

had increased to 21%. Over the same period, there was a decrease in the willingness to invite unbelievers to church (down from 44% in 2001 to 36% in 2011). Fewer people were involved in communicating their faith verbally. This represents an important shift in emphasis from witness by word to witness by work. Finally, the authors note that the level of movement between churches is much higher among Baptists than in most other denominations, apart from the Pentecostals. These changing patterns raise a number of difficult and important questions for Australian Baptists in terms of ministry and mission in the future, questions on which church pastors and denominational leaders will certainly want to reflect.

There is much to commend about this short volume. It is carefully researched, clearly written and quite unusual for the amount of ground it covers. The authors show not just where Australian Baptists have come from, but where they are now, and where they might be going. However, there are one or two weaknesses. In the first place, the structure could be improved. There is some duplication between the historical and biographical sections. For example, the material on John Saunders and his role in the establishment of the Baptist movement in New South Wales (pp. 22-24) is largely repeated in the biography of Saunders (p. 61). Secondly, the section on distinctive Baptist beliefs could be strengthened. The authors, by their own admission, do not attempt to explain the theology which underlies these beliefs. The result is that the reader is left wondering how these beliefs are distinctive or why they are important. Even a minimal engagement with the writings of contemporary Baptist theologians would have significantly enriched this introduction to Australian Baptist life.

Thirdly, the section analysing the social and religious profile of Baptists in Australia contains a number of statements that really demand a fuller explanation. For example, the authors argue that Baptist churches have attracted people with a high level of education partly because of their commitment to congregational governance and the importance given to Bible study (p. 105). This kind of assertion really needs to be argued with evidence. However, it must be acknowledged that the authors have clearly not set out to write a comprehensive account of Baptist life in Australia. Readers who are interested in that should consult Ken Manley's magisterial two-volume work, *From Woolloomooloo to Eternity: A History of Australian Baptists* (Milton Keynes: Paternoster, 2006). The present book, however, serves an altogether different purpose. For Baptists, for denominational leaders, and for students of religion, it is an excellent orientation and guide to the Baptist movement in Australia.

KEITH S. GRANT, *ANDREW FULLER AND THE EVANGELICAL RENEWAL OF PASTORAL THEOLOGY. STUDIES IN BAPTIST HISTORY AND THOUGHT* 36. MILTON KEYNES: PATERNOSTER, 2013. (xx. + 157) [ISBN: 978-1842277799].

David Mark Rathel

St. Mary's College, University of St. Andrews.

With this work Grant examines how the eighteenth century Evangelical Revival changed pastoral theology. He argues that the ministry of Andrew Fuller ably demonstrates this change, explaining that Fuller served

as an influential pastor-theologian during the time of the revival. Though many works pertaining to the Evangelical Revival focus on the changes brought to parachurch ministries, Grant writes:

Andrew Fuller's pastoral theology, which was characterized by evangelicalism's emphasis on conversion and affectionate pastoral ministry *as well as* congregationalism's concern for orderly ministry and discipline, demonstrates that there was also an important evangelical renewal of pastoral theology and practice in the local church (Grant, 2).

He therefore concludes that the “evangelical renewal did not only take place *alongside* the local church, but especially in congregational ecclesiology, there was a transformation *within* the existing pastoral office” (3).

To support his thesis, Grant surveys three aspects of Fuller's pastoral ministry—how Fuller's conflict with high Calvinism formed his pastoral theology, how Fuller's congregational ecclesiology provided a suitable context for his evangelical convictions, and how Fuller's preaching ministry exhibited evangelistic zeal. In each of these areas, Grant demonstrates that Fuller's ministry displayed the typical evangelical desire for affectionate religion, that is, sincere religious belief that engages both heart and head.

In chapter one, Grant details Fuller's rejection of high Calvinism. Raised in a high Calvinist context, Fuller experienced great consternation on his journey to faith in Christ. Once he came to saving faith, Fuller attributed his pre-conversion anxiety to the high Calvinism he received during his youth. He rejected the central tenets of high Calvinism and eventually developed an evangelical form of Calvinism that he published in his *Gospel Worthy of All Acceptation*. Fuller's Calvinism was unambiguously evangelical; it emphasized conversion and the affectionate preaching of the Gospel to all people.

Grant argues that Fuller developed his evangelical Calvinism primarily due to pastoral concerns. He writes, “The roots and aims of *The Gospel Worthy of All Acceptation* are pastoral: its roots found in Andrew Fuller's pastoral experience of high Calvinism, its aim the renewal of the pastoral theology of his generation of Particular Baptists” (45). Fuller's evangelical Calvinism, therefore, directly shaped his pastoral theology and was itself shaped by pastoral concerns.

In chapter two, Grant examines how Fuller sought to develop an ecclesiology that was compatible with the Evangelical Revival. Evangelicalism's commitment to individual, emotional religion produced a new emphasis on voluntarism. As a convinced Baptist, Fuller believed that a congregational form of government could best accommodate voluntarism. By surveying Fuller's ordination sermons, Grant demonstrates that Fuller's ecclesiology was independent and congregational, thus preserving voluntarism, while at the same time orderly, thus preserving the evangelical desire for a religion that did not denigrate the intellect.

In chapter three, Grant surveys Fuller's many sermons to see how his evangelical commitments shaped his preaching ministry. He concludes that Fuller's sermons were simple, Christ-focused, and heartfelt. The simplicity of Fuller's sermons made them accessible to listeners from diverse backgrounds and education levels. Fuller's insistence on Christ-centered sermons, whether expository or topical, ensured that his messages proclaimed the central themes of evangelicalism—the cross of Christ and the sinner's

need for conversion. Fuller's emotional preaching style, perhaps best demonstrated by his extemporaneous delivery, displayed the evangelical conviction that religion should be heartfelt.

This work has two positive features. First, Grant adequately supports his thesis. Through his explanation of the background to Fuller's *Gospel Worthy*, his examination of Fuller's ordination sermons, and his survey of Fuller's sermons, he demonstrates that the broader Evangelical Revival indeed shaped Fuller's pastoral theology. Though he does not consider other evangelical pastors or theologians from this period, one can perhaps surmise that they too shaped their church ministries in light of the Evangelical Revival.

Second, this work fills a hole in contemporary studies of the Evangelical Revival. While many works focus on the broader effects of the Evangelical Revival—for example, international mission work or improvement in the morality of the populace—this work almost uniquely highlights the effect the Evangelical Revival had upon local church ministry.

Today, evangelicals retain many of the commitments that were present in the evangelicalism of Fuller's day. However, many evangelicals display a surprising lack of interest in the doctrine of the church, even though many of them would quickly assert the local church's importance. This book, focusing as it does on local church ministry, can aid evangelicals in developing a more robust understanding of how broader evangelical concerns relate to local church ministry. It can also (hopefully) create more interest in ecclesiological discussions.