

# “The Utterance of a Full Heart”: The Pastoral Wisdom of Andrew Fuller

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After my first decade as a pastor, I went through a period of ministerial soul-searching. The rural churches I led relied on revivals and special events as their primary evangelistic tools. Reflecting back on a handful of these events, it was clear that many public decisions for Christ had been registered, but, if measured against New Testament metrics, few actual conversions had

taken place. For a time, I tried to convince myself that there was nothing wrong with my pastoral methodology; there was only failure in properly following up with the new believers. So, after the next special event where decisions to follow Christ were made, I led the church in a very thorough attempt to follow up personally with those who had made public professions of faith in our services. The results were less than encouraging, as hardly a single one of the many who had

supposedly been converted showed the faintest signs of actual spiritual life in Christ.

The upshot of these experiences was a decision to reexamine the foundations of my ministry. I decided to look less at what was going on in the churches around me—because their results were often similar to mine as far as I could see—and more at what had gone on in churches in the past, especially in times of spiritual awakening when there were examples of effectual gospel ministry. In the course of this quest, I read an article by D. M. Lloyd-Jones (1899-1981) on the Sandemanians.<sup>1</sup> I was struck by the key question with which the Sandemanians and their theological opponents wrestled: what is the nature of saving faith? I also recognized elements of the Sandemanian view in certain tools and methods used in my own ministry. Lloyd-Jones, in his typical fashion, laid out a logical, thorough, and persuasive case as to how Sandemanian sentiments had survived the centuries in new guises and were becoming a bane to the contemporary church as well. He pointed out that the weakness of

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the Sandemanian theological system had been exposed in the late-eighteenth century, at the time it originally flourished. Almost in passing, he mentioned Andrew Fuller as the theologian who had been most responsible for this critique, saying: “It is generally agreed that Fuller more or less demolished Sandemanianism.”<sup>2</sup>

So began my interest in Andrew Fuller (1754-1815). That interest eventually led me to doctoral studies in theology and Baptist history in which I devoted my energy to acquainting myself with the life and ministry of this once influential pastor. In time, those studies culminated in the book *Andrew Fuller: Model Pastor-Theologian*.<sup>3</sup> In recent years, there has been a renaissance of interest in Fuller and a corresponding rise in the number of publications exploring his life and influence. Very often these studies focus on Fuller’s importance as a theologian, which had certainly been somewhat neglected for many years. Less study, however, has been devoted to considering Andrew Fuller’s pastoral work. But it was precisely his pastoral position that had drawn my attention to his theological acumen. To be sure, he wrote theology and debated doctrine; but he did so out of intensely pastoral concerns. He was in the trenches of pastoral ministry, preaching the gospel in a church pulpit on a week-to-week basis. His primary doctrinal and theological works flowed out of that position. For example, he is best known for his rebuttal of Baptist hyper-Calvinism. That involved a close study of the finer points of soteriology. However, the prime motivator to engage in this study in the first place was his own pastoral introspective on the question of how he should conduct himself during evangelistic addresses from the pulpit and in personal evangelism.

This essay will focus attention on Andrew Fuller’s conception of the pastoral role, especially as he articulated it in two key addresses to ministerial students.<sup>4</sup> These sermons are unfortunately only preserved as sketches, not full transcripts of the original. They are ideal for the purposes at hand,

however, as they represent Fuller’s reflections on the pastoral role in the context of addressing young men studying for the ministry. The serious occasion for these sermons inspires confidence that in reading them, we have insight into what Fuller thought lay at the heart of the pastoral role.

## **THE ADDRESS TO THE BRISTOL BAPTIST ACADEMY**

The first of these sermons was delivered to an institution with which Fuller maintained very close ties, the Bristol Baptist Academy. His close friend and fellow Northamptonshire pastor, John Ryland (1753-1825), had accepted the call to lead the school in 1793.<sup>5</sup> Prior to the emergence of this institution, Baptists had little means to seek formal theological training. Most found their way into the ministry through a period of mentorship with established pastors. The students at Bristol had the best of both worlds as they pursued a rigorous academic curriculum but also maintained close ties with local congregations. The young men frequently spent time between terms preaching in Baptist churches and often boarding in pastor’s homes. Following graduation, they were likely to accept a position as an assistant to an older pastor before transitioning into the pastoral role.

Fuller’s sermon to these students was entitled “Faith in the Gospel a Necessary Prerequisite to Preaching It.”<sup>6</sup> His text was 2 Corinthians 4:13, “We having the same spirit of faith, according as it is written, ‘I believed, and therefore have I spoken;’ we also believe, and therefore speak.” (AV) As Fuller pointed out in his introduction, the apostle Paul here is citing from Psalm 116:10. In keeping with the syntax accepted by the AV translators, Fuller interpreted the Psalmist’s words to mean that he was expressing confidence in God’s ultimate vindication: “David, under his troubles, believed in God, and therefore spoke.”<sup>7</sup> The words he meant that were spoken are found in verses 8-9: “For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the LORD in the

land of the living.” (Psalm 116:8-9, AV) Confidence, then, in the preacher came only from steadfast faith in the Lord who delivers. On the basis of this text, Fuller went on to develop a sermon that highlighted two themes he wanted these ministerial students to keep in mind.

### A CONVERTED MINISTRY

One of those themes is that pastoral ministry is only suitable for those who have been truly converted. In Fuller’s words, every minister should nail down “the necessity of believing the gospel before we preach it.”<sup>8</sup> He accented and interpreted his text for the students: “We believe, and *therefore* speak. It does not follow that every believer should be a preacher; but every preacher ought to be a believer.”<sup>9</sup> Of all people, Fuller could sympathize with those who might struggle to find assurance of their salvation. His lengthy struggle to arrive at that point is almost always highlighted by biographers, and rightly so, as it was a very influential point in his spiritual pilgrimage. Fuller called on others to do as he had done and examine the foundation of their faith carefully to be certain it was resting on a genuine conversion experience.

He reinforced this point with four very practical considerations. First, he asserted that “this is the only motive that will render preaching a delight.”<sup>10</sup> The sketch of what he elaborated under this head makes one wish that the full transcript had been preserved, as it is powerful:

How can we discourse on subjects which we do not believe? If we have not tasted the grace of God, we shall feel no pleasure in proclaiming it to others. Is it any wonder that faithless preachers call preaching “doing duty?” or that they preach other men’s sermons? and that in delivering them they are uninterested by them? But if we speak because we believe, our preaching will be the utterance of a full heart, and our work its own reward. We must taste of truth as Christians, before we preach it. Studying it merely as ministers will never do. Believing belongs to us as Christians.<sup>11</sup>

Several of Fuller’s biographers noted that when it came to the finer points of homiletics, his preaching sometimes left much to be desired. J. W. Morris’s assessment of these shortcomings is the most candid:

As a preacher he soon became popular, without any of the ordinary means of popularity. He had none of that easy elocution, none of that graceful fluency, which melts upon the ear, and captivates the attention of an auditor. His enunciation was laborious and slow; his voice strong and heavy; occasionally plaintive, and capable of an agreeable modulation. He had none of that eloquence which consists in a felicitous selection of terms, or in the harmonious construction of periods; he had a boldness in his manner, a masculine delivery, and great force of expression. His style was often deformed by colloquialisms, and coarse provincials; but in the roughest of his deliveries, ‘the bones of a giant might be seen.’

In entering the pulpit, he studied very little decorum, and often hastened out of it with an appearance of precipitation ... Not aware of its awkwardness, in the course of his delivery, he would insensibly place one hand upon his breast, or behind him, and gradually twist off a button from his coat, which some of his domestics had frequent occasion to replace ... He was not the exact model of an orator.<sup>12</sup>

Morris’s intent was not to defame Fuller but to point out that in spite of these negatives, his pulpit ministry was unusually effective and highly sought after. Fuller’s son, who was another of his biographers, essentially agreed with Morris but pointed to the real source of his father’s preaching effectiveness: “It consisted less in the observance of the rules of oratory than in the strong, nervous utterances of a heart fraught with a deep and abiding sense of the truth and importance of the message he had to deliver.”<sup>13</sup> For the pastor who may struggle when he compares his mea-

ger gifts in preaching to those of his peers, this is good news. A “full heart” in the pulpit trumps eloquence and polish every time. It need hardly be said that a sermon acquired second-hand will be a poor substitute for one which has filled the heart because it came from a direct encounter with God in his word.

Second, Fuller reasoned that unconverted ministers would be unable to maintain a Christian lifestyle in the eyes of their congregants. That fundamental inconsistency between what was preached with words and what was preached through actions would render a ministry useless: “What effect will the sermons of those ministers have, who, by their frothy conversation, loose deportment, or avaricious spirit, are always counteracting them? The hearers will say, and say truly, He does not believe his own doctrine. He may talk of truth, or of holiness and practical religion; but all is vain.”<sup>14</sup> In a world where Facebook friends know every detail of our lives, ministers of the gospel do well to remember that last week’s sermon can easily be cancelled out by Monday morning’s careless post.

Fuller’s third point was closely related to the second: only when the minister was converted could he “render the work of the ministry compatible with common honesty.”<sup>15</sup> The headlines of the day may not have been splashed with the lurid details of one ministerial scandal after another, as they too often are in our times. But even then, Fuller could complain: “The world has long accused ministers with being hypocrites. This is malicious enough; but while men engage in this work from indolence, avarice, pride, or any other worldly motive, rather than from the principle expressed in this text [true belief], they are furnished with a pretext for such reproaches.”<sup>16</sup> Fuller’s advice is as sound today as it was then: “If we believe not ere we speak, we only deceive, and the sooner we throw off the deception the better.”<sup>17</sup>

Finally, Fuller recognized that unconverted preachers had entered the ministry on some-

thing far less than a divine call. Whatever that motivation might be, it was unworthy of the sacred office and placed the pretender at great risk in the Judgment. Those who are engaged in theological education will likely recognize variants of these unworthy calls to ministry in those they have counseled and taught:

What an account will faithless ministers have to give when asked, “What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?” One may have to answer, *The vanity of my parents* led them to educate me for the ministry, and when I grew up I was fit for nothing else.—Another may have to answer, *My own vanity* influenced me: having a taste for learning, and public speaking, and esteeming it a reputable and genteel mode of life, I took to it.—Another may have to say, *It was my own conceit and arrogance*: having a large portion of native effrontery, I made my way, and was caressed by the people.—O how different these from the apostles!—“We have believed, and therefore speak.”<sup>18</sup>

Then, as now, some pastors found their way into the ministry for lack of something better to do. Fuller knew that unless Baptist pulpits were filled with men whose hearts and minds had been captured by the power and beauty of the gospel, their churches would be devoid of spiritual power.

### **A WORD-BASED MINISTRY**

A second theme in Fuller’s address to these ministerial students was that their ministries must be based upon the revealed word of God. It was this word which the apostles’ had believed and which led them to speak with confidence. Fuller called the word of God “the subject matter of the Christian ministry.”<sup>19</sup> He stressed that “it is of first importance to a messenger to know his errand. Without this, whatever be our talents, natural or acquired, we are unqualified for the Christian ministry. Without this, the most fascinating elo-

quence is in danger of becoming the engine of mischief. The subject-matter of the apostle's preaching is variously described: it is called "the faith"—"the truth"—"the truth as it is in Jesus"—"Christ crucified"—"the gospel"—"the word of reconciliation," &c. In these descriptions, we see our work."<sup>20</sup> In short, Fuller advocated that Baptist ministers be men who preached the Bible. He developed this point with three emphases.

First, he cautioned his hearers to steer clear of speculative questions in theology. Fuller believed that God had not revealed every detail for which the curiosity of man sought an answer. He believed that when preachers tried to explain what God had not clearly expressed in Scripture, they risked doing more harm than good: "We must not deal in curious speculations, which have no foundation in the Scriptures.—Some have been turned aside by such an indulgence to false hypotheses, and made shipwreck of faith and a good conscience."<sup>21</sup> Fuller illustrated the sorts of matters he had in mind with a list of questions on which he thought the preacher would do well to limit his pronouncements to that which God had clearly revealed: "How can a man be born when he is old?' 'How are the dead raised, and with what body?' 'How can one be three, and three one?' 'How could Christ be both God and man?' 'How can the certain efficaciousness of grace consist with free agency and the accountableness of man?' Paul would not answer such questions as these by opposing conjecture to conjecture, but in the spirit of the text—"We believe, and therefore we speak."<sup>22</sup>

Fuller's second point was but an extension of the first. He advised that "we must not deal in private impulses or impressions, which have no foundation in the Scriptures.—One finds a doctrine on his own experience; but experience ought to be judged by the Bible, not the Bible by experience."<sup>23</sup> Everywhere and always, Fuller advocated that ministers be men committed to the sufficiency of the Bible.

In his third point, Fuller came to what for him was always a key emphasis: "*The person and work of Christ must be the leading theme of our ministry* ... For example: We must preach him *as Divine*. How else could we know whom we had believed? We must preach him *as having assumed our nature*, and thereby qualified himself to be our Saviour, Heb. ii. 14, 15. We must preach him *as dying for our sins*, &c., 1 Cor. Xv. 1-4. We must preach him *as the only way of acceptance with God*. 'Being justified freely by grace, we have peace with God, through our Lord Jesus Christ.'<sup>24</sup> Fuller went on to further develop his thoughts here:

Every sermon, more or less, should have some relation to Christ, and bear on his person or work. This is the life of all *doctrine*, and it will be our fault if it is dry. Do not consider it as one subject among others, but as that which involves all others. And gives them an interest they could not otherwise possess. Preach not only the truth, but all truth, "*as it is in Jesus*." However ingenious our sermons may be, unless they bear on Christ, and lead the mind to Christ, we do not preach the faith of the gospel.<sup>25</sup>

John Ryland, who was the Principal to the students Fuller was addressing at Bristol, reminisced back over Fuller's ministry and confirmed that this was not idle advice. Fuller modeled this principle. Ryland said: "He never seemed to be so much in his element, as when dwelling on the doctrine of the atonement. Like the Apostle Paul, he was determined to know nothing but Christ and him crucified. This doctrine rejoiced his own soul; and this he used to exhibit to others, as of the greatest importance; comprising all the salvation of a needy sinner, and all the desire of a new-born soul."<sup>26</sup>

But according to Fuller, preaching the person and work of Jesus involved much more than simply developing soteriological themes. He illustrated how the death of Christ was tied to many aspects of practical religion:



The Scriptures draw everything from the dying love of Christ. “Feed the church of God, *which he hath purchased with his own blood.*”—“Be ye kind one to another, tender-hearted, forgiving one another, *even as God for Christ’s sake hath forgiven you.*”—Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”—“Let this mind be in you *which was in our Lord Jesus Christ.*”—“Hereby perceive we the love of God, because he *laid down his life for us:* and we ought to lay down our lives for the brethren.”—“Husbands, love your wives, *as Christ also loved the church.*”<sup>27</sup>

This is an important reminder for young pastors who leave seminary and enter church fields with their minds overstuffed with doctrine. While preaching doctrine should be a mainstay of the ministry, it must not be theoretical or ethereal. As Fuller demonstrated, the person and work of Christ are doctrines that should also be tied to the most practical aspects of Christian living.

#### **THE ADDRESS TO THE STEPNEY ACADEMY<sup>28</sup>**

Like the address to the students at the Bristol Academy, Fuller’s comments to the Stepney Academy only remain in the form of a sketch. He had been interested in this new educational venture from the earliest days of its planning. In a letter to John Sutcliff, he mentions having attended a meeting when groundwork for the school was being laid. His insight into William Newman’s appointment as Principal would prove to be prescient: “Newman delivered a very good sermon at the Monday meeting relative to the New Institution. It is in the press. I should not wonder if he were the Tutor.”<sup>29</sup> While Fuller’s sermon to these students is not dated, it had to have been delivered from 1811-1815. That means in this address, we have a record of his mature reflection on the pastoral

task. He titled the sermon: “The Young Minister Exhorted to Make Full Proof of His Ministry.”<sup>30</sup>

Fuller was in poor health during these final years of his life. He lived with the knowledge that his strength was failing and that he could be called into eternity at any moment. That sober reality influenced the selection of his text for this message: “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand.” (2 Tim 4:5-6, AV) Fuller explained his rationale to the students as follows: “As Paul argued the importance of Timothy’s work from his own approaching dissolution, I may be allowed to enforce it upon you from kindred considerations; namely, that many of your elder brethren are gone, and others are going the way of all the earth.”<sup>31</sup>

Fuller recognized that the Stepney Academy was interested in pursuing rigorous academic standards for its students. He also knew that these things could be overvalued in the ministry: “You will not expect me, my dear young men, to discourse to you on the advantages of literary acquirements. I might do so indeed, and that from experience. I know the value of such acquirements, both by what I have been enabled to attain, and by the want of that which I have not attained; but it is more congenial with my feelings to speak of things of still greater importance.”<sup>32</sup> Then, as now, those engaged in preparation for the ministry should be mindful of the benefits and limitations of ministerial degrees.

#### **THE NATURE OF THE PASTORAL CHARGE: SERVICE**

Fuller had three main heads to his address. The first one stressed the service-oriented role of the ministry: “The leading character of a minister is that of a servant. This is an idea you must ever bear in mind. It is a service, however, of a special kind. Every Christian is a servant of Christ, but every Christian is not a minister of

the gospel. A deacon is a servant, as the word also signifies; but his service respects temporal things; yours is that on account of which the office of deacon was appointed, that you should “give yourselves continually to prayer, and to the ministry of the word.”<sup>33</sup>

Fuller went on to warn of two particular ways in which the ministry could be marred, one because of wrong notions on the part of pastors and the other by wrong notions on the part of the churches they are called to serve: “That on the part of ministers has been an abuse of their office of *ruling*, a fondness for power, aspiring to the exercise of dominion over their brethren. It has always grated on my ears to hear such language as this:—*My church, my deacons, &c.*, as if churches were made for them, rather than they for churches. Do not emulate this empty swell. True greatness will revolt at it.”<sup>34</sup> In this era of celebrity culture, Fuller’s warning here is timely. Young ministers are prone to make models out of the most successful pastors of the day. Too often they end up feeling entitled to the same authority and respect given these men when they have not invested the long-term behind-the-scenes ministry in the lives of their people that almost always forms the root from which this respect and admiration blossoms.

If anything, the opposite attitude of which Fuller warned may be even more common: “The extreme on the part of the people is this: from the idea of ministers being servants, some of them seem to have imagined that they are their masters. It is true they have a Master, and one to whom they must give account; but it is not to the people of their charge. As Christians, they are accountable to one another, the same as other Christians; but as ministers, to Christ only.”<sup>35</sup> The minister needs to keep in mind that in rendering service, he should not confuse the ones to be served with the Master on behalf of whom he serves: “In serving the church of God, you will act as a faithful steward toward his lord’s family; who renders service to them all, but is accountable to his lord only. Serve the church of Christ for his sake”<sup>36</sup>

## THE DUTIES NECESSARY TO THE PASTOR

Fuller’s second point explored four duties that his text suggested were required in the ministry. Unfortunately, the extant sketch of his sermon provides but little development of each of these points. It can readily be demonstrated, however, that Fuller’s own ministry gave attention to these matters.

The first duty Fuller identified was *vigilance*, which he derived from his text: “Watch thou in all things.” (2 Tim 4:5, AV) He saw this as “a general quality that is required to run through all our work.”<sup>37</sup> One characteristic of Fuller’s pastoral ministry was its apologetic tone. He was ever alert to doctrines and movements which he perceived to be a threat to the well-being of his people or the soundness of the gospel ministry.<sup>38</sup> Certainly the need for such vigilance is as pressing today as then. Fuller recognized that pastors “are watchmen, and must be awake when others are asleep.”<sup>39</sup>

The second requirement for effective pastoral ministry that Fuller presented was *patience*. He derived that from Paul’s command that Timothy “endure afflictions,” adding that “if you cannot bear these, you had better let the ministry alone.”<sup>40</sup> Fuller was well acquainted with sorrow, losing a wife and eight children.<sup>41</sup> But he reminded these young ministers that the call to serve a church could only multiply hardship: “If you be good ministers of Jesus Christ, you will not only be afflicted in common with others, but the afflictions of others will become yours.”<sup>42</sup>

Fuller’s third watchword was perhaps the one his ministry best exemplified: *activity*.

He held that Paul’s command to Timothy that he “do the work of the evangelist” meant that “there is a portion of the work pertaining to that office which is common to us all as ministers.”<sup>43</sup> He charged his hearers: “Wherever Providence may station you, my dear young men, be concerned to evangelize your neighbourhood.”<sup>44</sup>

Fuller's practice matched his message, as he was actively engaged in evangelism in his own pastorate. Many of the conversions in his church stemmed from his active role in evangelizing the youth. He always looked for new places to preach the gospel through constant involvement in village preaching.<sup>45</sup> He spent many evenings conversing one-on-one with those under conviction. He visited much among his people so that he might know their circumstances. Theologically, Fuller's rejection of hyper-Calvinism led also to a rejection of passivity in the gospel ministry. Ryland summed up Fuller's exertions for the gospel in his biography:

Had Mr. Fuller's life been protracted to ever so great a length, he could never have put in execution all the plans he would have laid for attaining his ultimate end; since, as fast as some of his labours had been accomplished, his active mind would have been devising fresh measures for advancing the divine glory, and extending the kingdom of Christ. As it was, he certainly did more for God than most good men could have effected in a life longer by twenty years. And, while others admired his zeal and activity, he kept a constant watch over his own heart, and was perpetually applying to himself the divine interrogation—*Did ye do it unto me?*<sup>46</sup>

Finally, from Paul's admonition to "make full proof of thy ministry (2 Tim 4:5, AV)," Fuller called his young hearers to exercise "*fidelity* in discharging your trust."<sup>47</sup> He explained to the students that the word translated "prove" means "thoroughly to accomplish that which you have undertaken."<sup>48</sup> Only in that way could they hope to come to the end of their ministry with the same peace of mind as the apostle Paul, which he shared in the next few verses: "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith" (2 Tim 4:6-7, AV).

## THE MOTIVATION TO FAITHFUL SERVICE

In those moving words of the Apostle Paul, Fuller found expression for his own heart:

This language denotes an anxiety in the apostle that the work of God might go on when he should have fallen asleep; and if we be worthy of the name of Christian ministers, we must feel a portion of the same. Dear young men, to you we look for successors in the work. It is not for me to say how long your elder brethren may continue; but we have seen stars of no ordinary magnitude set within a few years! It seems but yesterday that they were with us, and we were the juniors amongst them. Now we are obliged to take their place; and you, beloved youths, will soon have to take ours. We do not wish to hold ourselves up as your examples; but the *cause* in which we have been engaged, and in which the Lord has not frowned on our attempts, we do most earnestly recommend to your tender and solicitous regards.<sup>49</sup>

## CONCLUSION

The Bristol Baptist Academy and Stepney Academical Institution were the two leading institutions for training Baptist ministers in England in Fuller's day, and for far beyond. We are fortunate to have sketches of these thoughtful sermons that Fuller preached at these places. They reveal his mature thoughts on the nature of pastoral work and give insight into what motivated him to such heroic exertions for the kingdom of God. Fuller will continue to be best known for his role as the writing theologian that helped dismantle Baptist hyper-Calvinism and ushered in a new era of denominational outreach and vitality. But these sermons demonstrate that his pastoral wisdom is not to be gainsaid. Fuller knew that each generation of Christian ministers had to be cultivating the leadership that would one day replace them. He took the opportunity of these addresses to



stamp upon the next generation of Baptist ministers the principles which he believed would enable them to preserve and expand the reviving work of God which had begun in his day. Ministerial students today do well to look to Fuller as a model pastor-theologian. Older ministers do well to look to him as a model of how to pass the baton of faith to the men who will come after: “And the things that thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim 2:2, AV).<sup>50</sup>

#### ENDNOTES

- <sup>1</sup> D. M. Lloyd-Jones, *The Puritans: Their Origins and Successors, Addresses Delivered at the Puritan and Westminster Conferences 1959-1978* (Carlisle, PA: Banner of Truth Trust, 1987), 170-190. Sandemanianism was an eighteenth-century Christian movement that had its roots in Scotland. The minimalistic understanding of the nature of saving faith that was characteristic of the Sandemanians long survived the demise of this loose coalition of churches.
- <sup>2</sup> Lloyd-Jones, *The Puritans*, 173. Fuller responded to Sandemanianism at several points in his ministry, especially because of his close friendship with Scotch Baptist leaders like Archibald Maclean. His fullest rejoinder to this theological system is, as Lloyd-Jones pointed out, in: *Strictures on Sandemanianism in Twelve Letters to a Friend* (Nottingham: C. Sutton, 1810).
- <sup>3</sup> Paul Brewster, *Andrew Fuller: Model Pastor-Theologian* (ed. Michael A. G. Haykin; Studies in Baptist Life and Thought; Nashville: B&H, 2010).
- <sup>4</sup> For a related full-length study of Fuller’s numerous ordination sermons, see: Nigel Wheeler, “Eminent Spirituality and Eminent Usefulness: Andrew Fuller’s (1754-1815) Pastoral Theology in his Ordination Sermons” (Ph.D. diss., University of Pretoria, 2009); also, Keith Shepherd Grant, “‘Very Affecting and Evangelical’: Andrew Fuller (1754–1815) and the Evangelical Renewal of Pastoral Theology” (Th.M. thesis, Regent College, 2007).
- <sup>5</sup> It was their frequent correspondence across the

years that furnished Ryland with the epistolary materials needed to become Fuller’s first biographer: J. Ryland, Jr., *The Work of Faith, the Labour of Love, and the Patience of Hope, Illustrated; in the Life and Death of the Rev. Andrew Fuller* (Charlestown: S. Etheridge, 1818).

- <sup>6</sup> Andrew Fuller, *The Works of Andrew Fuller* (ed. Andrew Gunton Fuller; London: William Ball, 1841; repr., Carlisle, PA: The Banner of Truth Trust, 2007), 696-697.
- <sup>7</sup> *Ibid.*, 696.
- <sup>8</sup> *Ibid.*, 696-7.
- <sup>9</sup> *Ibid.*
- <sup>10</sup> *Ibid.*
- <sup>11</sup> *Ibid.*
- <sup>12</sup> J. W. Morris, *Memoirs of the Life and Writings of the Rev. Andrew Fuller, Late Pastor of the Baptist Church in Kettering, and Secretary to the Baptist Missionary Society* (Boston: Lincoln & Edmands, 1830), 68.
- <sup>13</sup> Andrew Gunton Fuller, *Andrew Fuller* (London: Hodder & Stoughton, 1882), 61. The word “nervous” here is used in the sense of passionate or heartfelt.
- <sup>14</sup> Fuller, *The Works*, 697.
- <sup>15</sup> *Ibid.*
- <sup>16</sup> *Ibid.*
- <sup>17</sup> *Ibid.*
- <sup>18</sup> *Ibid.*
- <sup>19</sup> *Ibid.*, 696.
- <sup>20</sup> *Ibid.*
- <sup>21</sup> *Ibid.*
- <sup>22</sup> *Ibid.*
- <sup>23</sup> *Ibid.*
- <sup>24</sup> *Ibid.*
- <sup>25</sup> *Ibid.*
- <sup>26</sup> Ryland, *The Work of Faith*, 325.
- <sup>27</sup> Fuller, *The Works*, 696.
- <sup>28</sup> The Stepney Academical Institution was founded in 1810 as a new direction for the societies that were seeking to provide Baptists with an educated clergy. Rather than placing students as boarders in the homes of pastors, it sought to create a residential learning experience. William Newman was the first Principal of this new London-based academy. As

the work grew and prospered, in time it evolved into Regent's Park College (1856), which later affiliated with Oxford University. Many of the leading British Baptist pastors of the past nearly two hundred years have been educated through the various incarnations of this institution. It is fitting that Fuller should have given one of earliest addresses to its students. For the history of Stepney, see Arnold H. J. Baines, "The Pre-History of Regent's Park College" *Baptist Quarterly* 36.4 (1965): 191-201, and Percy Austin, "Forward Regent's!" *Baptist Quarterly* 9 (1938): 139-147.

<sup>29</sup> Andrew Fuller to John Sutcliff, May 31, 1810. "The Letters of Andrew Fuller—Copied from Various Sources, by Miss Joyce A. Booth, Gathered by the Rev. Ernest A. Payne"; scanned from the original by N. Wheeler, January 13, 2005. The original is at the Angus Library, Regent's Park College, Oxford. Fuller's shorthand in the original has been transcribed into longhand. The sermon by Newman was indeed published: William Newman, *The Qualifications of a Christian Pastor: A Sermon Addressed to the Members of the Baptist Academical Institution at Stepney, May 24 1810* (London: Burditt & Morris, 1810).

<sup>30</sup> Fuller, *The Works*, 697-8.

<sup>31</sup> *Ibid.*, 697.

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.*, 697-8.

<sup>36</sup> *Ibid.*, 698.

<sup>37</sup> *Ibid.*

<sup>38</sup> See Michael A. G. Haykin, ed., *'At the Pure Fountain of Thy Word': Andrew Fuller as an Apologist* (Studies in Baptist History and Thought, Vol. 6; Carlisle, UK; Waynesboro, GA: Paternoster, 2004).

<sup>39</sup> Fuller, *The Works*, 698.

<sup>40</sup> *Ibid.*

<sup>41</sup> John Piper, *Andrew Fuller: I Will Go Down if You Will Hold the Rope!* (Minneapolis, MN: Desiring God Foundation, 2012), 10.

<sup>42</sup> Fuller, *The Works*, 698.

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*

<sup>45</sup> Paul Brewster, "Out in Journies: Village Preaching and Revival Among the eighteenth-century Particular Baptists, Part I," *The Andrew Fuller Review* 1 (Fall 2011): 5-11; *idem*, "Out in Journies, Part II," *The Andrew Fuller Review* 2 (Spring 2011): 5-14.

<sup>46</sup> Ryland, *The Work of Faith*, 325-6.

<sup>47</sup> Fuller, *The Works*, 698.

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*

<sup>50</sup> For a selected reference list for Andrew Fuller see the following works: Paul Brewster, *Andrew Fuller: Model Pastor-Theologian* (ed. Michael A. G. Haykin; Studies in Baptist Life and Thought; Nashville: B&H, 2010); *idem*, "Andrew Fuller (1754–1815): Model Pastor-Theologian" (Ph.D. diss., Southeastern Baptist Theological Seminary, 2007); *idem*, "Out in Journies: Village Preaching and Revival among Eighteenth-Century Particular Baptists, Part I," *The Andrew Fuller Review* 1 (September 2011): 5–11; *idem*, "Out in Journies, Part II," *The Andrew Fuller Review* 2 (Spring 2012): 5–14; *idem*, "The Theological Method of Andrew Fuller," *Eusebius: The Bulletin of the Andrew Fuller Center for Baptist Studies* 6 (Spring 2006): 31–60; Andrew Fuller, "The Letters of Andrew Fuller—Copied from Various Sources, by Miss Joyce A. Booth, Gathered by the Rev. Ernest A. Payne"; scanned from the original by N. Wheeler, 13 January 2005. The original is at the Angus Library, Regent's Park College, Oxford; *idem*, *The Works of Andrew Fuller* (ed. Andrew Gunton Fuller; London: William Ball, 1841; reprint, Carlisle, PA: Banner of Truth Trust, 2007); Andrew Gunton Fuller, *Andrew Fuller* (London: Hodder & Stoughton, 1882); Keith Shepherd Grant, "'Very Affecting and Evangelical': Andrew Fuller (1754–1815) and the Evangelical Renewal of Pastoral Theology" (Th.M. thesis, Regent College, 2007); Michael A. G. Haykin, ed., *'At the Pure Fountain of the Thy Word': Andrew Fuller as an Apologist* (Studies in Baptist History and Thought, vol. 6; Carlisle, UK; Waynesboro, GA: Paternoster, 2004); D. M. Lloyd-Jones, *The*

*Puritans: Their Origins and Successors* (Carlisle, PA: Banner of Truth Trust, 1987); Peter J. Mor- den, *Offering Christ to the World: Andrew Fuller (1754–1815) and the Revival of Eighteenth Century Particular Baptist Life* (Studies in Baptist History and Thought, vol. 8; Carlisle, UK; Waynesboro, GA: Paternoster, 2003); idem, “Andrew Fuller (1754–1815) and the Revival of Particular Baptist Life” (M.Phil. thesis, Spurgeon’s College, Univer- sity of Wales, 2000); J. W. Morris, *Memoirs of the Life and Writings of the Rev. Andrew Fuller, Late Pas- tor of the Baptist Church in Kettering,, and Secretary to the Baptist Missionary Society* (Boston: Lincoln & Edmands, 1830); John Piper, *Andrew Fuller: I Will Go Down if You Will Hold the Rope!* (Minne- apolis, MN: Desiring God Foundation, 2012); John Ryland, Jr., *The Work of Faith, the Labour of Love, and the Patience of Hope, Illustrated; in the Life and Death of the Rev. Andrew Fuller* (London: Button and Son, 1816; Charlestown, SC: S. Etheridge, 1818); Nigel David Wheeler, “Eminent Spirituality and Eminent Usefulness: Andrew Fuller’s (1754–1815) Pastoral Theology in His Ordination Sermons” (Ph.D. diss., University of Pretoria, 2009).