

A BIOGRAPHY OF ARTHUR WALKINGTON PINK

Uma biografia de Arthur Walkington Pink

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ABSTRACT

This research seeks to present a biography on the English theologian and evangelist Arthur Walkington Pink, showing his childhood, youth, conversion and theological education. It also presents his ministry in the United States and Australia, and his return to England. Finally it shows the influence of the writings of A. W. Pink.

Keywords: Arthur W. Pink. Biography. Theological Influence. Calvinism.

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RESUMO

Esta pesquisa procura apresentar uma biografia sobre o teólogo e evangelista inglês Arthur Walkington Pink, percorrendo sua infância, juventude, conversão e educação teológica. Apresenta também seu ministério nos Estados Unidos e na Austrália, e seu retorno à Inglaterra. Finalmente demonstra a influência dos escritos de A. W. Pink.

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Palavras-chaves: Arthur W. Pink. Biografia. Influência Teológica. Calvinismo.

INTRODUCTION

Arthur Walkington Pink was born on April 1, 1886 in Nottingham, England.² Little is known about his childhood, and although he was reared by faithful Christian parents,³ he did not come to know the Lord as his personal savior until his youth.⁴ Right from that moment, he felt called to become a full time minister for the Lord,⁵ traveled to the United States and studied for a short time at Moody Bible Institute, and then took his first pastorate in Colorado.⁶ Throughout his life, he preached in California, Kentucky, South Carolina, Sydney Australia and finally in his later life returned to his birth country, England, finally settling in Stornaway, Scotland where he lived as a recluse until his death on July 15, 1952.⁷

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Although he was not well known during his lifetime, he was an avid writer.⁸ He is best known for a monthly magazine that he published called “*Studies in the Scriptures*” and a very controversial book for his day called “*The Sovereignty of God*.”

He was theologically out of step with his time⁹ considered by those Baptists who were of an Arminian slant too Calvinis-

2 Biography of A. W. Pink by Erroll Hulse.

3 Ibidim.

4 A. W. Pink, Evangelist and Biblical Scholar

5 Biography of A. W. Pink by Erroll Hulse

6 Biography of A. W. Pink (1886-1952) by Chapel Library

7 Ibid.

8 Arthur W. Pink – Born to Write by Richard Belcher, p. 6.

9 Ibid, p. 7.

tic and for those with a Calvinistic slant too Arminian. But for some, his clear biblical theological perspective was a breath of fresh air. One commented that “A. W. Pink, is a master at making the Bible read like tomorrow’s newspaper...”¹⁰

Though he lived a life, to a great extent, in obscurity and died with few knowing of the event, his writings lived on. Though unappreciated by his own generation, he was one of the most productive writers of the early twentieth century.¹¹ It was not until after his death that these writings became popular, and became an influence to many Christians. This included men who were leading a return to doctrinal Christianity such as Martin Lloyd-Jones and Douglas Johnson.¹² Now in book form, his writings are widely read across the world.

1. CHILDHOOD AND EARLY EDUCATION

Just a short time after the height of the Industrial Revolution, in Nottingham, England, on April 1, 1886, Arthur Walkington Pink was born. The first of three siblings,¹³ to the wealthy and busy grain merchant, Thomas and his wife Agnes Pink. His mother was a godly woman, who he says “dedicated him to God’s service even before he was born.”¹⁴ His father, also a Christian, sought to lead his family in the way of the Lord. His home life as a child was very strict and disciplined, and he and his siblings were expected to honor God in all their ways. The Sabbath was also reverently observed, a practice that he kept throughout his life.¹⁵ Pink later wrote about his own childhood

¹⁰ Ibid, p. 5.

¹¹ Ibid, p. 6.

¹² Biography of A. W. Pink by Banner of Truth.

¹³ Biography of A. W. Pink by Erroll Hulse.

¹⁴ Studies in the Scriptures, volume 10 – June 1931, “Caring for Children”

¹⁵ Arthur W. Pink – Born to Write by Richard Belchar, p. 9.

and said: “The writer is unfeignedly thankful to God that he was brought up in a home where the Holy Sabbath was so “strictly” – scripturally – kept. The day began by our father reading to us God’s Word. In the morning the family attended preaching services. In the afternoon father and mother read to us out of spiritual books. Quite a little of the time was spent in singing of hymns... and our father was not a preacher!”¹⁶

Pink was always thankful for his upbringing, including his godly parents, who cared for him and trained him in the way he should go spiritually.¹⁷

There is not much known about Arthur’s childhood education, though through his letters and writings it would appear that it was extensive and by the person and practices of his adult life, we can conclude that he was studious in his education even from childhood. In one such letter Arthur expresses his displeasure with the choirs of his day as well as the song services in the churches. He remarks “I am not a music hater, but a trained musician, both vocally and instrumentally!”¹⁸ This type of training is something that involves not only instruction by dutiful practice. Through his writings it can be noted that Pink was well-rounded in culture, literature, history, poetry and philosophy. In many areas he was a self-taught man and during his ministerial days was considered an avid reader, though the majority of his reading during that time centered around the Bible and books that related to it.¹⁹

16 Studies in the Scriptures, volume 10 – June 1931, “Caring for Children”

17 Biography of A. W. Pink by Erroll Hulse.

18 Letters of A. W. Pink, a letter to Mrs. Lowell Green, published by Banner of Truth, p. 62.

19 Arthur w. Pink – Born to Write by Richard Belchar, p. 12-13.

2. YOUTH AND CONVERSION

We can only imagine the way his parents must have felt as all three of their children wandered away from the truth they had been taught throughout their childhood.²⁰ Arthur entered business at the age of sixteen and attained considerable success²¹ but the details of said business are unknown. It was during this time that Arthur wandered into serious spiritual darkness as he embraced a belief called Theosophy (occult movement originating in the 19th century with roots that can be traced to ancient Gnosticism and Neoplatonism. The term theosophy, derived from the Greek *theos* (god) and *Sophia* (wisdom), is generally understood to mean “*divine wisdom.*” The international New Age movement of the 1970s and ’80s originated among independent theosophical groups in the United Kingdom.²² He joined the Theosophical Society, possibly in his home town, and quickly rose in prominence. His wholehearted zeal was noted by the leader of the organization, Annie Besant, and in 1908, he was offered a leadership position in the organization. Because of this advancement, he was often called upon to speak in teach. Throughout all this time his father faithfully prayed and witnessed to his erring son. And as the word of God is “*quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit...*” Hebrews 4:12, it proved to be just a verse given in passing by his father one night that cut to his soul and convicted him of his error.

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His father always waited up until his son returned from meetings late in the evening and to Arthur’s annoyance often accompanied his “Good-night” with some brief but telling word

20 God the Holy Spirit’s Use of a Choice Word, July 15, 2010 Article by Thabiti Anyabwile, The Gospel Coalition.

21 Letters of A. W. Pink, a letter to Mrs. Lowell Green, published by Banner of Truth, p. 38.

22 Theosophy – Religious Philosophy by J. Gordon Melton, Encyclopedia Britannica.

of Scripture. One such evening, in the year 1908, as Pink hurriedly passed his father and dashed upstairs to his room, the text which he received was, “*There is a way which seemeth right unto a man, but the end thereof are the ways of death*” Proverbs 14:12.²³

It was this very verse of scripture that God used, as Arthur entered his room and closed the door, to convict him and bring him to the reality that he could no longer reject the God of the Bible and he began to cry unto the Lord in prayer.

His early training taught him about the Lord, but now, like Paul of old, was the appointment with a Holy Sovereign God. For almost three days he did not leave his room to join the family, but his father and mother prayed, and in late afternoon on the third day Arthur W. Pink made his appearance and his father said, “Praise God my son has been delivered.”²⁴

Exactly what happened those two days up in his room was never divulged, but one thing was clear, he was converted to Christ during those hours alone, as he wrestled with God in his room. He said “Alone with God is where the sinner needs to get with none between and none around him”.²⁵

That Friday, he kept his next appointment to the meeting of the Theosophical Society, but as he gave this one last speech, a straight gospel message on the True God and Jesus Christ, His son, and the great salvation found only in His name, he was met by a groan from the listeners as many remarked that he had gone mad and needed rest.²⁶ One of Arthur Pink’s personal characteristics is noted clearly in this first message given, a frankness and boldness to speak his convictions without fear or

23 The Life of Arthur W. Pink by Iain H. Murray p. 11-12.

24 The Life of Arthur W. Pink by Iain H. Murray p. 11-12.

25 Exposition of the Gospel of John by Arthur W. Pink, volume 1, p. 177.

26 God the Holy Spirit’s Use of a Choice Word, July 15, 2010 Article by Thabiti Anyabwile, The Gospel Coalition.

favor, regardless of the situation.²⁷

As Arthur looked back later at his unregenerate days, he recalls them with a shudder, explaining “Let the writer and the reader review their unregenerate days: how dreadfully did we provoke the Majesty on High; how long did we persevere in a course of open rebellion; against what restraints, privileges, light and knowledge, warnings and entreaties, did we act! How many of the godless companions of our youth were cut off in their guilt, while we were spared. Was it because our sins were less crimson? No, indeed; so far as we can perceive, our sins were of a deeper dye than theirs?”²⁸ The true extent of those days of rebellion are only truly know of God. Arthur never himself elaborates them more than just general statements, which speak of “following a multitude to do evil” and “no concern for the glory of God,” and “living only to gratify self”.²⁹ Though all men have a more critical view of self than other many times have, it is only more clear by these statements the understanding that Arthur Pink had of his own sin and depravity, and the more grateful he was to the Lord Jesus Christ, who had saved him on this day in 1908 at twenty-two years of age.

3. THEOLOGICAL EDUCATION

Following his conversion, Arthur immediately plunged into the study and ministry of the Word of God. For the next two years he continued his daily work, but at any moment in which he could, he was in the Word of God. He began a practice of reading ten chapters of Scripture daily, plus meditation on one particular portion in which he would dedicate “ten minutes or

27 Arthur W. Pink – Born to Write by Richard Belchar, p. 16.

28 An Exposition of Hebrews by A. W. Pink, p. 104.

29 Arthur W. Pink – Born to Write by Richard Belchar, p. 14.

more” each day, through a period of seven days. He would carry this verse with him on a slip of paper and would meditate on it at any spare moment “asking God to open to *him* its spiritual meaning and to write it on *his* heart.” He also recommended this practice to others. He explained, for example, that he had “memorized the whole epistle of Ephesians on the street-car, a verse at a time.” On his days off from work he would spend up to ten hours in his new delight with the Bible. It was with this intensity of study of the Scriptures that he developed the conviction that his lifework lay in the service of the gospel.³⁰

I was born in England in 1886, and at the age of sixteen entered business, in which God granted me considerable success. In 1908 he saved me in my bedroom. I knew right then that he had also called me to be his servant.³¹

During this time he preached his first sermon. He recalled: “Forty years have passed since the editor preached this first sermon. It was on the words, ‘for I am not ashamed of the gospel of Christ’ etc. and to a congregation of over 700 people. Though it was not the first time I had spoken in public, yet it was quite an ordeal, especially as it was in our home-town of Nottingham”.³²

He was urged by his pastor, family and friends to go and receive formal theological training, but he refused to attend any of the seminaries there in England believing they held to some serious doctrinal errors.³³ However he had heard of the Moody Bible Institute in the United States and in 1910, at the age of twenty-four, emigrated to Chicago to begin a two year study of Theology. It was there that after only six weeks’ of time he decided that the Bible Institute was a waste of his time and that

30 The Conversion of Arthur Pink: Part 2. Appointment with God by Iain Murray.

31 Ibid.

32 Studies in the Scripture, volume 27, 1948 “Our Annual Letter”.

33 Arthur W. Pink – Born to Write by Richard Belchar, p. 18.

he should enter directly into a pastorate. This was not because he was disgruntled in anyway, but rather frustrated at the basic level of the teaching and thus felt he was not occupying his time to the best he possibly could.³⁴

It becomes evident from his writings that he never attended any other school for theological training. He was capable and disciplined in study, and therefore able to teach himself. He had come to the conviction that God is the primary teacher and that man really needs no one else to teach him.³⁵

One does not have to enter a seminary or a Bible Institute and take a course in Christian Apologetics in order to obtain assurance that the Bible is inspired, or in order to learn how to interpret it. Spiritual intelligence come not through the intellect but via the heart: it is acquired not by force of reason, but by exercising of faith.³⁶

When making this statement, he was talking about himself and others who gained a great knowledge of the Word and was used of God without formal education, comparing himself to men like Charles Spurgeon. But in case one might conclude from the above statement that he was against formal theological training and felt no one under any circumstance should attend such an institution of education, another statement he made should be noted.³⁷

We do not say that God has not used the Bible schools to help many who have gone there; we do not say there may not be such which He is so using today. But what we do say is, that such schools are not an imperative necessity. ...That is for you

34 Biography of A. W. Pink by Erroll Hulse.

35 Arthur W. Pink – Born to Write by Richard Belchar, p. 20.

36 Exposition of the Gospel of John, volume 1, p. 386.

37 Arthur W. Pink – Born to Write by Richard Belchar, p. 21.

to ascertain. Your first duty is to humbly and diligently look to Him, wait on Him for guidance, seek His will, and the sure promise is *'the meek will he guide in judgement: and the meek will he teach his way'* Psalm 25:9.³⁸

The education of Arthur Pink, in the end, came from his dedication to study of the word of God and many other theological volumes. After completing his own lengthy meditation and study of a passage of Scripture, he then consulted other commentaries. This too he did quite extensively. He acknowledges reading between thirty and forth commentaries on one book of the Bible. But most of all, his knowledge came from the Spirit of God.³⁹ "Prayer and study, study and prayer are called for; and they demand the exercise of faith and patience."⁴⁰ Later in life, as he ministered in Australia, he was given the title of "Doctor" out of respect, which he later publicly renounced considering the accepting of such a title as a "fleshly honor" and that it would be "wrong for him to receive it even complimentary."⁴¹

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4. THE PINK'S MINISTRY IN THE UNITED STATES

It was at this point that Arthur Pink accepted his first pastorate at the First Congregational Church in Silverton, Colorado, a mining camp in San Juan Mountains. It was during this time that he wrote on the inside page of his Bible the words of *Deuteronomy 4:2* "Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it."⁴² It became his

38 Exposition of the Gospel of John, volume 1, p. 384.

39 Arthur W. Pink – Born to Write by Richard Belchar, p. 24-27.

40 Gleaning from Paul by A. W. Pink, p. 47.

41 Studies in Scripture, volume 9, 1930 "A Request".

42 Studies in the Scripture, volume 23, December 1944, p. 284 "Our annual letter".

practice to read this admonition immediately before entering the pulpit for many years to come. How long he stayed at this church and what took place in his life over the next few years is unknown. What is known is that he moved from Colorado, to California, where he at one point was engaged in tent evangelism six nights a week for eighteen weeks,⁴³ and then later to Kentucky where he pastored two churches at the same time, one in Burkesville and the other in Albany.⁴⁴

It was while there in Kentucky that at the age of thirty-one he met and married a twenty-three year old girl named Vera E. Russell.⁴⁵ There is no information about their meeting or courtship, but what we do know is that they were married on November 16, 1916. Through the years of their marriage, Vera proved to be a dedicated servant of the Lord, as well as a faithful companion to her husband Arthur, and though they never had any children, she never lacked in constant demands on her life. She was a constant companion in travel and ministry with her husband and co-laborer in his ministerial life.⁴⁶

On July of 1917, the Pinks moved to Spartanburg, South Carolina and he took the pastorate of Northside Baptist Church until March of 1920.⁴⁷ It was also during this time that Arthur Pink began writing books, his first title “*Divine Inspiration of the Bible*” and the second “*The Sovereignty of God*,” which today is published by The Banner of Truth publishers.⁴⁸ As he wrote this book, “*The Sovereignty of God*,” he realized it would evoke bitter criticism, yet he was also convinced that it was sorely needed.⁴⁹

43 Biography of A. W. Pink by Erroll Hulse.

44 Arthur W. Pink – Born to Write by Richard Belchar, p. 31.

45 Arthur W. Pink by Iain Murray, p. 203-204.

46 Arthur W. Pink – Born to Write by Richard Belchar, p. 31-32.

47 Ibid, p. 32.

48 Biography of A. W. Pink by Erroll Hulse.

49 Arthur W. Pink – Letters From Spartanburg 1917-1920, Letters to I. C. Herendeen, 23

Arthur asked his friend, Brother Knapp, to critique his manuscript before it was published, and it was suggested that he leave out a chapter on reprobation, but this suggestion was rejected as pointless, convinced that even without this chapter there would be an outcry against the book.⁵⁰ The reaction to the book is known to us only through letters Arthur wrote to his publisher.

He sent several copies of *“The Sovereignty of God”* to well-known Christian writers and pastors of his time looking for their input. William L. Pettingill at first recommended it without hesitation, but later neither recommended nor condemned it.⁵¹ A. C. Gaebelien, the editor of the periodical *“Our*

Hope,” and someone who had published some of Arthur Pink’s writings in the past, wrote and told him that he had made a great error in publishing the book, and that he condemned the book completely.⁵² The controversy concerning this book, and its strong Calvinistic stand, was such that the first edition of five hundred copies was hard for the publisher to sell. However there were some who purchased the book and were blessed by it.⁵³

It was this very topic, after the criticism of one member in his church, Brother Miller, that led Arthur Pink to preach a series of messages on God’s sovereignty, which evoked considerable open criticism and opposition, especially from non-active members of the church. He was also at this time invited to preach a series of messages on God’s Sovereignty at Murray Bible Institute. No matter how others felt, this was something

April, 1918.

50 Ibid 18 July, 1918.

51 Ibid 13 January, 1919.

52 Ibid 19 June, 1919.

53 Arthur W. Pink – Born to Write by Richard Belchar, p. 34.

clearly settled in the heart and mind of Arthur Pink. After this conference ended, he was then invited by the pastors of four different large city churches to come and preach this same series of messages.⁵⁴

After only a year at the church at Spartanburg, with the turmoil in the church and the heavy workload and study regiment he had, he became sick from overworking. It was also at this time he began to contemplate giving up the ministry and devoting himself fully to writing. He was even offered the pastorate of a church in San Francisco, but refused because it too would hinder his writing ministry. Finally in December 1919, he had become absolutely convinced that the Lord would have him give himself fully to writing. The only questions he had was how? And where? As he pondered these question, he was met only with closed doors. Though he received many offers of pastorates in both Kentucky and Tennessee, he did not feel drawn to any of them.⁵⁵

Finally in June 1919, in a letter to their publisher and friend I. C. Herendeen, Mrs. Pink tells of the deep depression her husband had been suffering caused by these circumstances. I am quite worried about my husband. The word here is so discouraging and the strain of waiting for something else to open up is telling upon him. He is quite despondent, nervous and irritable and unable to sleep. This week has been the worst of all.⁵⁶

In her correspondence she explained that her husband was even thinking of leaving the ministry and going back into business, thinking he could accomplish more for the Lord by

54 Ibid, p. 35.

55 Arthur W. Pink – Letters From Spartanburg 1917-1920, Letters to I. C. Herendeen, 16 February, 1919; 21 February, 1919.

56 Ibid 22 June, 1919.

giving the money he made working to the Lord's work. As time continued, his depression only worsened until he admitted that he was on the verge of a nervous breakdown.⁵⁷ When it was evident that no doors would open to another pastorate, Arthur finally made the decision to resign as pastor of Northside Baptist Church and give himself to his writing ministry. At the annual church meeting, January of 1920, Arthur W. Pink formally resigned as pastor, to take effect in March of the same year.⁵⁸ Arthur made the decision to move to Swengel, Pennsylvania to be closer to I. C. Herendeen, their friend and publisher, with the intention to spend his time writing and going out occasionally for itinerant ministry.

Therefore, shortly after getting settled in Swengel, Arthur left for the west coast for a series of meetings in the middle of July in 1920. His first meeting began on July 27 in a church in Garden Grove, California. The remainder of the summer found him speaking in various California cities, with large crowds gathering and many saved. At one point 1,200 people had gathered to hear him preach the gospel. But with the burden of travel, he was once again torn between his preaching ministry and his writing ministry.⁵⁹ It seemed that Arthur Pink was better suited as a conference speaker than the pastor of a church. This possibly had to do with his temperament; he was never known to be sociable⁶⁰ and his preaching was very blunt.⁶¹ Thus, in fifteen years in the United States, he had begun to turn away from the burden of the pastorate, and found considerable success as a conference preacher, which he felt was God's calling and pur-

57 Arthur W. Pink – *Born to Write* by Richard Belchar, p. 39.

58 Arthur W. Pink – *Letters From Spartanburg 1917-1920*, Letters to I. C. Herendeen, 17 January, 1920.

59 Arthur W. Pink – *Born to Write* by Richard Belchar, p. 41-42.

60 *Ibid*, p. 46.

61 *Ibid*, p. 47.

pose for him in the years to come.⁶²

5. STUDIES IN THE SCRIPTURE

In 1921 the couple found themselves back in Pennsylvania and Pink began working on the publication of a monthly magazine called “*Studies in the Scriptures*” at the suggestion of Herendeen, who agreed to do the clerical work and the publication work for them. The first publication appeared in January 1922 and it was circulated among English speaking Christian churches worldwide. By the end of the first year it had a circulation of around a thousand subscribers. It was at this point that Mr. Herendeen resigned as publisher, leaving the Pinks with a difficult decision, to either stop the publication of the magazine or go on alone with the work.⁶³

So the decision to continue the publication was taken as a step of faith and after much prayer. The first struggle they had was that neither he, nor his wife Vera, knew how to type. They had faith and hope in the Lord, and through the efforts of Vera Pink, they moved from the small village of Swengel to the city of Philadelphia into the home of a young couple, Charles and Elsie Pressel. Mrs. Pressel knew how to type, and was glad to help them with the magazine. At the same time she taught Vera how to type and when she was able to take over the task, they left the home of their gracious and kind hosts and moved to a home of their own.⁶⁴

The publication of the magazine demanded discipline and hard work from the Pinks, and it continued faithfully in circulation for more than one year even after the death of the author.

62 Ibid, p. 49.

63 Ibid, p. 50.

64 Ibid.

Without the aid of a publisher, the paper almost folded several times, but God, in the end, always provided what was needed for each printing. The Pinks chose to live a very frugal life, handling their money on the basis of definite financial convictions. They also refused to take any money for themselves from the publication.

Every cent that had been received for the magazine has been devoted to the expenses of printing and postage; the editor and his wife take out nothing for themselves, being more that glad to give their humble service.⁶⁵

Pink had a two-fold purpose in the publication of the magazine; first, that God might be glorified in its pages, and second, that the people of God in every place, who were starving, might be fed through the sound exposition of the Word of God.⁶⁶

The magazine, “*Studies in the Scripture*,” initially was a 24 page magazine, with four to six articles as installments in a series of lessons. Arthur would write his expository materials at a high standard, monthly, and Vera would type it for publication. This is a testimony to the dedication that the Pinks had to this publication and the insight that Arthur had in the Scriptures. Their personal income came from a modest inheritance left to Arthur by his parents and through gifts that they received from readers, though many time he would refuse to accept such gifts.⁶⁷

In 1923, Arthur Pink once again fell into a deep depression which turned out to be a nervous breakdown. It was at this time that they were once again taken in by Charles and Elsie Pressel, and Arthur was nursed through a period of several months of

65 Studies in the Scripture, volume 10, December 1931 “A Personal Word”.

66 Arthur W. Pink – Born to Write by Richard Belchar, p. 52.

67 Biography of A. W. Pink by Erroll Hulse.

enforced rest, which brought him back to normal health.⁶⁸

Shortly after his recovery Arthur Pink received an invitation from Australia and, in the fall of 1924, they decided this was God’s next move for them. Before they left though, Arthur accepted preaching appointments in Bible conferences in Colorado, and California. Also before they left, preparation were made for the continuous publication of “*Studies in Scripture*,” including several months of advanced copies prepared and postage needs provided and organized. These labors of preparation consumed the remainder of that year. It was then from California, with preparations finished, that the Pinks left the United States on March 3, 1925.⁶⁹

6. THE PINK’S MINISTRY IN AUSTRALIA

They arrived in Australia on March 24, 1925, and spent a total of three and one half years ministering there. Arthur Pink first accepted a position as both and evangelist and Bible teacher at the Ashfield Baptist Tabernacle. This was the pinnacle of his church ministry with more appointments to preach that he could fill. In his first year in Australia he preach 250 time. There was an evident power in his ministry. One mature believer declared that he drew people “like a magnet,” and that he preached the “whole counsel of God’s Word,” and that he was capable of preaching a sermon “from every word of the text”.⁷⁰

This period was one of great joy for both Arthur and Vera Pink. He was preaching almost every day. He would get home at about 10:00 pm and then work on “*Studies in the Scripture*” until 2:00 am. He wrote, “Never before during our 16 years in

⁶⁸ Ibid.

⁶⁹ Arthur W. Pink – Born to Write by Richard Belchar, p. 57.

⁷⁰ Biography of A. W. Pink by Erroll Hulse.

the ministry, have we experienced such a blessing and joy in our souls, such liberty of utterance, and such an encouraging response as we have done in the highly favored portion of Christ's vineyard".⁷¹

But this joy was once again met with conflict and the Baptist Union of New South Wales, who were fundamentally opposed to the teachings of Calvinism, invited Arthur Pink to present to them a paper on "*Human Responsibility*." This was a trap to see where Pink stood theologically and since he did not realize it, he went with excitement and presented his paper. At its conclusion he was then questioned for over an hour. The result was that the Baptist Union then published a statement that they agreed unanimously not to endorse the ministry of Arthur Pink and that they did not agree with Pink and his Reformed Doctrine.

Having heard conflicting statements concerning the doctrinal position of Dr. A. W. Pink, at the invitation of the Baptist Ministers' Fraternal of N.S.W., he stated his views in a paper at a meeting held on Tuesday, September 8. As a result of this paper and the questions and discussion that followed, the Ministers' Fraternal unanimously resolved that they could not endorse Dr. Pink.⁷²

In effect the preaching invitations and opportunities for Pink dried up and his ministry with Ashfield Baptist Tabernacle was greatly reduced.

From 1926-1928 Arthur Pink then served as pastor of the Belvoir Street Church in Sydney, a Particular Baptist Church, which appeared to have strong agreement with Pink concerning

71 The life of Arthur W. Pink by Iain H. Murray, p. 49.

72 Reformation Today 1925 by Allen McKerrel, p. 7.

the doctrine of grace. Again he became more busy than he had ever been before. In 1926 he preached 300 times in addition to preaching three times a week at his own church. In addition to preaching at Belvoir he also preached in three different places in Sydney each week to an average attendance of 200 each meeting. Even with all this he still managed to maintain his writing for the “*Studies in the Scriptures*” publications by working very late. This continued until May 1927 when a great confusion over Calvinism, Arminianism and Hyper-Calvinism erupted. It was at this point he was forced to resign from his pastorate being considered not Calvinistic enough because he asserted belief in the “free offer of the gospel and in human responsibility to receive the gospel”.⁷³

It is difficult to preserve the balance of truth. On the one hand, we are so anxious to insist salvation is by grace alone, that we are in danger of failing to uphold the sinner’s responsibility to seek the Lord with all his heart. Again, in pressing the total depravity of the natural man, his deadness in trespasses and sins, we are apt to neglect our duty of calling on him to repent and believe the gospel.⁷⁴

This proved to be a painful turn of events for the Pinks. Arthur felt, when called to pastor the Belvoir Baptist Church, that he had finally found a place where they could labor for many years to come. As a result of this rejection an independent church formed with a nucleus of twenty-six members and Arthur Pink as their pastor. He was fully aware that this departure and action put him outside of all denominational circles.⁷⁵ He served there only a few months, then on March 25, 1928 he re-

73 Grace In Focus: Arthur Pink on Dispensationalism and Free Grace Theology by Grant Hawley.

74 An Exposition of the Gospel of John by Arthur W. Pink, volume 1, p. 313.

75 Arthur W. Pink – Born to Write by Richard Belchar, p. 65-66.

signed and shortly thereafter left Australia for England. The new independent church only continued after Pink left for a year or so, but then closed. This would prove to be Arthur W. Pink's last pastorate.⁷⁶

7. RETURN TO ENGLAND

I can only imagine the deep sorrow that the Pinks felt as they left Australia on July 20, 1928 to return to his native land of England. He was now forty-two years old, and his only desire was to see his aged parents who he had not seen in thirty years, and to settle there in England. The whole reason for his return was his rejection in Australia, and the heartache he felt.⁷⁷ He had no invitations nor prospects of a pastorate. Only his hope in "Him who never disappoints those whose expectations are in Him alone".⁷⁸

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He was invited to preach at a pastor-less church in Seaton Devon, and although he was welcomed by the members of the church, the elders were fearful that the church would spit if they made him Pastor. It was at this point that he broke all denominational ties, becoming critical of the state of the church in his day. This critical nature could have been caused by the many rejections that he personally experience throughout his ministerial life.

Each time we have been disappointed in a local company with whom we hoped to have spiritual fellowship, our hearts have turned the more to Him, who never disappoints. 'Cease from man' (Isa 2:22) is a difficult precept to obey, and many hard knocks in the school of experience are needed before we are

76 The Life of A. W. Pink – Part 2 by Ray Levick, p. 19.

77 Arthur W. Pink – Born to Write by Richard Belchar, p. 70.

78 Studies in the Scriptures, volume 7, September 1928 "Get Thee Out", p. 215.

really weaned from the creature.⁷⁹

Through these varying events and disappointments, Arthur Pink had come to the conclusion that God had abandoned the visible church and that believers should separate from all organized religion.⁸⁰ He also expressed these critical ideas of the state of the church several times in his magazine.

Be ye not unequally yoked together.’ This applies, first to our religious or ecclesiastical connections. How many Christians are members of so-called ‘churches,’ where much is going on which they know is at direct variance with the Word of God – either the teaching from the pulpit, the worldly attractions used to draw the ungodly, and the worldly methods employed to finance it, or the constant receiving into its membership of those who give no evidence of having been born again. Believers in Christ, who remain in such ‘churches’ are dishonoring their Lord, should they answer: ‘Practically all the churches are the same, and were we to resign what could we do? We must go somewhere on Sundays.’ Such language would show they are putting their own interests before the glory of Christ. Better stay at home and read God’s Word, than fellowship with that which His Word condemns.⁸¹

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With this new disappointment in England, Arthur Pink once again set his eye to the United States and in the spring of 1929 returned to Kentucky where he had plans to pastor a Baptist church in Morton’s Gap. This proved to be another disappointment in his life and to a friend he wrote: “I am more firmly convinced today than I was fourteen months ago that our place is on the ‘outside of the camp.’ That is the place of ‘reproach,’ of loneliness and of testing”.⁸²

79 Studies in the Scriptures, volume 8, December 1929, “A Personal Word”, p. 284-285.

80 Arthur Pink’s Paper Flock, October 2006, Evangelical Times.

81 Studies in the Scripture, volume 7, March 1928 “A Call to Separation”, p. 72.

82 The Life of Arthur W. Pink by Iain H. Murray.

The next few years Arthur Pink then began teaching varying independent Bible classes in California and Pennsylvania but finally in 1933 decided to once again to return to England. He had decided that if his ministry was to be one of only writing, he could do that just as well in England as in the United States. So in September 1934 he and his wife moved to Cheltenham, Gloucestershire. During this time Pink continued suffering with the struggles and losses of the ministry, finally writing again reaching out to friends.

That those of my friends who would dearly like to help me are powerless to do so; while those who could, will not. And in a very few years at most it will be too late. What I have gone through the last seven years is so reacting on my physical and mental constitution, that ere long I shall be incapacitated even in doors should be opened unto me. However, I can see nothing else than to attempt to seek grace to bow to the Lord's sovereign pleasure, and say 'not my will, but thine be done.'⁸³

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The Pinks moved to Hove, England in 1936, on the South coast near Brighton. It was at this point in his life that it had become clear to Arthur that his public ministry was finished and he once again centered his focus on his publication of "*Studies in the Scripture*." We do not expect to engage again in any oral ministry, but we are devoting the energies of our remaining days to the Magazine and the correspondence it entails...⁸⁴

It was through this dedication of service that he continued to write and publish, and it was not until after the death of his father in 1933 that Arthur and Vera Pink finally had a semblance of financial security as they received enough of the estate to allow them to live their simple life without financial worries. From

83 Ibid.

84 Ibid.

that point until his death in 1952 Pink devoted himself to the writings published in “*Studies in the Scriptures*,” and answering letters of correspondence from his readers.⁸⁵

In 1940, it happened, that their home in Hover became a regular target of the German air raids of WWII and the Pinks were once again were forced to move. This time they moved to Stornaway, Scotland. It was at this point that Arthur Pink became recluse. He did not go to church any more but rather spent his time ministering to his readers by letter. During this time his health also began to fail. He lost weight and was in pain most of the time, but refused to take any medicine that might dull his mind and hinder him from completing his work. He died on July 15, 1952 but before his death he made one last statement “the Scriptures explain themselves”.⁸⁶

Because of his fervent writing he had left enough written materials to allow the publication of “*Studies in the Scriptures*” to continue for more than one year until December 1953.

8. THE INFLUENCE OF THE WRITING MINISTRY OF A. W. PINK

Throughout his life, Arthur Pink experience a series of many highs and lows. He was disastrous as a church pastor, but saw many saved and many lives touched by his evangelistic efforts as a conference preacher. Overall he proved to be too individualistic and too critical in temperament for the pastoral ministry. But His diligence and study proved to be just what was needed for the ministry of writing that God led him to do and the many years of publishing his magazine “*Studies in Scripture*.”

⁸⁵ *Studies in the Scripture*, volume 15, December 1936 “Our Annual Letter, p. 382.

⁸⁶ *The Life of Arthur W. Pink* by Iain H. Murray.

It was this same writings that later, after his death, would become such an influence. During the 1960's and 70's there was a major lack of reliable, expository writings and it was these very writings of Arthur Pink that helped to fill this important need.⁸⁷ Pink has been immensely important in reviving and stimulating doctrinal reading at the popular level. The same can be said of few other authors of the twentieth century.⁸⁸

An acclaimed contemporary, D. Martyn Lloyd-Jones, received spiritual benefit from reading materials that he wrote and he recommended him to others. To young ministers he would say: "Don't waste your time reading Barth and Brunner. You will get nothing from them to aid you with preaching. Read Pink".⁸⁹

This was the legacy left behind by the man Arthur Walkington Pink. A man who was so unsuccessful in his life as a church pastor, but devoted to the Word of God unlike any other man. During his life, "*Studies in the Scripture*" only had a following of between 500 and 1,000 subscribers. Even with this number, Arthur and his wife Vera faithfully produced the magazine for 31 years. After his death, his writing then were collected and published as books. It is by this that his name became well known to the Christian world and it is in this form we find them today.⁹⁰ Published by Zondervan, The Banner of Truth and others. There are also many websites where the writings of Pink are collected and can be read for free.

After his death his principle work, "*The Sovereignty of God*" was republished by "The Banner of Truth" and reached a much wider audience as a result. With the spark in the revival of expository

87 Bio of A W Pink by Erroll Hulse.

88 The Life of Arthur W. Pink by Iain H. Murray.

89 Ibid.

90 A. W. Pink, Evangelist and Biblical Scholar, Christian Classics Ethereal Library.

tory preaching in the mid twentieth century, and a return to conservative historical Baptist theology, writers like Pink became high demand. Pink's writings filled an important need. His expositions are God-centered, theologically compelling, and reliable, as well as practical. His writings sparked a revival of expository preaching and focused readers hearts on biblical living.⁹¹

At one point, Baker Book House published twenty-two different titles by Pink, with a combined total sales in 1980 of \$350,000. By the same date just three books; "Sovereignty of God", "Life of Elijah", and "Profiting from the Word", totaled \$211,000.⁹²

Today, with the rise of many good conservative Baptist writers, the demand for Pink's writings has decreased. But for its time, the writings of Pink provided not only food for the spiritually hungry, but as Iain Murray asserts, "Pink has been immensely important in reviving and stimulating doctrinal reading at the popular level. The same can be said of few other authors of the twentieth century".⁹³

91 Bio of A W Pink by Erroll Hulse.

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