

crated endeavor to carry the Gospel tidings to the uttermost parts of the earth and to every creature ! Imagine a committee of Noah's generation undertaking to decide upon the expediency of continuing to build the ark, and preach righteousness to an unbelieving race ! A hundred years had gone, and the builder still went on with his work, and the preacher still went on with his message of warning, altho the boat he was building and the threat he was uttering seemed alike signs of a disordered mind. He was met by mockery and antagonism only, and in a hundred years had not won a single convert ! How many reports, unfavorable to the continuance of his work, would have been submitted before that man of God would have abandoned a mission committed to him by God's own command !

Note how God Himself emphasizes the fact that Christian missions must be recognized as a Divine scheme ! "*Known unto God are ALL His works from the beginning of the world*" (Acts 15 : 18). Here are seven words in the Greek : *λεγει κυριος ποιων ταυτα γνωστα απ' αιωνος*. This is probably the most pregnant saying concerning missions to be found in the whole Word of God. It asserts in effect that the command to preach the Gospel to every creature emanates from Him who is working out in this great enterprise the plans known to Him from the beginning.

It is a New Testament quotation and application of the *thought* rather than the *language*, found in Isa. 46 : 9-11, which is in the Old Testament a sort of keynote of missions. The prophet had been comparing and contrasting Jehovah and the false gods, taking Bel and Nebo, the chief deities of Babylon and Moab, as representatives of idol worship. Speaking in God's name, he challenges men to consider the infinite contrast between Jehovah Himself and all these pretenders to Divine honors, and in graphic language, sharp with irony, presents in a fourfold form the absurdity of idolatry :

1. The idol gods are *made* by men, the worshiper being the maker of his god.

2. The idol gods are *borne* by men, the worshiper carrying the god he worships.

3. The idol gods are *speechless* and helpless, the worshiper finding in them neither hearing ear nor helping hand.

4. The idol gods are *motionless*, standing where they are placed and unable to stir or move, even tho the worshiper needs deliverance.

In contrast to all this well may Jehovah say :

" I am God, and none else !
 God, and none like Me !
 Declaring from the beginning, the end,
 And from ancient times what are not accomplished.
 Saying : My counsel shall stand
 And all My pleasure will I do.
 Calling from the east an eagle,
 From a far country the man of My counsel.