Morden, Peter J. 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, Cumbria, UK and Waynesboro, GA: Paternoster Press, 2003. Pp. xix, 196. \$34.95, paper.

Religious historians and theologians agree that Andrew Fuller was among the two or three most significant individuals in Baptist history. Theologically, Fuller served as a transitional figure from the High Calvinism popularized by many eighteenth century Particular Baptist leaders to the evangelical Calvinism associated with nineteenth century British and American Baptist life. He participated in most of the theological debates of his era, including questions about the relationship of Reformed theology and mission, the right administration of the ordinances, and the proper forms of church worship. Fuller's most important contributions were the popularization of Edwardsian Calvinism through his paradigm-shifting work *The Gospel Worthy of All Acceptation* (published 1785, 1801 2d ed.) and his leadership of the Particular Baptist Missionary Society (BMS) from its founding in 1792 until his death in 1815.

Because of his importance for Baptist studies, a fresh scholarly assessment of Fuller was long overdue. Fortunately, Peter J. Morden's recent work *Offering Christ to the World* represents the most comprehensive study of Andrew Fuller to date. The book is a revision of Morden's M.Phil. thesis at Spurgeon's College in London and is part of the internationally acclaimed series Studies in Baptist History and Thought, published by Paternoster Press. Morden's work is a study of the key controversies Fuller engaged in and the leadership he provided to a generation of Particular Baptists as they experienced significant evangelical renewal and laid the organizational groundwork for the future centralization of the denomination.

Morden divides his book into eight chapters, including seven thematic sections and a short conclusion. Chapter one assesses the status of late eighteenth century Particular Baptist life. Morden rejects the once-popular thesis that Particular Baptists were almost universally hyper-Calvinist, opting instead to follow Roger Hayden and others who have argued that High Calvinism was largely centered in the environs around London whereas an evangelical Calvinist movement flourished in the Westcountry and among the graduates of the Bristol Baptist Academy, though even among the evangelicals the influence of High Calvinism produced a deadening influence on evangelistic zeal. Fuller himself began his ministry as a hyper-Calvinist. Chapter two discusses Fuller's 1785 book The Gospel Worthy of All Acceptation. Though possibly influenced by several traditions, Fuller's evangelical theology was most obviously indebted to Jonathan Edwards, particularly the Edwardsian distinction between a person's moral and natural ability to repent. Edwardsian theology provided the evangelical impetus to Fuller's Calvinism so that he did not have to reject Calvinist orthodoxy and embrace Arminianism. Chapter three outlines the controversies caused by Gospel Worthy and Fuller's 1801 revisions to the book. High Calvinists claimed Fuller conceded too much to Arminianism, whereas Arminians believed Fuller had not modified his Calvinism enough. In the second edition of Gospel Worthy, Fuller distanced himself from traditional Calvinism by softening his view of limited atonement and employing governmental atonement language, then popular with second generation Edwardsian theologians. Scholars continue to debate Fuller's doctrine of the atonement, and Morden interprets Fuller's view as unlimited in provision, but by design limited in its application.

Chapter four examines Fuller's controversy with Abraham Booth over the atonement and the *ordo salutis*, particularly the order of faith and regeneration. Fuller believed that regeneration

preceded faith and rejected a commercial understanding of the atonement. Booth argued faith preceded regeneration, but he argued for the more traditional understanding of particular redemption. Morden argues Fuller did not actually reject substitutionary atonement, but rather incorporated governmental tendencies into his view. It was in his view of the atonement that Fuller was most influenced by the New England theologians, though he never totally embraced the theology of the New Divinity Edwardsians. Chapter five shifts emphasis from Fuller's theology to his pastoral ministry. Fuller's church in Kettering became a center of the evangelical revival in Particular Baptist life. The church became remarkably large and was built on Fuller's expository preaching ministry and fervent heart for evangelism. The Kettering church, along with John Sutcliff's Olney congregation and Robert Hall, Sr.'s Arnsby church, also took the lead in the (Edwardsian-influenced) prayer movement that pulsated through the Northamptonshire Association in the 1780's. Chapter six discusses Fuller's role in the formation of the BMS. Fuller's preaching and writing, along with Robert Hall, Sr.'s Help to Zion's Travellers, inspired William Carey to push for Particular Baptist involvement in foreign mission. Fuller encouraged Carey to publish his *Enquiry*, and when Carey called for a missionary society, Fuller was Carey's chief supporter and served as the newly-formed BMS' first secretary. Fuller was a tireless promoter of the BMS, traveling all over England to raise funds. He also wrote letters and polemical works supporting Particular Baptist mission efforts. Organization for mission eventually led to the founding of a formal denomination, the Baptist Union. Chapter seven analyzes the specifics of Fuller's evangelical theology and spirituality. Following his own adoption of Edwardsian theology, Fuller emphasized an evangelical view of salvation and the pietistic practices of personal prayer, Bible reading and personal evangelism. This view of the Christian life emerged as the consensus view among Particular Baptists for the next century. Chapter eight offers a short summary and some concluding statements.

Offering Christ to the World is one of the most significant recent contributions to the field of British Baptist history. Morden has sifted through all of Fuller' published works and correspondence, and he interacts with all of the major scholars in the field. His interpretations, especially of Fuller's atonement theology, reflect a scholarly nuance often lacking in those who wish to use Fuller for polemical purposes. In this book, Fuller emerges as a thoughtful pastor-theologian who wrestles with all of the evangelical options around him, eventually paving the way for evangelical renewal among British Particular Baptists (even those who disagreed with his view of the atonement). The only major weakness in the book is organizational: since much of the debate about Fuller is centered on the evolution of his doctrine of the atonement in between the first and second editions of Gospel Worthy, including all of this material in a single chapter would have greatly aided researchers. But this is an admittedly minor qualm, and Morden's work is without doubt the new standard in Fuller studies and a model for how to write historical theological studies of individuals.

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