

valuable contributions to the historiography of the broad fundamentalist movement. By addressing issues not heretofore discussed in the literature of fundamentalism—fundamentalism’s relationship to modernity and Southern fundamentalism—Abrams and Glass have identified areas of fundamentalist history that warrant further historical investigation.

Jeff Straub

The Armies of the Lamb: The Spirituality of Andrew Fuller, ed. Michael A. G. Haykin. Dundas, Ontario: Joshua Press, 2001. 302 pp. \$9.99.

Here is the third installment in the Classics of Reformed Spirituality, edited by Michael Haykin. Two previous paperbacks treat Oliver Cromwell and George Whitefield respectively. Haykin, something of a Canadian Tom Nettles,² is making a significant contribution to Baptist historiography as professor of church history at Heritage Baptist College and Theological Seminary, Cambridge, Ontario, and as editorial director of Joshua Press. Not only has Haykin written numerous journal articles, but he has also edited an excellent two volume set on the British Particular Baptists, produced by Particular Baptist Press (1998). He has also penned what is his best original work to date, *One Heart and One Soul: John Sutcliff of Olney, His Friends and His Times* (Evangelical Press, 1994). Along with his other works, *One Heart and One Soul* establishes Haykin as the leading Baptist historian of Canada. His thorough research, superb organization of material, and an lucid writing style have earned him high marks both in Britain and America.

Andrew Fuller (1754–1815), as a leader of the evangelical Particular Baptists, helped save his denomination from the deadening effects of hyper-Calvinism with his promotion of an all-sufficient atonement. Indeed, it was this doctrine that helped launch the modern missions movement in 1792 from Kettering, England. The ethical impetus for the movement was “duty faith,” the two-fold responsibility of every unbeliever to receive the gospel and of every minister to faithfully and indiscriminately offer it. Haykin provides us a profitable glimpse

²Haykin and Nettles have much in common. They are both leading evangelical Baptist “reformers” in their respective denominations, and they have a similar view of notable Baptists, like Fuller. In fact, Nettles has written the forward to *Armies of the Lamb*.

into the inner spiritual workings of this remarkable missions pioneer from the vantage point of a considerable variety of Fuller's writings. Spirituality can mean a kind of mystical introspection or frothy sentimentality. Neither apply in this collection. Spirituality for Fuller meant knowing the Word of God, willingly obeying it, and sensibly applying it in the power of the Holy Spirit. In all of these materials—personal correspondence, circular letters to denominational churches, theological treatises, and confessional affirmations—we may observe a consistent and passionate fervency for the gospel of Christ, a thorough grasp of Bible content, an unflagging zeal for the cause of foreign and domestic missions, and an abiding pastoral concern for his own church membership. Haykin helps us to see that Fuller's pastoral interests, like his missions philosophy, was always evangelistically motivated. No Christian, including an ordained minister, was worth his salt if he was not offering the gospel to the unregenerate. "Why was it," Haykin asks, "that so many parish churches of Fuller's day were so poorly attended? To Fuller the answer was obvious: because... 'the generality of the clergy do not preach the doctrine of the cross'" (p. 38). The gospel of the cross was a matter of God's free grace which necessarily included complete reliance on God for salvation to the exclusion of human merit; to Fuller it was a message that should be offered to everyone. No doubt he included in that "generality" those hyper-Calvinist pastors who neglected to preach a "promiscuous"³ gospel. Influenced by the reading of Jonathan Edwards, Fuller thirsted for revival and longed to see it in his native England as well as the foreign field. That meant preparing and sending out more pastors and missionaries. Often, however, Fuller had to engage in the more mundane business of fund-raising and political maneuvering in order to save the Indian mission from British intolerance. The stress he endured from these trials is reflected in a letter to William Ward. He wrote, "We are to have an interview with the [East India?] minister in a day or two, about a legal toleration of the mission. I have not much hope of gaining it, but we will try." Yet always deferring to divine sovereignty, he concluded, "But God is above them" (p. 256).⁴

Haykin does a splendid job in excerpting those works which trace the spiritual pilgrimage of Andrew Fuller from his traumatic conversion to what he shares in a final letter to his best friend, John Ryland.

³A promiscuous message meant an indiscriminate offer of the gospel to all men. This differed from the followers of Gill who stressed preaching the gospel to all men, but offering it only to those who had a discernable warrant to receive it. Fuller refused to make such a distinction.

⁴Fuller, after much struggle, was eventually successful in having a clause inserted into the Baptist Society's charter that guaranteed toleration to the missionaries.

We are also informed as to the occasion for writing and the identity of the recipients in each of the edited documents of Fuller, thereby giving us a contextual awareness of the literature. What is remarkable about Fuller's spiritual journey is the consistent humility of the man. When recounting his conversion experience to a friend, he confessed that "I saw...there was no truth in me, I saw that God would be perfectly just in sending me to hell, and that to hell I must go, unless I were saved of mere grace" (p. 69). But in relinquishing "every false confidence, [I] believed my help to be only in...[Christ] and approved of salvation by grace alone..." (p. 72). In later years, as a busy pastor and secretary of the Baptist Missionary Society, he faced each crisis—the threat of legal dissolution of the Serampore mission, the critical lack of funds for it, a wayward son, a denominational dispute—with calm assurance that these matters were in the Lord's hands. He wrote to Carey in 1803, "It is wonderful that God should do anything by such poor grovelling sinners as we are. One thing however is manifested by it, that the work is entirely his own.... God has hounoured us not a little by employing us in this great work; but as the hounour does not belong to us, we must return it. The crowns do not seem to fit our heads; therefore they must be cast at the feet of Jesus" (p. 187). In a final avowal of his faith, Fuller writes only a few days before his death in 1815, "I am a poor guilty creature, but Christ is an almighty Saviour. I have preached and written much against the abuse of the doctrine of grace; but that doctrine is all my salvation and all my desire. I have no other hope than from salvation by mere sovereign efficacious grace, through the atonement of my Lord and Saviour. With this hope, I can go into eternity with composure" (p. 269). It was such devoted reliance on a gracious God that characterized Fuller's entire ministry.

Throughout the work, salient advice permeates Fuller's comments. Space permits me to cite only a couple of examples. As a sensible Bible believer keenly aware of his historical roots, Fuller argues against lukewarmness with an appeal to his spiritual ancestors: "As Protestants, let us think of the fervent zeal and holy piety of our Reformers.... As Protestant Dissenters, let us reflect on the spirit and conduct of our Puritan and non-conforming ancestors." As a Baptist, Fuller considered himself in the mainstream of Protestantism. A second example of Fuller's wisdom is reflected in his opposition to a false reliance upon some vague spiritual inclination or misinterpretation of a Bible passage to justify an action. "It is not [the] work [of the Holy Spirit] to make any new revelation to the soul of things not proveable from Scripture." Many bad decisions have arisen from an abuse of Bible verses. When some Christians "have been at a loss about the path of duty in any particular case, they have had such a passage as this suggested to them—"This is the way, walk ye in it" (Isaiah 30:21)—and have

concluded that that way which they were thinking of at the time such a passage occurred to their minds, must be the way of duty, and so have followed it, but which has often proved to be the wrong way” (p. 121). Here is helpful correction to a well-meaning believer who finds “peace” in a particular Scripture verse that was never intended to give the answer he was seeking.

I suppose the best thing that can be said of this work is that it is a true and balanced reflection of its subject’s views. Haykin’s own introduction and editorial comments are accurate, thoroughly documented, and enable the reader to understand why Fuller was such an important figure in Baptist history. I highly recommend *Armies of the Lamb*.

Gerald L. Priest
Detroit Baptist Theological Seminary