

# HELP

FOR THE TRUE

## DISCIPLES OF IMMANUEL:

BEING

AN ANSWER TO A BOOK,

PUBLISHED

BY THE LATE REV. ANDREW FULLER,

ENTITLED

THE GOSPEL WORTHY OF ALL ACCEPTATION;

OR, THE

DUTY OF SINNERS TO BELIEVE IN CHRIST.

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*THIRD EDITION,*

INCLUDING AN EXPLANATION OF THE SCRIPTURES USUALLY ADDUCED ON  
THE SUBJECT.

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## INTRODUCTORY OBSERVATIONS.

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It is about fifty-four years since the first edition of "*The Gospel worthy of all acceptation*" was published by Mr. Fuller; and it is about thirty-nine years since the second edition came out. The first was opposed by several ministers, who, conceiving that it was of hurtful tendency, endeavoured to withstand the inconsistent statements made by Mr. Fuller therein; but the day was come for the spreading of a more general system of preaching than had for some time been admitted amongst the baptized churches. And the same ministers, who had carefully aided in the formation of "*The Gospel worthy of all acceptation*," became the zealous coadjutors of Mr. Fuller, and the successful promoters of the desired ends sought by the publication of his book. The attempt succeeded to the great satisfaction of more than it disoblighed; and, ever since, Arminianism has been making its unsuspected progress amongst the churches, both of the Independents and the Baptists; until the difference between them and the Methodists, is now scarcely perceptible, as to the matter and scope of their ministrations. We therefore find no open contradiction arises between the Wesleyans, and the Moderate Calvinists; they all *so naturally* agree, that their pulpits are becoming common, and each party is elated in testifying, that the other is spreading the gospel, and making converts: so that almost all things would be universally comfortable, were it not for here and there a few Hyper-Calvinists, that by times occasion a painful feeling. In 1787 Mr. Fuller wrote a defence of his treatise, occasioned by *Mr. Button's Remarks* thereon; and by *Mr. Dan Taylor's Letters* on the same subject. This last gentleman was of the General Baptist denomination, who, when he saw Mr. Fuller coming over so far towards his views, warmly congratulated him on the happy change; and invited him forward into the open plains of Arminianism. This excess of kindness had hardly been expected by Mr. Fuller, and he was not prepared to receive it; but, seemed inclined to deem Mr. Taylor intrusive and troublesome! In 1786, Philip Withers, D. D. addressed a singular letter to Mr. Fuller, in reply to his book, which book the Doctor called, not *The Gospel*, &c. but *A treatise on damnation*. Though he shews the fallacy of Mr. F.'s system in a forcible manner, yet he drew up his piece so scholastically, and blended with many excellent ideas, others so highly objectionable, that his work was not likely to gain much

attention among plain christians. In 1788, Mr. John Martin also published "*Thoughts on the duty of man relative to faith in Jesus Christ.*" With this Mr. Fuller felt a good deal vexed, and wrote five letters thereon to a friend, in the year 1789, evidently under a feverish excitation. Mr. Martin's manner was provoking, and he exposed things in a way that was not likely to give any pleasure to Mr. Fuller: many of his thoughts, however, are valuable and weighty. Mr. Fuller's second edition appeared in 1801, and in 1803 I was induced to publish the first part of the following work in reply thereto: the second part was not published till 1814. In 1829 a second edition was called for, in which some new arrangements were adopted, and considerable additions were made. The present one is almost an exact reprint of that, except that two or three sentences are suppressed; and the many errors of the press, in the former edition, are corrected in this. And the following introductory pages are now added to the preceding remarks.

Although the divinely commissioned apostles of our Lord have been long removed from their official labours and sufferings, into their heavenly rest, they are still proclaiming to the nations the wonderful works of God our Saviour. And their doctrines and directions are as valuable as ever, and are no less worthy of the most cordial acceptance. It is also observable that, wherever the holy doctrines of the everlasting gospel are made known through the Holy Spirit, their tendency is evidently the same as in the apostolic age. The kind of men who deemed them foolishness then, entertain the same opinion of them now. No man, however, has any just cause to be ashamed of the gospel of Christ *now*, any more than the apostle Paul had in his day.

Truth itself neither suffers loss, nor acquires improvement, through a succession of periods; but remains through all ages the same. And though certain ministers of the Baptist denomination have united in saying that the sentiments here alluded to, "are become too gross and absurd to be *now* entertained;" their unproved assertions, can only merit a firm and serious renunciation. For egregiously false affirmations are not converted into sterling truths by any association of ministers and churches. But such unwarranted asseverations prove to us "the necessity of earnestly contending for the faith once delivered to the saints."

As the holy apostles still speak through their written epistles, so does *Mr. Fuller* through his writings, although he has been called from his labours on earth twenty-five years. His treatise called "*The Gospel worthy of all Acceptation,*" is as erroneous, contrarious, and misleading, as heretofore. Its contrariety to absolute election; real and particular redemption; the sure and

effectual conversion of all the redeemed; is fully shewn in the ensuing pages, and the ungracious tendency of its sentiments is noted, and especially in the last section.

The present work is not republished in opposition to any person; but to detect and refute the erroneous ideas of many persons. It seems that *Mr. Fuller* really imagined, about fifty-five years ago, "That had matters gone on but a few years longer, the Baptists would have become a perfect dunghill in society." Now, we all know, that dunghills, though frequently *useful* on the earth, are very apt to be *offensive*. It was this latter property of the Baptists, it is presumed, which excited the zeal of our pious author, to do what he could to prevent such a public nuisance being perfected. And it should seem that, through his foresight and timely aid, the evil was warded off in a great degree; certain brethren of like prescience and thoughtfulness concurring with him in the prevention of what was coming on the unsuspecting Baptists in a few more years of inertitude. I well remember that in places where there had been but one church before, that one soon became divided into two; and no small contention arose amongst many who had dwelt in quietness together, before what then obtained the name of *Fullerism* was known among them. Thus the inertness gave place to agitation and dissention, and many humble quiet souls became sorely unsettled and distressed in diverse places. Hence the Baptist churches, instead of becoming "perfect dunghills," became otherwise greatly changed, and not a few of them since that memorable period are become extensive swamps of a very fungous quality. To prove this we need only refer to the Circular Letter of the ministers and churches of the Midland Association.\*

The following is an extract drawn therefrom; and is addressed to the thirty-six churches of the association, by their unworthy ministers, who say to them, "You cherish no misgivings on the sufficiency and universality of the atonement, page 15. That it is equally provided for every rational creature, page 15. That to set bounds to the extent of the blood-shedding of Christ, and to view it as not a public satisfaction for the relief of mankind indiscriminately, is now become too gross and absurd to be entertained, page 14. That salvation by Christ is of unbounded efficacy, page 15. That the means are as efficacious as the salvation is illimitable, page 16. That men at large possess sufficient facilities for enabling them to make themselves new hearts, and return to the Lord, page 17. That the Spirit is embodied in

\* See Protestant Popery delineated, in a smart pamphlet containing the above Circular, with some pungent remarks thereon. Price 6d. By a Watchman.

the means themselves as the principle of life is blended with the different forms of matter, page 18. That the objection of incapability is stale, and has perniciously operated, page 18. That all men may avail themselves of the gift of the Holy Spirit, page 20. That we have the mighty Saviour *to offer to the world*, page 24. That the sinner finds an impassable bar thrown across his way,—which renders his recovery morally impossible, except, as it is imagined, that the presence of some extraneous and supernatural agency, bordering on the miraculous, if not emphatically so, is evinced, page 15. That this bar is the creation of human invention, in times less illumined and more stringent, page 16. That every member of our churches should be resolved each to attempt the conversion at least of one sinner, page 24.” These things certainly belong to “another gospel,” and not to that which is of the power of God unto salvation, Gal. i. 6.

The preceding extract amply shews the fruits of *Mr. Fuller's* treatise, with others of the same description published since his time; and also proves that the Baptist churches are indeed very greatly changed, and certainly not for the better since the days of Dr. Gill and John Brine, and others who laboured with them in the gospel of God. It is now but a short distance further for the midland ministers to go, and they will have arrived through moderate Calvinism in the depths of Pelagianism; which are only a little way from Socinianism; where, having once found a sojournment, it will be but a step further to Deism. May the Holy Spirit enlighten their minds, impede their progress, and bring them to a settlement in the spiritual knowledge of Christ and his glorious gospel. Charity would fain hope that the thirty-six churches are not all so deeply fallen from grace, (Gal. v. 4.) as the Circular Letter would represent them to be. If they do really approve of the faith set at the head of the Letter, and of the Letter itself, in which that faith is openly denied, they must be an unenviable people!

It is hoped that the extract made, may be a mean of leading inquiring disciples to take heed what they hear. And it may serve to warn other churches to beware lest they also be drawn into the same hurtful errors, to the exclusion of the doctrines of distinguishing grace, and real redemption, which the Spirit of God is engaged to accompany with his presence and power, to the sure salvation of all whom God the Father has sovereignly chosen, and God the Son has absolutely redeemed from all iniquity, to endless blessedness.

Christianity has been planted on the earth eighteen hundred years, and has answered the purpose of its divine institutor through the ages past. While notions most contrarious have been

blended with its progress ; yet, in its efficient results, it has never exemplified "the universality of the atonement," so much talked of by many. But in every rolling age, man has had before his eyes a selected people, as "a people bought from among men, redeemed from the earth:" for all the chosen and ransomed have been converted in every age. Whatever designs men may entertain, and whatever ends they propose to themselves, God ever keeps his own end in view. They have often gone forth with the general notion of saving all, while the Lord has ever gathered his elect. Whoever arises to preach, with a view to save all, God constantly keeps in sight his chosen and blood-bought people ; and it is easy to see that, as far as he condescends to work by the instrumentality of his ministers, in the conversion of sinners, it is all along according to the election of grace. He knows where his chosen dwell, and therefore he sends his merciful message to them, and causes them to receive it, with knowledge, affection, and joy. The doctrine of salvation goes to the people in general ; but the salvation of the doctrine is intended for and made known to the elect amongst them. In agreement herewith, the Lord said to his servant Paul, "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee, to hurt thee ; for *I have much people in this city*, Acts xviii. 9, 10. God's election rules the dispensation of the gospel : where he has a people, thither he sends the word of his grace. And so Paul, in writing to his son Timothy, said, "Therefore I endure all things for *the elect's sake*, that *they may also* obtain the salvation which is in Christ Jesus with eternal glory." Ministers in our day, talk more like men of humane feelings for sinners ; than men of mighty faith in the Saviour : more for the bettering of the condition of guilty mortals, than for the manifestation of the Christ of the living God. In long and eloquent speeches how very small a portion of gospel truth escapes the orator's lips. Reasons, I doubt not, might be rendered for this ; but whether they would vindicate the deficiency noted, may be safely questioned, and must at present be left.

Our Lord's commissioned Apostles and others under their directions were missionaries sent forth by Christ himself to preach his gospel among all nations. They were of one mind, and had only one gospel, and one baptism. Were we to assert this of our missionaries, who would expect us to confirm our assertion ? It is not to be questioned but that the first missionaries preached much more real gospel, and spent a vast deal less money in doing so, than do our modern missionaries ; whose zeal and fortitude have often done honour to the cause ; while their want of consistent views of the sovereign design of God by the gospel, has been

