

## PROFESSION AND PERFORMANCE.

BY REV. GEORGE J. KUNZ

There is a vast difference between profession and performance. Many people are deluded with the idea that the one means the other. This is true in the commercial, political and social life where we find no end of profession but very little performance in harmony therewith. It is also true in the Church. Here we have much that may be called profession. Membership in the Church is a high profession in itself. Every member of the Church professes to be a son of God. "To as many as received Him to them gave He power to become the sons of God, even to those who believe on His name." When men join a Church they profess that they receive Jesus and believe on His name; that they are now "the sons of God" and as such they profess themselves ready and willing to obey the Father. But profession is one thing, performance another. When the test is applied two classes are disclosed; those who profess and those who profess and perform. In the parable of the two sons (Matt. 21, 28) the test, "go work to-day in my vineyard," disclosed the loyalty or value of the profession of these two sons, who represent the two classes in the church. Son the first said, "I will not" to his father's request to "go work." Afterward he repented and went. Son the second said readily and politely, "I go, sir," but went not. It is clear to us, as it was to the chief priests and elders to whom the parable was spoken, that the first son was the loyal and obedient one, notwithstanding his unfilial reply to his father's command at the first, because he repented and went. He was a "son"—professor—and he "went"—performance—and so did the will of his father. It is equally clear that son the second, notwithstanding his seeming willingness and his politeness, was the disloyal and disobedient one, for he went not. He was a son like the other, a professor, but he went not, did not perform; hence did not do the will of his father.

In the application of the parable Jesus contrasts the conduct of the publicans and harlots in their attitude to the truth, with that of the chief priests and rulers of the people, to the decided disadvantage of the latter. Being Jews, they were, of course, God's people, and by the fact of their office and position in the church as leaders and teachers of the people, they not only made a high profession, but proclaimed themselves ready to do the bidding of God at any cost. Like son the second in the parable, they said, "I will go, sir," to the command of the father. That was profession. Did they perform? John the Baptist came preaching repentance, a repentance that meant something—that proved its genuineness by its fruits in amendment of life, that the people might be prepared for the coming of the Lord. These leaders heard him. The ring of truth was in his preaching. The power of God was with him. Publicans, harlots, soldiers and other wanderers repented, forsook their sinful lives, were baptized, and walked in righteousness before God. There could be no doubt about it, John was sent by God to the people with a message. What about the chief priests and the leaders of the people now? Have they not been saying all the time by their position, office, service, teaching, "I go, sir?" The forerunner of the Messiah has now come with God's "this day." Come on, ye professors, ye theologians, ye preachers, ye officials, ye leaders of the people; it is time to act now. But alas, instead of gladly obeying the command of God

and doing His will, they are looking for stones to stone the truth.

On the other hand, the publicans and harlots, Jews also, and therefore professedly at least, God's people, had said to God's requirements by their openly irreligious, vicious and immoral lives, "I will not." But when they heard the searching, burning message of the Baptist, they repented of their wickedness and of their rude and blunt refusal to do the Father's will, "and went," and the chief priests and rulers of the people themselves, in their answer to the question of Jesus, acknowledged that these did the will of the father. The lesson is plain, to enter and to remain in the kingdom of God, we must do the will of God.

Now I repeat, Church membership is a high profession. Not only do men thereby profess to have received Jesus and to be ready and willing to do His will and to keep His commandments, but they have covenanted to be partners with Him in the redemption of the world. To equip them that they may serve Him faithfully and be efficient and successful co-workers with Him, he says, "Ye shall receive power, when the Holy Spirit is come upon you," and then commands them to tarry until "ye be embued with power from on high."

Without this power God's children cannot do the work to which they have been called, nor can they at all times and in all places be successful in their battles with the enemy, because handicapped by what is called inbred sin, or, according to St. Paul, "sin that dwelleth in me." Now this inbred sin, according to scripture and all experience, as well as to most theologians, is not removed in the new birth. While all transgressions are forgiven and guilt is removed in conversion, inborn sin is never destroyed at that time. This is what weakens Christians and hinders their faithfulness in the service of the Master. Therefore Christ's prayer, "sanctify them" (John 17, 17), and His command "tarry ye" (Luke 24, 49). Therefore the will of God definitely and clearly expressed in 1st Thess., 4, 3, "your sanctification." This, "your sanctification," is God's "go work to-day" to His children. How do they receive the command? Just like the two sons in the parable. The chief priests and rulers—preachers, deacons, stewards, class leaders and others great in their profession because of or by their prominence and position in the church, readily and politely say "we go, sir," "we believe in holiness; we believe in the power; we believe"—and then they stop to discuss and discuss, and never go. But there is another class, not necessarily publicans and harlots, though represented by them, who love the Lord and are His children, having repented and received Jesus, publicly acknowledge Him as their Saviour and rejoice in His love. The command comes to them, the will of God is made known. It is "your sanctification." At first, owing to environment, human creeds, false and unscriptural teaching, they say "we go not." But afterward, thank God for the "afterward," they go. They look into "the perfect law of liberty," they examine their hungry hearts, they hear the Apostle say, "He is able," they go—to the altar or to the feet of the Master, they cry out like Charles Wesley.

"Speak the second time, 'be clean,'

Take away my inbred sin."

God hears them and sanctifies them wholly, and makes "no difference between us and them" says Peter, "purifying their hearts by faith," and immediately they became targets for the stones gathered by the other class, but, "hid with Christ in God" they go on their way rejoicing with "joy unspeakable and full of

## Missionary Correspondence.

We make the following extract from a private letter from Sister Kierstead:

Paulpietersburg, Natal, S. A.,

April 2nd, 1914.

Dear Bro. Baker,—There is a new interest across the river, where Mr. Kierstead now is. He has found more new ones who want to study and as we are short of native workers we have been much in prayer to know just what to do, and believe he has shown us plainly our duty to delay our going for three months at least. First, this will give Dr. a chance to do the building, so he will be free to go across the river oftener (for we will leave him our horse). Second, I am feeling much better than I did and believe the Lord will help me over this time of waiting. I cannot do much, but I can sit and teach the native school. I am teaching Lydia now, English.

No doubt our own at home will be much disappointed, but our Father's work comes first. If we get home in September it will be all right as it won't then be very cold. This will give us the winter here, our best time for work.

Mr. Kierstead expects to take Alvin and put most of his time in across the river, our most promising field now. The "tongues" people are beginning to go over there, so we must do all we can right now or they will win many of those who want to study.

Sorry to disappoint Mr. and Mrs. Roscoe, the missionaries who have been waiting to sail with us. They have a governess here now. She boards at our Boer neighbor's, so the Dr.'s six children go there to school.

and shouting "None of these things move me." They have done the will of God, they have got the blessing.

## OUR SAVIOUR.

(Continued from page 5.)

Of course we must not forget that we enjoy these experiences only through faith and faith alone. Bless God for a triune saviour.

Jesus Christ, as King, who pardons the penitent sinner.

Jesus Christ, as Saviour, who saves the pardoned sinner from his sins day by day.

Jesus Christ as High Priest, who sanctifies the consecrated believer. Glory.

It is not necessary that a soul should know all the curriculum of the plan of salvation in order to enjoy its blessings.

If we take a load of wheat to a mill to have it made into flour, we do not have to ask the miller if he can make flour of wheat, for we know that is his business. Nor do we require him to explain all the varied processes by which it is done. But, having faith in him, we leave the work in his hands.

So it is in the matter of salvation. We find ourselves lost and in sin and know our only hope is in Jesus, and having faith in him we just turn ourselves over into his hands and believe him in every step of the way, and he will put a peace in the soul that will enable us to bravely face the storms of life and sing amid its tempests, and meet the assaults of Satan with a shout in our soul, for we know we have in Jesus Christ a victorious leader and an all sufficient Saviour.

We have sufficient memorial poetry to fill about two pages of the Highway. We hope that our friends directly interested will not feel offended because we do not publish it. We cannot do it, for various reasons.—ED.