

SUNDAY SCHOOL LESSON

Lesson VII. Feb. 13, 1916.

Humbled and Exalted.—Philippians 2: 1-11.

Commentary.—I. Christian unity (vs. 1, 2). 1. Therefore—Paul had already exhorted the church at Philippi to unity (1: 27), and now he introduces motives to that end. If there be...

—Clarke. The apostle does not have any doubt about there being consolation or incentive to action in Christ. He might have said, "Since there is consolation or exhortation in Christ,"

Comfort of love—Comfort flowing from love to Christ and to one another. Fellowship of the Spirit—All those in whom the Holy Spirit dwells have fellowship one with another. Bowels and mercies—"Tender mercies and compassions."—R. V. The ancients considered the bowels the seat of pity and compassion. 2. Fulfill ye my joy—Paul had a hearty interest in the church at Philippi, and he rejoiced in the spiritual prosperity of the saints there.

They would make his joy complete if they would be one in Christ Jesus. He urged this unity by the four considerations named in v. 1: (1) Consolation in Christ, (2) comfort of love, (3) fellowship of the Spirit, and (4) tender mercies and compassions. That ye be like-minded.—Of the same mind.—R. V. Having the same love—This and the two remaining expressions are explanatory of "like-minded." This is to be a unity of affection. Of one accord—In full agreement. The exhortation of the apostle in this verse indicates that there might be a tendency toward a division in the church, which he greatly desired to have removed.

The desire of Jesus is for the unity of his followers, as expressed in the prayer, "That they may all be one; as thou, Father, art in me and I in thee, that they may also be one in us; that the world may believe that thou hast sent me" (John 17: 21). Christian unity exists among those who are in fellowship with Jesus, even though they may not hold the same views on non-essential matters. In Christian unity there is strength. The army of Jesus Christ marches with a victorious tread. While unity insures strength and success, the lack of unity means weakness and failure.

II. Humility (vs. 3, 4). 3. Let nothing be done through strife—Let there be common interest in every undertaking. Let there be no self-seeking. Vainglory—Boastfulness, pretentiousness. Lowliness of mind—Humility, the absence of vain self-assertion. In no essential principles the mighty positive morality of the gospel is based on the profound negative of the surrender and detachment of self before a redeeming Lord who has had compassion on perfectly unworthy objects.—Moule. "Lowliness of mind" leads one to realize his littleness in the sight of God and guards him against seeking for honor and high position. Esteem other better than themselves. Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbor excels (vs. 3, 4, E. & B.). 4. Look not every man on his own things—This is an exhortation against being self-centred. Many who profess to be followers of Jesus are mostly taken up with their personal interests, thinking not of the need of others. Where there is the unity of the Spirit which the apostle urged upon the church, there will be a hearty interest taken in the welfare of others. "Let each rejoice to see another, whom God may be pleased to use in a special way, acquiring much reputation by the successful application of his talents to the great work."—Clarke.

III. Christ, our example (vs. 5-11). 5. mind—Disposition. Which was also in Christ Jesus—Paul is urging the Christians at Philippi to be humble and thoughtful of others, and he introduces the example of the Lord Jesus. The disciple of Jesus must partake of his nature, must have his mind. They in whom is the mind that was in Christ will be united in spirit, and will possess the other graces which the apostle enjoins. The passage which follows is one of the most sublime in the scriptures. It sets forth the humiliation of our Lord and his infinite and eternal exaltation. 6. Being—The Greek word signifies previous existence. It declares the pre-existence of our Lord. In the form of God—Being in the form of God, or like God, and being in reality God. "Form of God," and "Form of a servant" (v. 7), are used in contrast. Robbery—A highly prized possession. The thought seems to be that the being on an equality with God did not appeal to Jesus as being a possession so highly prized as not for a time to be relinquished for the sake of saving mankind. 7. Made himself of no reputation—He not only did not exalt himself, but he emptied himself; he used his equality with God as an opportunity, not for self-exaltation, but for self-abasement.—Alford. The form of a servant—He laid aside the glory which he had with the Father and took upon him the form of a man. It was not in the form of a king or prince that he came, but in that of a servant. As truly as he was God, so truly did he become man. He became man, but he was sinless. He did not shun to take the lowly place of a menial servant. In the most complete sense he identified himself with those whom he came to save. By coming in the form of a servant he forever enabled service.

8. Being found in fashion as a man—His appearance was that of a man, and his nature was in agreement therewith. Humbly himself—He had already humbled himself in leaving the glory of the Father to take upon himself the form of a man, even that of a servant. He humbled himself further in becoming subject to death and death in its most agonizing form. The death of the cross—Execu-

tion by crucifixion was employed by the Roman government in the case of the worst criminals. So disgraceful was it considered that Cicero said, "Far be the very name of a cross not only from the bodies of Roman citizens, but from their imagination, eyes, and ears." "What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and undo its influence and malignity."

God also hath highly exalted him deep humbling of himself. He was exalted in being raised from the dead and seated at the right hand of the Father. Given him a name which is above every name—The name Jesus was borne by our Lord before his exaltation, but after he ascended on high a deeper significance than ever before was given to it. "The lowly and suffering Jesus is, as the abased and slain One, now to be found and worshipped on the eternal throne; recognized there by all creation as he who for man's sake, in pre-existent glory and Godhead, willed to be humiliated even to the cross."—Cam. Bib.

10. Every knee should bow—Every creature of God shall bow in adoration to Jesus, acknowledging his mercy, love, power and kingship. Of things in heaven—Angels of every rank bow themselves in the presence of Jesus the Lord, and the spirits of just men made perfect pay glad homage to him who redeemed them and washed them in his blood. Things in earth—All men and every object shall acknowledge the excellency of Jesus. Under the earth—These three expressions include all existence everywhere. Even in the abodes of despair the lost will acknowledge that Jesus is Lord, is just and merciful. 11. Every tongue shall confess—Those who in life paid allegiance to Christ as King will with rapture confess his name, and those who by rejecting him have sealed their doom will be forced to confess his power, authority and glory. That Jesus Christ is Lord—This is a confession that Jesus is divine. All who had to do with the betrayal, arrest, trial, condemnation and crucifixion will make the confession. Judas and Annas and Caiaphas and Pilate and all who were eager to take upon themselves the responsibility of his death will be among the number. "To the glory of God the Father—God gave his Son for the sins of the world, and all the good that comes to the world is from him through the Son, hence the glory of the Messiahship and work of Christ is attributable to the Father. Those who become the children of God are moved to give glory to him who saves them. They disclaim any credit for the glorious work done in them, but they give the praise to God. The redeemed in heaven ascribe to God the glory of their salvation, and will sing endless praises to him."

Questions.—Who wrote the Epistle to the Philippians? Give an account of the establishment of the church at Philippi. Of what graces did the apostle urge the church at Philippi to become possessed? What duty do we owe to others? What does it mean to have the mind of Christ? Describe the humiliation of Jesus. In what manner and to what degree is Jesus exalted? Who will bow the knee to him? What should be our attitude toward Jesus now?

PRACTICAL SURVEY. Topic.—Christian unity. I. The standard outlined. II. The practice enjoined. 1. The standard outlined. Paul's happiness was bound up with the spiritual welfare of the Philippians. The ground of his appeal upon them was upon their undoubted possession of certain spiritual experiences. A false estimate of themselves threatened to be a dividing element among them. Paul's anxiety for entire oneness in the church was in harmony with Christ's prayer. Paul's desire was identical with Christ's purpose. Strife was to be kept out of their community by the vanity out of their character. Self-renunciation was the secret of unity in the church, of humility in the individual and of charity in all the relations of life. Paul exalted Christ with reverent joy and tenderness as the supreme pattern of sacrificing love. He thought that love, the faculty of soul sight, looks at others' endowments and appreciates them; at their blessings and rejoices in their possession of them; at their sorrows and weeps over them; at their needs and seeks to supply them; if the Philippians entertained a like mind with Christ was the mind of perfect love manifesting itself in perfect humility, in the surrender of all and the endurance of all for the good of man. Hence humility lies at the very basis of Christian character. Paul's exhortation to self-renouncing devotion was based upon union with Christ. He cited Christ's spontaneous, perfect self-sacrifice as an example of all ruling and regulating principle of all Christian devotion and service. His delineation of Christ reveal the true method of rendering service to man. In Christ's great condescension there was no degradation.

II. The practice enjoined. Paul called upon the Philippians to show their love and compassion by living in unity, in harmony of feeling, humility of deportment and with generous concern for one another. Their church fellowship necessitated interlarded harmony. Christ's character was exhibited for imitation. The best evidences of their union with him was their likeness to him. He gave his life with all its preciousness, a free-will offering, a priceless sacrifice. He was the greatest of all characters, because in him met all the attributes of the Godhead and all the perfections of mankind. Had not the Son of God assumed the life of man, no son of man could have found the life of God. Christ looked upon man's helplessness, his danger, and beheld his need of a Saviour. His entire humiliation was his own voluntary act, undertaken solely for others. He accepted the true position of man, which is that of obedient love for the redemption of a lost world caused him to veil his divine glory. In his human nature he was depressed beyond the ordinary condition of man. He emptied himself that man might be filled with all grace. He humbled himself

to teach man the sin and folly of pride and the duty of humility. He became obedient to teach passive and active obedience to God's will. He endured the cross to teach man self-denial. His death was the completion of his life of obedience, the supreme expression of his submission to the will of the Father. Dearest humiliation culminated in highest exaltation. Christ humbled himself. God highly exalted him, empowered him with the prerogative of bestowing the gift of eternal life upon all who believe in his name. The redeeming God-man merited and received an eternal and unlimited acknowledgment of his claim, that the merit of his supreme obedience revealed for the whole world. This was his exaltation to become the mediatorial Redeemer. It pleased God that he who appeared as a servant should be revealed as the Lord of glory. The glory of Christ's name is such that it shall be celebrated through all ages. Christ Jesus was held up by the apostle as the model after which the Philippians should shape their lives. He made the imitator of Christ the one rule of Christian practice in the outward life and in the inner life of thought and feeling.—T. R. A.

THE BREEDERS OF HEREFORDS Good Year Reported at Annual Meeting in Toronto. Toronto Report.—Business was put through in record time at the Hereford Breeders' Association meeting held yesterday afternoon at the Carlton. The president, Mr. L. O. Clifford, of Oshawa, made a short speech in the course of which he remarked that this year's meeting was the largest in four or five years. "The demand for Herefords," he said, "had been very good in 1915, in fact orders for bulls could not all be filled. An average of \$1,001 had been paid for 50 head of the breed at Kansas City, and there was no need for breeders to sell bulls for \$125 in Canada." Grants made to the principal fairs by the association amounted to \$1,500 in 1915 and it was decided by those present at the meeting that the executive be empowered to use \$1,500 for the same purpose, and to encourage new fairs this year.

The financial statement showed a balance of cash on hand on Jan. 1st of \$951.16, and a total of assets over liabilities of \$3,518.31. A request for assistance by means of a cash grant was received by the association from the Dominion Cattle Breeders. The cash wanted is for the financing of the business of shipping pure bred stock to the west, as expenses of this business have increased of late years, and as all live stock breeding associations are interested in this business the different breeders' associations are being assessed according to the amount of shipping they have done. The matter of providing

Illustration of a man pointing to a diagram of the human digestive system, with the text 'RULES OF HEALTH Daily Movement of the Bowels.'

If every child in every school in this great country could be taught this one rule of health in such a way as to appreciate its value, and live up to it, health would abound, a multitude of pains and aches would disappear, and Canada would be known as a country where people live to a great age.

When you call the doctor his first question refers to the condition of the bowels, and his first medicine is intended to ensure the activity of these organs. Whether you have a cold or appendicitis, kidney disease or rheumatism, there are poisons in the system which must be removed, and which would not have lingered to cause trouble if the bowels had been healthful and active.

For this reason we claim that the First and Most Important Rule of Health is "Daily Movement of the Bowels."

If the bowels be kept in healthful action at all times there is little need for either doctor or medicines, and about nine-tenths of the annoying and dangerous ills of life are avoided.

The ideal corrective treatment for the bowels is Dr. Chase's Kidney-Liver Pills. Not only because of their promptness of action, but also because they immediately arouse the sluggish liver, and by so doing cure constipation.

The bile which is filtered from the blood by an active liver is Nature's cathartic, so if you can keep the liver right there will be no sluggishness in the action of the bowels. Keep the liver and kidneys healthy and active by using Dr. Chase's Kidney-Liver Pills and you will prevent and cure constipation, and thereby avoid a multitude of ills.

One pill a dose, 25 cents a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto.

Dr. A. W. Chase's Kidney-Liver Pills

Dr. Chase's Recipe Book, 1,000 selected recipes, sent free, if you mention this paper.

The money asked for was left in the hands of the executive committee. Officers were elected for 1916 as follows: President, L. O. Clifford, Oshawa; Vice-President, W. H. Hunter, Orangeville; Sec. Treasurer, H. D. Smith, Hamilton. Directors—J. A. Chapman, Manitoba; F. Collicott, Calgary; W. H. Smith, Canmore; J. E. Reynolds, Elora; J. A. McDermid, Battora; J. I. Moffat, Carroll; Jas. Pace, Wallaceburg; Walter Readhead, Milton; H. J. Reid, Hamilton; Thos. Skipton, Hyde Park; T. K. McConnell, Fairmount.

The chief address of the evening was delivered by Dr. C. C. James.

FARMERS RESPONDED. "Just as the facts are presented to me, so will the farmers of Canada respond with whatever is most needed—money, production, men. The Empire may depend upon them doing their full duty in the great war," said Dr. C. C. James, of Ottawa. So generously had the men from the farms enlisted, he said, that it might perhaps be well for the recruiting officers to consider most carefully how far they go in calling men from the farms without endangering our greatest productive factor. And as for production, if the farmers had not paid more than usual attention to good cultivation and good seed, and had not worked early and late with a larger acreage and in the harvesting of the crops, Canada would to-day be many millions poorer than she is. It was not merely wheat which had been increased, but every farm product.

"Lumping all the farm products together and deducting the food fed to stock, we estimate that in 1915 the farms, orchards and gardens of Canada gave a net product of over a billion dollars. The wheat crop of the prairies was worth about \$275,000,000—a big crop, the biggest ever known in Canada, but after all, only a little, if any, over one-quarter of the entire farm production."

"What about dairying? In Ontario the output was 20 per cent. over 1914, and the market value was increased 10 to 20 per cent. Alberta and Saskatchewan also made big increases in dairy production; so did other provinces. In 1910, according to the Dominion Dairy Commissioner, the milk products of Canada were worth approximately \$110,000,000. It is a safe estimate to put the dairy output of Canada for 1915 at \$150,000,000. While discussing wheat, we should not forget the dairy cow. She has done more for Canada in the past ten years than have our wheat fields, and in view of what is now happening the world over, there is a possibility that the dairy products of Canada in 1916 may exceed wheat in value. The wheat fields reached their maximum yield per acre in 1915; the dairy cow is only getting into her stride. She is now producing 4,000 pounds or less a year, 10,000 pounds a year is what the dairymen are working for.

"Perhaps the people of Canada have not fully realized what the farmers did accomplish last year through hard work, good management, determination and patriotism. The farm products of all Canada in 1915 exceeded in value the farm products of any previous year by at least \$300,000,000. It is well for our public men and our writers to know that the increase in the value of our farm products in 1915 was at least double in value our entire output of war munitions.

"And what of 1916?" Dr. James asked. The world's demands were greater than they were a year ago, and he believed the farmers will give as satisfactory service at home as would the soldiers at the front. The slogan of all dairymen should be "Go to it, and see whether you cannot make the dairy record equal or better than that made in 1915."

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET table with columns for Apples, Potatoes, Eggs, Butter, etc. and prices.

MEATS-WHOLESALE table with columns for Beef, Pork, Mutton, etc. and prices.

WINNIPEG GRAIN OPTIONS table with columns for Wheat, Oats, etc. and prices.

LIVE STOCK table with columns for Export cattle, Butcher cattle, etc. and prices.

HIDES, SKINS, WOOL, ETC. table with columns for Beehides, Calfskins, etc. and prices.

Beefhides—City butcher hides, green flat, 18 1/2c per lb. Country hides, green, 15 to 16c per lb. Flat cured, 16 to 17c per lb. Part cured, 15 1/2 to 16 1/2c per lb.

Calfskins—City skins green, flat, 18c per lb. Country cured, 18 to 19c per lb. Part cured, 17 to 18c per lb. Deacons or bob calf, according to condition and take off, 75c to \$1.25 each.

Horsehides—City take off \$4 to \$5. Country take off No. 1, \$3.50 to \$4.50. No. 2, \$2.50 to \$3.50. Sheepskins—City cheepskins \$1.50 to \$2.50. Country sheepskins, 85c to \$2.50.

Tallow—City rendered solid in barrels, 7. Country stock, solid in barrels, No. 1, 6 3/4c. No. 2, 5 3/4 to 6c. Cake No. 1, 7 1/4 to 7 1/2c. No. 2, 6 to 6 1/2c.

Horse hair—Farmer Pedlar Stock, 35 to 38c per lb. Wool—Washed fleece wool as to quality 40 to 44c per lb. Washed rejections, (burry, cotted, chaffy, etc.), 33 to 35c. Unwashed fleece wool as to quality 30 to 34c. Northwestern unwashed, according to quality, 23 to 32c.—Hallam's Weekly Market Report.

OTHER MARKETS

WINNIPEG GRAIN OPTIONS table with columns for Wheat, Oats, etc. and prices.

MINNEAPOLIS GRAIN MARKET table with columns for Minneapolis, Duluth, etc. and prices.

DULUTH GRAIN MARKET table with columns for Duluth, etc. and prices.

LONDON WOOL SALES table with columns for London, etc. and prices.

BUFFALO LIVE STOCK. East Buffalo, N.Y. Despatch—Cattle receipts 100 head; steady. Veals, receipts, 500 head; active and steady, \$4 to \$12.

Hogs, receipts 3,200 head; active; heavy, \$8.35 to \$8.50; mixed, \$8.50 to \$8.65; yorkers, \$7.75 to \$8.65; pigs, \$7 to \$7.50; roughs, \$7.25 to 7.40; stags, \$5 to \$5.75.

Sheep and lambs, receipts, 2,400 head; active; prices unchanged. CHICAGO LIVE STOCK.

Market steady table with columns for Steers, Cows, etc. and prices.

Market slow table with columns for Light, Mixed, etc. and prices.

Market slow table with columns for Sheep, etc. and prices.

Market slow table with columns for Vetches, etc. and prices.

LIVERPOOL PRODUCTS table with columns for Wheat, etc. and prices.

Colored—99s table with columns for Australia, etc. and prices.

SOLDIER THIEF CONVICTED. Calgary, Alta. Report.—Martin Brigham, a former Mounted Policeman, was convicted by a jury in the Supreme court last night of the theft of a carload of horses from ranches in the district. Brigham was arrested in England, after crossing the ocean as a member of the army transport service.