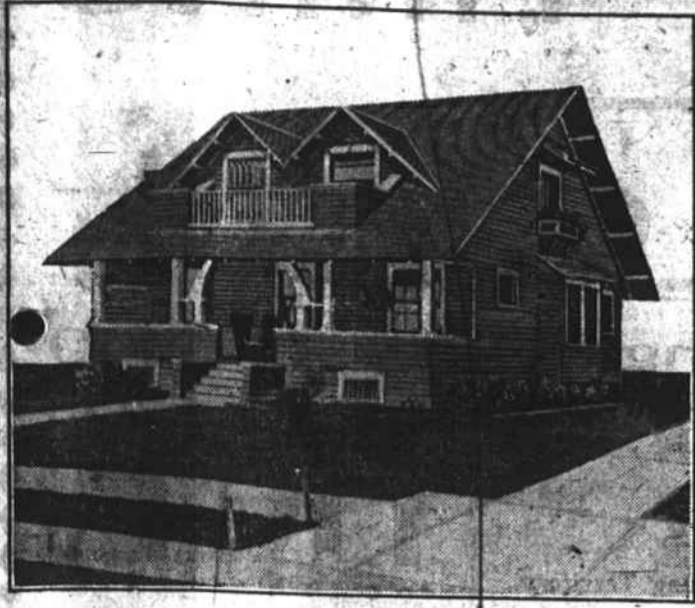
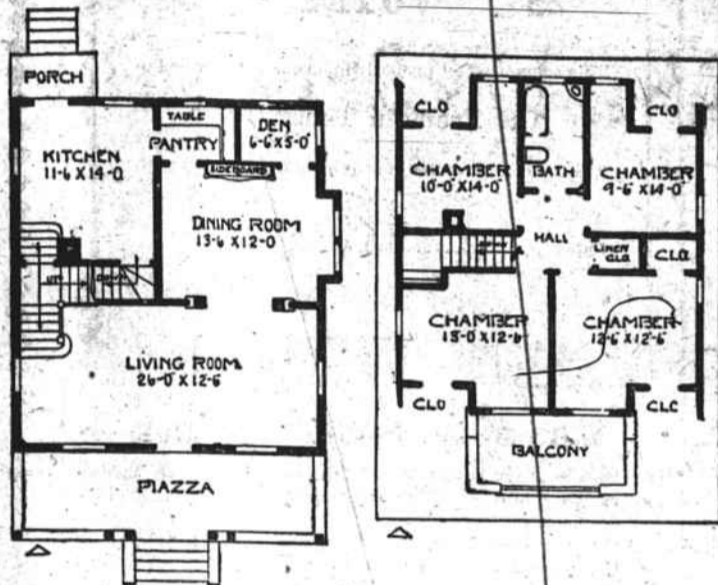


# CHARMING AND REASONABLE.

Design 878, by Glenn L. Saxton, Architect, Minneapolis, Minn.



PERSPECTIVE VIEW—FROM A PHOTOGRAPH

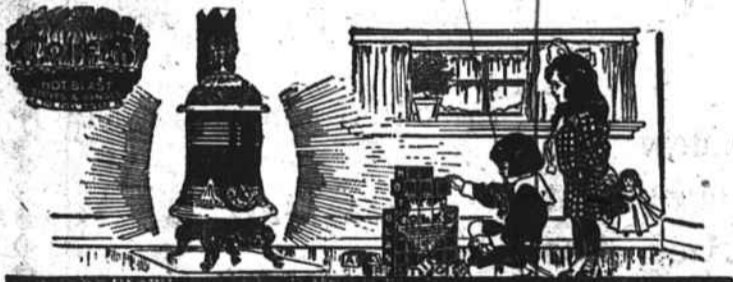


FIRST STORY PLAN.

SECOND STORY PLAN.

This is a design of a beautiful home at reasonable cost. It has a full basement. Size of the first story is nine feet and of the second story eight feet. Finish first story Washington fir and second story pine to palm. Piazza floor and ceiling to be No. 1 clear Washington fir. Size of house twenty-seven feet wide and thirty-one feet six inches deep. Cost to build, exclusive of heating and plumbing, \$2,850.

Upon receipt of \$1 the publisher of this paper will supply a copy of Saxton's book of plans, entitled "American Dwellings." The book contains 240 new and up to date designs of cottages, bungalows and residences, costing from \$1,000 to \$5,000.



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The steel base and body construction allows the heat to be radiated to the floor keeping it warm during the coldest weather.

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Users of coal must remember that the ordinary heater is a big care to operate. That its smoke and ashes entail dusting, curtain washing and carpet sweeping. Think then of the ease of operation and the cleanliness of Cole's Hot Blast.

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No fire to build—the fire is never out in this remarkable heater from fall until taken down in the spring.

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McKinne Bros. Company Price \$12.00 and upward According to Size and Style

# SUNDAY SCHOOL.

Lesson I.—Fourth Quarter, For Oct. 1, 1911.

## THE INTERNATIONAL SERIES.

Text of the Lesson, Ezek. iii, 12-21. Memory Verses, 17-19—Golden Text, Ezek. iii, 17—Commentary Prepared by Rev. D. M. Stearns.

It is most helpful to consider these men who were truly set of God and who faithfully delivered His messages. The heart of all their messages was the one to whom they all bare witness (Acts 2, 43); the one whom Ezekiel saw as a man upon a throne (i, 26); the one for whom the throne of David still waits, who will be King over all the earth and rule the world in righteousness (Luke 1, 32, 33; Zech. xiv, 9).

Ezekiel was one of the captives in Babylon, and, like Daniel, he was there for his own good and the good of others (Jer. xxiv, 5), that he might turn the people to God. The hand of the Lord was specially upon him, as it is said at least seven times (i, 3; iii, 14, 22; viii, 1; xxxiii, 22; xxxvii, 1; xl, 1), and by the Spirit of the Lord he saw visions of God, heavenly things as in chapter i, and things at Jerusalem on earth as in chapter viii, then talking place or about to take place as in chapter xii, and things yet future as in chapter xxxvii.

When we have become children of God by receiving the Lord Jesus Christ there is nothing we need so much as to be filled with the Holy Spirit and have the hand of God upon us, controlling, guiding, working. If we are in His hand for His pleasure, inasmuch as the pleasure of the Lord shall prosper in His hand (Isa. lxxiii, 10) it will prosper through us if we are only willing and obedient.

The aim of every believer who is right with God must be the glory of God, that God in all things may be glorified and the time of His kingdom hastened (1 Pet. iv, 11, 13; v, 10). In chapter i the prophet saw the likeness of the glory of the Lord in the cloud, and fire and brightness, and the living creatures, and the wheels and the throne over all with the man upon it (chapter i, 3; xxvi, 28). In chapter x, 20 he tells us that he knew the living creatures were the cherubim, and I believe that Adam and Eve and the antediluvian believers saw in the cherubim in Eden symbols of what redeemed ones shall be in the kingdom.

Before it is time to teach this lesson I hope to have ready a booklet on "The Cherubim." It is only as we are filled with visions of God and glory that we can be His faithful witnesses here in this ungodly world. There is rebellion against God on every side as truly as in the days of Ezekiel (chapters ii, 3-8; iii, 7), and the word of truth is not popular. It is even according to Isa. xxx, 9-11, but if Spirit filled and beholding the glory we shall not be moved by what we see and hear all about us.

As the Lord's messenger or watchman Ezekiel was to hear the word at His mouth and give them warning from Him (verse 17). His orders were: "Speak My words unto them whether they will hear or whether they will forbear." "Eat this roll and go speak unto the house of Israel." "Speak with My words unto them." All My words receive in thine heart and go and tell them, thus saith the Lord God (ii, 7; iii, 1, 4, 10, 11). The messenger of the Lord must never get up his own message nor speak from his own heart merely, but he must eat the words of the Lord according to this lesson and Jer. xv, 16; Rev. x, 8-11. Like this prophet and John in Patmos, we will find the word sweet to our taste, but afterward bitter (iii, 3, 14), for there will be an opposition to it on the part of many which will enable us to sympathize with Jeremiah in his experience of chapter xx, 8-10. May there also be in us such a burning that we cannot but speak the words of truth, however much we may be tempted not to do so (Acts iv, 20).

The prophet's seven days' astonishment (verse 15) reminds us of Job's friends who sat with him seven days and nights without speaking a word (Job ii, 13) and of the words of Ps. xxxix, 9, "I was dumb, I opened not my mouth because Thou didst it." Concerning verses 13 to 21 of our lesson compare chapters xxxiii, 7-14, and note Prov. xxvii, 11, 12, and see our responsibility to give to others the glad tidings which are for all people. We are put in trust with the gospel and are debtors to all who have never heard, and we will be greatly ashamed in that day if we have been unfaithful to our trust (1 Thess. ii, 4; Rom. x, 14-16; 1 John ii, 28). It was one who belonged to the wicked one who said, "Am I my brother's keeper?" (1 John iii, 12), and we must be careful lest while professing Christians we act as if we cared not if others perish. Concerning the words "iniquity" and "righteousness" in the lesson paragraph we are considering, we must remember that "all our righteousnesses are as filthy rags" (Isa. lxiv, 6), and apart from the righteousness of Christ, which becomes ours when we receive Him, there is none that will stand (1 Cor. v, 21; 1 Cor. xiii, 12; Gal. x, 3). From Isaiah's verses 22, 23, we learn that we must be where God wants us in order to hear His voice. "Arise, go forth into the plain, and I will there talk with thee." "Arise and go down to the father's house, and there I will come thee to hear my words" (Jer. xxxiii, 2). Obedience is everything, whether the word is "Go forth" or "Go shut thyself within thine house" (verse 23), whether He says "Be dumb" or "Open thy mouth" (verse 23, 27).



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