

Department of
Hermeneutics and Apologetics

THE AMAZING POWER OF UNBELIEF IN THE WORLD TODAY

A SIGN OF THE PREDICTED ANTI-CHRISTIAN REVOLT

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In his original state before the fall man was a creature full of faith. He lived in continual and unbroken fellowship with God, and he could do this because no doubt or unbelief had as yet intervened to affect or destroy this blessed bond that existed between himself and his Maker. Man was a believing creature. It was normal and natural for him to believe—to believe that there was a God, to believe everything that was revealed about Him, to trust in Him and to take Him at His word in all things whether it was God's commandments, His promises or His warnings. Man's faith was a perfect faith even though it was not yet a mature faith (immature, however, only in the sense of years and experience).

When the elf of pride entered man's heart, the first great monster-sin to stagger into this world was the sin of unbelief, manifesting itself in Adam's unwillingness to take God absolutely and implicitly at His word. Thereafter it was man's perverted nature and habit not to believe, but to disbelieve. A numerous foul brood of perverts was born of this first great monster-sin in swift and multiplied succession. Man's belief in the supernatural soon degenerated into superstition, idolatry and witchcraft. Faith in God's providence was supplanted by murmuring, bitterness and rebellion. Man's legitimate self-confidence was supplanted by fear, hesitation and worry. Man's faith in the future degenerated into dalliance, despondency and despair. Man's faith in his neighbor deteriorated into suspicion, variance and wrath. Man's capacity for that mutual confidence which is basic to all society and social order was vitiated by the unbelief which lies at the root of all hatred, strife, anarchy and sedition. Underlying all of these defaultings of faith, man's belief in God declined first of all to misbelief, then agnosticism, then ultimately atheism and open infidelity.

Unbelief is the parent sin, the father and progenitor of all other sins, just as faith is the prime virtue, the mother of all the other virtues and graces of the Christian life. It is evident from this, then, that just as we can trace the progress of faith in history, just so we can trace the pathology of unbelief in its origin, its history and its logical consummation in the course of human events. For as it may be said of unbelief that it was the first sin to enter into this world, so it will also be the last sin to leave the world. When it does leave the world, like the grain of mustard seed it will have grown from the first seemingly small offense that it was at the beginning, until it has become a huge tree shooting forth great branches full of the nests

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of unclean birds; and it will be like a lump of leaven which at first was hid in three measures of meal, but which at the end had leavened the whole lump. It is with these facts in mind that we shall observe some of the present-day aspects of unbelief in its several developments and maturing manifestations. We shall turn our attention, first of all, to the nature of unbelief.

I. THE NATURE OF UNBELIEF

Let us begin with a definition. In its simplest form, unbelief is failure to be aware of and to acknowledge the bond that exists or ought to exist between oneself and one's Maker. No man is born an absolute and total unbeliever. No child (though he is born in total depravity) is ever born an infidel. That child may become an infidel in the course of time, but originally he is not born utterly devoid of some kind of an instinct for the supernatural. As he matures, if the child is left uninstructed, this vague awareness of the supernatural will manifest itself in increasingly perverted forms of misbelief and superstition, but not of atheism and infidelity.

There are no atheists among primitive pagan tribes that have been untouched by civilization. The sin of the heathen is the sin of superstition and unbelief, but not of an unbelief manifesting itself in utter failure to acknowledge and to be aware of an instinct for the supernatural. The heathen believes in gods many and lords many (altogether too many), but atheism which denies the existence of any God at all is utterly foreign to their life and consciousness.

It is obvious that it should be so, for unbelief involves not simply a mental attitude but the predisposition of an evil heart and a perverted will in relation to known truth. Christ said to His contemporaries, "Ye will not come to me that ye may have life." In [Hebrews 3:12](#) unbelief is said to have its seat and residence not in the mind, but in the human heart with all the inherent and deep-rooted perversity of man's unquelled revolt against his Maker. "The fool hath said in his heart that there is no God."

Unbelief, whatever may be its several forms and gradations, is not mere absence of faith, a sort of neutral and noncommittal state of mental reservation; but the very antithesis of faith, involving even in its supposedly more innocent manifestations some incipient underlying negation of God in perversity of heart and will.

Unbelief in any form is never merely a flaw in human thinking nor a simple peccadillo in the sight of God. Christ's most scathing denunciations against sin were directed not against uncleanness of the flesh (however unsparing He was in His holiness against all human impurity) or even against hypocrisy, against which He most certainly aimed the heavy artillery of His fiery indignation; but against the sin of unbelief as the most sinister, pernicious and damnable of all human attitudes in man's relation to his Maker. I ask, then, are you aware of God in your life? Do you acknowledge the bond that exists or ought to exist between yourself and your Maker? Are you appalled at the widespread neglect of God among the masses today? Are you troubled that under the guise of honest inquiry and the aegis of intellectual freedom practically all our institutions of higher learning today are committed in principle, and contributing in fact, to the modern spirit of unbelief? Are you alarmed when the adolescents in your home refuse to commit themselves without reservation to render allegiance to God's Son? Do you pray hard when a little "No" in response to the claims of Christ rises up in the heart of your growing child? Pilate's wife, being warned in a dream, importuned her husband: "Let there be nothing between you and this righteous man." I say, "Let

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there be no unbelief whatsoever between you and Jesus Christ.” “For to whom swore he that they should not enter into his rest, but to them that believed not?”

II. THE GROWTH OF UNBELIEF

We shall look in the next place at the growth of unbelief. We have noted that unbelief is not a simple vice, but the strongest expression that sin can assume—the first, worst and uttermost sin of mankind. Unbelief is not a static sin. To stand still is not of its true nature and essence. It is a seminal sin that is bound according to its own law of growth to unfold, increase and multiply. If faith is a kernel of wheat, then unbelief is a wild tare; and in each case there is first the blade, then the ear, then the seed of the harvest in the ear, and ultimately the sheaves and the bundles of the final reaping. Faith in the believer does not and cannot stand still. Through the waterings of grace and the harrowings of special trial the Lord of the harvest Himself sees to its increase. Even in the winter seasons of the soul its roots quietly and imperceptibly strike down the more deeply. The tares also follow this same law of seed and harvest.

Even among the pagans outside of the pale of Christendom simple misbelief is found in time to degenerate into forms of open and wanton revolt against the one true God. However vile and obscene the paganism described in the first chapter of Paul’s epistle to the Romans was, this degeneracy of non-Christendom is a thousand times more manifest in all of its savage lawlessness and cruelty after these nineteen hundred years. Lewis Brown has written a book on pagan religions entitled, “This Believing World.” We wonder if he is at all familiar with the dark picture which the prophetic Scriptures so plainly portray with regard to the final mighty resurgence of this pagan world, refusing finally the gospel of light and reasserting in a climactic demonstration of its wanton unbelief (ripened into unbelief) its deep-seated antagonisms against the one true God.

But it is within the pale of so-called Christian civilization itself that the most significant conflict between faith and infidelity is brought to its final Waterloo. Though the molten lava of unbelief has smoldered beneath the surface of the Christian milieu down through the centuries since apostolic times, yet there are occasional eruptions here and there, such as in the age of the Renaissance and the movement of humanism which accompanied it. But it was not till the age of the Encyclopaedists of the era of the French Revolution at the end of the eighteenth century that unbelief within the pale of Christian civilization, but outside of the church, found in a mighty new movement of secularism and anti-clericalism a convenient ambush from which to launch its attack against the citadels of the faith. It was the Wesleyan revival and the great Evangelical movement of the nineteenth century that restrained this anti-God movement from gaining complete ascendancy. The lava kept smoldering underground, however, to belch forth again in our own century in the mightiest eruption of atheism and unbelief that the world has ever yet witnessed.

Unbelief, however, not only follows its own law of increase, but also its own law of degeneracy. When man no longer believes in God, he has not many alternatives left from which to choose the subsequent course of his further mental and spiritual aberrations. Man is incorrigibly religious, constituted in such a way that he inevitably believes in something and somebody. When he refuses to believe in God he is bound still to fasten his faith to some object of confidence and devotion. The heathen worship the creature rather than the Creator in the form of sticks, stones, four-footed beasts, etc., i.e., as totemists or animists; but the unbelieving anti-Christianity which exists side by side with the church and which has

grown up within the pale of Christian society itself manifests its unbelief in a different form, yet with the same principle involved. The unfaith of anti-Christianity is a faith in God which has degenerated into faith in man or faith in the human genius.

But this world of unbelief that exists side by side with the church within the pale of Christian civilization has in our century already passed through and beyond this stage of mere humanism, man's confidence in and worship of man. The era of man's faith in man may be said to have come to a total eclipse in World War I and the general collapse of the period of the Great Depression of 1929, and the years which followed. From the economic standpoint the Great Depression was simply a period of broken faith and bad faith in respect of human contracts and obligations. Mark Sullivan, the veteran newspaper man in that period, had this to say of the loss of faith in one another's word: "Faithlessness has actually become a cult. Great nations boldly teach their youth that any lie, any false promise, is blameless if uttered to advance the interests of the state. Nor is this mere doctrine; it is practiced. One pledge after another has been contemptuously broken—no need even to recite the examples, so recent and notorious are they. So low has sunk the credit of the pledged word in high places and low that it has led to spectacles perhaps unparalleled in history." The spirit that refers to its own treaties as "mere scraps of paper" is the spirit of the Father of lies. These are the days when the minister of propaganda (distortion) sits beside the other ministers of state. In his "Latter Day Pamphlets" Carlyle gave his startling prophecy and diagnosis of our present-day anarchies, their cause and their cure with the prescience that makes the book more appropriate to our own era than to the year 1850 when it was written. The harvest of our twentieth-century calamities was foreseen by Carlyle as the certain consequence of states, nations and societies turning their backs on reality and committing their fortunes to the guidance of Sham. The recent war was unquestionably the offspring of Sham, and, as might have been expected, the peace that followed was a Sham of the first magnitude, thereby completing the circle.

If man's faithlessness toward his fellow men has been so pathetically demonstrated in recent years, it would be reasonable to expect that, since man's faith in man has led to such utter bankruptcy and chaos, man would at last forsake his unbelief and return to faith in God. But the logic of unbelief, left to itself, does not run in this direction. Man's faith in man having been demonstrated by our times to be untenable, the mass-minded man no longer trusting himself in an invidious world, nor having any confidence any longer in his fellow man, Mr. Average Man proceeds next to create in his vain imagination the illusion of the superman.

History is right now passing through this pathetic phase of unbelief. We have observed in recent years the rising and falling of many of these supermen with supposedly masterminds. It is to be devoutly wished that, when all the present-day dictators have fulfilled their course and met each his Waterloo, mankind at last will lift up its hands in the utter destitution and despair of its unbelief and turn to the one true God. If it does there will be another revival and, humanly speaking, the history of the human race may temporarily have a new lease on life. But if not it is inevitable that the stage for the Beast, the Dragon, and the False Prophet will be set. As a new crop of dictators appears in swift succession upon the stage of our modern Sham-Age, Satan will know that his last auspicious hour has come and that the time for his final wave of inundating fury is short. In that momentous day when under the spell of an awful delusion the world will believe the devil's lie ([John 8:44, 45](#)), Satan will be worshipped not in the form of an angel of light, but in the very seat of God Himself ([2 Thess. 2:4, 9-11](#)).

The appalling strides that unbelief has made in the last generation is evident when we cast a glance about us. Pliny, the ancient historian, wrote in his pre-Christian time: "There has never been a state of atheists. If you wander over the earth you will find cities without walls, without kings, without mints, without theaters, or gymnasiums, but you will never find a city without a God, without prayer, without oracle, without sacrifice." But today whole masses, nations and peoples are committed to the proposition that there is no God. Basically it is Unbelief then which lies at the bottom of the world's present impasse. How tragic when every lesson of history testifies to the fact that the great ages of nations and societies in general have been the ages of her most virile faith! Let me remind you of some examples of the mass unbelief of only yesterday. "We Germans have been called by fate to be the first to break with Christianity. It is to be an honor." So wrote an anonymous Nazi in a sensational book called "Gott und Volk" (God and Nation) circulating in Germany with a demand utterly outstripping the output of the printing press. The book outlined a religious new order replacing Catholic and Protestant churches. The "new order" was to center around love for Germany and fidelity to the "Uebermensch" (Superman).

You remember also the blasphemous utterances of the Russian Zinoviev in the heyday of the Soviet persecution of the Russian church. He declared, "We will grapple with the Lord God in due season. We shall vanquish Him in His highest Heaven and wherever He seeks refuge we will subdue Him forever. The decree of the Soviet congress declared ultimately there shall not remain a single house of prayer in Soviet territory. The very concept of God will be expelled from the Soviet Union as a survival of the Middle Ages which has served as an instrument to oppress the working man." Be not deceived, in spite of more amicable gestures that may be made under the pressures of her present bid for world domination, the Russian bear of anti-Christian revolt is bound to stalk the world of Christian society as the New Colossus of Europe and Asia, now that his war is over in its present phase.

Right here in Christian America the champions of communistic infidelity have marched through our streets, singing:

"Arise, ye toilers of all nations,
Condemned to misery and woe;
To hell with humbleness and patience,
Give deadly battle to your foe!
Wipe out the ruling wealthy classes,
Arise and slash your thralldom chains,
Let Power be wielded by the masses,
Let those who labor hold the reins!"

You recall also that on November 21, 1925 the American Association for the Advancement of Atheism organized itself and a charter was granted by the Supreme Court after two New York judges had refused it. Junior Atheistic leagues were formed in many high schools throughout our land, the best known branches bearing the bizarre and puerile titles, "The Society of the Godless," "The Liberal Club," "Society of Damned Souls," "The Hedonic Host of Hell-Bent Heathen," "Sons of Satan," etc. The organization of the Teachers' Internationale at one time had some 55,000 primary and secondary school teachers enrolled in

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its membership. You recall also how this 4A Society has borrowed the church's own methods by disseminating over 600,000 infidel tracts in a single year, offering prizes in art and literary contests for the best caricature of Jesus Christ, issuing calls to all Modernists, Unitarians, Rationalists, Free-thinkers and Agnostics to join their ranks, and urging the masses to revolt with the slogan, "Arise, ye prisoners of the priest, take down the god of superstition. The hour to overthrow the church has come." Thus the mass-man is inclined and prepared for the oncoming worldwide religious revolution.

Oh, the appalling blight of unbelief upon the world today! The world is drunk in this fateful hour not simply under the Circean spell of the demon of convivial lust or the siren charm of mammon, but drunk with the awful poison of unbelief, the toxin of a staggering infidelity. The world is stooping this day, bending low under the crushing burden of a terrific economic debt of billions of dollars, threatening even ours—the most solvent of nations—with chaos and bankruptcy. But this is not its saddest plight. The world's most appalling and crushing liability is the awful arrearage and frightful debt incurred by its unbelief. The world has the jitters today, trembling at the prospect of unleashed fury of atomic and hydrogen bombs, but how much more havoc by far has been wrought by the poison fumes of apostasy, infidelity and unbelief already spread so widely over the world!

Unbelief has destroyed whole nations in the past. It has caused even present-day powers like France to decline into second- or third-rate nations. Unbelief scattered God's beloved old covenant-people to the four corners of the earth, breaking off the natural branches in utter unfruitfulness. Nations, peoples and individuals stand and continue to stand only by faith.

III. THE CONSUMMATION OF UNBELIEF

We enter next upon a phase of unbelief calculated to solemnize our hearts, namely, the predicted progress of evil upon the earth—the steps by which human iniquity and satanic corruption finally descend to the depths of open rebellion against God within God's own house, the visible and professing Church of Jesus Christ.

The prophetic Scriptures speak of two great forms of iniquity that will come to their maturity and consummation in the end-time. Ecclesiastical corruption and apostasy are the one; the open revolt of the evil power against God is the other. These two, though separate and distinct, are nevertheless very intimately connected with each other, for it is ecclesiastical corruption and apostasy that prepare the ground for the great revolt of the civil power against God all over the world; the falling away of the Church must precede the falling apart of the state of nationalities and the disintegration of governments in the brittleness of iron mixed with clay. The one inevitably follows the other and will follow as the Times of the Gentiles (nations) are fulfilled.

Thus far we have traced the course of unbelief to its logical consummation in the world of non-Christendom, the heathen world, also in the civilized world of anti-Christendom. It is necessary, also, however, to trace the rising tide of unbelief in the sphere of the nominal church, the apostate sphere of pseudo-Christianity. There are many factors that contribute to this apostasy. In [2 Thessalonians 2:3](#), [Mark 13:22](#), and [1 Kings 22](#) there is an indication of the principal cause of this spiritual catastrophe—the lying spirit by which multitudes of professing Christians will be deceived and led astray.

Let it be remembered that it is not only difficult in the first place to acquire true saving faith, but it is also very hard to keep the faith after one has come to it. One reason for this is that God Himself ordained that His people should go through every kind of test and trial. It may be the death of a loved one, the loss of one's own health, financial reverses, family tensions, but in every instance it is the divine intention that the faith principle shall be brought on the anvil in order that its genuineness and indefectibility may be discerned and demonstrated. Whatever the trial, the faith of the believer is involved. Whether or not one's faith can stand the test depends experimentally upon the extent to which he permits the Holy Spirit to control his life.

Among the worst of the testings that can come to a child of God are those borne on the winds of false doctrine in the forms of pseudo-Christianity so rapidly sweeping across our nation today. On every hand there are numerous cults and isms with attractive programs and enticing promises to lure the Christian away from his faith. Modernism also is making headway like an army of termites among our churches, and the appeal to disparage doctrinal discernment and denominational distinctions and be united in Christ is heard on every hand. But the worst enemy of all is Marxism, in the form of a modern social-gospel projected on religious grounds, so subtle in its propaganda that many people are unaware of its danger and progress.

In the last days unbelief will progress with amazing speed and the testings of Christians will be especially severe. Infidelity will be ripening and coming to a head. Many believers at the end of this age will be like Lot in Sodom and Gomorrah, vexed with the filthy behavior of the wicked, the impurity of leaders within the church and the falling away of nominal Christendom, while they themselves struggle to remain steadfast as solitary monuments of faith and perseverance ([Luke 18:8](#)).

But it is God Himself who will allow such severe testing to prove the distinction between the nominal, professing Christians and those who have true faith. The hidden unbelief of the former must come to light and be exposed in its true character. All but the very elect will be deceived and even some of them will be deceived for a time ([Acts 20:30](#); [Rom. 16:1-18](#); [2 Cor. 11:13-15](#)). In the latter days the Scriptures plainly teach that the lying spirit will be poured out, blinding the eyes of all but the very elect of God ([2 Thess. 2:9-11](#)).

Satan will do all he can in the end-time to destroy all faith through false teachers, prophets, and messianic deliverers, and finally through Antichrist himself. But in order to make effective instruments of those he uses, he must first of all thoroughly deceive them. This he will accomplish in his own devilish deceitfulness. A type of the false Christian beguiled by Satan is Cain, who offered a sacrifice to God, but who was so angered by God's rejection of his offering that he persecuted his believing brother Abel and finally slew him. But Satan will not simply prey upon the unsuspecting laity of the church; he will also accomplish his purpose through some of her outstanding leaders as he has in the past. You will recall Balaam, Phygellus, Hermogenes, Hymenaeus, Philetus, Alexander the coppersmith, Demas, Diotrefes and Julian the Apostate. More recently Homer Martin and Norman Thomas who held a place of leadership in God's house at one time, yet who were led away from the truth in Christ Jesus. The reason God permits this deceivableness within the church is "that your faith [and mine, as God's elect] should not stand in the wisdom of men, but in the power of God" ([1 Cor. 2:5](#)).

In what ways will these Satanic instruments and personalities deceive believers? They themselves will manifest faith, intense faith, but it will be in false doctrines and strange isms. The leaders themselves will

be striking examples of personal magnetism and prepossessingness and intellectual prowess, even single attitudes in their motives and convincing in their apparent earnestness and idealism. They will lead exemplary lives, giving marked evidence that the spirit of personal sacrifice has seemingly won complete victory over the material and carnal. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" ([2 Cor. 11:14, 15](#)). Remarkable manifestations of supernatural signs and special insights will also be evident; there will be wonders no one can explain; much sensational religious fervor will be demonstrated—all attributed to and in the name of the Holy Spirit. Actually, however, all such phenomena or spiritual attainments will be the result of the lying spirit that will be poured out upon the earth in the latter days.

What will be the effect of Satan's work? Ultimately he will establish a false church of his own, to engage in warfare with the true body of Jesus Christ. He grows wiser in every age and will use religion as his weapon to gain control of organized Christendom. The pseudo-faith that he will bring into prominence will eventually disclose itself in its true light as unfaith and as such will center itself about the Father of lies and unbelief—the Dragon himself. Today there is rapidly developing a new cult of unbelief which must be recognized and confronted by every true child of God. Growing side by side with the church, it is hardly perceptible to many, but nevertheless making for itself an increasingly definite and influential place in the world as a cosmopolitan world-church. Let us not be discouraged, however. Rather let us examine our own spiritual condition, lest we be led astray; and thank God for the indefectibility of faith and for a power that He grants to all who would keep the faith, until that day when they shall receive a crown of life which the Lord will give to all who love His appearing.

"He has sounded forth the trumpet that shall never call retreat,
He is sifting out the souls of men before His judgment seat;
O be swift, my soul, to answer Him! be jubilant, my feet! Our God is marching on."

IV. THE AWFUL GRIP OF UNBELIEF ON THE INDIVIDUAL UNREGENERATE HEART

Just before we close, let us look for a little while at the awful grip of unbelief upon the unregenerate human heart. What in its final analysis is the quintessence of unbelief? The answer is: rejection of the Lord Jesus Christ who is the one Mediator between God and man, who alone has the power to restore men to the fellowship which once existed between man and his Maker.

Rightly considered, there is only one thing that stands in the way of any unsaved person becoming a Christian. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Ministers and other soul-winners are accustomed to dealing with many excuses offered by people for not becoming a Christian immediately. With one it is love of pleasure, carnal lust of the flesh; with another it is attachment to the world; with still another it is an unholy friendship, love of fame and reputation; and with still another it is inordinate ambition or hope of a selfish career. Usually it is represented to these that in dealing with the gospel overture of salvation, if this simple hurdle of forbidden pleasure, association or ambition were but overcome, they might quickly and easily step over the line and enter the Kingdom of God. As a result, many unsaved in our church circles live on the border of the gospel, thinking

it is triflingly easy to become a believer; and hence they make no work of it, continuing as so-called respectable border-liners all of their lives.

The Scriptures declare, however, that there is a desperate opposition in every unregenerate heart against faith. "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil." "I have spread out my hands all the day to a rebellious people, which walketh in the way that was not good, after their own thoughts." Why is this? It is because unbelief is the strongest chain which Satan has ever forged, by which to hold and bind the human heart—a chain so strong that the power of nature cannot master it. It is stronger than man's intellect, however well trained and disciplined, sound and logical it may be; stronger than man's natural sense of good judgment—many are often sound and sensible in all matters except spiritual matters; stronger than a man's sense of reason; stronger than any or all his natural affections; so strong that a man cannot reason himself out of unbelief, think his way through to Christianity, follow his better judgment to the cross, or obey the higher affections of his heart when momentarily moved and melted by the appeal of Calvary. The chain of unbelief is so strong that divine institutions alone, such as home, church and school—even the Word of God, unaided by the Spirit—are not sufficient of themselves to break that chain. It is so strong that not even the signs of miracles are effectual to break it. For we read in [John 12:37](#): "But though Jesus had done so many miracles before them, yet they believed not in Him." Only the power of the Triune God, Father, Son and Holy Ghost, performed in a special way can break that chain. Only a miracle of the same energy and effectiveness as that which wrought in Christ, when it raised Him from the dead, can break that awful iron grip that Satan holds upon the heart of each man in particular and upon the heart of the human race as a race. Of that miracle the Apostle Paul testified when, he said: "That ye may know ... what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when He raised Him from the dead" ([Eph. 1:18–20](#)). This is the consummated miracle our apostate age needs, and we must all pray for.

Oh the awful, awful power of unbelief! Satan, I marvel at the millions of thy bond slaves! I stand amazed at a world that lieth so pitifully in thy cruel power. Oh the miasmatic pall of sophisticated atheism and anti-Godism that hangs over this generation of rebellious spiritual orphans! O Christ, intervene in thy great compassion and thine all-conquering power to break this awful tyranny of Satan! O Son of Man, Thou Strong Son of God, immortal Love, who art the only Saviour for this our chaotic world, who alone canst save the perishing sons of men, come, O come quickly and break that chain! O Christ, break that chain! break that chain!

Chicago, Illinois

"Every soul-winner becomes aware, sooner or later, of the fact that the vast company of unsaved people do not realize the seriousness of their lost estate, nor do they become alarmed even when the most direct warning and appeal is given to them. They may be normally intelligent and keen to comprehend any opportunity for personal advancement in material or intellectual things, yet there is over them a spell of indifference and neglect toward the things that would secure for them any right relation to God. All the provisions of grace with the present and future blessedness of the redeemed are listened to by these people without a reasonable response. They are, perhaps, sympathetic, warmhearted and kind; they are full of tenderness toward all human suffering and need, but their sinfulness before God and their imperative need of a Savior are strangely neglected. They lie down to sleep without fear and awaken to a life that is free from thought or obligation toward God. The faithful minister soon learns, to his sorrow,

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that his most careful presentation of truth and earnest appeal produces no effect upon them, and the question naturally arises, How then can these people be reached with the gospel? The answer to that question lies in a right understanding of the cause of their indifference, and in an adjustment of methods of work so that there may be cooperation with the Spirit in following the divine program in soul-winning.”*

* Lewis Sperry Chafer, *True Evangelism* (published, 1911), pp. [71–72](#).