

The Sunday School Times

Copyright, 1949, by The Sunday School Times Co. Entered as second-class matter July 16, 1879, at the post office at Philadelphia, Pa., under Act of March 3, 1879. Entered as second-class matter at the post office, Ottawa, Canada.

Published weekly by The Sunday School Times Co., 325 N. 13th St., Phila. 5, Pa., U.S.A.

Philadelphia, April 16, 1949
Volume Ninety-one, No. 16

\$2.50 a year, in clubs \$2
See page 363

Lesson for May 1 in this issue

Lesson 5.—Jesus Declares His Authority.
Mark 11:1-11, 15-18; Luke 19:29-48.

Notes on Open-Letters:

The Genealogies in Matthew and Luke	346
The Reformation Translation Fellowship in China. By Samuel E. Boyle	347
Christian Victories Won by Air Power. By Charles Mellis, Jr.	348
Starting a Church and Sunday School in a Godless Town. By Christina Plemp	349
The Christian Fellowship Tour in 1949	349
International Uniform Lesson	350-360
The Golden Text in Song. By Robert Harkness	353
C.E. Topic—Vocations of Christian Significance. By John W. Lane, Jr.	360
With the New Books	362
For Family Worship. By Ernest M. Wadsworth, D.D.	362

Infinite Patience

By Margaret S. Fellows

HOW beautiful God's world, how base His creatures!

One marvels at His patience and His love:

These puny mortals, warped in mind and spirit,

Build firmly on the earth, ne'er look above,

But plot and scheme for fame and fine possessions,

Forgetting the Creator of their all;

Neglecting to prepare for His Tomorrow,
When they must stand in judgment,
at His call.

Yet here and there among these careless earthlings

Are those whose lives bear witness to their God;

Who humbly wait on Him for daily guidance,

Who walk the path of life the Saviour trod.

It is because of these the Father spareth
The wayward ones, that ere it be too late,

They may repent of sin, receive His Son,
And not be left in darkness to their fate!

Toward Settling a Quarrel

Christians should not have quarrels. But they do, sad to say. Instead of the short, vivid, Old English word "quarrel," which apparently occurs four times as a noun in the Authorized Version, they

prefer such expressions as "misunderstanding," "division," "not seeing eye to eye," and "difference of opinion." If these are dictated by charity toward others, well and good; but if they are used to camouflage our own wrong, the trouble will not be healed. We are too inclined to put on kid gloves in dealing with our own faults, and brass knuckles when striking at the faults of others. We speak of our "temper" instead of "anger"; "failings," "shortcomings," or "weaknesses," instead of "sins." Nothing will cure a quarrel except for each party to confess frankly and express sorrow for the wrong that he has done. This will pour oil on the troubled waters. But when each points at the wrong that the other has done, that pours oil on the fire. John Wesley, who had continually to settle quarrels, gives some sound advice. In his Journal for Monday, May 28, 1787, he tells of fourteen people who had been "read out" of one of the Societies at once. He said: "I could not

find, upon the strictest inquiry, that they had been guilty of any fault of meeting together that evening. So I willingly received them all again; requiring only one condition of the contenders on both sides, to say not one word of anything that was past. The spirit of peace and love gloriously descended on them all at the evening preaching, while I was explaining the 'fruit of the Spirit.' They were again filled with consolation at the Lord's Supper: and again in the morning, while Mr. Broadbent, applied 'Comfort ye, comfort ye my people, saith the Lord.'" When all has been done that can be done to heal a breach, that is a simple but very wise principle, "to say not one word of anything that was past." We need more of that healing medicine today. It is compounded of the ingredients in Paul's prescription: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13).

The Lonely Pioneer of Turkestan

This editorial reviews "George Hunter—Apostle of Turkestan," by Mildred Cable and Francesca French. (China Inland Mission, London; may be obtained from the China Inland Mission, 237 West School Lane, Philadelphia 44; \$2.)

Lone on the land and homeless on the water
Pass I in patience till the work be done.

THESE lines from "St. Paul," by F. W. H. Myers, are as appropriate for George Hunter, China Inland Mission pioneer who spent the best years of his long life in Sinkiang or Chinese Turkestan. It is that province of the far Northwest bounded by the U.S.S.R., India, Tibet, China, and Mongolia—a heartbreaking land of withering heat and numbing cold, dust and icy streams, sand storms and blizzards.

Comfort for Dark Days

"The wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea" (Matt. 14:24, 25).

As in all their other books, these two well-known writers, also of the China Inland Mission, tell their story with literary skill. One senses an undertone of criticism of highly organized Christian work, and of modern self-indulgence, which harmonizes with Hunter's austerity of life and speech.

George Hunter was born in Scotland, and as a young man applied to the China Inland Mission. He was at first refused, but accepted on a second application in 1889. He said: "I was brought up in a Christian home, but I never found Christ as my Saviour until I was fifteen years old. When I came to know Him as Lord I gave myself wholly to Him. Now after a period of training I go forth to China for any manner of service wholly at His command." He early determined to be a pioneer, giving up all thought of marriage. After eleven years of work in China, he returned to

Aberdeen on the one and only furlough of his long missionary life.

Mr. Hunter lived alone in the simplest kind of house in Urumtsi, the chief town of Chinese Turkestan. It was his delight to trek back and forth over the Gobi Desert, along the trade routes, and out to tiny hamlets and isolated farms to distribute Scripture portions and preach on the market places. He was often drenched in crossing the icy rivers and had off to right and repair the lumbering cart that carried his Scriptures and few personal belongings. Like Jacob he could say, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." He shunned companionship with foreigners, mingling with the people and speaking their language, and being accompanied for years only by his faithful servant, Nimgir. He never established a church, for fear those professing Christianity would fall away. Finally, after much prayer, he was joined by Percy Mather, a single young man of like pioneer spirit, and the two became fast friends and fellow workers.

Percy Mather was finally taken from him by typhus and Mr. Hunter went on his lonely way. But then the Russians imprisoned him, charging him with being a British spy. For thirteen months he suffered mental torture and physical hardship at their hands and was never the same again. Chapter nineteen is taken up with a vivid sketch of Mr. Hunter by the Rev. George Young, who visited him in 1944. He writes: "Cheerfulness and gentleness radiated from him as he spoke about his work. Gaiety sparkled from his eyes as he related some humorous incident. . . . One dominant purpose shone through all his talk—the will of God, which for him meant bringing the Gospel of Jesus Christ to the needy people of Sinkiang. It was that which impressed me—his single-mindedness. . . . He spoke very sternly about the danger of this wishy-washy emotional piety which was appearing in the Chinese Church, and gave a warning about being deceived by excitement, fleshly zeal, visions, tongues, and signs which he said were all deceits of the Devil. He argued from the Bible that the dispensation of the apostles was past; therefore signs, miracles, and tongues were things of the past. . . . He was insistent that a true Church must thrive not on emotion and ignorance, but on knowledge of the Word of God, and obedience to that Word in practical everyday Christianity. . . . There was some sentiment in his nature, but not a bit of sentimentalism. He was a spiritual realist. . . . The secret of his great life of devoted service to Christ is in something he rarely talked about—his disciplined life of prayer. . . . He taught me more than he knew; just this, that the man who will keep right to the end of the chapter is the man whose gaze is

fixed on God, whose joy is in God's company, and whose heart is pure in its devotion to the will of God."

God gave George Hunter a special call to a hard life. Few could imitate him. But the story of his life and work will be stimulating to every Christian worker, and will be a clarion call to every missionary candidate to "endure hardness as a good soldier of Jesus Christ."

✱

Notes on Open Letters

The Genealogies in Matthew and Luke

I would like to comment on the explanation of the first portion of the first chapter of Matthew, as given by Dr. Oswald T. Allis in his answer to "Pennsylvania reader," in the December 11 issue of THE SUNDAY SCHOOL TIMES, in which he refers to Jesus as only the adopted son of David. Also in the comment on Luke 2:4 in the lesson for December 19, "Joseph . . . was of the house and lineage of David," the author states, "The foster father of Jesus was heir to the throne. . . . Through him Christ obtained the throne rights." But it is impossible to obtain the right to the throne of David through Joseph.

The inclusion of the genealogy of Joseph at this point in Scripture seemed to be irrelevant, since no physical relationship existed between Jesus and Joseph. Had Jesus been actually descended from this lineage of Joseph through Solomon He could not have been the Messiah. In 1 Kings 9:6-9 we read God's promise to Solomon to take the kingdom of David from him and his descendants if he turned from God, "And this house, which I have hallowed for my name, will I cast out of my sight."

In 1 Kings 11:11, 12 we read God's statement, "I will surely rend the kingdom from thee, and give it to thy servant."

In Jeremiah 22:30 we read that no descendant of Jechonias (see Matt. 1:11) shall succeed in sitting on the throne of David. Also in Jeremiah 36:30 we read of Jehoiakim (the father of Jechonias, 1 Chron. 3:16) that no descendant of his shall sit on the throne of David.

In Isaiah we find that the Messiah shall be a rod out of the stem of Jesse and will have title to the throne of David. The physical relationship between Christ and David is established through Mary (Luke 3) and through Nathan, the son of David and brother of Solomon. Thus is the right of Jesus to the throne of David established and the genealogy of Joseph in the first chapter of Matthew is a confirmation of the virgin birth.—A Michigan reader.

The reasons for holding that Jesus' claim to the title "son of David" is to be traced through his foster-father Joseph are plainly set forth in Matthew 1. The chapter begins with the words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." In this brief summary, Jesus is called "the son of David." The fuller genealogy which immediately follows covers the

same ground and is clearly intended to explain and justify the statement of verse 1. The explanation which is given in verses 2-16 involves two difficult and consequently controversial matters.

1. In verse 12 we read, "Jechonias begat Salathiel." Since Jeremiah 22:30 and 36:30 seem to indicate clearly that the direct line of royal descent terminated with Jechonias, "begat" must mean that Salathiel was not the son but the heir of Jechonias. This inference is favored by the fact that Luke 3, while tracing the line of ascent differently, includes both Zorobabel and Salathiel and represents Salathiel as the son of Neri. This would indicate that Neri was next in succession to the "childless" Jechonias. That "begat" may be used in a broad sense is indicated by the fact that in Matthew 1:11 it refers to a grandson and in verse 8 to a more remote descendant. But however we explain the difficulty, we must accept the fact that the descent is traced to Joseph through Jechonias and Salathiel and that Joseph is expressly called "son of David" (v. 20; cf. Luke 1:27; 2:4).

2. The fact that Joseph's royal descent is traced through Jechonias and Salathiel helps us to understand how Jesus' royal claims could come through Joseph, although He was the son of Joseph only by adoption. And Matthew 1:17 seems to be calculated to meet this very difficulty. For while verse 16 tells us that "Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ," verse 17 proceeds at once to sum up the generations "from Abraham to David . . . and from David . . . unto Christ." Consequently what we might call the genealogy of Joseph, which is given in verses 2-16, is both preceded and followed by statements which can only mean that the genealogy of Joseph is the genealogy of Jesus the Christ, who was the son of Mary the wife of Joseph, and that this is the reason it is given here. Furthermore the words of the angel, "Joseph, thou son of David, fear not to take unto thee Mary thy wife" (v. 20), and especially the command with regard to Mary's child, "Thou [Joseph] shalt call his name JESUS," clearly show that Joseph was commanded to acknowledge Jesus' mother as his wife and her son as his son, and to assume the position of father to Mary's child. That Joseph so understood the command and acted accordingly is indicated by verses 24ff. (cf. Luke 2:41, 48, 51; John 1:45; 6:42). So the inference is inevitable that according to Matthew it was through his foster-father that Jesus was entitled to be called "Son of David." To assert that if Joseph was descended from Jechonias and Salathiel he could not be a "son of David" would not only make the genealogy given by Matthew "irrelevant"; it would make Matthew's entire account self-contradictory.

(Continued on page 360)

\$1⁰⁰ equals \$2⁰⁰

Doesn't sound reasonable, does it?
But it's a fact!

For every dollar in cash, the bank gives us an extra dollar of credit on our equity in the Institute property. In other words, "Dollars Doing Double Duty." Strategically located in central Manhattan, opportunities for study and service are almost limitless. Recently some G. I.'s from near-by Victory Center were invited to a student party and five of them were led to Christ by N.B.I. students.

Ever increasing enrollment calls for increased facilities. We need your help in training these young people.

Remember, every dollar counts for two—but this special arrangement is only open until June 15, 1949.

Act now—make your dollars do double duty for the Lord. For further information, address

THE NATIONAL BIBLE INSTITUTE
340-S West 55th Street
New York 19, N. Y.

Free from all entangling alliances
with modernism

YOUTH FOR CHRIST **2 GREAT WEEKS AT WINONA LAKE INDIANA**

JULY 3-10 . . . YOUTH WEEK
★ Thrilling Programs, Planned Sports, Fellowship with International Leaders . . . A Vacation leading to God's vocation for you.

JULY 10-17 . . . CONVENTION WEEK
★ Great Messages, Know-How Sessions, A World Vision Put to Work. Youth praying — and obeying!

Both Weeks . . .
★ Glorious music . . . Band School . . . High School Bible Club hour . . . Radio Broadcasts.

FOR YOUR DESCRIPTIVE FOLDER, USE COUPON BELOW.

Rush Details of the YFC Conference to
Name _____
Address _____
City _____ Zone _____ State _____
Dept. A-33

YOUTH FOR CHRIST INTERNATIONAL
130 N. Wells St., Chicago 6, Ill.

colt, even in the midst of shouting crowds, suggests His ability to tame the wild spirit of the sinner.

5. The raising of Lazarus (John 12:17, 18).

6. The acclaim of the multitudes (mostly Galileans, no doubt) represented the popular attitude; the plotting of the leaders (v. 18) represented the official attitude, which ultimately carried.

7. The shallow acclaim, which would soon die down, aroused no emotion in Him; the coming of the Greeks stirred thoughts of the world-harvest, and of the sorrowful sowing of Calvary as its cost.

8. Carrying on a business legitimate in itself—providing beasts for the sacrifices and supplying the sacred shekels of the Temple for the treasury.

9. From extra-Biblical sources we learn that it had become a racket controlled by the family of the High Priest.

10. The same principle as 2 Peter 3:9.

WHEATON, ILL.

The Genealogies in Matthew and Luke

(Continued from second page)

dictory, since he so definitely states the very opposite.

The genealogy in Luke seems at first glance to give, as does Matthew, though in reverse order, the ancestry of Joseph. The major difficulty connected with this interpretation is that nearly all the names between Joseph and David are different from those given by Matthew. The one point of agreement, the occurrence of the names of Salathiel and Zorobabel in both lists, confirms the view stated above that Salathiel, the son of Neri, was the heir but not the son of Jechonias. Because the two lists are so different, many scholars hold that Luke has given the royal descent of Mary. This explanation may be correct. But there are serious difficulties connected with it.

(1) There is no express statement in Luke or elsewhere in Scripture that Mary was descended from David. Luke 1:32, 69; 2:4, 5; Acts 2:30; Romans 1:3ff.; 2 Timothy 2:8 would be in accord with such an assumption, but cannot be said to prove it. Inheritance was regularly traced through the father. Luke's failure to state that Mary was also of royal descent, when he states this so definitely of Joseph (2:4), would be remarkable, if such was really the case and if importance was attached to it. (2) Luke 1:36 (R.V.) describes Elisabeth as Mary's "kinswoman" and we are told that Elisabeth was "of the daughters of Aaron" (v. 5), which might imply that Mary likewise belonged to a priestly family. (3) The words, "being (as was supposed) the son of Joseph, which was the son of Heli" (3:23), seem to represent Joseph as the son of Heli, exactly as in Matthew he is described as being the son of Jacob. The most probable solution is that Joseph was the son of Jacob by birth and the son of Heli either (a) by adoption, in which case the genealogy would be Joseph's; or (b) by

marriage, in which case the words "of Heli" must mean "son-in-law of Heli," which would make the genealogy that of Mary, since the son-in-law of Heli would be the husband of Mary. The difficulty with this latter view is that it is hard to understand why, if Luke intended to trace the genealogy of Mary, he did not say so plainly, instead of expressing himself in such a way that, but for the differences between his genealogy and Matthew's, no one would dream of taking the one which he gives as the genealogy of Mary.

Finally, it is to be noted that the doctrine of the virgin birth should not be appealed to in dealing with the problem of the genealogies. Matthew and Luke are in complete agreement that Jesus was born of the virgin. We may like to believe that Mary was like Joseph "of the house and lineage of David." But we must not claim that this must have been so in order that her Son might be heir to the throne of David. To do this would be equivalent to rejecting the express teaching of Matthew that it was Joseph's royal descent which entitled Mary's Son to be called "the son of David."

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, May 1

1. Vocations of Christian Significance
(Eph. 4:1-3, 11, 12; Phil. 3:8-14)
(Vocations Day)

Topics are copyrighted by the International Society of Christian Endeavor, and are used by permission.

IN A few weeks many schools and colleges will close their doors for the summer. A great army of young people who are now attending school will not return, but will find employment of one kind or another. It is fitting, therefore, that our thoughts should be turned to the problem that sooner or later confronts every young person—the matter of choosing a life work or vocation. Perhaps some of us have been out of school for a number of years and have not yet found the occupation that we feel we should like to make our life work, and thus are confronted with this same problem.

Let us understand first that there are three general areas in which we may choose a vocation or occupation. One of these areas should not present any difficulty of choice to the consistent Christian believer. In this area are occupations that involve practices that are dishonest; or that dishonor the Lord's Day; or that require participation in the manufacture, or selling, or distributing of products that are harmful, such as tobacco, or narcotics, or alcoholics, and