

If the usual interpretation of the passage under consideration is to be received and the words "no man" be taken literally, what will those who make such frequent use of it do with the Universalian, should he quote John xii. 32—"And I, if I be lifted up from the earth will draw all men unto me." Now, no Calvinist living can get clear of Universalism, if he persists in his exposition of John vi. 44. The Universalian might argue thus with an advocate for special influences from the above passages,—“You believe that all those that the Father draws will come to him.” You do not doubt but that the Spirit of the Father is the Spirit also of the Son—nor do you dispute the fact that Father and Son alike draw those whom they would have come to *ἐάν*. This you must admit. The Savior says to the persons he previously addressed, “If I be lifted up from the earth will draw all men unto me.” The only escape for the believer in irresistible influences from this conclusion is the miserable subterfuge that *all* sometimes means only a *part*.

With our views of the subject both passages become plain. The drawing in both instances mean the same—the preaching of the Gospel by those men who received it of the Lord and proclaimed it with the Holy Spirit sent down from heaven. None did or could come to the Lord until he was preached. He was first declared to be the Son of God with power to the world on the day of Pentecost—then the way to him was made plain—then the miraculous outpouring of the Holy Spirit and the subsequent proclamation of the Gospel *drew* sinners to the glorified and exalted Jesus. The Apostles’ commission having been such that they were to preach the Gospel to “every creature” “beginning at Jerusalem.” The proclamation of mercy to every creature through a crucified Jesus was to draw all to him. Mark the subsequent verse, [viz. the 33d chapter xii.] “Thus he said, signifying what death he should die.” “He by the grace of God tasted death for every man.”

None of the bitten Israelites could come to the brazen serpent, or even look toward the only remedy provided, until they were *drawn*; and how was this effected? A herald in the camp of Israel proclaimed abroad the remedy—the bitten Israelite “beheld the serpent of brass and lived!” Let it be remembered by all that our God and Father never yet issued a command for his creatures to obey until every thing on the part of Heaven was perfected. God first does his work and then calls on man to accept of proffered blessings. He does not call on men to obey him, and then impart power to comply; but gives them such requirements as their state and circumstances demand.

He commanded Noah to build an ark; the materials, however, were all provided by the Creator. The ark was finished, and not till then was Noah and his family commanded to enter. The Land of Canaan was provided with every thing that heart could wish, before Israel was commanded to go in and possess it. Salvation was provided in the Lord Jesus before men were called on to believe and obey him. Mansions are prepared for the disciples of Jesus, and they are commanded to make their “calling and election sure,” so that when the King of