

*"The LORD make his face shine upon thee" (Numbers 6:25) as you seek and search for God as for hidden treasure (Proverbs 2:3-5; Matthew 13:44); and just think, "How shall we escape, if we neglect so great salvation" (Hebrews 2:3).*

**"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!"**

Arthur Pink, 1937

This article entitled "*Signs of the Times*" was first published in *Studies in the Scripture* in December 1937, by Arthur Pink (1886-1952). It appears in both [Studies in Saving Faith](http://www.gospelmissionbooks.com/) (available from: <http://www.gospelmissionbooks.com/>) and [Genuine Salvation, Regeneration, Repentance, Coming to Christ, Saving Faith](http://www.intoutreach.org/) (available from: <http://www.intoutreach.org/>)

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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? Ephesians 5:11 supplies the Divine answer, "And *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 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!

Let us assure the spiritual reader at the outset, that we are not going to waste his time nor our space, by a consideration of the latest political doings... It is something far more solemn than anything occurring in the *political* realm that we are now going to write upon, namely—*the soul-deceiving character* of most of the "Evangelism" of this degenerate and apostate generation.

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 grounded in sand. If the "message" now being delivered in Mission Halls be examined, if the "tracts" which are 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 lacking—*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 faultfinding spirit that we write, seeking to make a man an offender for a word. It is not that we are looking for perfection, 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! 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 lacking a foundation on which to base an appeal for sinners to come to Christ. 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 reprehensible introducing of "bright singing," humorous witticisms and entertaining anecdotes—but there is a *studied omission of the dark background* upon which alone the Gospel can effectually 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 seems 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. Ten of thousands who confidently imagine 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?

fore, those who have not bowed to Christ's scepter and enthroned Him in their hearts and lives, and yet imagine that 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! (Isaiah 44:20).

Christ is "the author of eternal salvation unto all them that *obey him*" (Heb. 5:9)—but the attitude of those who do not submit 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—are you subject to His will, are you 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 have no idea 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 before "darkness shall cover the earth, and gross darkness the people" (Isaiah 60:2), for the light of the true Gospel 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 (from whom he departed in Adam) and he will have mercy upon him; and to our God, for he will abundantly pardon." (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 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, 3:2, 3:18—where the two titles occur, he will find that it is always "Lord and Savior," and *not* "Savior and Lord." There-

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 the standard of His holiness. So far from that, when *Scripturally expounded*, the Gospel presents the clearest demonstration and the most positive proof of the inexorableness of God's justice and of His infinite abhorrence of sin. But for Scripturally expounding the Gospel, beardless youths and businessmen who devote their spare time to "evangelistic effort," are *quite unqualified*. Alas! that the pride of the flesh allows 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 confronting 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. 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 setting 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 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 a license for immorality.

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?" did not an inspired Apostle expressly say "Believe on the Lord Jesus Christ, 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 they are justified in repeating them to all people. 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

ing 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 the sinner's belly with the husks which the swine eat and find them unable to satisfy. He has not turned the sinner's 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—yet it is equally true that he cannot be saved *without* the performance of them—any more than the prodigal could receive the Father's kiss and ring—while he still 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" (Luke 13:3). **Repentance** is just as essential as faith, yes, the latter cannot be without the former. 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

"They that be whole need not a physician, but they that are sick." (Matt. 9:12). The only ones who really seek relief from the Great Physician—are those who 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 guile 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 light 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 *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 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 be-

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 those 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-delight 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 obviously he 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 who had just been dragged unconscious out of the water. Let the critic of this article read carefully through the 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.

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 call to repentance; so the unsaved are in no condition today for the Gospel—until *the Law* is applied to their hearts, for "by the law is the knowledge of sin" (Romans 3:20). *It is a waste of time to sow seed on ground which has never been plowed 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 claim upon them, His righteous demands, and the infinite enormity

of disregarding Him and going on 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*" (Matthew 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, so loathe themselves for it, and who long to be freed from its terrible dominion! He is a Savior *for no others*. Were He to "save from Hell" those who were still in love with sin, He would be the 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 now 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 whatever in the realm of fact.