"*Possunt quia posse videntur*—They are able because they seem to be able"—is a maxim which the disclaimers of Capt. Carter cannot annihilate by the citation of just enough conspicuous exceptions to establish the rule. Let me be so bold as to apply the *argumentum ad hominem* to a Professor in a Military Academy. If in our late Civil War there had been given to him the choice of one of the two following brigades, either one composed of men fully inspired with faith in the ultimate triumph of the Federal arms, or one utterly despairing of victory over "a rebellion of eleven sovereign states," habitually magnifying Union disasters and Confederate successes, and morbidly foreboding a collapse of the National Exchequer, and dolefully rehearsing the fact that the Confederate bonds were bringing a higher price in London than the Federal securities. My Dear Captain, which of these brigades would you have chosen?

Capt. Carter challenges not only me but "any other man to produce even the shadow" of Scripture proof "that God has declared His purpose to *accomplish* the evangelization of the whole world alone through the agencies which have been at work since Pentecost." Our space will allow us to present only four or five "shadows."

1. Rom. xi. 25. Says Meyer, who is pronounced by Dr. Schaff "the ablest exegete of his age," "The conversion of the Gentiles ensues by successive stages; but when this *totality*" (as nations) "shall be converted, then the conversion of the Jews in their *totality* will also ensue; so that Paul sees the latter—which up to that epoch certainly also advances gradually in individual cases—ensuing, after the full conversion of the Gentiles, as the event completing the assemblage of the church and accomplishing itself probably in rapid development. All this, therefore, *before* the *Paronsia*" (personal coming), "not *by means of it.*" A little inspection of this "shadow" will reveal an indestructible substance, a pretty large obstacle in the path of the Millenarian, covering every point in the challenge, the evangelization of the whole world by Pentecostal agencies. Since Paul nowhere in his epistles and sermons hints of any other agency, the proof that another is to be employed logically belongs to him who denies Meyer's exegesis.

2. The great commission, Matt. xxviii. 19, 20. The same great scholar's note on the words "*unto the end of the world*" is "*until the close of the current age* which would be coincident with the second advent, and after the gospel had been proclaimed throughout the whole world." The agency is plainly indicated in the promise of the presence of Christ with the preachers all along the ages down to the Paronsia. This must be His invisible presence, through His successor, the Holy Spirit.

3. Matt. xxiv. 14, says Meyer, "must not be limited to the Roman Empire, but should be taken generally over the whole habitable globe, a sense which is alone in keeping with Jesus' consciousness of His Messianic mission, and with the phrase 'unto all nations' which follows." We know the wretched evasion of the Plymouth Brethren reflecting on the honor and goodness of God "that the gospel is to be preached not to convert the world but to testify against it." Says Meyer, "There is no need to import into the passage the idea of the condemnation of the heathen, which condemnation will follow as a consequence only in the case of those who might be found to reject the testimony." Neither Christ nor His heralds preach the gospel for the sole purpose of condemnation but of salvation. John iii. 17.

4. My last "shadow" is the parable of the leaven, Matt. xiii. 33. Here we will quote a strong premillennial annotator, Dean Alford. "The parable, like the last, has its *general* and its *individual* application; (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God; (2) in the transforming power of the 'new leaven' on the whole being of individuals." This justifies my span of hobbies, the whole world for Jesus and the whole heart for Jesus. But the Millenarians, finding this text in their way, have invented what Dr. Maclaren very justly styles an "erratic exegesis," that leaven means corruption and that the parable shows the progress of corruption and deterioration in the outward visible church, *i.e.*, that the kingdom of heaven is a corrupter of the world. Well does Alford say, "If the progress of the kingdom of heaven be *towards corruption, till the whole is corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand on its *own* ground; but much less when we connect it with the parable preceding, *that* was of the *inherent self-developing power* of the kingdom of heaven as a seed containing in itself the principle of expansion; *this*, of the *power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it."

This, therefore, is a prediction of the evan-