

## Present Day Evangelism

### Arthur W. Pink

Arthur W. Pink, born in Great Britain in 1886, immigrated to the U.S. to study at Moody Bible Institute. He pastored churches in Colorado, California, Kentucky, and South Carolina before becoming an itinerant Bible teacher in 1919. He returned to his native land in 1934., taking up residence on the Isle of Lewis, Scotland, in 1940 and remaining there until his death twelve years later. Most of his works first appeared as articles in the monthly *Studies in the Scriptures*, published from 1922 to 1952.

Most of the so-called evangelism of our day is a grief to genuine Christians, for they feel that it lacks any scriptural warrant, that it is dishonoring unto God, and that it is filling the churches with empty professors. They are shocked that so much frothy superficiality, fleshly excitement and worldly allurements should be associated with the holy name of the Lord Jesus Christ. They deplore the cheapening of the Gospel, the beguiling of unwary souls, and the carnalizing and commercializing of what is to them ineffably sacred. It requires little spiritual discernment to perceive that the evangelistic activities of Christendom during the last century have steadily deteriorated from bad to worse, yet few appear to realize the root from which this evil has sprung. It will now be our endeavor to expose the same. Its aim was wrong, and therefore its fruit faulty.

The grand design of God, from which He never has and never will swerve, is to glorify Himself: to make manifest before His creatures what an infinitely glorious Being He is. That is the great aim and end He has in all that He does and says. For that He suffered sin to enter the world. For that He willed His beloved Son to become incarnate, render perfect obedience to the divine law, suffer and die. For that He is now taking out of *the* world a people for Himself, a people which shall eternally show forth His praises. For that everything is ordered by His providential dealings, unto that everything on earth is now being directed, and shall actually affect *the* same. Nothing other than that is what regulates God in all His actings: "For of Him, and through Him, and to Him are all *things*: to whom be glory for ever and ever. Amen." (Rom. 11:36)

That grand and basic truth is written rat across the Scriptures with the plainness of a sunbeam, and he who sees it not is blind. All things are appointed by God to that one end. His saving of sinners is not an end in *itself*, for God would have been no loser had every one of them eternally perished. No, His saving of sinners is but a means unto an end: "to the praise of the glory of His grace." (Eph. 1:6) Now from that fundamental fact it necessarily follows that we should

make the same our aim and end: that God may be magnified by us — “whatsoever ye do, do all to the glory of God.” (1 Cor. 10:31) In like manner it also follows that such must be *the* preacher’s aim, and that everything must be subordinated thereto, for everything else is of secondary importance and value. But is it so? Take the latest slogan of the religions world, “Youth for Christ.” Well, what is wrong with that? Its emphasis! Why not “Christ for Youth”?

If the evangelist fails to make the *glory of God* his paramount and constant aim, he is certain to go wrong, and all his efforts will be more or less a beating of the air. When he makes an end of anything less than that, he is sure to fall into error, for he no longer gives God His proper place. Once we fix on ends of our own, we are ready to adopt means of our own. It was at this very point evangelism failed two or three generations ago, and from that point it has farther and farther departed. Evangelism made “the winning of souls” its goal, its summum bonum, and everything else was made to serve and pay tribute to the same. Though the glory of God was not actually denied, yet it was lost sight of, crowded out, made secondary. Further, let it be remembered that God is honored in exact proportion as the preacher cleaves to His Word, and faithfully proclaims “all His counsel,” and not merely those portions which appeal to him.

To say nothing here about those cheap-jack evangelists who aim no higher than rushing people into making a formal profession of faith in order that the membership of the churches may be swelled, take those who are inspired by a genuine compassion and deep concern for the perishing, who earnestly long and zealously endeavor to deliver souls from the wrath to come, yet unless they be much on their guard, they too will inevitably err. Unless they steadily view conversion in the way God does — as the way in which He is to be glorified — they will quickly begin to compromise in the means they employ. The feverish urge of modern evangelism is not how to promote the glory of the triune Jehovah, but how to multiply conversions. The whole current of evangelical activity during the past fifty years has taken that direction. Losing sight of God’s end, the churches have devised means of their own.

Bent on attaining a certain desired object, the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong which contributed unto the securing of that end; and since their efforts appear to be eminently successful, only too many churches silently acquiesced, telling themselves “the end justified the means.” Instead of examining the plans proposed and the methods adopted by the light of Scripture, they were tacitly accepted on the ground of expediency. The evangelist was esteemed not for the soundness of his message, but by the visible “results” he secured. He was valued not according to how far his preaching honored God, but by how many souls were supposedly converted under it.

Once a man makes the conversion of sinners his prime design and all-consuming end, he is exceedingly apt to adopt a wrong course. Instead of

striving to preach the Truth in all its purity, he will tone it down so as to make it more palatable to the unregenerate. Impelled by a single force, moving in one fixed direction, his object is to make conversion easy, and therefore favorite passages (like John 3:16) are dwelt upon incessantly, while others are ignored or pared away. It inevitably reacts upon his own theology, and various verses in the Word are shunned, if not repudiated. What place will he give in his thought to such declarations as "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23), "No man can come unto Me, except the Father which hath sent Me draw him" (John 6:44), "Ye have not chosen Me, but I have chosen you" (John 15:14)?

He will be sorely tempted to modify the truth of God's sovereign election, of Christ's particular redemption, of the imperative necessity for the supernatural operations of the Holy Spirit.

In twentieth-century evangelism there has been a woeful ignoring of the solemn truth of the total depravity of man. There has been a complete underrating of the desperate case and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, blind and helpless, dead in trespasses and sins. Because such in his case, because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God. According to our view here, so will it be elsewhere: to qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truths. The teaching of Holy Writ on this point is unmistakable: man's plight is such that his salvation is impossible unless God puts forth His mighty power. No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail.

In connection with the old creation, God did all without any assistants. But in the far more stupendous work of the new creation, it is intimated by the Arminian evangelism of our day that He needs the sinner's cooperation. Really, it comes to this: God is represented as helping man to save himself: the sinner must begin the work by becoming willing, and then God will complete the business. Whereas, none but the Spirit can make him willing in the day of His power. (Psa. 110:3) He alone can produce godly sorrow for sin, and saving faith in the Gospel. He alone can make us out of love with ourselves, and bring us into subjection to the Lordship of Christ. Instead of seeking the aid of outside evangelists, let the churches get on their faces before God, confess their sins, seek His glory, and cry for His miracle-working operations. "Not by might (of the preacher), nor by power (of the sinner's will), but by My Spirit, saith the Lord."

It is generally recognized that spirituality is at a low ebb in Christendom, and not a few perceive that sound doctrine is rapidly on the wane, yet many of the Lord's people take comfort from supposing that the Gospel is still being widely preached

and that large numbers are being saved thereby. Alas, their optimistic supposition is ill-founded and sandily grounded. If the “message” now being delivered in Mission Halls be examined, if the “tracts” which are being scattered among the unchurched masses be scrutinized, if the “open air” speakers be carefully listened to, if the “Sermons” or “Addresses” of a “soul-winning campaign” be analyzed; in short, if modern “Evangelism” be weighed in the balances of Holy Writ, it will be found wanting, lacking that which is vital to a genuine conversion, lacking what is essential if sinners are to be shown their need of a Savior, lacking that which will produce the transfigured lives of new creatures in Christ Jesus.

It is in no captious spirit that we write, seeking to make a man an offender for a ward. It is not that we are looking for per-fection, and complain because we cannot find it; nor that we criticize others because they are not doing things as we think they should be done. No, no, it is a matter far more serious than that. The “evangelism” of the day is not only superficial to the last degree, but it is radically defective. It is utterly lack-ing a foundation on which to base an appeal for sinners to come to Christ (emphasis ours, I.C.H.). There is not only a lamentable lack of proportion (the mercy of God being made far more prominent than His holiness, His love than His wrath), but there is a fatal omission of that which God has given for the purpose of imparting a knowledge of sin. There is not only a reprehensible introducing of “bright singing,” humorous witticisms and entertaining anecdotes, but there is a studied omission of dark background upon which alone the Gospel can effectively shine forth.

But serious indeed as is the above indictment, it is only half of it — the negative side, that which is lacking. Worse still is that which is being retailed by the cheap-jack evangelists of the day. The positive content of their message is nothing but a throwing of dust in the eyes of the sinner. His soul is put to sleep by the devil’s opiate, ministered in a most unsuspecting form. Those who really receive the “message” which is now being given out from most of the “orthodox” pulpits and platforms today, are being fatally deceived. It is a way which seemeth right unto a man, but unless God sovereignly intervenes by a miracle of grace, all who follow it will surely find that the ends thereof are the ways of death. Tens of thousands who confidently imagine that they are bound for heaven will get a terrible disillusionment when they awake in hell!

### **What Is the Gospel?**

Is it a message of glad tidings from heaven to make God-defying rebels at ease in their wickedness? Is it given for the purpose of assuring the pleasure-crazy young people that, providing they only “believe,” there is nothing for them to fear in the future? One would certainly think so from the way in which the Gospel is presented, or rather perverted, by most of the “evangelists,” and the more so when we look at the lives of their “converts.” Surely those with any degree of

spiritual discernment must perceive that to assure such that God loves them and His Son died for them, and that a full pardon for all their sins (past, present and future) can be obtained by simply “accepting Christ as their personal Savior” is but a casting of pearls before swine.

The Gospel is not a thing apart. It is not something independent of the prior revelation

of God’s Law. It is not an announcement that God has relaxed His justice or lowered His standard of holiness. So far from that, when scripturally expounded the Gospel presents the clearest demonstration and the climacteric proof of the inexorableness of God’s justice and of His infinite abhorrence of sin. But for scripturally expounding the Gospel, beardless youths and business men who devote their spare time to “evangelistic effort” are quite unqualified. Alas that the pride of the flesh suffers so many incompetent ones to rush in where those much wiser fear to tread. It is this multiplying of novices that is largely responsible for the woeful situation now con-fronting us, and because the “churches” and “assemblies” are so largely filled with their “converts” explains why they are so unspiritual and worldly.

No, my reader, the Gospel is very, very far from making light of sin. The Gospel shows us how unsparingly God deals with sin. It reveals to us the terrible sword of His justice smiting His beloved Son in order that atonement might be made for the transgressions of His people. So far from the Gospel settling aside the law, it exhibits the Savior enduring the curse of it. Calvary supplied the most solemn and awe-inspiring display of God’s hatred of sin that time or eternity will ever furnish. And do you imagine that the Gospel is magnified or God glorified by going to worldlings and telling them that they “may be saved at this moment by simply accepting Christ as their personal Savior” while they are wedded to their idols and their hearts are still in love with sin? If I do so, I tell them a lie, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness.

No doubt some readers are ready to object to our “harsh” and “sarcastic” statements above by asking, When the question was put “What must I do to be saved?” (Acts 16:31) did not an inspired apostle expressly say, “Believe on the Lord Jesus and thou shalt be saved”? Can we err, then, if we tell sinners the same thing today? Have we not divine warrant for so doing? True, those words are found in Holy Writ, and because they are, many superficial and untrained people conclude that they are justified in repeating them to all and sundry. But let it be pointed out that Acts 16:31 was not addressed to a promiscuous multitude, but to a particular individual, which at once intimates that it is not a message to be indiscriminately sounded forth, but rather a special word to those whose characters correspond to the one to whom it was first spoken.

Verses of Scripture must not be wrenched from their setting, but weighed, interpreted, and applied in accord with their context; and that calls for prayerful

consideration, careful meditation, and prolonged study; and it is failure at this point which accounts for these shoddy and worthless “messages” of this rush-ahead age. Look at the context of Acts 16:31, and what do we find? What was the occasion, and to whom was it that the apostle and his companion said, “Believe on the Lord Jesus Christ”? A sevenfold answer is there furnished, which supplies a striking and complete delineation of the character of those to whom we are warranted in giving this truly evangelistic word. As we briefly name these seven details, let the reader carefully ponder them.

First, the man to whom these words were spoken had just witnessed the miracle-working power of God. “And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.” (Acts 16:26) Second, in consequence thereof the man was deeply stirred, even to the point of self-despair: “He drew out his sword and would have killed himself, supposing that the prisoners had been fled.” (v. 27) Third, he felt the need of illumination: “Then he called for a light.” (v. 29) Fourth, his self-complacency was utterly shattered, for he “came trembling.” (v. 29) Fifth, he took his proper place (before God — in the dust — for he “fell down before Paul and Silas.” (v. 29) Sixth, he showed respect and consideration for God’s servants, for he “brought them out.” (v. 30) Seventh, then, with a deep concern for his soul, he asked, “What must I do to be saved?”

Here, then, is something definite for our guidance, if we are willing to be guided. It was no giddy, careless, unconcerned person who was exhorted to “simply” believe; but instead, one who gave clear evidence that a mighty work of God had already been wrought within him. He was an awakened soul. (v. 27) In his case there was no need to press upon him his lost condition, for he obviously felt it; nor were the apostles required to urge upon him the duty of repentance, for his entire demeanor betokened his contrition. But to apply the words spoken to him unto those who are totally blind to their depraved state and completely dead toward God, would be more foolish than placing a bottle of smelling salts to the nose of one just dragged unconscious from the water. Let the critic of this article read through Acts and see if he can find a single instance of the apostles addressing a promiscuous audience or a company of idolatrous heathen and “simply” telling them to believe in Christ!

### **“By the Law Is the Knowledge of Sin”**

Just as the world was not ready for the New Testament before it received the Old, just as the Jews were not prepared for the ministry of Christ until John the Baptist had gone before Him with his clamant call to repentance, so the unsaved are in no condition today for the Gospel till the Law be applied to their hearts, for “by the Law is the knowledge of sin.” (Rom. 3:20) It is a waste of time to sow seed on ground which has never been ploughed or spaded! To present the

vicarious sacrifice of Christ to those whose dominant passion is to take their fill of sin, is to give that which is holy unto the dogs. What the unconverted need to hear about is the character of Him with whom they have to do, His claims upon them, His righteous demands, and the infinite enormity of disregarding Him and going their own way.

The nature of Christ's salvation is woefully misrepresented by the present-day "evangelist." He announces a Savior from hell rather than a Savior from sin. And that is why so many are fatally deceived, for there are multitudes who wish to escape the Lake of fire who have no desire to be delivered from their carnality and worldliness. The very first thing said of Him in the New Testament is, "Thou shalt call His name Jesus, for He shall save His people (not "from the wrath to come," but) from their sins." (Matt. 1:21) Christ is a Savior for those realizing something of the exceeding sinfulness of sin, who feel the awful burden of it on their conscience, who loathe themselves for it, who long to be freed from its terrible dominion; and a Savior for no others. Were He to "save from hell" those still in love with sin, He would be a Minister of sin, condoning their wickedness and siding with them against God. What an unspeakably horrible and blasphemous thing with which to charge the Holy One!

Should the reader exclaim, I was not conscious of the heinousness of sin nor bowed down with a sense of my guilt when Christ saved me. Then we unhesitatingly reply, Either you have never been saved at all, or you were not saved as early as you supposed. True, as the Christian grows in grace he has a clearer realization of what sin is — rebellion against God — and a deeper hatred of and sorrow for it; but to think that one may be saved by Christ whose conscience has never been smitten by the Spirit and whose heart has not been made contrite before God, is to imagine something which has no existence in the realm of fact. "They that be whole need not a physician, but they that are sick" (Mark 9:12): the only ones who really seek relief from the great Physician are they that are sick of sin — who long to be delivered from its God-dishonoring works and its soul-defiling pollutions.

Inasmuch, then, as Christ's salvation is a salvation from sin — from the love of it, from its dominion, from its guilt and penalty — then it necessarily follows that the first great task and the chief work of the evangelist is to preach upon SIN: to define what sin (as distinct from crime) really is, to show wherein its infinite enormity consists; to trace out its manifold workings in the heart; to indicate that nothing less than eternal punishment is its desert. Ah, and preaching upon sin — not merely uttering a few platitudes concerning it, but devoting sermon after sermon to explaining what sin is in the sight of God — will not make him popular nor draw the crowds, will it? No, it will not, and knowing this, those who love the praise of men more than the approbation of God, and who value their salary above immortal souls, trim their sails accordingly. "But such preaching will drive people away!" We answer, far better drive the people away by faithful preaching than to drive the Holy Spirit away by unfaithfully pandering to the flesh.

The terms of Christ's salvation are erroneously stated by the present-day evangelist. With very rare exceptions he tells his hearers that salvation is by grace and is received as a free gift; that Christ has done everything for the sinner, and that nothing remains but for him to "believe" — to trust in the infinite merits of His blood. And so widely does this conception now prevail in "orthodox" circles, so frequently has it been dinned in their ears, so deeply has it taken root in their minds, that for one to now challenge it and denounce it as being so inadequate and one-sided as to be deceptive and erroneous, is for him to instantly court the stigma of being a heretic, and to be charged with dishonoring the finished work of Christ by inculcating salvation by works. Yet, notwithstanding, the writer is quite prepared to run that risk.

Salvation is by grace, by grace alone, for a fallen creature cannot possibly do anything to merit God's approval or earn His favor. Nevertheless, divine grace is not exercised at the expense of holiness, for it never compromises with sin. It is also true that salvation is a free gift, but an empty hand must receive it, and not a hand which still tightly grasps the world! But it is not true that "Christ has done everything for the sinner." He did not fill His belly with the husks which the swine eat and find them unable to satisfy. He has not turned His back on the far country, arisen, gone to the Father, and acknowledged his sins — those are acts which the sinner himself must perform. True, he will not be saved for the performance of them, any more than the prodigal could receive the Father's kiss and ring while he remained at a guilty distance from him!

Something more than "believing" is necessary to salvation. A heart that is steeled in rebellion against God cannot savingly believe: it must first be broken. It is written "except ye repent, ye shall all likewise perish." (Lk. 13:3) Repentance is just as essential as faith, yea, the latter cannot be without the former: "Repented not afterwards that ye might believe." (Matt. 21:32) The order is clearly enough laid down by Christ: "Repent ye, and believe the Gospel." (Mark 1:15) Repentance is sorrowing for sin. Repentance is a heart-repudiation of sin. Repentance is a heart-determination to forsake sin. And where there is true repentance grace is free to act, for the requirements of holiness are conserved when sin is renounced. Thus, it is the duty of the evangelist to cry, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." (Isa. 55:7) His task is to call on his hearers to lay down the weapons of their warfare against God, and then to sue for mercy through Christ.

The way of salvation is falsely defined. In most instances the modern "evangelist" assures his congregation that all any sinner has to do in order to escape hell and make sure of heaven is to "receive Christ as his personal Savior." But such teaching is utterly misleading. No one can receive Christ as his Savior while he rejects Him as Lord! It is true the preacher adds that the one who accepts Christ should also surrender to Him as Lord, but he at once spoils it by asserting that though the convert fails to do so nevertheless heaven is sure to him. That is one

of the devil's lies. Only those who are spiritually blind would declare that Christ will save any who despise His authority and refuse His yoke: why, my reader, that would not be grace but a disgrace — charging Christ with placing a premium on lawlessness.

It is in His office of Lord that Christ maintains God's honor, subserves His government, enforces His Law; and if the reader will turn to those passages (Luke 1:46, 47; Acts 5:31; 2 Peter 1:11; 2:20; 3:18) where the two titles occur, he will find that the order is always "Lord and Savior," and not "Savior and Lord." Therefore, those who have not bowed to Christ's sceptre and enthroned Him in their hearts and lives, and yet imagine they are trusting in Him as their Savior, are deceived, and unless God disillusion them they will go down to the everlasting burnings with a lie in their right hand. (Isa. 44:20) Christ is "the Author of eternal salvation unto all them that obey Him" (Heb. 5:9), but the attitude of those who submit not to His Lordship is "we will not have this Man to reign over us." (Luke 19:14) Pause then, my reader, and honestly face the question: Am I subject to His will? am I sincerely endeavoring to keep His commandments?

Alas, alas, God's "way of salvation" is almost entirely unknown today, the nature of Christ's salvation is almost universally misunderstood, and the terms of His salvation misrepresented on every hand. The "Gospel" which is now being proclaimed is, in nine cases out of every ten, but a perversion of the Truth, and tens of thousands, assured they are bound for heaven, are now hastening to hell as fast as time can take them. Things are far, far worse in Christendom than even the "pessimist" and the "alarmist" suppose. We are not a prophet, nor shall we indulge in any speculation of what Biblical prophecy forecasts — wiser men than the writer have often made fools of themselves by so doing. We are frank to say that we know not what God is about to do. Religious conditions were much worse, even in England, one hundred and fifty years ago. But this we greatly fear: unless God is pleased to grant a real revival, it will not be long ere "the darkness shall cover the earth, and gross darkness the people," (Isa. 60:2) for the light of the true Gospel is rapidly disappearing. Modern "Evangelism" constitutes, in our judgment, the most solemn of all the "signs of the times."

What must the people of God do in view of the existing situation? Eph. 5:11 supplies the divine answer: "Have no fellowship with the unfruitful works of darkness, but rather reprove them"; and everything opposed to the light of the Word is "darkness." It is the bounden duty of every Christian to have no dealings with the "evangelistic" monstrosity of the day: to withhold all moral and financial support of the same, to attend none of their meetings, to circulate none of their tracts. Those preachers who tell sinners that they may be saved without forsaking their idols, without repenting, without surrendering to the Lordship of Christ, are as erroneous and dangerous as others who insist that salvation is by works, and that heaven must be earned by our own efforts.

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