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# The Andrew Fuller Center

for Baptist Studies

## DIRECTOR

Michael A.G. Haykin

## MANDATE

The Andrew Fuller Center for Baptist Studies, now located at The Southern Baptist Theological Seminary, seeks to promote the study of Baptist history and doctrine as well as reflection on the contemporary significance of that history. The Center is named in honor of Andrew Fuller (1754-1815), a late eighteenth- and early nineteenth-century British Baptist pastor/theologian who opposed aberrant doctrine among Baptists in England and was instrumental in the founding of the Baptist Missionary Society. Fuller was a close friend and theological mentor of William Carey, founder of the modern international missions movement.

The Andrew Fuller Center holds an annual major conference that examines various aspects of Baptist history and thought. It also supports the publication of a critical edition of the works of Andrew Fuller, and from time to time, other works in Baptist history. In time, it is hoped the Center will have a role in mentoring junior scholars involved in Baptist studies. Twice each year, the Andrew Fuller Center also publishes *Eusebeia*, a journal primarily, though not exclusively, related to Baptist history and thought.

*Deo Optimo et Maximo Gloria*

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[www.andrewfullercenter.org](http://www.andrewfullercenter.org)

## [ FROM THE *editor* ]



From the beginning of its existence, *Eusebeia* has sought, among other things, to provide a context for theological reflection about the nature of Christian piety. This explains the bent of many of the articles that have been published in its pages since the fall of 2003. This issue of the journal not only continues this trajectory but has the added feature of containing a monographic treatment of a particular slice of spirituality, namely a detailed examination of the piety in Jonathan Edwards' funeral sermon for his dear daughter Jerusha.

The ever-expanding scholarly interest in Edwards has touched on many of the key themes of his work, but it is noteworthy that little has been done on his funeral sermons. This original study by Joe Harrod looks at this element of Edwards' sermonic corpus as background to its detailed analysis of the funeral sermon for Jerusha. Joe originally wrote this work as part of an Advanced M.Div. thesis at The Southern Baptist Theological Seminary and it is our distinct pleasure at the Andrew Fuller Center for Baptist Studies to devote this entire issue to his monograph on Jerusha Edwards in life and death. **E**

**MICHAEL A.G. HAYKIN**