

much in the way of the offer of a free salvation that they say nothing about it. It would be an inconsistency and an offence to make the "water of life" accessible only to a few. Jesus could not use the term *all* in such a sense.

Some again try to give harmony to the text by saying, *that Christ is drawing and will eventually draw all in a sense sufficiently extensive to warrant the strong term used.* The earth shall yet be "full of the knowledge of the Lord." "Holiness" shall be written upon "the bells of the horses," commerce shall be consecrated, traffic hallowed, the sumptuous earth, in its continents and islands, a Sabbath scene of harmony, contentment, and joy. While subscribing heartily to this view, we cannot admit it as sufficiently meeting the requirement of the text. We have no authority for reducing the universality of the term there employed, if there is a sense in which it can be legitimately used.

Some say, *Jesus draws all to Him in the way of enlightenment,* He being "the true Light, which lighteth every man that cometh into the world." Strictly true as a fact, but not, we think, in this case to the point. To *enlighten* and to *draw* are two distinct terms. The one is to shed light, to reveal, to constitute responsibility, the other is to pull toward an object as a net is drawn to the shore, and it is in this sense we conceive that Christ uses the term in the text.

Who, then, in the second place, are thus drawn, what may we suppose to be the doctrine of the text—