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Andrew Fuller

THE SPIRITUALITY OF LOVE IN ANDREW FULLER'S ORDINATION SERMONS

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O

To my sweet Joy.

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The Spirituality of Love in Andrew Fuller's Ordination Sermons
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THE SPIRITUALITY OF LOVE IN ANDREW FULLER'S ORDINATION SERMONS

The Particular Baptist pastor-theologian Andrew Fuller (1754–1815) promoted a vision of pastoral ministry that prioritized a spirituality of love, contending that love is essential for faithful and fruitful pastoral ministry.¹ This has hitherto not been a focus of recent scholarly examinations of Fuller's pastoral theology. In *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, for instance, Keith Grant argued that Fuller balanced head and heart in his pastoral theology and in a way that was “neither sentimental pietism nor a rationalistic Calvinism but a thoughtful, ‘affectionate’ faith in Christ in the eighteenth-century sense of the term explored so carefully by his theological mentor, Jonathan Edwards.”² Fuller was the beneficiary of and a participant in the evangelical revival that swept through England in the eighteenth century,³ and Grant maintained that the evangelical and affectionate impulse of Fuller's theology signaled the renewal of the Particular Baptist cause.⁴ Earlier, Nigel Wheeler produced a thorough study of Fuller's pastoral theology, particularly focusing his research on Fuller's ordination sermons. He persuasively argued that Fuller perceived that the depth of one's pastoral spirituality would be de-

1 Nigel Wheeler uses the phrase “pastoral theological priorities.” See Nigel D. Wheeler, “Eminent Usefulness and Eminent Spirituality: Andrew Fuller's (1754–1815) Pastoral Theology in his Ordination Sermons” (PhD dissertation, University of Pretoria, 2009), 117.

2 Keith Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology* (Milton Keynes, England: Paternoster, 2013).

3 For the rise of evangelicalism in England, see David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (Grand Rapids, MI: Baker, 1990).

4 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 3.

terminative of one's pastoral effectiveness.⁵ Paul Brewster has also analyzed Fuller's ministry as a pastoral theologian, calling him the quintessential pastor-theologian.⁶ This essay will make a specific contribution to this discussion of Fuller's pastoral theology: it will argue that Fuller's pastoral theology prioritized a spirituality of love. His pastoral theology called for Christian love at every point. Now, Fuller offered his clearest collective expression of pastoral theology in his thirty or so ordination sermons.⁷ These sermons will be surveyed for their common thread of a spirituality of love. Fuller provided a wide array of pastoral insight and ecclesial instruction in them, but love seems to undergird all of his pastoral theology and his vision of pastoral ministry.

Fuller frequently used terms like "love" and "affections." He used these in the context of eighteenth-century evangelicalism with its emphasis on a religion of the heart. Scholars have established Fuller's appreciation for and dependence on Jonathan Edwards.⁸ Fuller embraced the Edwardsean spirituality of love and it permeated his pastoral theology.⁹ Keith Grant rightly noted that Fuller implied important nuance when he used these terms. Terms like "affectionate," "passions," "love," "zeal," and "feeling" represent the vocabulary of the heart. However, he stated, "The affections were distinguished, on one hand, from enthusiasm or mere impulsive passion, and, on the other hand, from speculative or disinterested knowledge."¹⁰ Fuller did not divorce the heart from the head. One's faith should be *felt*, but only in response to the truth of the gos-

5 See Wheeler, "Eminent Usefulness and Eminent Spirituality."

6 Paul Brewster, *Andrew Fuller: Model Pastor—Theologian* (Nashville, TN: B&H Academic, 2010).

7 Fuller's ordination sermons constitute the largest corpus of such sermons by any eighteenth-century Baptist. For the bulk of these sermons, see either Andrew Fuller, *Hints to Ministers & Churches* (London: B. J. Holdsworth, 1826) or *The Complete Works of the Rev. Andrew Fuller* (1845 ed.; repr. Harrisonburg, VA: Sprinkle Publications, 1988), 1:477–549. See also Keith Grant's analysis of Fuller's ordination sermons in *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 58–65. Grant also provides helpful background for the typical eighteenth-century Particular Baptist pastoral ordination.

8 See Chris Chun, *The Legacy of Jonathan Edwards in the Theology of Andrew Fuller* (Boston, MA: Brill, 2012). For Fuller's Edwardsean spirituality, see Nathan A. Finn, "Andrew Fuller's Edwardsean Spirituality" in *The Pure Flame of Devotion*, ed. G. Stephen Weaver, Jr. and Ian Hugh Clary (Kitchener, ON: Joshua Press, 2013), 383–404.

9 For an excellent study of Edwards's spirituality of love, see Ronald Story, *Jonathan Edwards and the Gospel of Love* (Amherst, MA: University of Massachusetts Press, 2012).

10 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 9.

pel. The Christian should know and feel God and be *affected* by his salvation. Douglas Sweeney has defined Edwards's perception of the affections by calling them "the matrix of desires, inclinations and aspirations that ground a person's moral life." Fuller agreed, but he applied his spirituality of love to every area of his pastoral theology—beyond one's own private spirituality.¹¹ Grant noted, "While to modern readers 'affections' usually connotes emotion and feeling over against reason and intellect, to Fuller and his eighteenth-century contemporaries the use of the language of 'affections' was more nuanced and comprehensive, and, in fact, quite successfully bridged that gap between heart and mind."¹² Christian spirituality should be warm and heartfelt, but Fuller rooted this in the truth of the gospel and the work of the Holy Spirit. Grant contends, "The language of affections was used in a way that integrated, rather than set at odds, mind and heart."¹³ Fuller used these many terms and expressions of feeling in his sermons which demonstrate his emphasis on the spirituality of love. Fuller instructed ministers to love God, his people, and to humbly, genuinely, and passionately serve their churches. Edwards had argued that true religion is primarily a matter of holy affections, but Fuller contended that pastoral ministry required a concerted emphasis on love.¹⁴

The priority of love

Andrew Fuller placed preaching at the center of pastoral ministry.¹⁵ He followed the long tradition of the Particular Baptists who exalted the ministry of the word.¹⁶ In an ordination sermon based on 1 Corinthians 3:9, Fuller

11 Douglas A. Sweeney, *Jonathan Edwards and the Ministry of the Word* (Downers Grove, IL: IVP Academic, 2009), 119.

12 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 9.

13 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 10.

14 For Edwards, see Sweeney, *Jonathan Edwards and the Ministry of the Word*, 119

15 See a collection of letters that instruct young ministers in the "great and solemn trust" of preaching: Andrew Fuller, "Thoughts on Preaching" in *Complete Works of the Rev. Andrew Fuller* (Harrisonburg, VA: Sprinkle Publications, 1988), 1:712–727. See also discussion of Fuller's preaching in Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*.

16 For the Particular Baptists, see Michael A. G. Haykin, *The British Particular Baptists, 1638–1910* (Springfield, MO: Particular Baptist Press, 1998–2003), 3 vols. For a work that gives helpful background on Particular Baptist ecclesiology, see James M. Renihan, *Edification and Beauty: The Practical Ecclesiology of the English Particular Baptists, 1675–1705* (Eugene, OR: Wipf and Stock, 2008).

contended that pastors labor in the name of Christ, which implies both the high nature of the calling and the privilege that preaching represents. Christ calls his ministers to labor tirelessly in “word and doctrine” in service to the church.¹⁷ But Fuller promoted a spirituality of love for preaching that would invigorate the message and the hearers.

The preacher must prioritize love in his preaching ministry. Fuller argued that Christ expected love from his under-shepherds toward the sheep which he entrusted to them.¹⁸ Without love the preacher can expect his ministry to be unfruitful and he himself would be unfaithful. Christ modeled a love beyond parallel when he laid down his life for his sheep. Pastors must recognize that these are the very sheep entrusted to them. As Fuller stated, “[Christ] would not trust [his sheep] with one who did not love him. One who did not love him, a hireling, would starve them, or poison them, and flee in a time of danger, John 10:12. Give him the fleece, the flock may care for themselves. But if we love Christ, we shall love his people for his sake.”¹⁹ He went on to stress: “It is by this a good shepherd is distinguished from a hireling.”²⁰ A pastor who loves his sheep is bold in the ministry of the word, like David who risked his own life to protect his flock in the Old Testament.²¹ The preacher must prioritize love for Christ, but then love Christ’s people as the Lord’s under-shepherd to them. A pastor who does less than this amounts to a hireling.

Fuller was convinced that a minister must feel the gospel that he preaches. On this point, Keith Grant stated, “Fuller recognized the important place of feelings, the heart, and emotional responses to the gospel.”²² This heartfelt or affectionate preaching would inspire and enlighten its hearers. In an ordination sermon based on John 5:35, Fuller gave two central objectives for Christian ministry: “enlightening of the minds, and affecting the hearts of the

17 Andrew Fuller, “Ministers Fellow Laborers with God” in *The Complete Works of the Rev. Andrew Fuller* (1845 ed.; repr. Harrisonburg, VA: Sprinkle Publications, 1988), 1:491–492.

18 Andrew Fuller, “Pastors Required to Feed the Flock of Christ” in *Complete Works of the Rev. Andrew Fuller*, 1:477.

19 Fuller, “Pastors Required to Feed” in *Complete Works of the Rev. Andrew Fuller*, 1:477–478.

20 Fuller, “Pastors Required to Feed” in *Complete Works of the Rev. Andrew Fuller*, 1:478.

21 Fuller, “Pastors Required to Feed” in *Complete Works of the Rev. Andrew Fuller*, 1:478. Fuller envisions more than preaching as he develops his argument, but preaching seems to be central to his point.

22 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 99.

people.”²³ For one to attain these objectives he himself must be affected by them; he must have an affected heart and an enlightened mind. He said, “And if you would enlighten others, you must be a ‘shining light’ yourself. And if you would affect others, you yourself must feel; your own heart must ‘burn’ with holy ardor.”²⁴ Fuller called these objectives “spiritual light” and “holy love.” These are essential to preaching.

Along with the knowledge necessary for proclamation, the preacher must know and love the God about whom he preaches. He must feel the doctrine and imbibe it himself, and with holy love. The preacher must be “intimately acquainted with Christ” whom he offers to sinners.²⁵ This spirituality of love should be abundantly evident in preaching. The speaker must feel it and then direct his appeals to the “passions” of the people. God created humanity with the capacity to love and the preacher should ever be conscious of this. These passions are bent away from God because of sin, but the preacher “presents to our view ‘a crown’—to our love of pleasure; and informs us that ‘in [Christ’s] presence there is fullness of joy, and at his right hand are pleasures for evermore.”²⁶ The preacher declares the truth of the gospel, but he must do so from the heart. Fuller thus exhorted a young preacher: “You will need, also, my brother, a heart warmed with divine things, or you will never be ‘a burning and shining light.’”²⁷ This should start in the pastor’s study, but he must carry this love into the pulpit. Fuller envisions more than zeal, which alone “will not do.”²⁸ Without love, and the inner feeling that it generates, one can expect impotence in his teaching. He says, “How can we preach against sin, without feeling a holy indignation against it? It is this that will cause us, while we de-

23 Fuller, “Spiritual Knowledge and Love Necessary for the Ministry” in *Complete Works of the Rev. Andrew Fuller*, 1:478–479.

24 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:479.

25 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:480.

26 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:480.

27 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:480.

28 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:480.

nounce sin, to weep over the sinner.” A bare mental acknowledgement of sin will not do. As Fuller passionately declared: “O! if we ever do any good in our work, it must be the effect of love to God and love to men—love to the souls of men, while we detest, and expose and denounce their sins.” The Apostle Paul embodied such holy love, and this stood as an enduring model for ministers of the word.

The very nature of the gospel warranted love from the preacher, according to Fuller. In an ordination sermon preached on Colossians 4:3-4, Fuller explored the nature of the gospel and the implications for the manner in which the minister preached it.²⁹ Fuller said, “The gospel is a message of love, and therefore it ought to be preached with great affection.”³⁰ If a pastor preaches the gospel without love, he undermines his message. He said, “To preach these things with an unfeeling heart is not to preach ‘as we ought’ to preach.”³¹ The solution to loveless gospel is to cultivate “the affectionate.”³² Artificial or forced feeling will avail nothing. Fuller expected sincerity of heart and compassion in the preacher. As he observed regarding the Lord Jesus: “Christ wept over sinners, and so should we.”³³ A faithful preacher will love those to whom he preaches, knowing the weight of his message and the urgency of their situation before a holy God. Faithfulness requires love.

Fuller rightly insisted that both the matter and manner of preaching required consideration. In an ordination sermon based on 1 Thessalonians 2:7-8, Fuller thus commented: “I know of nothing more impressive on the subject of the Christian ministry than this whole chapter.”³⁴ This chapter highlights the fact that the gospel not only reveals sin, but offers the remedy in Christ. The preacher should always declare this message with depth of doctrine. However, Fuller regretted that some have not given attention to the manner of preaching. He regarded the manner to be of critical concern, although the matter is

29 Fuller, “The Nature of the Gospel, and the Manner in which it Ought to be Preached” in *Complete Works of the Rev. Andrew Fuller*, 1:494–496.

30 Fuller, “Nature of the Gospel” in *Complete Works of the Rev. Andrew Fuller*, 1:496.

31 Fuller, “Nature of the Gospel” in *Complete Works of the Rev. Andrew Fuller*, 1:496.

32 Fuller, “Nature of the Gospel” in *Complete Works of the Rev. Andrew Fuller*, 1:496.

33 Fuller, “Nature of the Gospel” in *Complete Works of the Rev. Andrew Fuller*, 1:496.

34 Fuller, “Affectionate Concern of a Minister for the Salvation of His Hearers” in *Complete Works of the Rev. Andrew Fuller*, 1:508–510.

more important. The preacher should impart his own soul to his hearers. Of the gospel message Fuller observed, “It must be preached faithfully, firmly, earnestly, affectionately.”³⁵ Moreover, Fuller noted, “Manner is a means of conveying truth. A cold manner disgraces important truth.”³⁶ The apostles modeled a passionate manner of preaching. Christian ministers should do likewise, preaching with holy affection. They should preach with a love that does justice to the urgency for the souls who will perish without Christ.³⁷

When Fuller prioritized love, he did not do so at the expense of truth. For Fuller, love was bound with truth. As he stated: “The truth is a system of *love* and *goodness*—an overflow of Divine blessedness.”³⁸ Fuller argued that the minister must be faithful to God’s word as he shepherds God’s people. Love necessitates truth. Fuller admonished, “Still your faithfulness must be tempered with love. There is such a thing as unfeeling fidelity—and preaching *at* people, rather than *to* them.”³⁹ He pointed to Christ as the perfect example, who rebuked hypocrites, wept over sinners, even as he declared a gospel of repentance to them.⁴⁰ As Keith Grant observes in this regard: “Fuller recognized the important place of feelings, the heart, and emotional responses to the gospel, but this emphasis upon the affections did not displace, but rather arose from, thoughtful preaching and reasoned hearing.”⁴¹ Thus, in a sermon that Fuller preached entitled “Holding Fast the Gospel,” based on 2 Timothy 1:13, he declared that the preacher must be faithful to the content of the gospel as he preached, but without love it can become “a bigoted and blind attachment to doctrines, which will be of no use, even if they be true.”⁴² The preacher needs both faith and love. He needs fidelity to the truth and a heart that is warm to God and men. As Fuller summed up his point, “The union of genuine ortho-

35 Fuller, “Affectionate Concern of a Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:510.

36 Fuller, “Affectionate Concern of a Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:510.

37 Fuller, “Affectionate Concern of a Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:510.

38 Fuller, “Churches Walking in the Truth the Joy of Ministers” in *Complete Works of the Rev. Andrew Fuller*, 1:529–530.

39 Fuller, “The Work and Encouragements of the Christian Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:499.

40 Fuller, “Work and Encouragements” in *Complete Works of the Rev. Andrew Fuller*, 1:499.

41 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 99.

42 Fuller, “Holding Fast the Gospel” in *Complete Works of the Rev. Andrew Fuller*, 1:548.

doxy and affection constitutes true religion.”⁴³

The priority of love in member care

Andrew Fuller enjoined ministers to serve their members in love. This began with preaching, but extended far beyond—into members' homes, in private prayer, counsel, visiting the sick, and crisis care. To be faithful, the pastor must divest himself of a selfish spirit and serve members with humility.⁴⁴ In an ordination sermon about fidelity in ministry, Fuller challenged pastors to be “unostentatious; gentle and affectionate; disinterested; and consistent in their deportment, not only among unbelievers, where even hypocrites will preserve appearances, but also among the people of their charge.”⁴⁵ Christ himself “endured all things for the elect's sake; and so shall we, if we be of his mind,” Fuller reminded.⁴⁶ So ministers should model humility, and love more generally. Such love, as seen in Christ for his sheep, should lead pastors to selfless care to the sheep. As Fuller commented, “If we be true ministers of Christ, we shall love the souls of men as he loved them.”⁴⁷

From Fuller's perspective, pastoral visitation was one of the essential tasks of pastoral ministry.⁴⁸ He said, “A considerable part of the pastoral office consists in visiting the people, especially the afflicted.”⁴⁹ As he emphasized what he considered two key objectives for Christian ministry—“enlightening the minds and affecting the hearts of the people”—he applied these also to “the more private duty of visiting the people.”⁵⁰ The Apostle Paul set an example of ministering “from house to house,” Fuller said, referring to Acts 20:20. As the pastor does this, he should exhibit the same “shining” and “burning” that

43 Fuller, “Holding Fast the Gospel” in *Complete Works of the Rev. Andrew Fuller*, 1:549.

44 Fuller, “Pastors Required to Feed” in *Complete Works of the Rev. Andrew Fuller*, 1:477–478.

45 Fuller, “The Reward of a Faithful Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:542.

46 Fuller, “Reward of a Faithful Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:543.

47 Fuller, “Reward of a Faithful Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:543.

48 See Wheeler, “Eminent Usefulness and Eminent Spirituality,” 197–199 and Brewster, *Andrew Fuller: Model Pastor—Theologian*, 120–129.

49 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:481.

50 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:478–481.

he would in the pulpit; that is, he should display gospel insight, passion, and love. This more personalized member care allows for a deeper level of application of the word than is usually possible from the pulpit. Fuller also noted: “[members] will be able to impart their feelings freely and unreservedly; and you will be able to administer the appropriate counsel to much better purpose than you possibly could from the pulpit, and with greater particularity than would be becoming in a public address.”⁵¹ The minister who demonstrates this sort of love to his people makes provision for a deeper level of encouragement and even reproof than would ever be possible otherwise.⁵² Nigel Wheeler maintained that, from Fuller’s point of view, this would foster an “openness of communication” and if “a pastor’s people knew he loved them and truly wished their best for eternity, Fuller believed he could say almost anything to them without their being offended.”⁵³ Faithful ministers will devote themselves individual pastoral care and a fruitful ministry will be the reward.

There were, of course, risks that arose from pastoral visitation. Fuller thus said, “Love your brethren, and be familiar with them; not, however with that kind of familiarity which breeds disrespect, by which some have degraded themselves in the eyes of the people, and invited the opposition of the contentious part of them.”⁵⁴ The pastor should visit regularly, but briefly, thoughtfully, and purposefully. Even with those whom he visits frequently, he must consistently conduct himself as a pastor, not merely a casual visitor. The possibility of gossip is also a liability. As Fuller observed: “Pastoral visits should not degenerate into religious gossiping—a practice in which some have indulged to the disgrace of religion.”⁵⁵ Casual but thoughtless questions about friends or other members easily degrade into gossip and slander. These situations can be fertile opportunities for Satan. Fuller warned, “Satan promptly furnishes a subject where there is such a dearth; and hence gossiping has generally pro-

51 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:481.

52 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:481.

53 Wheeler, “Eminent Spirituality and Eminent Usefulness,” 198.

54 Andrew Fuller, “Letter to a Young Minister in Prospect of Ordination” in Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 132–133.

55 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:481.

duced tales of slander, and practices which have proved a scandal to the Christian name!"⁵⁶ Fuller warned about the less obvious but equally serious risk of idleness. Without care, pastoral visits can become little more than idleness. As Fuller said, "I trust, my brother, you know the preciousness of time too well to squander it away in idle visits. And yet, visiting is an essential part of your work, that you may become acquainted with the circumstances, the spiritual necessities of your people."⁵⁷ These risks, though, should not discourage a robust visitation ministry, but the pastor must guard himself, proceed with a plan, and love his people well.

A gentle and affectionate spirit had to be cultivated towards the people of God in a local church. In every aspect of ministry, Christ the head shepherd calls for love, but this is especially crucial in more tense circumstances, such as for pastoral rebuke. Fuller said, "If you are compelled to reprove, beware that your reproof be conveyed, not in ill temper, but in love; not to gratify self, but to do your brother good."⁵⁸ Fuller called for pastoral humility and an ongoing self-assessment in this regard.⁵⁹ In an ordination sermon based on 1 Thessalonians 2:7–8, Fuller argued that love for the sheep is essential for faithful pastoral care. He said, "This is an affectionate concern after their salvation, one of the most important qualifications for the ministry."⁶⁰ He acknowledged other qualifications for pastors, but emphasized that "this qualification is that without which the greatest gifts, natural and acquired, are nothing as to real usefulness."⁶¹ Fuller prioritized a sincere spirituality of love above other pastoral qualifications. Love is, for example, more vital than intellect. He said, "Genius may amuse, but 'love edifieth.' A strong mind and a brilliant imagination may excite their admiration, but this will attract the hearts of the people. Look at the men who have been the most honoured; and you will find that

56 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:481.

57 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:481.

58 Fuller, "Ministers and Churches Exhorted to Serve One Another in Love" in *Complete Works of the Rev. Andrew Fuller*, 1:545.

59 Fuller, "Reward of a Faithful Minister" in *Complete Works of the Rev. Andrew Fuller*, 1:542.

60 Fuller, "Affectionate Concern of a Minister" in *Complete Works of the Rev. Andrew Fuller*, 1:508.

61 Fuller, "Affectionate Concern of a Minister" in *Complete Works of the Rev. Andrew Fuller*, 1:508.

they are not the brightest geniuses, but the humble and affectionate.”⁶² Fuller illustrated his point with the Apostle Paul, who deeply loved his countrymen and yearned for their salvation. The Apostle John too modeled selfless love. Here Fuller cited 3 John 4 which speaks of John’s special joy for his spiritual children’s obedience to the truth. Fuller said, “All other hope, all other joy connected with them, he considered as of small account; and he looked forward to them as constituting the brightest jewels in his future crown.”⁶³ No biblical figure more embodied the love that Fuller proposed than Jesus himself. Fuller exclaimed, “May the love of Christ constrain you!”⁶⁴ Christ’s example should both humble and energize a pastor for faithful ministry.

Keith Grant has observed that Fuller’s Baptist ecclesiology encouraged his “evangelical and affectionate pastoral theology.”⁶⁵ Fuller embraced ecclesiastical voluntarism and it framed his orientation toward and expectations of church ministry. No external force mandated that men and women would join Fuller’s church, or any other Baptist church, nor did anyone oversee Fuller’s ministry. As Grant put it, “Voluntarism was not only a principle of initial election, but, as Fuller’s language of loving, affectionate bonds indicates, was also crucial to the ongoing practice of pastoral care.”⁶⁶ Like other Protestants in England who experienced the “evangelical renewal,” Fuller and the Baptists embraced a more devoted and affectionate pastoral care.⁶⁷

Fuller warned that visitation ministry is difficult. The pastor who challenges a wayward brother or sister knows how taxing the work is, especially for one who genuinely loves the sheep. It is especially painful when the brother or sisters resists correction. Fuller said, “But if a minister tell the truth, there is a

62 Fuller, “Affectionate Concern of a Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:508.

63 Fuller, “Affectionate Concern of a Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:509.

64 Fuller, “Affectionate Concern of a Minister” in *Complete Works of the Rev. Andrew Fuller*, 1:509.

65 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 67–68.

66 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 67–68.

67 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 68. For the evangelical renewal of the Baptists and its relation to pastoral theology, see Wheeler, “Eminent Spirituality and Eminent Usefulness.” Wheeler maintained that a renewal occurred but that it did not fundamentally overhaul pastoral theology among the Particular Baptists. For Andrew Fuller’s role in the eighteenth-century revival of the Particular Baptists, see Peter Morden, *Offering Christ to the World: Andrew Fuller (1754–1815) and the Revival of Eighteenth Century Particular Baptist Life* (Milton Keynes, England: Paternoster, 2004).

great danger of his being counted an enemy, and treated as such. Faithful re-proof, therefore, must be self-denying work.”⁶⁸ Fuller promoted a pastoral love which is selfless, truth loving, longsuffering, and sacrificial. He admonished, “The grand secret, I think to render this part of our work as easy as possible, is to love the souls of the people, and to do everything from pure good-will, and with a view to their advantage—‘speaking the truth in love.’”⁶⁹ In a letter to a young minister Fuller said, “The great secret of ruling a church is to convince them that you love them, and say and do everything for their good.”⁷⁰ Fuller prioritized love in pastoral ministry, because faithfulness and effectiveness required it.

The priority of mutual love

Fuller also called for mutual love for pastors and their churches. The prior areas of his pastoral theology primarily addressed the pastor's love toward the church, but Fuller's spirituality of love called for a reciprocal love, from the pastor to the people, but also from the people to the pastor, as well as to one another. In an ordination sermon based on Matthew 25:21 Fuller acknowledged the difficulty that is an ongoing part of pastoral ministry, but if the pastor can gain the hearts of his people, all will be well. Ministers should strive toward this goal; success depends upon it. Fuller said, “You could never expect to do them good unless you were interested in their affections.”⁷¹ A pastor can gain their favor by serving them; that is, ministering to them with a servant's disposition. Some ministers have said of their people, “They would not receive the doctrine I taught; they were always opposing it, always caviling at it, and have often caused my heart to ache.” But Fuller asked, “Did you teach them in love? Did you bear and forbear with them? If they have gone astray like lost sheep, have you searched after them with a desire to restore them?”⁷² Such service will endear the pastor to his people.

Fuller also charged pastors to be faithful. However, they should never

68 Fuller, “Ministers Fellow Laborers with God” in *Complete Works of the Rev. Andrew Fuller*, 1:492.

69 Fuller, “Ministers Fellow Laborers with God” in *Complete Works of the Rev. Andrew Fuller*, 1:492–493.

70 Grant, *Andrew Fuller and the Evangelical Renewal of Pastoral Theology*, 132.

71 Fuller, “Work and Encouragements” in *Complete Works of the Rev. Andrew Fuller*, 1:496–497.

72 Fuller, “Work and Encouragements” in *Complete Works of the Rev. Andrew Fuller*, 1:498.

sacrifice truth in the pursuit of the affection of their people. Fuller perfectly balanced the need for faithfulness with Christian love. He said, “Still your faithfulness must be tempered with love. There is such a thing as unfeeling fidelity—and preaching at the people, rather than to them.”⁷³ Pastors should be content with their flock, even if it is small and composed of lower class persons. To foster mutual love he should serve them faithfully to the charge of the heavenly Shepherd, and looking forward to the heavenly reward. Fuller rebuked a haughty spirit saying, “I abhor the spirit that shall send for an orator, merely for the purpose of gathering a respectable congregation.” Even a very small congregation holds eternal worth and thus carries a great responsibility before God.

Fuller also rebuked the attitude that fosters pride in ministers and works against mutual love in the church rather than working for it. Fuller thus addressed the pastor’s motives: “We should not study to please men so much as to please God. If we please him, we shall please all who love him, and, as to others, they are not on any account worthy of being pleased at the expense of displeasing God.”⁷⁴ Pastors should seek God’s approval first of all and last of all. The heart that longs for the applause of the world, rather than faithful love from God and his people has destroyed many ministers. Fuller exhorted his hearers to keep the end in mind: “you may sit down when God says, ‘Well done!’ for then your trust will be discharged; but it is at your peril that you rest satisfied with anything short of this. Keep that reward in view, and you will not, I trust, be unfaithful in the service of your Lord.”⁷⁵ Little has changed in ministry over the last two hundred years regarding these challenges. Fuller knew them personally and his spirituality of love represented a hopeful renewal for pastoral ministry.

Church members need to love their pastor. In an ordination sermon based on Psalm 68:18, Fuller noted that Paul interpreted this text Christologically in Ephesians 4:8. Reasonably, Fuller argued that Christ gave ministers as a gift to the church, emphasizing *gift*. If ministers are a gift from God, the people should treasure them.⁷⁶ Fuller addressed the church saying, “Ministers are re-

73 Fuller, “Work and Encouragements” in *Complete Works of the Rev. Andrew Fuller*, 1:499.

74 Fuller, “Work and Encouragements” in *Complete Works of the Rev. Andrew Fuller*, 1:499.

75 Fuller, “Work and Encouragements” in *Complete Works of the Rev. Andrew Fuller*, 1:500.

76 Fuller, “Importance of Christian Ministers Considered as the Gift of Christ” in *Complete Works of*

ceived for and are given to you by Christ.” As mere men, ministers do not possess unique value, but as gifts from Christ they certainly do. If a church loves Christ, they should love their minister as his special gift to them.⁷⁷ Fuller said, “If you love Christ, you will make much of your minister, on account of his being his gift.”⁷⁸ Members should show their love by diligent attendance, giving generously for his support, and in a way that is “not as done to him, but to Christ.” They should pursue peace in the congregation and should “Shun those things that tend to provoke the Lord to withdraw his gifts, and to cease to dwell among you.”⁷⁹ In an ordination sermon based on 3 John 4, Fuller said to a church, “if the truth thus dwells in you ... you will love your pastor, for the truth’s sake which he preaches; and if you love him, you will make a point of attending his ministry, of contributing to his support, and of consulting his peace and happiness in every possible way.”⁸⁰ Gratitude and a love of truth will inspire love from a church toward its pastor. Such love is vital for the pastor’s success. In another ordination sermon, Fuller charged the congregation to love their pastor by being gracious regarding his imperfections, showing him tenderness through trials as they would hope from him, by respecting his office as elder, by praying for him, and consistently assuming his best intentions.⁸¹

Moreover, church members need to love one another. Fuller offered three directives to achieve this. First, “Cultivate a humble savory spirit, rather than a censorious or a curious one.—A curious and censorious temper is almost always the mark of a little mind, and has no tendency to recommend the gospel.”⁸² Second, he encouraged the pursuit of peace and an affectionate spirit toward one another. This would lead to unity; anything less would lead toward disunity. Third, Fuller called for sincerity, and this was of first importance. He said, “The great art of church government is to love in sincerity.”⁸³ Fuller urged *the Rev. Andrew Fuller*, 1:521.

77 Fuller, “Importance of Christian Ministers” in *Complete Works of the Rev. Andrew Fuller*, 1:521.

78 Fuller, “Importance of Christian Ministers” in *Complete Works of the Rev. Andrew Fuller*, 1:521.

79 Fuller, “Importance of Christian Ministers” in *Complete Works of the Rev. Andrew Fuller*, 1:522.

80 Fuller, “Churches Walking in the Truth” in *Complete Works of the Rev. Andrew Fuller*, 1:530.

81 Fuller, “Churches Should Exhibit the Light of the Gospel” in *Complete Works of the Rev. Andrew Fuller*, 1:531–533.

82 Fuller, “Churches Should Exhibit the Light” in *Complete Works of the Rev. Andrew Fuller*, 1:534.

83 Fuller, “Churches Should Exhibit the Light” in *Complete Works of the Rev. Andrew Fuller*, 1:534.

another church, “Be careful to cultivate a spirit of love.”⁸⁴ This alone would lead to peace. Pastors should encourage this, pray for this, and build the ministry upon it.

Fuller recognized that fruitful ministry would require love from both parties. In an ordination sermon based on 1 Thessalonians 3:8, Fuller called his hearers to steadfastness together. And in a sermon based on Galatians 5:13, Fuller exhorted the young minister and the church to love and serve one another.⁸⁵ They should do everything in love. Fuller further observed, “Love will dictate what is proper on most occasions. It will do more than a thousand rules; and all rules without it are nothing.”⁸⁶ Fuller gave a number of specific instructions, but the most important thing he emphasized was love.

The priority of personal spirituality

Fuller considered the pastor’s own spirituality to be of urgent concern. A minister could not presume to serve God’s people if he himself were not in genuine fellowship with Christ. In an ordination sermon based on 1 Corinthians 3:9, Fuller called personal spiritual vitality one of the central labors the pastor.⁸⁷ The pastor needs to be “endued with righteousness, godliness, faith, love, meekness, patience, and forbearance.”⁸⁸ Because the pastor is an under-shepherd, he must walk with the Shepherd. Fuller said, “If we be with God, God is with us; and that is the greatest encouragement we can have. ‘Lo! I am with you always, to the end of the world.’”⁸⁹

Fuller was adamant that pastors need to cultivate their own spirituality. Ironically, pastors might labor to edify their people but neglect their own spirituality. Fuller was especially concerned for ministers to cultivate a deep spirituality of love. In an ordination sermon based on John 5:35, Fuller exhorted

84 Fuller, “A Peaceful Disposition” in *Complete Works of the Rev. Andrew Fuller*, 1:535.

85 Fuller, “Ministers and Churches Exhorted to Serve” in *Complete Works of the Rev. Andrew Fuller*, 1:544–545.

86 Fuller, “Ministers and Churches Exhorted to Serve” in *Complete Works of the Rev. Andrew Fuller*, 1:545.

87 Fuller, “Ministers Fellow Laborers with God” in *Complete Works of the Rev. Andrew Fuller*, 1:491–493.

88 Fuller, “Ministers Fellow Laborers with God” in *Complete Works of the Rev. Andrew Fuller*, 1:493.

89 Fuller, “Ministers Fellow Laborers with God” in *Complete Works of the Rev. Andrew Fuller*, 1:493.

the young minister saying, "Spiritual light and holy love are necessary in your whole demeanor through life. May you, my brother, shine in holy wisdom, and burn with ardent love."⁹⁰ To cultivate spiritual light and holy love, Fuller encouraged ministers to read about exemplary saints from the past. He said, "Read the lives of good men—the lives of such men as God has distinguished for gifts, and graces, and usefulness."⁹¹ These stories can inspire the man of God to emulate edifying examples from church history. Pastors should also study the word of God and pray over it. Fuller declared, "It is this [that] will set our hearts on fire."⁹² No other source offers such wisdom and can foster such holy love.

Thus, Fuller called ministers to self-evaluation. Their self-analysis should include their doctrine, but especially their heart. Fuller urged, "Live the life of a Christian, as well as of a minister.—Read as one, preach as one, converse as one—to be profited, as well as to profit others."⁹³ Fuller addressed the ongoing temptation for ministers, "to handle Divine truth as ministers, rather than as Christians—for others, rather than for ourselves."⁹⁴ Preachers should not assume that because they preach the word that it benefits them by necessity. Like those who hear it, they must receive it in faith. Fuller warned that the minister's study of the Scriptures must be more than a source for material to offer for others. It must also be for the minister himself. Pastors must not allow familiarity with the Bible to breed indifference to it. Ministers must not be like doctors or soldiers who become familiar with death and lose its weightiness. Pastors must find freshness in the Scriptures and experience its power. Pastors must reserve private communion with God. Fuller said, "Walking with God in the closet is a grand means, with his blessing, of illuminating our minds and warming our hearts. When Moses came down from the mount, his face shone

90 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:481.

91 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:482.

92 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:482.

93 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:482.

94 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:482.

bright, and his heart burned with zeal for the honour of God and the good of his people.”⁹⁵ Fuller did not presume that ministers would actually undergo what Moses did on the mountain, but the same God who spoke to him speaks to his people today, both through his word and privately in prayer. Pastors need the fruits of their own devotion to shepherd the flock.

Lastly, Fuller challenged ministers to live as a holy example. He said, “Hold forth the word of life, not only by precept, but by a holy practice.” Pastors should live in such a way that their inner devotion to God would be evident by their devotion to Christ’s church. Fuller warned, “Without this, in vain will be all our pretensions to being ‘burning and shining lights.’”⁹⁶ As pastors cultivate a rich spirituality, they will be primed to faithfully and effectively serve their people.

Fuller charged pastors to be full of the Spirit and not consumed with the world. In an ordination sermon based on Acts 11:24, Fuller used Barnabas as an example of a faithful minister; he was full of the Spirit and of faith.⁹⁷ Fuller noted that the notion of being full of the Spirit often implied a special empowering upon certain holy men, but Fuller argued that the context in Acts 11 “signifies his indwelling and ordinary operations.” He explained, “This, though more common than the other, is far more excellent. Its fruits, though less brilliant, are abundantly the most valuable.”⁹⁸ Pastors need this general filling of the Spirit. With it, they will be less susceptible to the allures of the world. Such a person “that is greatly under the influence of the love of this world is said to be *drunken* with its cares or pleasures.”⁹⁹ Ministers, like all Christians, need this filling from the Holy Spirit. Fuller cautioned, “If we are destitute of the Holy Spirit, we are blind to the loveliness of the divine character, and destitute of any true love to God in our hearts; and if destitute of this, we shall not be able to see the reasonableness of that law which requires loves to him with

95 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:482.

96 Fuller, “Spiritual Knowledge and Love Necessary” in *Complete Works of the Rev. Andrew Fuller*, 1:482.

97 Fuller, “The Qualifications and Encouragement of a Faithful Minister Illustrated by the Character and Success of Barnabas” in *Complete Works of the Rev. Andrew Fuller*, 1:135–144.

98 Fuller, “Qualifications and Encouragement” in *Complete Works of the Rev. Andrew Fuller*, 1:138.

99 Fuller, “Qualifications and Encouragement” in *Complete Works of the Rev. Andrew Fuller*, 1:138.

all the heart.”¹⁰⁰ Nigel Wheeler cites this sermon and commented that as the pastor encourages others to walk with the Lord, he himself must certainly do so. As the one ordained to lead the people, the pastor should guard his own spirituality all the more closely.¹⁰¹

One's effectiveness as a minister corresponded to one's own spiritual vitality before the Lord, in Fuller's mind.¹⁰² As he said, “eminent spirituality in a minister is usually attended with eminent usefulness.”¹⁰³ Fuller argued that Scripture and common experience reinforced this claim. Fuller did not question God's sovereignty, nor the weakness of the human frame and man's limited ability to walk uprightly, but he persisted saying, “Our want of usefulness is often to be ascribed to our want of spirituality.” The principle remains: those who cultivate a deep spirituality stand to be used of the Lord. Fuller said, “God has frequently been known to succeed men of inferior abilities, when they have been eminent for holiness, while he has blasted others of much superior talents, when that quality has been wanting.”¹⁰⁴ This represents both an encouragement and challenge to ministers. Their effectiveness in ministry is not dependent upon their own skill or savvy, but one should expect that it is dependent upon his dependency upon the Holy Spirit. If one hopes to be used by God, he must be determined to know God; he must cultivate an eminent spirituality. And Fuller further contended that this spirituality must be a spirituality of love.

Conclusion

Andrew Fuller promoted a vision of pastoral ministry that prioritized a spirituality of love. He contended that love is essential for ministry. The pastor must love the people by preaching the word faithfully and by conducting a robust visitation ministry. Pastors must love the people by means of gentleness and warmth toward them, and through humble service. Members must love

100 Fuller, “Qualifications and Encouragement” in *Complete Works of the Rev. Andrew Fuller*, 1:139.

101 Wheeler, “Eminent Spirituality and Eminent Usefulness,” 170–174.

102 See Wheeler, “Eminent Spirituality and Eminent Usefulness.” See also Michael A. G. Haykin, “Eminent Spirituality & Eminent Usefulness: The English Particular Baptist Tradition & Spiritual Formation, with Special Reference to Andrew Fuller” (Unpublished paper, Evangelical Theological Society Annual Conference, San Antonio, TX, November 2016).

103 Fuller, “Qualifications and Encouragement” in *Complete Works of the Rev. Andrew Fuller*, 1:143.

104 Fuller, “Qualifications and Encouragement” in *Complete Works of the Rev. Andrew Fuller*, 1:143.

their pastor, as well as each other. This reciprocal relationship determines much of the hopeful success of a pastor's ministry. Equally important, however, is the role of the pastor's own devotion before the Lord. His spirituality will determine much of the fruitfulness of his ministry. Love should consume the beginning and end of ministry—love for God first, but also love for those whom God loves.

One might counter that much of Fuller's pastoral theology seems to be common sense and call into question its relevance. Even if it were common sense, this would not undermine its relevance any more than familiarity with the gospel renders its proclamation unnecessary. However, if Fuller's pastoral theology were so simple, I suspect that we would not witness the abundant failures in ministry that we do. Ministers fail on many different levels, both early in their ministry service and years into it, both in small rural churches and in large urban churches. The questions among seminaries about the need for more directed training in these areas also implies an ongoing need for a renewed attention to pastoral theology, spirituality, and how they intersect.

Fuller's spirituality of love pervades his pastoral theology.¹⁰⁵ Every aspect of ministry requires love and devotion. Fuller said, "O! if we ever do any good in our work, it must be the effect of love to God and love to men—love to the souls of men."¹⁰⁶ Without love, one's ministry becomes either an outward failure or an inward work of unfaithfulness.

Fuller made a powerful testimony for a pastoral theology of love in his era. Christians need this wisdom for ministry today. Pastors need to serve their people humbly and selflessly and churches need to embrace a mutual love for their pastor and for one another. I suspect that this is still deficiently emphasized in preparation and instruction for ministers and their churches. Perhaps it is best left to the churches to teach it. Fuller himself knew the need. The lack of spiritual vitality among American evangelicals, as well as the stagnant state of their churches, should invite renewed attention to pastoral theology. By looking to early evangelicals, like Andrew Fuller, we see that spirituality, and here the spirituality of love, were once given greater weight than we tend to give today.

105 Nathan Finn has rightly argued that making a sharp distinction between Fuller's spirituality and theology is artificial. See Nathan Finn, "Andrew Fuller's Edwardsean Spirituality," 404.

106 Fuller, "Spiritual Knowledge and Love Necessary" in *Complete Works of the Rev. Andrew Fuller*, 1:481.

SPIRITUAL KNOWLEDGE AND LOVE NECESSARY FOR THE MINISTRY¹

AN ORDINATION SERMON
BY ANDREW FULLER

“He was a burning and shining light.”

John 5:35

In addressing you, my dear brother, on this solemn occasion, I shall not undertake so much to communicate anything new as to remind you of what you know and have felt already. You are aware that there are two main objects to be attained in the work of the Christian ministry—enlightening the minds and affecting the hearts of the people. These are the usual means by which the work of God is accomplished. Allow me to remind you that, in order to the attainment of these objects, you yourself must be under their influence. If you would enlighten others, you must be “a shining light” yourself. And if you would affect others, you yourself must feel; your own heart must “burn” with holy ardor. You must be “a burning and a shining light.”

It is not enough that you should be what is called a popular preacher. A man may have gifts, so as to shine in the eyes of the multitude, almost as bright as he does in his own eyes; and yet possess little or nothing of spiritual light—light, the tendency of which is to transform the heart. So also, a man may burn with zeal, as Jehu did, and yet have little or no true love to God, or affection for the souls of men. Spiritual light and holy love are the qualities which Christ here commends.

You will give your candid attention, my dear brother, while I endeavor to remind you of the necessity of each of these, in the different parts of your

¹ See Andrew Fuller, *Spiritual Knowledge and Love Necessary for the Ministry* in *The Complete Works of Rev. Andrew Fuller*, revised Joseph Belcher (1845 ed.; repr. Harrisonburg, Virginia: Sprinkle Publications, 1988), 1:478–482.

important work: in the great work of preaching the gospel, in presiding in the church, in visiting your people, and in your whole demeanor through life.

I. In the great work of preaching the gospel: O my brother, in this department we had need resemble the living creatures mentioned by Ezekiel—“full of eyes” (Ezek 10:12). We had almost need, in one view, to be made of pure intellect, to be all light. I shall not attempt to decide how much knowledge is necessary, of men and things, of past and present times, of the church and the world, but shall confine myself to two or three particulars, as specimens.

1. How necessary is it to understand in some good degree the holy character of God. It is this to which you will find that men in general are blind. They conceive of God as if he were such a one as themselves. And hence they fancy they are not enemies to him. You will have to point out the true character of God, that the sinner may see his own deformity, and not have the enmity of his heart concealed from his eyes. A just view of the holy character of God will also be one of the best preservatives against error in other respects. Almost all the errors in the world proceed from ignorance of the true character of God. To what else can be attributed the errors of Socinianism, Arianism, and Antinomianism? From degraded views of God’s character arise diminutive notions of the evil of sin: of its just demerit, of our lost condition, of our need of a great Savior, and of the work of the Spirit. O my brother, may you shed abroad this light with unsullied luster! And in order to do this, commune much with God in private, since there is no way of knowing the true character of another so well as by personal, private intercourse.

2. A knowledge of Christ, as the Mediator between God and man, is necessary. “This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent” (John 17:3). Here, also, men are greatly ignorant. He is in the world, and the world knows him not. It must be our concern, as ministers, to know him; and, comparatively speaking, “to know nothing else,” and this that we may diffuse the knowledge of him to others. The glory of Christ’s character is such that if he were but viewed in a true light, and not through the false mediums of prejudice and the love of sin, but through the mirror of the gospel, he must be loved (John 4:29, 39–42). Here, my brother, we need to be intimately acquainted with Christ, that we may be able on all occasions to give him a just character—that we may be able to tell of his dignity, his love, the generous principles of his undertaking, and how nobly he executed the arduous enterprise.

3. A knowledge of human nature as created is necessary. We shall be unskillful workmen unless we are acquainted with the materials on which we have to work. It is not more necessary for a surgeon or a physician to understand the anatomy of the human body, than it is for ministers to understand what may be called the anatomy of the soul. We had need enter into all the springs of action. In particular, we must be very careful to distinguish between primary and criminal passions. God habitually addresses the former and so should we, but not the latter—the latter being only the abuse of the principles implanted in our nature. To be more explicit, God has created us with the love of possession, but the excess of this love becomes covetousness and idolatry. God has implanted within us a principle of emulation, but the abuse of this is pride and ambition. God has created us with the love of pleasure, but this indulged to excess becomes sensuality. Now the gospel never addresses itself to our corrupt passions, but the word of God is full of appeals to those principles of our nature with which we are created. For example, in his Word, God addresses himself to our love of possession, and points to “an inheritance, incorruptible, undefiled, and that fadeth not away” (1 Pt 1:4), to the principle of emulation; and he presents to our view “a crown,” to our love of pleasure, and informs us that “in his presence there is fullness of joy, and at his right hand are pleasures forevermore” (Ps 16:11). And, in short, in the same way, he addresses the principles of zeal, love, hatred, shame, fear, revenge, and so forth. And so must we.

4. A knowledge of human nature as depraved is necessary. Without this knowledge, we shall be unable to trace and detect the workings of a wicket heart. Sin is a deceitful thing and we are apt to be imposed upon by its specious names. Parsimoniousness is called frugality; prodigality, generosity; bitterness of spirit in reproving, fidelity; and resentment, a becoming spirit. We need therefore to know the root of the disease, and the various ways in which it operates. In order to effect a cure, the knowledge of the disease is indispensable and in order to attain to this knowledge, we must study the various symptoms by which the disorder may be distinguished.

5. A knowledge of human nature as sanctified by the Spirit is necessary. Without this, we shall be unable to trace the work of God in the soul and unable to fan the gentle flame of divine love in the genuine Christian and to detect and expose the various counterfeits.

You will need also, my brother, a heart warmed with divine things or you will never be a “burning and shining light” (John 5:35). When we are thinking or preaching, we need to burn, as well as shine. When we study, we may rack our brains, and form plans, but unless “our hearts burn within us” (Luke 24:32), all will be a mere skeleton—our thoughts mere bones; whatever be their number, they will be all dry—very dry, and if we do not feel what we say, our preaching will be poor dead work. Affected zeal will not do. A gilded fire may shine, but it will not warm. We may smite with the hand and stamp with the foot and throw ourselves into violent agitations, but if we feel not, it is not likely the people will, unless, indeed, it be a feeling of disgust. But suppose there be no affection, nor any deficiency of good and sound doctrine, yet if in our work we feel no inward satisfaction, we shall resemble a millstone, preparing food for others, the value of which we are unable to appreciate ourselves. Indeed, without feeling, we shall be incapable of preaching any truth or of inculcating any duty aright. How can we display the evil of sin, the love of Christ, or any other important truth unless we feel it? How can we preach against sin without feeling a holy indignation against it? It is this that will cause us, while we denounce sin, to weep over the sinner. Otherwise, we may deal in flings and personalities, but these will only irritate; they will never reclaim. O! if ever we do any good in our work, it must be the effect of love to God and love to men—love to the souls of men, while we detest, expose, and denounce their sins. How could Paul have pursued his work with the ardor and intenseness which he manifested if his heart had not burned with holy love?

II. Spiritual light and holy love are equally necessary in presiding in the church of God. Wisdom and love are necessary: calmly to lay down rules of discipline, to solve difficult questions, to prepare and digest, in concurrence with the deacons, such matters as require to be laid before the church, to nip little differences in the bud, to mediate between contending parties, and so forth. My brother, think of the example of the Lord Jesus, who in his intercourse with the disciples saluted them with this benediction: “Peace be with you” (John 20:21). The great art of presiding in a church, so as to promote its welfare, is to be neutral between members, always on the side of God and righteousness and to let them see that whatever your opinion may be, you really love them.

III. These qualities are necessary in the more private duty of visiting the

people. A considerable part of the pastoral office consists in visiting the people, especially the afflicted. Paul could appeal to the elders of the church at Ephesus that he had taught them publically and “from house to house” (Acts 2:46). It is of great consequence that in your pastoral visits you should preserve the character of a “burning and shining light.” Pastoral visits should not degenerate into religious gossiping—a practice in which some have indulged to the disgrace of religion. Unused habits of reflection, they feel no relish for solitude and therefore to employ the time which hangs so heavy on their hands, they saunter about to see their friends and to ask them how they are. Nor is this the worst. Satan promptly furnishes a subject where there is such a dearth and hence gossiping has generally produced tales of slander and practices which have proved a scandal to the Christian name! I trust, my brother, you know the preciousness of time too well to squander it away in idle visits and yet visiting is an essential part of your work, that you may become acquainted with the circumstances and spiritual needs of your people. They will be able to impart their feelings freely and unreservedly and you will be able to administer the appropriate counsel to much better purpose than you possibly can from the pulpit and with greater particularity than would be becoming in public address. Only let us burn while we shine. Let a savor of Christ accompany all our instructions. A minister who maintains an upright, affectionate conduct, may say almost anything in a way of just reproof, without giving offense.

IV. Spiritual light and holy love are necessary in your whole demeanor through life. May you, my brother, shine in holy wisdom, and burn with ardent love. You will need them wherever you go, in whatever you engage, that you may walk as one of the children of light.

Allow me to point out a few things which I have found of use to conduce to these ends:

1. Read the lives of good men—the lives of such men as God has distinguished for gifts, graces, and usefulness. Example has a great influence. The Scriptures abound with such examples. And, blessed be God, we have some now.

2. Study the word of God, above all other books, and pray over it. This will set our hearts of fire. There are no such motives exhibited anywhere as there—no such exhibitions of wisdom and love.

3. Read men, as well as books, and your own heart, in order that you may

read others. Copyists, you know, are generally bunglers. There is nothing that equals what is taken immediately from the life. We need always be making our observations, wherever we are, and wherever we go. If we get a system of human nature, or experience, or anything else, from books rather than from our own knowledge, it will be liable to two disadvantages. First, it is not likely to be so near the truth, for systems which go through several hands are like successive copies of a painting, every copy of which is more unlike the original, or like the telling of a tale, the circumstances of which you do not know of your own personal knowledge: every time it is repeated there is some variation and thus it becomes further removed from the truth. Thus Agrippa showed his wisdom when, instead of depending on the testimony of others, he determined to hear Paul himself. Secondly, if it be correct, still it will not be so serviceable to you as if it were a system of your own working. Saul's armor might be better than David's sling, but not to him, seeing he had not proved it.

4. Live the life of a Christian, as well as of a minister. Read as one, preach as one, converse as one, to be profited, as well as to profit others. One of the greatest temptations of a ministerial life is to handle divine truth as ministers, rather than as Christians—for others, rather than for ourselves. But the word will not profit them that preach it any more than it will them that hear it unless it be “mixed with faith” (Heb 4:2). If we study the Scriptures as Christians, the more familiar we are with them, the more we shall feel their importance, but if our object be only to find out something to say to others, our familiarity with them will prove a snare. It will resemble that of soldiers, doctors, and undertakers with death; the more familiar we are with them, the less we shall feel their importance. See Proverbs 22:17–18 and Psalm 1:2–3.

5. Commune with God in private. Walking with God in the closet is a grand means, with his blessing, of illuminating our minds and warming our hearts. When Moses came down from the mount, his face shone bright and his heart burned with zeal for the honor of God and the good of his people. Alas! Alas! for want of this, see Jeremiah 10:21.

6. Hold forth the word of life, not only by precept, but by a holy practice: “Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven” (Matt 5:16). Without this, in vain will be all our pretensions to being “burning and shining lights.”

My dear brother, allow me to conclude with an earnest prayer: that you may

long continue a “burning and a shining light” to this church, and after that, after having “turned many to righteousness” (Dan 12:3), you may shine as a distinguished star in the firmament forever and ever!

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