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"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

Special Faith, and its Special Object for Justification.

I come now to demonstrate, that it is only by this special faith that we obtain an interest in Christ and His righteousness unto salvation and justification.

You know that there is a special part of God's Word which is the gospel, even as Christ, the grand subject of it, is called eminently, The Word, John i. 1. Now, what is the gospel? Truly it is nothing else but that doctrine which holds forth the grace of God, justifying, pardoning, and saving sinners, and which holds forth Jesus Christ made righteousness for us. Now, then, this gospel is called, in a peculiar respect, "the word of faith," and for what respect but this? because it is a special object of a special faith which God saveth us by. The apostle, in Romans x. 8, speaking of the gospel in distinction from the law, and from all else in scripture, saith, "this is the word of faith which we preach." And then, in Gal. iii. 1, 2, the gospel is called "the hearing of faith," having spoken of Christ being crucified before their eyes in the words before; so, also, in 1 Tim. iii. 9, it is called "the mystery of faith." As the gospel is called, in a special manner, "the word of faith," Rom x. 8, so, in us, that faith is called special faith which relateth to this word, and the rest is rather called "wisdom to salvation," whereby we know all things else in the Scripture: but this carries the name of faith, and is called "faith in Jesus Christ," and therefore it is called "faith of the truth," 2 Thess. ii. 13, that is, of the gospel; it is not only faith of truth, take it in

general any truth revealed in the word, but faith of that truth: "God hath chosen you to salvation," saith he, "through faith of the truth." As the Gospel is called the word of faith, so, on the other side, faith is called the faith of the Gospel, Phil. i. 27. Thus it is a special faith, because it has this special object. Though the apostles were to preach all the word of God, yet they had a special ministry. "The word of faith which we preach," saith Paul in Rom. x. 8. Now the faith that is to be in Christians, is to be suited to their ministry. "So we preach and so ye believed," 1 Cor. xv. 2. Now, then, if that preaching of remission of sins in the name of Christ—if preaching the righteousness of faith through faith, the righteousness of faith which is the Son of God,—if this were the special proper ministry of the apostles, then that is the special faith of a Christian which is suited to this ministry. Now it is evident that this was the special thing which they preached. In Acts xx. 24, thus saith the apostle, "So that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." What was that? "to testify the gospel of the grace of God." Take the gospel as it holds forth the grace of God, that is, that special grace of God, His free grace in pardoning, saving, and justifying sinners, this is the special ministry, (saith he,) which I received of Jesus Christ. You have it likewise elsewhere often professed by the apostle. It appeareth, then, that it is through this special faith that we are saved, having this special object, because it is not said, only, that all that do believe shall be saved through him; which you have in