

The Teachers Monthly

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"The Marks of the Lord Jesus"

By Rev. Professor Edward A. Wicher, B.D.

The writer will never forget the sights of the railway station in Kobe, at the outbreak of the war between Japan and Russia. Thirty trains of soldiers from the north were hurried through daily, to be embarked at Sasebo for the scene of action. They were carried in freight cars, and as the trains passed through the city the doors of the cars were drawn back, a score of dusky faces appeared at each opening, and a score of lusty voices shouted, "Banzai!" Their cheers were answered by the roar of thousands of voices of private citizens calling from the streets. Every soldier was devoted to the service of his country, and no one ever doubted his devotion.

But one day the scene was varied. There were two trains in the Kobe station at the same time. One of these was the usual train of enthusiastic fresh recruits on the way to the front; the other was the first ambulance train, moving northward with the wounded. Some of these latter had lost an arm, and some a leg; some were horribly cut and torn. They could not shout so lustily as did their fellows on the south-bound train. But they did the best they could, and raised a feeble, "Banzai." The answering cheer of the multitude shook the earth. Wounded men did not need to shout to prove that they loved their land; they had in their own bodies the marks of their country.

The power of the church lies in the strength of the self-sacrifice of her followers. The unconverted world will never understand her doctrines nor her prayers—it cannot do so,—but it will understand her sacrifices. The obligation to sacrifice has never passed from the follower of Jesus.

For the Sabbath School teacher this trust has an especial significance. The more important part of the teacher's work is the unconscious part, the part which comes out of the depths of the teacher's own character, and which reveals that character. By the power of the Spirit of Christ, subduing us all unto His will, begetting within us the will to sacrifice ourselves, fashioning us into the likeness of His humiliation, manifesting His power in every word and motion of ours, we, too, like the great apostle, may bear in our own bodies "the marks of the Lord Jesus."

San Anselmo, Cal.

Our Place

By Rev. J. M. Duncan, B.D.

Bishop Westcott spent ten years of his life on the Revised Version of the New Testament. He tells us he would have counted the labor worth while, had it resulted only in giving two Greek prepositions their proper translation wherever they occur. One of these is found in Matt. 28:19, "baptizing them into (not "in," as the old version has it) the name of the Father, etc.; the other, in Rom. 6:23, "the gift of God is eternal life in (not "through") Christ Jesus our Lord."

The life of the Christian is "in Christ." The Jewish rabbis, perhaps through an unwillingness to pronounce the sacred name of Jehovah, perhaps with some dim sense of God as the soul's true home, called Him Maqôm, ("place"). However this may be, the believer's place is "in Christ."

A place is for standing in. The general with his army firmly entrenched on some commanding hill, can defy the assaults of the enemy beneath. Let him descend to