

efficient, and successful, than those who neglect and despise literary culture?

Having thus, beloved brethren, laid before you the subject of Ministerial Education, we cannot close without affectionately urging you to support the Theological Institution, now established among us. Will you permit it to decline and fall, by withholding from it your prayers and contributions? Will those who have the means to provide education for pious and gifted young men, who thirst for improvement, deny them any assistance? Unfaithfulness in this matter must be positive treachery to the cause. But, brethren, we hope better things of you. And may the love and mercy of God, through Christ Jesus, be with you all continually and abundantly.

Signed in behalf of the Association,  
WM. FRASER, *Mod.*

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MR. MACLAURIN'S ESSAY ON THE  
NATURE AND DESIGN OF THE  
GOSPEL. 'CONCLUDED.

Further, respecting the nature of the Gospel, may be observed its *Freeness*—Without any restriction or limitation, every sinner that hears its joyful sound is entreated with the kindest invitations, to partake of the inestimable blessings which it freely offers and bestows. The polluted, the sinful, the vile of every description, however degraded, or of whatever degree in sinfulness and iniquity, of whatever name or nation, all are welcome by the gospel to look for pardon to the "Lamb of God, that taketh away the sin of the world," to come to the blood of Jesus Christ the Son of God, which cleanseth from all sin. Though the salvation and benefits of the Gospel are more precious, more costly than all the glory and riches of the world, and all that we can desire is not to be compared to them; yet these precious blessings are free to the acceptance of every sinner who desires to be saved through the belief of the Gospel, so freely offered to every human being that hears its joyful sound. But we should never forget that though these blessings come free to us, a price, a high price, a full price was paid by another for them,—that they cost the blessed Redeemer extreme sufferings, the shedding of his blood, the giving

of his life,—that to "redeem us from the curse of the law he was made a curse for us,—that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. We are justified freely by his grace," and freely receive the gift of the Holy Spirit, the promised comforter. The theme of the gospel is the gift, the free gift, the unspeakable gift of God's beloved Son, to an undeserving, guilty, ruined world. There can be no offers more free, or invitations more urgent, or entreaties more compassionate, than those of the gospel. With the greatest earnestness sinners are pressed upon to receive its blessings. It speaks unto us in the language of compassionate mercy: "Why will ye die?" The great Redeemer says unto us in the gospel, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. All things are ready. Even compel them to come in. And the Spirit and the bride say, Come; and let him that heareth say Come; and let him that is athirst come; and whosoever will, let him take the waters of life freely." Are you, then, O sinner, poor and helpless? Christ is a Saviour, to whom you are invited, and to whom you are welcome: he himself invites you to come. Depend upon it, he will receive you; his word, his very oath is engaged to receive every returning sinner. The messengers of the gospel that carry the glad message of salvation, the glad tidings of good things, are commissioned by the high order of heaven's command, to circulate the free offers of salvation to the remotest bounds of the earth, *to preach it to every creature.*

Nothing, then, but ignorance of the gospel, and refusing to submit to it, excludes from partaking of its benefits; for though the gospel is fully adapted to restore holiness, joy, and happiness to a guilty, ruined race; yet its beneficial effects are to be enjoyed only by those who "*repent and believe.*" Though the gospel wears an aspect of mercy to sinners, yet towards unbelieving sinners that reject this only remedy, it wears an awful aspect; to them it leaves no hope, but a fearful looking forward to judgment and fiery indignation, to destroy them as adversaries, and it shall even give additional weight to their miseries in deeper damnation! To them it shall prove "a stone of stumbling, and a rock of offence,—the savour of death unto death!" Though the gospel is most exactly suited to the sinner's necessities, yet it is unsuitable to his native taste; it is too good to suit and please