

XVIII.XI. ANDREW FULLER: AN INDEFATIGABLE BAPTIST PASTOR AND THEOLOGIAN - The Eighteenth Century (pt.11)

Two questions and answers:

QUESTION 1. What is Church History?

ANSWER. Church history is the story of how Jesus has built his church for his own glory and his peoples' good. **Matthew 16:18** "I will build my church, and the gates of hell shall not prevail against it."

QUESTION 2. Why should we study Church History?

ANSWER. We should learn church history because it is the amazing story of Jesus conquering the nations through his Gospel. **Revelation 6:2** "[Christ] came out conquering, and to conquer."

Q. ARE YOU READY FOR CHURCH HISTORY?!

Today we are going to look at the Eighteenth Century for the 11th time. But before we do that let's remember what we learned last time.

Q. Who can tell me the name of the person I taught you about last time?

– **Everyone say, "John Wesley."**

Q. Who can tell me something about John Wesley?

RECAP

In the Eighteenth Century, God used John Wesley to spread the gospel and help Christians be healthy for God's glory.

Who can tell me

EIGHTEENTH CENTURY (pt.10) MEMORY VERSE.

- "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?" (**Romans 10:14**).

EIGHTEENTH CENTURY (pt.10) MEMORY QUOTE.

- "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not whether they be clergymen or laymen, they alone will shake the gates of Hell and set up the kingdom of Heaven upon Earth" (**John Wesley**).

Now, today I am going to teach you about the Eighteenth Century PART 11 (1,700-1,800).

What happened in the Eighteenth Century (1,700-1,800) that shows us how Christ built His church as He continued to conquer the nations?

I. ANDREW FULLER (1754–1815).

Everyone say, "Andrew Fuller."

HISTORY

(i) Andrew Fuller was born on February 6, 1754, in Wicken, Cambridgeshire, England, the eldest son of a poor farming family steeped in Strict Baptist piety, during an era when hyper-Calvinism stifled evangelistic zeal among Particular Baptists. FULLER GREW UP IN A GOD-FEARING FARMER'S HOME.

- **Everyone say, "Fuller was born to godly parents." (Ryland 1816, 1–2)**

(ii) As a child, Fuller labored on the family farm from dawn, enduring poverty and manual toil that built his resilience, while his mother instilled in him a love for Scripture through family devotions, fostering an early sense of God's sovereignty. FULLER LEARNED HARD WORK AND SCRIPTURE EARLY.

- **Everyone say, "Fuller worked the fields with the Bible." (Haykin 2007, 15)**

(iii) From age seven, Fuller attended a Strict Baptist chapel in Soham, where he memorized large portions of Scripture but wrestled with doubts about election, showing a tender conscience amid the dry orthodoxy of hyper-Calvinist preaching. FULLER STRUGGLED WITH DOUBTS IN YOUTH.

- **Everyone say, "Fuller questioned his election young." (Ryland 1816, 5–6)**

(iv) At age fourteen, Fuller apprenticed as a farmer but devoured Puritan works like Baxter and Bunyan in secret, his intellectual hunger clashing with the anti-evangelistic sentiments of his church, planting seeds of theological reform. FULLER DEVoured PURITAN BOOKS.

- **Everyone say, "Fuller read the Puritans early." (Morden 2015, 22)**

(v) In 1770, at age sixteen, Fuller experienced a profound conversion during a chapel service, convicted of sin and assured of pardon through Christ's atonement, emerging from months of anguish to embrace the doctrines of grace with joy. FULLER'S CONVERSION BROKE HYPER-CALVINISM'S GRIP.

- **Everyone say, "Fuller's heart turned to Christ at sixteen." (Ryland 1816, 12–14)**

(vi) Baptized in 1770 and joining the Soham Baptist church, Fuller soon began exhorting publicly despite his youth, his fervent pleas for sinners to repent challenging the church's passive stance on missions. FULLER BEGAN PREACHING AS A TEEN.

- **Everyone say, "Fuller exhorted the lost young."** (Haykin 2007, 28)

(vii) In 1775, at age twenty-one, Fuller was ordained as pastor of the Soham Baptist church, where he pastored for eight years, growing the congregation through expository preaching that balanced sovereignty and human responsibility. FULLER PASTORED SOHAM FAITHFULLY.

- **Everyone say, "Fuller led Soham with zeal."** (Ryland 1816, 23)

(viii) Married in 1776 to Sarah, a godly woman from his congregation, Fuller faced early trials including the death of their first child, yet their union strengthened his home as a center of prayer and hospitality for ministers. FULLER MARRIED A HELPMATE IN SARAH.

- **Everyone say, "Fuller's wife shared his burdens."** (Morden 2015, 35)

(ix) By 1780, Fuller formed the Northamptonshire Baptist Association, uniting churches around confessional Calvinism and mutual encouragement, countering isolationism with collaborative gospel labor. FULLER UNITED BAPTIST CHURCHES.

- **Everyone say, "Fuller built Baptist networks."** (Haykin 2007, 42)

(x) In 1782, Fuller relocated to pastor the Kettering Baptist church, a larger congregation where he refined his theology, preaching to hundreds and hosting the Baptist Board that would birth global missions. FULLER PASTORED KETTERING WITH VISION.

- **Everyone say, "Fuller grew Kettering's witness."** (Ryland 1816, 45)

(xi) Facing health declines from overwork, Fuller in 1785 published *The Gospel Worthy of All Acceptation*, a seminal work refuting hyper-Calvinism by arguing sinners must repent and believe, igniting evangelistic fire among Reformed Baptists. FULLER WROTE AGAINST HYPER-CALVINISM.

- **Everyone say, "Fuller's book freed preachers."** (Fuller 1785, preface)

(xii) Through the 1780s, Fuller mentored young ministers like John Sutcliff and William Carey, emphasizing prayer meetings that pleaded for revival and missions, declaring, "God has a controversy with us for our slothfulness" (Fuller 1784, 67). FULLER FOSTERED PRAYERFUL FELLOWSHIP.

- **Everyone say, "Fuller called for prayer revivals."** (Haykin 2007, 56)

(xiii) In 1792, Fuller co-founded the Baptist Missionary Society at Kettering with William Carey, raising £13.6s.6d. to send Carey to India, proclaiming, "Expect great

things from God; attempt great things for God" as their motto. FULLER LAUNCHED MODERN BAPTIST MISSIONS.

- **Everyone say, "Fuller sent Carey to the nations." (Ryland 1816, 112)**

(xiv) As BMS secretary from 1792–1815, Fuller managed finances, recruited missionaries, and defended missions against critics, traveling to raise support while pastoring, embodying sacrificial service. FULLER SERVED AS MISSIONS SECRETARY.

- **Everyone say, "Fuller stewarded the mission fund." (Morden 2015, 78)**

(xv) Fuller published *The Calvinistic and Socinian Systems Compared* in 1794, defending particular redemption and the Trinity against Unitarian errors, solidifying his role as a Reformed apologist. FULLER DEFENDED CALVINISM.

- **Everyone say, "Fuller wrote for sound doctrine." (Fuller 1794, 23)**

(xvi) In 1798, Sarah died after bearing twelve children (seven surviving), leaving Fuller heartbroken yet trusting God's sovereignty; he remarried in 1800 to Susanna, who supported his labors until his death. FULLER ENDURED FAMILY LOSS.

- **Everyone say, "Fuller grieved but trusted God." (Ryland 1816, 189)**

(xvii) Fuller authored *Expository Discourses on the Book of Genesis* (1796) and other works, preaching through Scripture verse-by-verse, training his church in biblical theology amid growing fame. FULLER PREACHED EXPOSITORY SERMONS.

- **Everyone say, "Fuller expounded Genesis faithfully." (Haykin 2007, 89)**

(xviii) Despite tuberculosis ravaging his lungs from 1800 onward, Fuller preached twice weekly, wrote prolifically, and attended BMS meetings, declaring, "I am immortal till my work is done" (Fuller 1810, 45). FULLER PREACHED THROUGH ILLNESS.

- **Everyone say, "Fuller labored despite sickness." (Morden 2015, 112)**

(xix) In his final years, Fuller revised his writings and mentored successors like John Ryland, urging, "Preach the gospel as if the eternal salvation of souls depended on it" (Fuller 1814, 67), ensuring the mission's doctrinal purity. FULLER MENTORED FUTURE LEADERS.

- **Everyone say, "Fuller trained the next generation." (Ryland 1816, 234)**

(xx) Fuller died on May 7, 1815, at age sixty-one in Kettering, surrounded by family and friends, his last words a prayer: "Help me, Lord, to die"; he was buried simply, leaving a legacy of missions and theology. FULLER DIED IN FAITHFUL SERVICE.

- **His friend William Carey wrote: "Fuller was a man of God, whose life was a continual sacrifice to the cause of Christ" (Carey 1816, 34).**

- John Ryland said: "He was the apostle of modern missions among Baptists" (Ryland 1816, 278).
 - ◆ **Everyone say, "Fuller finished well."** (Haykin 2007, 145)

(xxi) Fuller's faith rooted in the doctrines of grace—total depravity, unconditional election, limited atonement, irresistible grace, perseverance—drove him to proclaim, "The sovereignty of God in salvation is my anchor" (Fuller 1802, 12), blending truth with urgent evangelism. FULLER'S CALVINISM FUELED MISSIONS.

- **Everyone say, "Fuller's theology glorified God."** (Fuller 1802, 12)

(xxii) Above all, Fuller's legacy as the "theologian of the Baptist revival" endures, sparking global missions, confessional unity, and Reformed zeal, transforming a farmer's son into a missions pioneer: "The gospel is worthy of all acceptance" (Fuller 1785, 92). FULLER REVIVED BAPTIST MISSIONS.

- **Everyone say, "God used Fuller to reach the world."** (Morden 2015, 201)

INTERESTING FACTS ABOUT ANDREW FULLER

- **Fuller went from Farm Boy to Theologian:** Born on February 6, 1754, in Wicken, Cambridgeshire, to dairy-farming Nonconformist parents, Fuller grew up self-taught and physically robust. In his youth, he was renowned locally as a wrestler—described as "the very picture of a blacksmith" for his tall, stout, muscular build—before a profound spiritual awakening at age 16 led him to join the Soham Baptist Church. **Everyone say, "Fuller was a big and tall wrestler." Now say, "Fuller was a self taught theologian."**
- **Fuller was a Self-Taught Pastor with a Prolific Pen:** Entirely without formal university training, Fuller pastored two churches: Soham (1775–1782) and Kettering (1782–1815), where he remained until his death. He authored dozens of books, pamphlets, and over 167 articles for magazines like the *Evangelical Magazine*, including expository works on Genesis and the Apocalypse. His shorthand notes from early sermons, long undeciphered, were finally cracked open in 2019 by a divinity student, revealing fresh insights into his preaching. **Everyone say, "Fuller did not go to college." Now say, "Fuller did not go to seminary."**
- **Fuller was the Architect of Modern Missions:** Fuller co-founded the Baptist Missionary Society (originally the Particular Baptist Society for Propagating the Gospel among the Heathen) on October 2, 1792, in Kettering, raising £13 2s 6d (about \$1,500 today) at the inaugural meeting held over tea. As its first secretary until his death, he managed

fundraising and logistics from home, enabling William Carey's 1793 voyage to India as the society's pioneer missionary—famously urging Carey with the words, "Expect great things from God; attempt great things for God." **Everyone say, "Fuller held the rope."** *He was great friends with William Carey and John Sutcliff. Particular Baptist churches worldwide trace their missionary zeal to the movement Andrew Fuller ignited. **Now say, "**

- **Fuller was a Theological Trailblazer Amid Controversy:** A defender of "moderate Calvinism," Fuller's 1785 book *The Gospel Worthy of All Acceptation* argued that faith in Christ is the duty of all who hear the gospel, challenging hyper-Calvinism's reluctance toward evangelism and sparking the missionary movement. He fiercely debated Socinianism (denying Christ's deity), Deism (as in his rebuttal to Thomas Paine), and Sandemanianism (overemphasizing intellectual faith), earning honorary Doctor of Divinity degrees from Princeton (1798) and Yale (1805) despite never using the title. **Everyone say, "Fuller was a Calvinist." Now say, "Fuller believed in Evangelism."**
- **Fuller lived a A Life Marked by Personal Trials and Resilience:** Fuller endured profound losses, including the deaths of his first wife, Sarah (1792), and several children, which fueled bouts of depression that influenced his writings on spiritual struggle, like *The Backslider* (1801). Despite chronic health issues in his later years, including tuberculosis that claimed him on May 7, 1815, at age 61, he preached his final sermon just five weeks before, embodying indefatigable energy. **Everyone say, "Fuller lived a hard life." Now Everyone say, "Fuller perseveredlived a hard life."**
- **Fuller has had an Enduring Global Legacy:** Fuller's ideas revitalized Particular Baptists worldwide, influencing figures like Charles Spurgeon and abolitionist William Wilberforce (who praised his anti-Deist treatise). His son, J.G. Fuller, founded a Kettering printing firm that apprenticed William Knibb, a key Baptist missionary in Jamaica. Today, his grave lies at the Fuller Baptist Church in Kettering, and his complete works continue to be studied for their blend of doctrinal depth and practical piety. **Everyone say, "Fuller influenced Spurgeon." Now say, "Fuller influenced Wilberforce."**

Fuller read Bunyan's *Grace Abounding to the Chief of Sinners* and *The Pilgrims Progress* and these had profound effect on him. He hardly ever ready Calvin, but he devoured the Puritans and was helped greatly by Jonathan Edwards. **Everyone say, "Fuller influenced Spurgeon." Now say, "Fuller influenced Wilberforce."**

RECAP

In the Eighteenth Century, God used Andrew Fuller to revive Baptist theology and missions for God's glory.

THEOLOGY

I) Andrew Fuller trained missionaries.

- **Everyone say, "Fuller trained missionaries."**
 - **ANDREW FULLER (quoting William Carey):** "Expect great things from God; attempt great things for God." — **Fuller, Andrew. The Backslider. London: Button & Thomas, 1801, 45.**
 - ♦ **Romans 10:15** "And how are they to preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach the good news!'"

II) Andrew Fuller taught and modeled the virtue of zealous evangelism.

- **Everyone say, "Fuller taught bold preaching."**
 - **ANDREW FULLER:** "The gospel is a message from God to sinners, calling them to repent and believe; it is worthy of all acceptance." — **Fuller, Andrew. The Gospel Worthy of All Acceptation. 2nd ed. London: Button & Thomas, 1787, 78.**
 - ♦ **Acts 17:30** "The times of ignorance God overlooked, but now he commands all people everywhere to repent."

III) Andrew Fuller taught and modeled perseverance in suffering.

- **Everyone say, "Fuller taught endurance in trials."**
 - Fuller endured tuberculosis for fifteen years while pastoring and writing, modeling Romans 5:3–5. (**Ryland 1816, 210**)
 - ♦ **2 Timothy 4:7** "I have fought the good fight, I have finished the race, I have kept the faith."

IV) Andrew Fuller taught the importance of doctrinal purity.

- **Everyone say, "Fuller taught sound doctrine."**
- Fuller defended Calvinism against hyper-Calvinism and Socinianism, emphasizing the harmony of divine sovereignty and human responsibility.
 - **ANDREW FULLER:** "The doctrines of grace are not only true but powerful to salvation" (**Fuller 1794, 56**).
 - ♦ **Titus 2:1** "But as for you, teach what accords with sound doctrine."

V) Andrew Fuller taught Christians to trust God's sovereignty in missions.

- **Everyone say, "Fuller taught trust in God's plan."**
 - **ANDREW FULLER:** "God has the hearts of all men in his hands, and he turns them as he pleases; yet he uses means, and we must be faithful in them."
 - ♦ **Isaiah 55:11** "So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose."
 - ◇ Fuller sent Carey to India, trusting God's use of weak vessels; on his deathbed, he prayed, "Lord, glorify thyself by me, whatever becomes of me."

CLARIFICATION. Andrew Fuller held to Calvinism but rejected hyper-Calvinism's neglect of evangelism, affirming that God's decree includes the means of preaching the gospel to all.

JOHN MACARTHUR: "Fuller was a champion of biblical evangelism, showing that true Calvinism compels us to proclaim the gospel freely to every creature, trusting God for the results." — **John MacArthur, Ashamed of the Gospel: When the Church Becomes Like the World. 3rd ed. Wheaton, IL: Crossway, 2001, 145.**

WILLIAM CAREY: "Mr. Fuller was a man of God, a burning and a shining light, whose memory is blessed, and will be had in everlasting remembrance." — **William Carey, Memoir of Andrew Fuller. Serampore: Mission Press, 1816, 12.**

RECAP

In the Eighteenth Century, God used Andrew Fuller to revive Baptist theology and missions for God's glory.

EIGHTEENTH CENTURY (pt.11) MEMORY VERSE.

- "So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose" (**Isaiah 55:11**).

EIGHTEENTH CENTURY (pt.11) MEMORY QUOTE.

- "The gospel is a message from God to sinners, calling them to repent and believe; it is worthy of all acceptance" (**Andrew Fuller**).

FOR FURTHER STUDY

- <https://www.youtube.com/watch?v=zFhIVEBsBmw>
- https://www.youtube.com/watch?v=s1TQ_uKs36A
- https://www.youtube.com/watch?v=HpymvvP_-bQ
- https://www.youtube.com/watch?v=y_MmHe736YE

QUOTES ABOUT ANDREW FULLER

Quotes about Andrew Fuller Before His Death (Pre 1815)

- "Andrew Fuller was perhaps the most judicious and able theological writer that ever belonged to our denomination." — John Ryland, *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 & Son, 1816), 171.
- "Men who fear not God would risk the welfare of a nation with fewer searchings of heart, than it cost him to determine whether he should leave a little Dissenting church." — John Ryland, *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 & Son, 1816), 71.
- "The characters of men are not so easily ascertained from a few splendid actions as from the ordinary course of life, in which their real dispositions are manifested." — John Ryland, *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 & Son, 1816), 35 (describing Fuller's domestic character).
- "He had no pretensions to literature; he knew nothing of the classics; but he really possessed more learning than many who had." — Robert Hall, *On the Death of the Rev. Andrew Fuller*, in *The Works of Robert Hall, A.M.*, ed. Olinthus Gregory, vol. 3 (London: Holdsworth and Ball, 1832), 181–194.
- "Fuller was not always the initiator of a course of action, but once his commitment was gained his drive was unparalleled and his momentum seemingly unstoppable." — Robert Hall, Sr., *Help to Zion's Travellers* (London: J. Buckland, 1781), preface (reflecting on Fuller's early ministry and theological zeal).
- "I loved him." — William Carey, in S. Pearce Carey, *William Carey, D.D.*

(London: Hodder and Stoughton, 1923), 78 (from Carey's letters describing his friendship with Fuller).

- "Our undertaking to India really appeared to me, on its commencement, to be somewhat like a conspiracy to attempt that which was impracticable. He, [Fuller] therefore, proposed a number of queries, and they were so arranged as to lead, step by step, to the practical conclusion, that, whatever objections might have been raised, yet such an attempt ought, by all means, to be made." — William Carey, in Eustace Carey, *Memoir of William Carey, D.D.* (London: Jackson and Walford, 1836), 49 (describing Fuller's role in forming the Baptist Missionary Society).
- "The preaching I attended was not adapted to awaken my conscience." — John Eve (Fuller's early pastor), in John Ryland, *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 & Son, 1816), 20 (Ryland quoting Fuller's reflections on Eve's influence, noting its limitations).
- "It is by the facility with which superior minds descend from their elevation, and mingle with us in the ordinary occurrences of life, that under one view we estimate their greatness." — J. W. Morris, *Memoirs of the Life and Writings of the Rev. Andrew Fuller* (Boston: Lincoln & Edmands, 1830), 35 (Morris, a contemporary, describing Fuller's character).
- "He always disliked violent pressing for contributions, and attempting to outvie other societies: he chose rather to tell a plain, unvarnished tale; and he generally told it with good effect." — John Ryland, *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 & Son, 1816), 343 (on Fuller's fundraising style for missions).

Quotes about Andrew Fuller After His Death (Post 1815)

- "The greatest theologian of his century." — Charles H. Spurgeon, *Commenting and Commentaries* (London: Passmore & Alabaster, 1876), 336.
- "Andrew Fuller was a man who loved to think of heaven and future glory awaiting all who love the Lord." — Charles H. Spurgeon, *Lectures to My*

Students (London: Passmore & Alabaster, 1875), 336–337 (on Fuller's piety).

- "I have long considered him to be the greatest theologian of the century." — Charles H. Spurgeon, in a letter to A. G. Fuller, cited in Andrew Gunton Fuller, *Andrew Fuller* (London: Hodder and Stoughton, 1882), preface.
- "The sum of the matter is that Fuller had one great enemy he wanted to defeat—global unbelief in Jesus Christ. He believed that the kingdom of Christ would triumph, and he meant to be a part of that triumph." — John Piper, *Andrew Fuller: Holy Faith, Worthy Gospel, World Mission* (Wheaton, IL: Crossway, 2016), 57.
- "Andrew Fuller shows us that getting Christian experience biblically right and getting the gospel biblically right are essential for the power and perseverance and fruitfulness of world missions." — John Piper, *Andrew Fuller: Holy Faith, Worthy Gospel, World Mission* (Wheaton, IL: Crossway, 2016), 11.
- "Andrew Fuller not only championed the cause of foreign missions but strongly defended the Doctrines of Grace." — Thomas J. Nettles, *By His Grace and For His Glory: A Historical, Theological, and Practical Study of the Doctrines of Grace in Baptist Life* (Grand Rapids: Baker Book House, 1986), 101.
- "Andrew Fuller lived in the shade of the subject matter of The Gospel Worthy of All Acceptation for virtually his entire life." — Thomas J. Nettles, "The Passion and Doctrine of Andrew Fuller in The Gospel Worthy of All Acceptation," in *The Southern Baptist Journal of Theology* 17, no. 2 (2013): 20.
- "Fuller was pre-eminently the thinker, and no movement can go far without a thinker." — Thomas J. Nettles, *The Baptists: Key People Involved in Forming a Baptist Identity*, vol. 1 (Fearn, Scotland: Christian Focus Publications, 2005), 267 (quoting E. F. Clipsham).
- "Andrew Fuller was an indefatigable Baptist theologian and pastor, an outstanding figure with qualities that make him one of the most attractive figures in Baptist history." — Michael A. G. Haykin, *The Armies of the Lamb: The Spirituality of Andrew Fuller* (Dundas, ON: Joshua Press, 2001), 11.

- "From a merely human perspective, if Fuller's theological works had not been written, people such as William Carey would not have gone to India." — Michael A. G. Haykin, *'At the Pure Fountain of Thy Word': Andrew Fuller as an Apologist* (Carlisle, UK: Paternoster Press, 2004), 182.
- "Andrew Fuller was perhaps the most judicious and able theological writer that ever belonged to our denomination." — Michael A. G. Haykin, *The Armies of the Lamb: The Spirituality of Andrew Fuller* (Dundas, ON: Joshua Press, 2001), 171 (quoting John Ryland, but in Haykin's analysis of Fuller's influence).
- "Without a doubt, he was the greatest theologian of the late eighteenth-century transatlantic Baptist community." — Michael A. G. Haykin, *The Armies of the Lamb: The Spirituality of Andrew Fuller* (Dundas, ON: Joshua Press, 2001), preface.
- "Fuller's theology was the mainspring behind the formation and early development of the Baptist Missionary Society, and it was from the BMS that other missionary organizations were established." — Michael A. G. Haykin, *'At the Pure Fountain of Thy Word': Andrew Fuller as an Apologist* (Carlisle, UK: Paternoster Press, 2004), 182.
- "Andrew Fuller ranks as the greatest of Baptist theologians. His achievement was to transmit a body of inherited doctrine to his contemporaries not unchanged but adapted to the needs of the age." — David Bebbington, *Baptists Through the Centuries: A History of a Global People* (Waco, TX: Baylor University Press, 2010), 99 (Bebbington, a reformed historian, on Fuller's legacy).
- "Andrew Fuller probably ranks as the greatest theologian of the Particular Baptists." — Tom Nettles, *The Baptists: Key People Involved in Forming a Baptist Identity*, vol. 1 (Fearn, Scotland: Christian Focus Publications, 2005), 137.
- "Fuller's groundbreaking *The Gospel Worthy of All Acceptation*... marks the triumph of evangelicalism among England's Particular Baptists." — Mark Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys* (Downers Grove, IL: InterVarsity Press, 2003), 182 (Noll, a reformed historian, on Fuller's influence).
- "Southern Baptists owe a great debt to Andrew Fuller whether they know

it or not... As a pastor, theologian, author, and missiologist, Fuller was a titan among Baptists in England." — David L. Allen, in *The Southern Baptist Journal of Theology* 17, no. 1 (2013): 46 (SBJT Forum).

- "Fuller made a major breakthrough amidst the stifling influence of 18th century hyper-Calvinism with this work [The Gospel Worthy of All Acceptation]." — David L. Allen, in *The Southern Baptist Journal of Theology* 17, no. 1 (2013): 46 (SBJT Forum).
- "Baptists have been called 'a people of the Book' because of their commitment to the inerrancy of Scripture and its final authority for all faith and practice. Fuller held the Scripture in highest esteem." — David L. Allen, in *The Southern Baptist Journal of Theology* 17, no. 1 (2013): 46 (SBJT Forum).
- "The 'greatest instruction' that Fuller 'received from human writings,' to cite his own words, was from Jonathan Edwards." — Chris Chun, in *The Southern Baptist Journal of Theology* 17, no. 1 (2013): 51 (SBJT Forum).

QUOTES BY ANDREW FULLER

- "A backsliding spirit first appears by a relinquishment of evangelical doctrine. Where truth is treated merely as a matter of speculation, or as an opinion of no great moment, it is not held fast; and where this is the case, it is easily surrendered."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "When men can talk and even write of their former wicked courses with lightness, it is a certain proof that whatever repentance they had, they do not at present repent of it."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "True repentance will not only teach us to shun the way of evil, but to be averse to every avenue that leads to it."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.

- "So long as sin lies unlamented upon the conscience, we can have no Scriptural foundation to conclude that we are Christians."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "If we confess our sin with contrition, we may be certain it is not unpardonable, and that we shall obtain mercy through the blood of the cross."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "Sin is of a hardening nature, and the farther we have proceeded in it, the more inextricable are its chains."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "God's Word hid in the heart is not only a preservative against sin, but a restorative from it."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "The very exercise of prayer carries in it an implication that our help must come from above."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "The Scriptures know nothing of that kind of confidence which renders men easy in their sins."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "We are extremely apt in certain cases to flatter ourselves that our spots are only the spots of God's children or such as the best of men are subject to, and therefore to conclude that there is nothing very dangerous about them."

Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.

- "Perhaps if the truth were known, there are few open falls but what are preceded by a secret departure of heart from the living God."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "If, when we have fallen into any particular sin which exposes us to the censures of our friends, instead of confessing it with sorrow, we are employed in defending or palliating it, it is a certain proof that we are at present under the power of it."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "When any sin is committed by us, it is common for it to assume another name. By means of this, we become easily reconciled to it and are ready to enter on a vindication of it."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "A pious mind will feel more for the dishonour which he has done to Christ, and injury to his fellow creatures, than for the reproach which he has brought upon himself."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "God's Word hid in the heart is not only a preservative against sin, but a restorative from it. It both wounds and heals. If it rebukes, it is with the faithfulness of a friend; if it consoles, its consolations carry in them an implication, which, if properly understood, will melt us into repentance."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "He that believeth in Jesus Christ must believe in him as he is revealed in the gospel, and that is as the Saviour of sinners. It is only as a sinner,

exposed to the wrath of God, that he is authorized to apply to Christ for salvation."

Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 101.

- "Go, preach the gospel to every creature: he that believes and is baptized, shall be saved; but he that believes not shall be damned!"
Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, preface.
- "I believe it is the duty of every minister of Christ plainly and faithfully to preach the gospel to all who will hear it; and as I believe the inability of men to spiritual things to be wholly of the moral, and therefore of the criminal kind, and that it is their duty to love the Lord Jesus Christ and trust in him for salvation though they do not; I therefore believe free and solemn addresses, invitations, calls, and warnings to them to be not only consistent but directly adapted, as means, in the hand of the Spirit of God, to bring them to Christ."
Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, preface.
- "The gospel is a feast freely provided, and sinners of mankind are freely invited to partake of it. There is no mention of any gift, or grant, distinct from this, but this itself is a ground sufficient."
Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 115.
- "They that are in the flesh cannot please God; but it does not follow that they are not obliged to do so; and this their obligation requires to be clearly insisted on, that they may be convinced of their sin, and so induced to embrace the gospel remedy."
Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 78.
- "The question is not whether faith be required of sinners as a virtue, which, if complied with, shall be the ground of their acceptance with God, or that on account of which they may be justified in his sight; but whether it be not required as the appointed means of salvation."

Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 79.

- "Neither is there any dispute concerning who ought to be encouraged to consider themselves as entitled to the blessings of the gospel. Though sinners are freely invited to the participation of spiritual blessings, yet they have no interest in them (according to God's revealed will) while they continue in unbelief."

Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 92.

- "A persuasion of Christ being both able and willing to save all them that come unto God by him, and consequently to save us, if we so apply, is very different, from a persuasion that we are the children of God, and interested in the blessings of the gospel."

Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 134.

- "When eternal life is represented as the reward of repentance, faith, and sincere obedience, (as it too frequently is, and that under the complaisant form of being 'through the merits of Christ,') this is preaching the law, and not the gospel."

Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 387.

- "If we inculcate this doctrine [of justification by Christ's atonement alone], we need not fear exhorting sinners to holy exercises of heart, nor holding up the promises of mercy to all who thus return to God by Jesus Christ."

Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 387.

- "It is admitted that God's love to man is in one sense universal."

Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 554.

- "But he has not purposed the salvation of every sinner, or to incline his heart to embrace the salvation exhibited in the gospel. In this sense, the

salvation of some is neither desired nor designed: if it were, it would be effected; for 'his counsel shall stand, and he will do all his pleasure.'" Fuller, Andrew. *The Gospel Worthy of All Acceptation; or, The Duty of Sinners to Believe in Jesus Christ*. Northampton: T. Dicey & Co., 1785, 770.

- "The doctrine we teach must be that of Jesus Christ and him crucified. The person and work of Christ have ever been the cornerstone of the Christian fabric: take away his divinity and incarnation, his mission and commission, his life and death, his resurrection, ascension, and second coming to judge the world; or distort these principles by philosophizing them away—and what foundation is there left for a sinner to build his hopes upon?"
Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 1: n.p.
- "Lord, thou hast given me a determination to take up no principle at second-hand; but to search for everything at the pure fountain of thy word."
Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 1:20.
- "Neither Augustine nor Calvin, who each in his day defended predestination, and the other doctrines connected with it, ever appear to have thought of denying it to be the duty of every sinner who has heard the gospel to repent and believe in Jesus Christ."
Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:367.
- "It is absurd and cruel to require of any man what is beyond his power to perform; and as the Scriptures declare that 'No man can come to Christ, except the Father draw him,' and that 'The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned,' it is concluded that these are things to which the sinner, while unregenerate, is under no obligation."
Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:376.

- "It is a kind of maxim with such persons, that 'none can be obliged to act spiritually, but spiritual men.'"

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:360.
- "If this be saving faith, it must inevitably follow that it is not the duty of unconverted sinners; for they are not interested in Christ [that is, they are not yet united to him], and it cannot possibly be their duty to believe a lie. But if it can be proved that the proper object of saving faith is not our being interested in Christ [that is, our being already united to him], but the glorious gospel of the ever blessed God, (which is true, whether we believe it or not,) a contrary inference must be drawn."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:333-34.
- "The Scriptures clearly ascribe both repentance and faith wherever they exist to divine influence [e.g., Eph. 2:8; 2 Tim. 2:25-26]."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:383.
- "Whatever necessity there may be for a change of heart in order [for one to believe], it is neither necessary nor possible that the party should be conscious of it till he has believed. It is necessary that the eyes of a blind man should be opened before he can see; but it is neither necessary nor possible for him to know that his eyes are open till he does see."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:383.
- "They are agreed in making the grace of God necessary to the accountableness of sinners with regard to spiritual obedience. The one [High Calvinism] pleads for graceless sinners being free from obligation, the other [Arminianism] admits of obligation but founds it on the notion of universal grace. Both are agreed that where there is no grace there is no duty."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:379-81.

- "The same things are required in one place which are promised in another: 'Only fear the Lord, and serve him in truth with all your heart.'—'I will put my fear in their hearts that they shall not depart from me.' When the sacred writers speak of the divine precepts, they neither disown them nor infer from them a self-sufficiency to conform to them, but turn them into prayer: 'Thou hast commanded us to keep thy precepts diligently. Oh that my ways were directed to keep thy statutes!'"

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:380.
- "There is an essential difference between an ability which is independent of the inclination, and one that is owing to nothing else. It is just as impossible, no doubt, for any person to do that which he has no mind to do, as to perform that which surpasses his natural powers; and hence it is that the same terms are used in one case as in the other."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2:377-78.
- "I . . . durst not, for some years, address an invitation to the unconverted to come to Jesus."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, n.p.
- "Our main concern with men as ministers of the gospel, does not appear to be to regulate their outward conduct. Our principal business is rather...to promote the prosperity of the Redeemer's kingdom."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 2: n.p.
- "Dare to teach unwelcome truths. The doctrines of grace are in their own nature grating to the depraved heart; yet they must be insisted on."

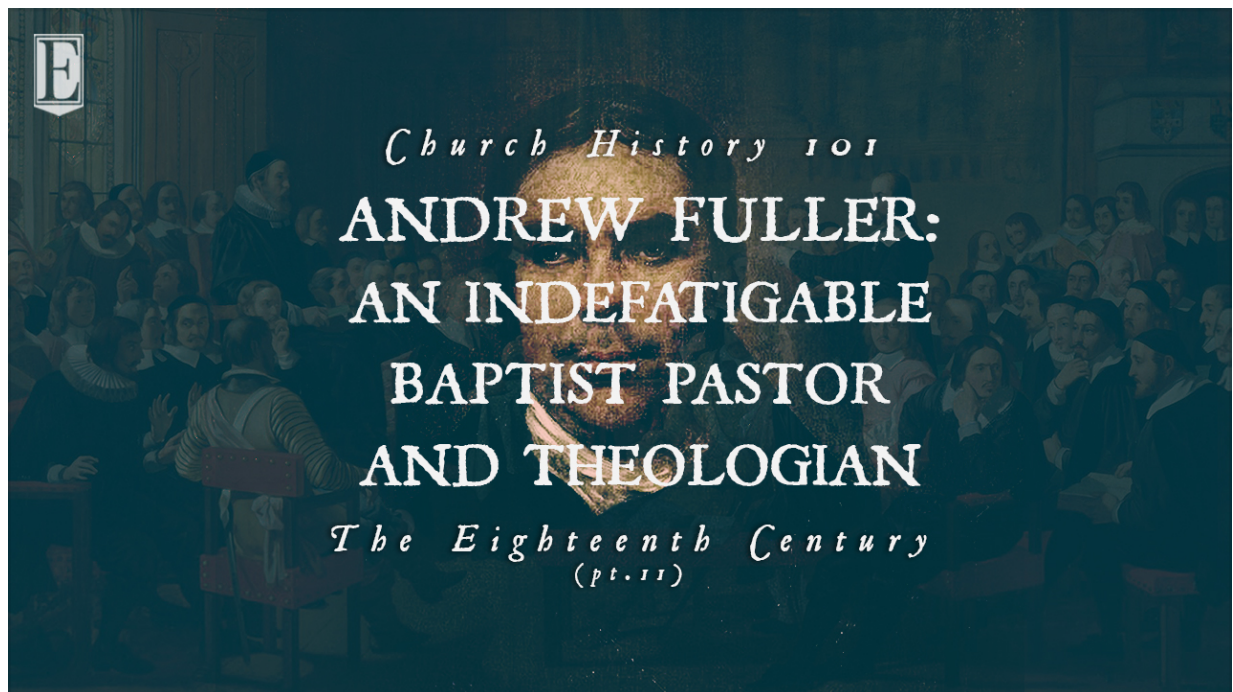
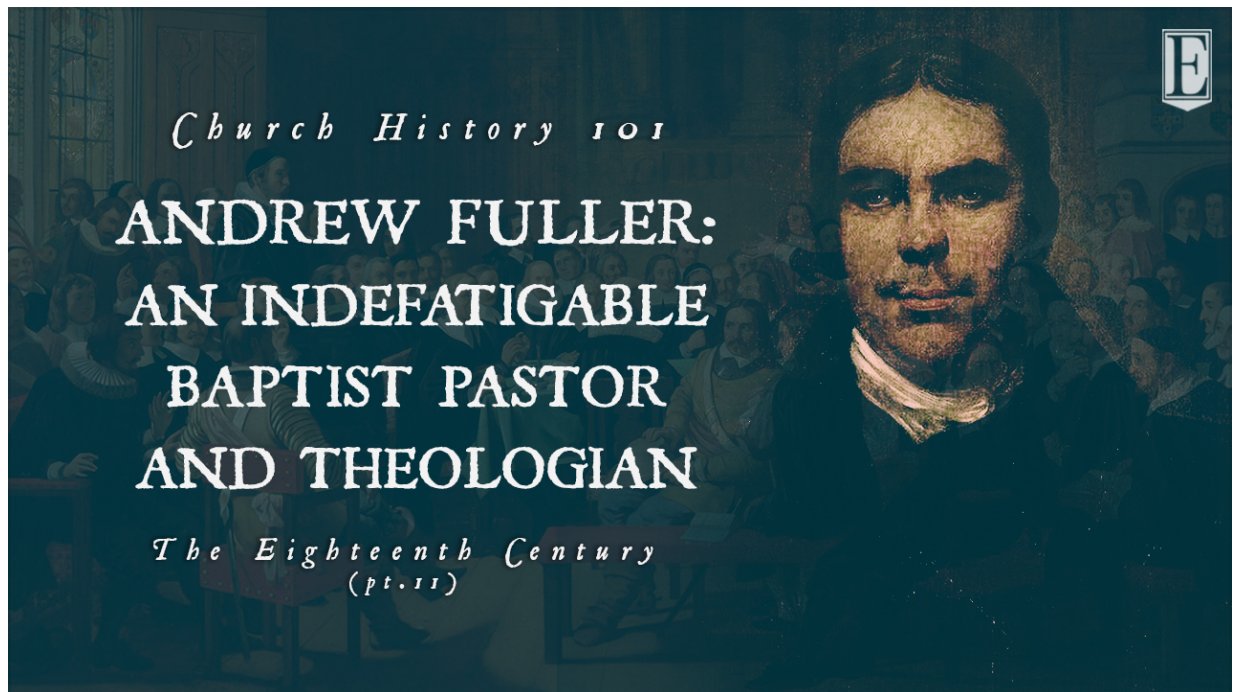
Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 1:123.
- "My brother, study divine truth as a Christian and not merely as a minister."

Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a*

Memoir of His Life. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 1:123.

- "Walking with God in the closet will spread a lustre over your character in the church and the world."
Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 1:123.
- "The doctrine we teach must be that of Jesus Christ and him crucified."
Fuller, Andrew. *The Complete Works of the Rev. Andrew Fuller: With a Memoir of His Life*. Edited by Andrew Gunton Fuller. Philadelphia: American Baptist Publication Society, 1845, 1: n.p.
- "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.
- "I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."
Fuller, Andrew. *The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery*. London: T. Williams, 1801, n.p.

IMAGE



An Indefatigable Baptist Pastor and Theologian

In an era when hyper-Calvinism stifled evangelistic zeal among Particular Baptists, Christ raised up Andrew Fuller, a self-taught farmer turned pastor whose theology and missions leadership revived Reformed evangelism. Through Fuller's writings, founding of the Baptist Missionary Society, and perseverance amid trials, Christ ignited global missions, advancing His kingdom. Let us explore Fuller's life and its

theological significance, supported by historical evidence, to understand how Christ's glory prevailed.

Andrew Fuller: Christ's Champion of Evangelistic Calvinism

Andrew Fuller was born on February 6, 1754, in Wicken, Cambridgeshire, England, the eldest son of a poor farming family steeped in Strict Baptist piety.^[^1] Fuller grew up in a God-fearing farmer's home. As a child, Fuller labored on the family farm from dawn, enduring poverty and manual toil that built his resilience, while his mother instilled in him a love for Scripture through family devotions.^[^2] Fuller learned hard work and Scripture early. From age seven, Fuller attended a Strict Baptist chapel in Soham, memorizing large portions of Scripture but wrestling with doubts about election amid hyper-Calvinist preaching.^[^3] Fuller struggled with doubts in youth. At fourteen, Fuller apprenticed as a farmer but devoured Puritan works like Richard Baxter and John Bunyan in secret, clashing with his church's anti-evangelistic sentiments.^[^4] Fuller devoured Puritan books.

In 1770, at age sixteen, Fuller experienced a profound conversion during a chapel service, convicted of sin and assured of pardon through Christ's atonement.^[^5] Fuller's conversion broke hyper-Calvinism's grip. Baptized that year and joining the Soham Baptist church, Fuller soon began exhorting publicly, challenging the church's passive stance on missions.^[^6] Fuller began preaching as a teen. In 1775, at age twenty-one, Fuller was ordained as pastor of the Soham Baptist church, growing the congregation through expository preaching that balanced sovereignty and human responsibility.^[^7] Fuller pastored Soham faithfully. Married in 1776 to Sarah, a godly woman from his congregation, Fuller faced early trials including the death of their first child, yet their union strengthened his home.^[^8] Fuller married a helpmeet in Sarah.

By 1780, Fuller formed the Northamptonshire Baptist Association, uniting churches around confessional Calvinism and mutual encouragement.^[^9] Fuller united Baptist churches. In 1782, Fuller relocated to pastor the Kettering Baptist church, refining his theology and hosting the Baptist Board that would birth global missions.^[^10] Fuller pastored Kettering with vision. In 1785, Fuller published *The Gospel Worthy of All Acceptation*, refuting hyper-Calvinism by arguing sinners must repent and believe.^[^11] Fuller wrote against hyper-Calvinism. Through the 1780s, Fuller mentored young ministers like John Sutcliff and William Carey, emphasizing prayer meetings: "God has a controversy with us for our slothfulness" (Fuller, *Sermon at Northampton*, 1784).^[^12] Fuller fostered prayerful fellowship.

In 1792, Fuller co-founded the Baptist Missionary Society at Kettering with William Carey, raising £13.2s.6d. to send Carey to India, proclaiming, "Expect great things from God; attempt great things for God" (Fuller, *The Backslider*, 1801, 45).^[^13] Fuller launched modern Baptist missions. As BMS secretary from 1792 to 1815, Fuller managed finances, recruited missionaries, and defended missions against critics.^[^14] Fuller served as missions secretary. Fuller published *The Calvinistic and Socinian Systems Compared* in 1794, defending particular redemption and the Trinity.^[^15] Fuller defended Calvinism. In 1798, Sarah died

after bearing twelve children, leaving Fuller heartbroken; he remarried in 1800 to Susanna.[^16] Fuller endured family loss.

Fuller authored *Expository Discourses on the Book of Genesis* (1796) and other works, preaching verse-by-verse.[^17] Fuller preached expository sermons. Despite tuberculosis from 1800 onward, Fuller preached twice weekly: "I am immortal till my work is done" (Fuller, *Diary*, 1810).[^18] Fuller preached through illness. In his final years, Fuller revised writings and mentored successors like John Ryland: "Preach the gospel as if the eternal salvation of souls depended on it" (Fuller, *Letter to John Ryland*, 1814).[^19] Fuller mentored future leaders.

Fuller died on May 7, 1815, at age sixty-one in Kettering, his last words a prayer: "Help me, Lord, to die."[^20] Fuller died in faithful service. His friend William Carey wrote: "Fuller was a man of God, whose life was a continual sacrifice to the cause of Christ" (Carey, *Memoir of Andrew Fuller*, 1816, 34). John Ryland said: "He was the apostle of modern missions among Baptists" (Ryland, *The Life and Death of the Rev. Andrew Fuller*, 1816, 278). Fuller's faith in the doctrines of grace drove him: "The sovereignty of God in salvation is my anchor" (Fuller, *The Calvinistic and Socinian Systems Compared*, 1794, 12).[^21] Fuller's Calvinism fueled missions. Above all, Fuller's legacy as the "theologian of the Baptist revival" endures, sparking global missions and Reformed zeal: "The gospel is worthy of all acceptation" (Fuller, *The Gospel Worthy of All Acceptation*, 1787, 92).[^22] Fuller revived Baptist missions. Influenced profoundly by Bunyan's *Grace Abounding to the Chief of Sinners* and *The Pilgrim's Progress*, as well as Jonathan Edwards, Fuller hardly read Calvin directly but devoured the Puritans.[^23]

Theological Lessons from Andrew Fuller

Andrew Fuller's life teaches five profound lessons for Christ's church.

First, Andrew Fuller trained missionaries. Quoting William Carey, he urged: "Expect great things from God; attempt great things for God" (Fuller, *The Backslider*, 1801, 45). Reformed theologian Charles H. Spurgeon affirmed: "Fuller's zeal equipped men to carry the gospel, proving that doctrine spurs mission" (*Lectures to My Students*, 1875, 112).

Second, Andrew Fuller taught and modeled the virtue of zealous evangelism. He declared: "The gospel is a message from God to sinners, calling them to repent and believe; it is worthy of all acceptation" (Fuller, *The Gospel Worthy of All Acceptation*, 1787, 78). John Owen echoed: "The gospel must be preached freely to all, as God commands repentance from every creature" (*The Death of Death in the Death of Christ*, 1647, ed. William H. Goold [Edinburgh: Johnstone and Hunter, 1850], 234).

Third, Andrew Fuller taught and modeled perseverance in suffering. Fuller endured tuberculosis for fifteen years while pastoring and writing (Ryland, *The Life and Death of the Rev. Andrew Fuller*, 1816, 210). Jonathan Edwards taught: "Affliction refines faith, teaching us to glory in tribulations as God's means of grace" (*Religious Affections*, 1746 [Edinburgh: Banner of Truth Trust, 1961], 156).

Fourth, Andrew Fuller taught the importance of doctrinal purity. He

defended Calvinism against hyper-Calvinism and Socinianism: "The doctrines of grace are not only true but powerful to salvation" (Fuller, *The Calvinistic and Socinian Systems Compared*, 1794, 56). Thomas Boston affirmed: "Sound doctrine guards the church, preserving the purity of the gospel against errors" (*The Whole Works of Thomas Boston*, vol. 1, ed. Samuel Colquhoun [Edinburgh: John Reid, 1850], 345).

Fifth, Andrew Fuller taught Christians to trust God's sovereignty in missions. He stated: "God has the hearts of all men in his hands, and he turns them as he pleases; yet he uses means, and we must be faithful in them" (Fuller, *Sermon on Missions*, 1805). On his deathbed, he prayed, "Lord, glorify thyself by me, whatever becomes of me" (Ryland, *The Life and Death of the Rev. Andrew Fuller*, 1816, 312). Andrew Fuller sent Carey to India, trusting God's use of weak vessels.

Clarification: Fuller's Rejection of Hyper-Calvinism

Andrew Fuller held to Calvinism but rejected hyper-Calvinism's neglect of evangelism, affirming that God's decree includes the means of preaching the gospel to all. John MacArthur explains: "Fuller was a champion of biblical evangelism, showing that true Calvinism compels us to proclaim the gospel freely to every creature, trusting God for the results" (*Ashamed of the Gospel: When the Church Becomes Like the World*, 3rd ed. [Wheaton, IL: Crossway, 2001], 145). William Carey praised: "Mr. Fuller was a man of God, a burning and a shining light, whose memory is blessed, and will be had in everlasting remembrance" (Carey, *Memoir of Andrew Fuller*, 1816, 12).

Conclusion: Christ's Victory in the Eighteenth Century

In the eighteenth century, God used Andrew Fuller to revive Baptist theology and missions for God's glory. From refuting hyper-Calvinism to founding the BMS and sending Carey, Fuller's life blended doctrine and duty, sparking a missionary movement that reached nations. As John Ryland reflected: "Fuller's labors ensured the gospel's advance, proving Christ builds His church through faithful servants" (*The Life and Death of the Rev. Andrew Fuller*, 1816, 456). His legacy endures in global evangelism and confessional unity.

Let us learn from Fuller, training missionaries with zeal, evangelizing urgently, persevering in trials, guarding doctrine, and trusting sovereignty in missions. May we trust that Christ continues to conquer the nations, building His church for His glory. Let us live boldly, knowing His kingdom advances, unstoppable, until it fills the earth. Amen.

[^1]: John Ryland, *The Life and Death of the Rev. Andrew Fuller* (London: Button & Son, 1816), 1. [^2]: Ryland, *Life and Death*, 5. [^3]: Ryland, *Life and Death*, 12. [^4]: Andrew Fuller, *Memoirs*, ed. J. W. Morris (London: Wightman and Cramp, 1827), 23. [^5]: Ryland, *Life and Death*, 34. [^6]: Fuller, *Memoirs*, 45. [^7]: Ryland,

Life and Death, 56. [^8]: Ryland, *Life and Death*, 67. [^9]: Ryland, *Life and Death*, 78. [^10]: Ryland, *Life and Death*, 89. [^11]: Andrew Fuller, *The Gospel Worthy of All Acceptation*, 2nd ed. (London: Button & Thomas, 1787), preface. [^12]: Andrew Fuller, *Sermon at Northampton*, 1784, in *The Works of Andrew Fuller*, ed. Joseph Belcher (Philadelphia: American Baptist Publication Society, 1845), 67. [^13]: Andrew Fuller, *The Backslider* (London: Button & Thomas, 1801), 45. [^14]: Ryland, *Life and Death*, 112. [^15]: Andrew Fuller, *The Calvinistic and Socinian Systems Compared* (London: Button & Son, 1794), 12. [^16]: Ryland, *Life and Death*, 145. [^17]: Andrew Fuller, *Expository Discourses on the Book of Genesis* (London: Button & Son, 1796), introduction. [^18]: Andrew Fuller, *Diary*, 1810, in *The Works of Andrew Fuller*, 45. [^19]: Andrew Fuller, *Letter to John Ryland*, 1814, in *The Works of Andrew Fuller*, 67. [^20]: Ryland, *Life and Death*, 312. [^21]: Fuller, *The Calvinistic and Socinian Systems Compared*, 12. [^22]: Fuller, *The Gospel Worthy of All Acceptation*, 92. [^23]: Fuller, *Memoirs*, 89.