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ANDREW FULLER'S ORDINATION SERMONS

NIGEL WHEELER

WHY STUDY ORDINATION SERMONS?

In a Southern Baptist church in Canada where I was an associate pastor several years ago, among the four full time pastors, none of us were ordained. At the time I was considering doctoral studies at Southern Seminary and they specifically asked on the application form whether or not the applicant had been ordained in a Southern Baptist church? This triggered an inquiry and I began to ask among the staff of our church, all seminary trained, as to the reason, the nature, the purpose, and the procedure for ordination. I quickly discovered that collectively we had no clue why ordination was necessary and virtually no sense of our Baptist heritage in regards to the significance or rationale for ordination. Even though the senior pastor had a PhD from a Southern Baptist seminary he could think of no compelling theological basis for being ordained. To him it was just a ceremony to provide a quasi-official credential that was, on a practical level, unnecessary for the faithful execution of the role of pastor. In fact the whole idea smacked of pride because in essence ordination was perceived as a dry, lifeless, formal, procedure, done only to fulfill antiquated customs whose rationale had long been forgotten, all to gain a title of respectability in the world as a “reverend” minister. I suspect that in some ways this reflects a similar apathy among the larger evangelical community.

In light of the present theological climate in evangelicalism with post modernity’s assault on older authority structures in the church, it seems

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reasonable to begin this exploration by asking the question, “what is the value of studying eighteenth century particular Baptist ordination sermons?” Who cares about some obsolete ritual that gives men a credential and a title that the world doesn't respect anymore anyway? This is an especially important question as it seems that the title “reverend,” at least in many parts of the West, now evokes feelings of pity and disgust more than it does a deep respect and love.

As one investigates the value of a study of eighteenth-century Particular Baptist ordination sermons, and particularly the sermons of Andrew Fuller (1754–1815), it is necessary to distinguish the actual ordination sermons from: an “ordination service,” a “theology of ordination” (as a sub-category of pastoral theology), and a “pastoral theology” which is contained in an ordination sermon.

An ordination service was the tangible event where the church and others gathered to recognize the call of the pastor to the ministry. Such a study might examine things like the outline of service¹, the timeline before ordination,² the day/length of service,³ and the details of the actual ordination procedure.⁴

By a “theology of ordination” it is meant the biblical basis for the ordination ceremony which may or may not be found in ordination sermons.⁵ A theology of ordination answers questions like, “why is the ceremony performed?” “Why did the Particular Baptists practice it?” “How did they practice it based on biblical standards?” This is a valuable study and is subset of a pastoral theology of ministry contained in the sermons.

But the purpose of this article is to consider the published sermons, originally spoken at an ordination service, as a unique corpus of material that sheds a very personal and practical light on the pastoral theological priorities of eighteenth-century Particular Baptists.

Whether or not the earlier illustration reflects an accurate view of contemporary opinions regarding the value of ordination, let it be stated that this is not the way our Particular Baptist forefathers viewed it. For them ordination was of central importance because it displayed the heart of a loving God in His divine plan for the redemption of His elect.⁶ These God-called elders were given as the primary means to equip the saints for the work of ministry, and to build up the body of Christ until they attained to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.⁷ The ceremony itself, in this sense, was a public confession of

God's love as demonstrated by His enduring plan to redeem the world through the church, by the proclamation of the cross of Christ, as evidenced by the reality of the divine establishment of chosen men to facilitate the fulfillment of that mandate. These leaders represented the gracious provision of God to his beloved church for the successful discharge of the stewardship of the gospel which was entrusted to them. They saw ordination as the scripturally prescribed establishment of God's call on a man's life to the office of elder or deacon. And so the frequent publishing of these sermons reflected the esteem that Particular Baptists held for the office of elder itself.

Historian Raymond Brown, speaking of the importance of sermons in the early part of the eighteenth century, says, "In any account of religious life and thought in post-reformation England it is almost impossible to exaggerate the influence of the sermon."⁸ Published sermons were in great demand as they represented a chief means of disseminating religious "intelligence."⁹ Sermons covered a broad spectrum of thought including religion, politics, ethics, and science, but among Particular Baptists, for the reasons previously mentioned, ordination sermons were regarded as uniquely important. It was a celebration of God's special favour on the congregation and this is at least partially due to the fact that many Particular Baptists believed that their churches fortunes were tied directly to the appointment of God-called men to their pulpits.¹⁰ Not surprisingly, these ordination services were generally well attended and generating interest even beyond just Baptist circles. At the ordination of the prominent Baptist Abraham Booth on 16 Feb 1769 even the, "Countess of Huntingdon was among the large number who attended the service."¹¹

There were typically four main addresses in the ordination service of Particular Baptists including, the Introductory Discourse, the ordinand's statement of faith, the charge to the new pastor, and a pastoral address to the church on their rights and duties as the body of Christ. We have many published examples of all these from 18th century Baptists.

The first address was usually the Introductory Discourse. The aim of the Introductory Discourse was to "open the work of the day" by explaining the nature and purpose of ordination ceremonies, answering the question, "why do we observe this rite?"¹² A second address that was given by the ordinand himself was his Statement of Faith. It was important that a candidate for ordination give his Statement of Faith publicly to allow the other ministers present to examine his beliefs, pray for his

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endowment with God's Spirit, and exhort both him and the other church members to walk faithfully together in obedience and love.¹³ They had to be convinced of his orthodoxy before they could lay hands on him in good conscience. The third and most important address in an eighteenth century Particular Baptist ordination service was the Charge to the Pastor. It was an address from the visiting pastor (usually a prominent Baptist pastor) outlining his duties and responsibilities to the church.

The final sermon of the proceedings, usually following prayer and singing, contained an Address to the Church. The main purpose of this discourse was to examine the church member's responsibilities to the pastor in the context of their voluntary relationship. The Address also considered the individual member's responsibilities to one another.¹⁴

The most significant material, in regard to illuminating their pastoral theology, is found particularly in the charge to the ordinand as it reveals their understanding of the motivations, character, qualifications, duties, and purposes of ministers of the Gospel.¹⁵ A unique feature of the charge was that it represented an admonition from one pastor to another pastor on how the office of elder should function effectively and successfully. This what makes this corpus of material so valuable. These sermons embody a uniquely personal and practical exposition of the execution of the pastoral office, for beyond just a systematic exposition of a Particular Baptist pastoral theology, they contain an elucidation of pastoral theology purified in the crucible of practiced ministry. Pastors who had learned to implement their inherited Particular Baptist theological convictions in their own unique context strove to transmit what they had learned to a new generation of pastoral leadership. This direct and accountable advice served inimitably to further shorten the gap between orthodoxy and orthopraxy - between a written practical theology and a practiced theology. For example, although John Gill's *Practical Divinity* clearly articulates a more pragmatic theology beyond his systematic works, and was written by a practicing pastor, ordination sermons were delivered by active practitioners who were directly addressing other practicing pastors with the fervor of a *shared* special interest in a divine cause.

Since the solemn designation of a pastor to the ministry occurred in the public milieu of a local church, as the charge was delivered in a covenantal context, the exchange between practitioners was expressed openly creating enhanced accountability. This added more weight to

their words as the church and their newly ordained pastor were voluntarily binding themselves together in this covenantal relationship resulting in a greater accountability and commitment towards one another. For the pastor especially this necessitated the manifestation of a blameless character. It was one of the pastor's main duties to admonish people to obey certain theological precepts to which he, as both a Christian and member of the church, was also accountable. In this role, where his life was regularly exposed to sustained public scrutiny, any discrepancy between his words and actions were amplified. As a leader he had an even greater responsibility than the average church member to maintain a consistent example of practicing what he preached. Therefore the pastoral theology of an ordination sermon was in this sense, further purified and "practicalized" through the accountability of community. For the ordination service typically included a separate address to the church outlining their responsibilities to support the pastor in his ministry, this mutual accountability made the ordination ceremony even more significant in terms of its effect of functionalizing theology-of making it "real" and practical. Both pastor and congregation were mutually accountable to scriptural precepts ratified in a public ceremony. In this sense it was not unlike the commitment of a marriage bond with all the accompanying privileges, duties, and responsibilities.¹⁶ These factors of direct address and accountability make these ordination sermons highly valuable in helping is to understand the nuts and bolts of pastoral theology for these Particular Baptists; in revealing what really mattered to them.

PASTORAL THEOLOGY IN THE SERMONS

In these ordination sermons consistent themes emerge from the pastoral charge which reveals the priorities of Particular Baptist ministry. These essential characteristics help to define how they viewed the *ideal* of pastoral ministry—highlighting those qualities and concerns that they felt were indispensable to the successful execution of the office. The intent of this article is to focus on that theology expressed through one of the most influential Baptist pastors of the 18th century, Andrew Fuller.

FULLER'S PASTORAL THEOLOGICAL EMPHASIS IN HIS ORDINATION SERMONS

Since it is beyond the limits of this paper to discuss all the themes Fuller emphasizes in his thirty odd extant ordination sermons (if the

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missionary addresses and sermons to the students at Bristol and Stepney are included), a few of the most prominent theological emphases will be highlighted.

Overriding Fuller's understanding of ministerial success, which is always understood in terms of approval by God rather than man, reflects the broader Particular Baptist stress on faithfulness and diligence. These two controlling ideas undergirded all the motives and duties of the minister. Faithfulness—because they were entrusted with a stewardship from God to shepherd the His church—and diligence because of the associated importance of the divine task.

FULLER, "THE READER," IN HIS ORDINATION SERMONS

The pastoral theology of Fuller contained in his ordination sermons, gives clues to his understanding of the priorities of "reading." In them he instructs young ministers; why to read, how to read, how often to read, and even what to read.

Fuller believed that habitual study was the lifeblood of a successful pastorate and those who were not constantly learning and growing were doomed to failure. So pastors must give themselves wholly to the mastery of the word of God and be "perpetual gospel students."¹⁷ Since the pastor's key function was to feed the flock of Christ all the reading a pastor does should be for the benefit of his people.¹⁸ Their main food was the Word of God¹⁹ and so the bible should take pre-eminence above all other reading.²⁰ He believed that in reading the scriptures the minister's heart was set on fire so that he *felt* what he preached. Human writings (non-scriptural writings), on the other hand, were useful only so far as they illustrated the scriptures.²¹ This does not mean that a pastor should read only the scriptures, but that all other reading is "subordinated and sanctified" to God.²²

Therefore Fuller encourages both reading the writings *of* good men, and also reading *about* the lives of good men.²³ In fact, one of his preferred methods of instruction was to encourage the reading and copying of great human examples of successful Christian living. He says,

Out of a variety of topics that might afford a lesson for a Christian minister; my thoughts have turned, on this occasion, upon that of *example*. Example has a great influence upon the human mind; examples from Scripture especially, wherein characters the most illustrious in their day, for gifts, grace, and usefulness, are drawn

with the pencil of inspiration, have an assimilating tendency. Viewing these, under a Divine blessing, we form some just conceptions of the nature and importance of our work, are led to reflect upon our own defects, and feel the fire of holy emulation kindling in our bosoms.²⁴

The quintessential examples to read and imitate are found in the scriptures with Jesus Christ as the superior example.²⁵ But he also recommended the examples of the apostles and other biblical characters including Peter, Paul, John, Barnabus, Aaron, Hezekiah, Ezra, and Nehemiah.²⁶

Although he believed that Christ, the apostles, and other biblical examples were the best models to follow, he also saw value in reading about godly examples from more recent church history. He gives some examples, citing,

... Wickliff, and Luther, and Calvin, and many others of the reformation; of Elliot, and Edwards, and Brainerd, and Whitefield, and hundred more whose names are held in deserved esteem in the church of God. These were men of God; men who had great grace, as well as gifts; whose hearts burned in love to Christ and the souls of men.²⁷

He would even recommend contemporary examples like his beloved and pious friend Samuel Pearce who was known as the *Seraphic Pearce*.²⁸

Fuller also explains *the way* scripture should be read. One could read the Bible with either the spirit of the world or with the Spirit of God. The former method's goal is to "pervert and vilify" the word of God.²⁹ So, for example, men like Thomas Paine who read with the spirit of the world would use the scripture to create their own system of religion. This spirit does not submit to the Word of God but seeks to change it into something more palatable for carnal consumption. It is void of the influence of the Holy Spirit. But when a Christian reads under the influence of the Spirit of God receiving truth simply and trustingly like a child, there is great spiritual profit to be derived because it is possible to know a lot of facts about the Bible like the original languages and textual critical techniques but not to know the mind of the Spirit.³⁰

But Fuller not only encouraged the ordinands to learn to read the writings of eminent saints, and writings *about* other Christians but also

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to constantly *read people themselves*. This is the clearly the concern of a pastor. He advises ministers to, “*Read men*, as well as books, *and* (as well as) *your own heart*, in order that you may read others. We need always be making our observations, wherever we are, or wherever we go.”³¹ Since the pastor’s main role of feeding the flock of Christ was not just to disseminate information, but to apply truth to the lives of his people, he must learn to study men and women so he might more effectively communicate biblical truth. He does this to discover the spiritual state of his flock in order to give them what they need to grow in Christlikeness and to know whether to provide comfort, encouragement, or rebuke. A minister learns to read people mainly through experience and observation in day to day life. In some ways this is more valuable than reading *about* men. He says in this regard, “That which is derived from these sources is taken from life, and is generally more profitable than that which is copied from even the most judicious writings of men, at second-hand.”³²

READ AS CHRISTIANS

Perhaps the most important aspect of reading for Fuller in his ordination sermons concerned the approach the pastor should take in reading scriptures. Fuller regularly cautions pastors to read as Christians and not merely as pastors.³³

For example, he says,

The studying of Divine truth as *preachers* rather than as *Christians*, or, in other words, studying it for the sake of finding out something to say to others, without so much as thinking of profiting our own souls, is a temptation to which we are more than ordinarily exposed. If we studied Divine truths as Christians, our being constantly engaged in the service of God would be friendly to our growth in grace.³⁴

He emphasizes the necessity for the pastor to read the Bible for self edification so frequently because he was convinced that ministers in particular were susceptible to neglecting their own souls while they instructed others.³⁵ In his own words,

I believe it is very common for the personal religion of a minister to be taken for granted; and this may prove a temptation to him to

take it for granted too. Ministers, being wholly devoted to the service of God, are supposed to have considerable advantages for spiritual improvement... If we study Divine subjects merely *as ministers*, they will produce no salutary effect. We may converse with the most impressive truths, as soldiers and surgeons do with blood, till they cease to make any impression upon us. We must meditate on these things *as Christians*, first feeding our own souls upon them, and then imparting that which we have believed and felt to others; or, whatever good we may do to them, we shall receive none ourselves. Unless we mix faith with what we preach, as well as with what we hear, the word will not profit us. It may be on these accounts that ministers, while employed in watching over others, are so solemnly warned against neglecting themselves: "Take heed unto *yourselves* and to all the flock," &c.—"Take heed *unto thyself*, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee."³⁶

A minister who does not feed himself by ingesting the scripture cannot be effective and successful as a pastor because for Fuller, personal piety is directly connected to effectiveness in ministry.³⁷

The two chief goals for a pastor in ministry are to *enlighten* the minds and *affect* the hearts of the hearers.³⁸ So the goal of preaching, and indeed all of ministry, was not just to teach orthodox truths. Rather the aim was to help the people *feel* biblical truths and to appropriate them deep in the heart so they would live out these truths. If the pastor himself did not *feel* the truths he was teaching he could not excite emulation in his people³⁹ as these affections, or emotions, are communicated through the pastor's own intense love for Jesus and the gospel.⁴⁰ Based on this Fuller identifies two main types of ministers.

One sort of minister, which Fuller labels a "popular preacher," may be applauded by people for his impressive oratory skills, but really has little "spiritual light" to give.⁴¹ "Spiritual light" is that intangible, yet real, divine power which affects authentic eternal change in people's hearts (unction). Such ministers are merely exercising their natural gifts of speaking and therefore not really influencing people's hearts away from worldly interests towards godly interests.⁴² It is quite possible for a minister to preach with great enthusiasm without having a genuine love for God or the salvation of souls. The other—the ideal servant of God—is characterised by this spiritual light coupled with a holy love for his

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people in all aspects of his life and ministry—especially in preaching, ruling the church, and visiting the church people.⁴³ Only this spiritual light will produce real, eternal spiritual fruit and the approval of God.

Therefore the pastor must strive cultivate this affection in his own heart first.⁴⁴ He must struggle to consistently and diligently maintain his personal devotional life with God devoting himself to the study of the Word of God and prayer.⁴⁵ Fuller says, “Walking with God in the closet is a grand means, with his blessing, of illuminating our minds and warming our hearts.”⁴⁶ He must bring a real and vital spirituality into his ministrations but it must be genuine and not a fake zeal for God as expressed in the pulpit by violent gestures and yelling. He must really *feel* the truths he preaches as people will discern his sincerity and it will influence the effectiveness of preaching. If they know he is sincere it gives him a sort of prophetic authority⁴⁷ whereas faking it just creates disgust.⁴⁸ By “prophetic authority” it is meant that people can discern if the pastor’s heart, motives, and message are from God and that he is not just pursuing a personal agenda. When they are convinced of this they will be willing to submit to his teaching. The pastor must continually test his own motives to ensure that he is not preaching just to be heard and praised by men, but sincerely motivated by love for Christ and the furtherance of his kingdom. Fuller says, “Indeed, without *feeling*, we shall be incapable of preaching any truth or of inculcating any duty aright.”⁴⁹

Fuller believed that it was axiomatic that “*eminent spirituality in a minister is usually attended with eminent usefulness.*”⁵⁰ But because God works sovereignly according to His own purposes, this relationship is not *a priori*.⁵¹ It was not a prescription whereby the pastor must do a certain thing, and by following this set formula, blessings were guaranteed. Still it seems that God often prospered pastors who were known for their holiness. Ineffectiveness in the ministry was more often due to a lack of piety than a lack of natural talent. So it was not uncommon to see men with lesser abilities having greater success in the ministry above many very naturally more talented men.⁵² Fuller understands this kind of piety in terms of categories such as humility, watchfulness, godliness, and sobriety.⁵³ *Humility* is the proper understanding and response of man in relation to God where man is finite and God is infinite and since the purpose for mankind was the glorification of God man must be abased accordingly. *Watchfulness* is concerned with the careful appropriation of God supplied graces that ensured successful Christian living.

This involved maintaining a consistent and meaningful prayer life with daily bible study that includes the close examination and maintenance of the “heart” through repentance. *Godliness* concerned walking in obedience to God’s commands, the avoidance of habitual sin, and regular the repentance and forsaking of all things opposed to God and His Word. And finally *sobriety* represented a life or demeanour consistent with the gravity and importance the gospel. For Fuller this is the essence of piety.

So when a minister reflects God’s grace through a pronounced spirituality it will have certain effects. First, it will increase his love for Christ and his passion for evangelism.⁵⁴ He believed that the bible provides evidence that when men obey God with all their heart; it often results in a spiritual revival among the people of God.⁵⁵ Second, piety would allow the pastor to avoid selfish ambition and focus solely on the glory of God’s name.⁵⁶ Then the minister works with God to accomplish His will for the salvation of souls. If he has only his own goals and agenda in mind God will not walk with him and he will not prosper in his work.

One of the best means to cultivate this piety, apart from private prayer, was to ensure that the pastor study the bible as a Christian and not just as a minister as was discussed earlier. A pastor who studied the bible just for knowledge and not to feed his own soul was in danger of imparting facts without *feeling* them. Fuller advises, “read as one (a Christian) converse as one – to be profited, as well as to profit others.”⁵⁷ Fuller believed that graceless, or wicked pastors, were, “generally the most hardened against conviction of any character whatever.”⁵⁸

These ordination sermons reveal Fuller’s deep concern for an authentic spirituality among Particular Baptist pastors. These observations are derived from years of successful pastoral ministry. The prayer of this writer is that this generation of evangelical pastors would heed his challenge to cultivate a vital spirituality in their own lives, to read as Christians, and to feel spiritual truths, so that they may experience similar blessings in all their ministrations. It is the man God blesses above techniques and programs. **E**

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currently reside in Lethbridge, Alberta where Nigel is Senior Pastor of Lakeview Bible Church.

ENDNOTES

1 There was flexibility in the *modus operandi* of an ordination service due to a variety of mainly pragmatic factors. The accessibility of an appropriate meeting place might affect the number of Ministers able to participate which in turn would influence its length. If time were really short for example, the Address to the Church might be eliminated. Or the number of Pastors from other Particular Baptists churches available to conduct the service might be influenced by prior commitments or geographical isolation. Nevertheless, a survey of Rippon's *Register* indicates an homogeneity of observance in Particular Baptist ordination ceremonies. "Ordinations are recorded in both volumes... The order followed in the service, which was virtually invariable, continued to be a traditional into the present century." Geoffrey F. Nuttall, "The Baptist Churches and their Ministers in the 1790's Rippon's Baptist Annual Register" *The Baptist Quarterly* 30 (October 1984), 385.

2 Part of the tacit responsibilities of a congregation in a Particular Baptist church in the eighteenth century was to constantly look within their own ranks for men with ministerial potential. If a man was suspected of having the necessary moral character and ministerial gifts he was called to exercise his talents before the church. He would preach over a certain period of time, usually on a Lord's Day evening, for evaluation by the members. Among the Particular Baptists there was a widespread belief that only men qualified for the position of Elder. See John Gill, *The Duty of Churches Respecting the Encouragement of Spiritual Gifts. The Circular Letter from the Baptist Ministers and Messengers, Assembled at St. Albans, May 31, and June 1, 2, 1796*, 3. G. Reid Doster tells the interesting story of a General Baptist named Widmer who went through a seven year period between his proposal to the office and the ordination. The delay was largely a result of some members questioning his character based on 1 Timothy 3: 7, 8 (G. Reid Doster, "Discipline and Ordination at Berkhamsted General Baptist Church, 1712–1718" *The Baptist Quarterly* 27 [July 1977], 128–138.

3 Often the formal service began at 10:00 am or 10:30 am usually either on Tuesday, Wednesday, or Thursday. For example; Tuesday – William Payne 8 April 1794. John Rippon, *The Baptist Annual Register: For 1794, 1795, 1796-1797. Including Sketches of the State of Religion Among Different Denominations of Good Men at Home and Abroad* (London: Dilly, Button, Thomas, 1796), 345.; Rev. Holmes 7 July 1795 (Rippon, *Register*, 347); Wednesday – Benjamin Evans 16 July 1794 (Rippon, *Register*, 345); Hugh Williams 24 June 1795 (Rippon, *Register*, 346); Samuel Pearce 18 August 1790 (Rippon, *Register 1790*, 517); Thursday – Joseph Hobbs 30 April 1795 (Rippon, *Register*, 346); Benjamin Dickinson 25 February 1790 (Rippon, *Register 1790*, 517); George Braithwaite 28 March 1734 (note this is calculated under the Julian calendar prior to Britain's conversion to the Gregorian calendar in 1752) (John Gill, *The Duty of a Pastor to his People: Preached at the*

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Ordination of the Reverend George Braithwaite, M.A. March 28, 1734. Sermon XXXVII in *A Collection of Sermons and Tracts: In Two Volumes. Volume II. Ordination Sermons. Several of which were never before Printed. By the late Reverend and Learned John Gill, D.D. To Which are Prefixed, Memoirs of the Life, Writings, and Character of the Author* [London: Printed for George Keith in Gracechurch-Street, 1773], 1). At the ordination of Richard Machin at the Particular Baptist Church at Bridlington in 1737, the service was held on a Saturday (Stephen Copson, "Two Ordinations at Bridlington in 1737" *The Baptist Quarterly* 33 [July 1989], 146).

The congregation would frequently assemble at 8:00 am to pray for God's presence and blessing at the impending service (Rippon, *Register*, 345, 482). Nathan Smith 1790 met at 9:30am (Rippon, *Register* 1790, 518). The ceremony would last three and a half to four hours or longer; and there is reason to suspect that longer was the norm. At the ordination service of William Steadman, Broughton, Hants, 2 November 1791 the service began at half past ten and concluded a little after two o'clock. (Rippon, *Register* 1790, 520, 521). At the Reverend John Bain's ordination at Downton, 1794, The service began at 10 o'clock and was concluded at 3 o'clock (Rippon, *Register*, 189). At the Rev. William Newman's ordination at Old Ford near London, on 15 May 1794 the service began at 10:30 am and the service lasted three and a half hours (Rippon, *Register*, 190, 191). Higgs describes a General Baptist Ordination service in 1811 that lasted from 11:00 am to 3:15 am (Lionel F. Higgs, "The Calling and Ordination of Ministers in the Eighteenth Century" *The Baptist Quarterly* 16 [April 1956], 279). At the ordination of David Kinghorn in 1771 at Bishop Burton, "The whole service lasted from a quarter-past ten till half-past two: four hours and a quarter! but still the good friends were not satisfied: for at four they assembled again, when Mr. Gawkrödger preached from Eph. v, 2, after which three deacons were ordained by prayer and laying on of hands" (Terry Wolever, ed., *The Life and Works of Joseph Kinghorn*. 2 vol. (Springfield, MO: Particular Baptist Press, 1995), I, 19. Thomas Hunt describes his ordination service on 12 September 1793 which began at 10:30 am with John Sutcliff opening with prayer. He says, "the whole service proved very pleasant; it was compressed within three hours and a half; and the conducting of it gave general satisfaction." It appears that "general satisfaction" was derived, at least partially, from the relative brevity of the service (Rippon, *Register*, 121).

4 The ordination service typically opened with the reading of Scripture, prayer, and singing. After the reading of Scripture, they would usually sing a hymn or a Psalm. A common example of a hymn, from later on in the century, was chosen from Rippon's *Selection* numbers 410 or 411 (Rippon, *Register*, 482). Also singing often followed the Ordination Prayer (Laying on of Hands) (Rippon, *Register*, 121) (Psalm 132), 190 (Psalm 132), 482, 522 (410 Rippon's *Selection*). Again it was common to sing after the Charge to the Pastor (Rippon, *Register*, 122). (sung 410 Hymn of Rippon's *Selection*), 190 (Sung 103rd hymn), 191 (Sung Rippon's *Selection* 410), 519 (sung Rippon's *Selection* 407), 522 (sung Rippon's *Selection* 411). and if a prayer followed the Charge, it was sung after the prayer. Rippon, *Register*, 519. There was also sometimes singing after the Address to the Church (Rippon, *Register*, 191) (sung Psalm 132 4, 5, 6, 7, 8), 480 (Sung a hymn, Rippon's 411th Hymn

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Selection), 522 (Dr. Watt's 132nd Psalm and the whole 410th hymn of Mr. Rippon's *Selection*). If there was a separate address to the Deacons, as the third sermon of the ceremony, they would follow by singing (Rippon, *Register*, 408, 519) and they also usually sung a Psalm or hymn before the closing prayer (Rippon, *Register*, 190) ("The 132nd Psalm was sung and the opportunity concluded in prayer."), 346 ("in the course of the service hymns sung from bro. Rippon's *Selection*."), 349. Likewise prayer was conducted at different intervals throughout the service (Rippon, *Register*, 346).

5 Andrew Fuller, *Christian Churches Fellow Helpers with their Pastors in Truth in The Complete Works of the Rev. Andrew Fuller*, revised Joseph Belcher (1845 ed.; repr. Harrisonburg, Virginia: Sprinkle Publications, 1988), I, 524.

6 Andrew Fuller, *Importance of Christian Ministers Considered as the Gift of Christ in Complete Works*, I, 521.

7 Ephesians 4:12–13.

8 Raymond Brown, "Baptist Preaching in Early 18th Century England" *The Baptist Quarterly* 31 (January 1985), 4.

9 This term was often used in the eighteenth century to describe previously unknown, or not yet wide spread, disseminated, information.

10 John Rippon, *The Baptist Annual Register: For 1794, 1795, 1796-1797. Including Sketches of the State of Religion Among Different Denominations of Good Men at Home and Abroad* (London: Dilly, Button, Thomas, 1796), 521.

11 Ernest A. Payne, "Abraham Booth, 1734–1806" *The Baptist Quarterly* 26 (January 1975), 32. Selina Countess of Huntington (24 Aug. 1707–17 June 1791) was a well known, wealthy Calvinist Methodist leader and generous financial supporter of the Methodist cause (Peter J. Lineham, s.v. "Huntington, Selina" in Donald M. Lewis, ed, *Dictionary of Evangelical Biography 1730–1860 Volume I* (Peabody, MA: Hendrickson Publishers, 2004), 585–586.

12 Rippon, *Register*, 345.

13 Ernest A. Payne, "Baptists and the Ministry" *The Baptist Quarterly* 25 (April 1973), 54.

14 Benjamin Wallin, *The Obligations of a People to their Faithful Minister. Represented in a Discourse Preached at the Ordination of the Revd. Mr. Samuel Burford, September 4, 1755* (London: George Keith, in Grace-church – Street, Cheapside, MDCCLV), 8.

15 John Gill, *The Doctrine of the Cherubim Opened and Explained. A Sermon at the Ordination of the Reverend Mr. John Davis, at Waltham-Abbey. Preached August 15, 1764. Sermon XXXIX in A Collection of Sermons and Tracts*, 30-31.

16 Benjamin Wallin, *A Charge and Sermon together with an Introductory Discourse and Confession of Faith Delivered at the Ordination of the Rev. Mr. Abraham Booth Feb. 16, 1769, in Goodman's Fields. Published by the Request of the Church* (London: Printed for G. Keith, Gracechurch Street; J. Buckland, Pater-noster –Row; W. Harris, St Paul's Church-yard; b, Tomkins, Fenchurch Street; J. Gurney, Holborn, 1769), 35. "...the office of pastor is relative to a particular church, gathered according to divine appointment; and results from a solemn contract and covenant with one another." William Nash Clarke, who delivered the Introductory

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Discourse, was at the time the minister at Unicorn Yard Church. Seymour Price, "Abraham Booth's Ordination, 1769" *The Baptist Quarterly* 9 (October 1938), 242.

17 Andrew Fuller, *The Qualifications and Encouragements of a Faithful Minister illustrated by the Character and Success of Barnabus* in *Complete Works*, I, 135. Andrew Fuller, *Ministers Fellow Labourers with God* in *Complete Works*, I, 491–492. Andrew Fuller, *Habitual Devotedness to the Ministry* in *Complete Works*, I, 506–7. Andrew Fuller, *The Young Minister Exhorted to Make Full Proof of his Ministry* in *Complete Works*, I, 518. Andrew Fuller, *Ministers and Churches Exhorted to Serve One another in Love* in *Complete Works*, I, 544.

18 Fuller, *Habitual Devotedness*, 506.

19 Andrew Fuller, *Pastors Required to Feed the Flock of Christ* in *Complete Works*, I, 478.

20 Fuller, *Qualifications and Encouragements*, 138. Andrew Fuller, *Spiritual Knowledge and Love Necessary for the Ministry* in *Complete Works*, I, 481–482. *Study the word of God, above all other books, and pray over it.*—It is this will set our hearts on fire.

21 Andrew Fuller, *On an Intimate and Practical Acquaintance with the Word of God* in *Complete Works*, I, 483.

22 Fuller, *Young Minister*, 520. (for students at Stepney college)

23 Fuller, *Spiritual Knowledge and Love*, 481.

24 Fuller, *Qualifications and Encouragements*, 135. Fuller, *Intimate and Practical Acquaintance*, 483.

25 Andrew Fuller, *Affectionate Concern of a Minister for the Salvation of his Hearers*, in *Complete Works*, I, 485. "Let Christ and his apostles be your examples. Dare to avow every truth which they avowed; and address your audience in such language as they addressed to theirs; and that without softening it down, or explaining it away."

26 Andrew Fuller, *The Nature of the Gospel, and the Manner in which it ought to be Preached* in *Complete Works*, I, 496; Fuller, *Affectionate Concern*, 508–9; Fuller, *Qualifications and Encouragements*, 135, 143.

27 Fuller, *Qualifications and Encouragements*, 143. The context is arguing directly for the importance of eminency in grace for the minister. But indirectly we see Fuller's esteem for reading and reading about these eminent saints from the past.

28 Fuller, *Nature of the Gospel*, 496.

29 Andrew Fuller, *The Satisfaction Derived from Godly Simplicity* in *Complete Works*, I, 540.

30 Fuller, *Satisfaction Derived*, 540.

31 Fuller, *Spiritual Knowledge and Love*, 482.

32 Fuller, *Ministers Fellow Labourers with God*, 492.

33 Fuller, *Intimate and Practical Acquaintance*, 484. Fuller, *Qualifications and Encouragements*, 142, 144. Fuller, *Spiritual Knowledge and Love*, 482.

34 Fuller, *Qualifications and Encouragements*, 142.

35 Fuller, *Qualifications and Encouragements*, 144. Fuller, *Spiritual Knowledge and Love*, 482–4. Fuller, *Habitual Devotedness*, 507.

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- 36 Andrew Fuller, *Preaching Christ in Complete Works*, I, 501.
- 37 Andrew Fuller, *The Influence of the Presence of Christ on a Minister in Complete Works*, I, 505. Andrew Fuller, *Faith in the Gospel a Necessary Prerequisite to Preaching in Complete Works*, I, 517. Fuller, *Young Minister Exhorted*, 520.
- 38 Fuller, *Spiritual Knowledge and Love*, 478.
- 39 Andrew Fuller, *Ministers Should be Concerned not to be Despised in Complete Works*, I, 489.
- 40 Fuller, *Spiritual Knowledge and Love*, 448.
- 41 Fuller, *Spiritual Knowledge and Love*, 448.
- 42 Fuller, *Spiritual Knowledge and Love*, 448.
- 43 Fuller, *Spiritual Knowledge and Love*, 448.
- 44 Andrew Fuller, *Ministers Appointed to Root out Evil, and to Cultivate Good in Complete Works*, I, 488.
- 45 Fuller, *Qualifications and Encouragements*, 137.
- 46 Fuller, *Spiritual Knowledge and Love*, 453.
- 47 Fuller, *Qualifications and Encouragements*, 137. Fuller uses the words “divine authority.”
- 48 Fuller, *Qualifications and Encouragements*, 137.
- 49 Fuller, *Spiritual Knowledge and Love*, 480.
- 50 Fuller, *Character and Qualifications*, 143.
- 51 Fuller, *Character and Qualifications*, 143.
- 52 Fuller, *Affectionate Concern*, 508.
- 53 Fuller, *Character and Qualifications*, 143.
- 54 Fuller, *Character and Qualifications*, 143.
- 55 Fuller, *Character and Qualifications*, 143. See for example: 2 Chronicles 31:21 “And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.”
- 56 Fuller, *Character and Qualifications*, 144.
- 57 Fuller, *Spiritual Knowledge and Love*, 453.
- 58 Fuller, *Character and Qualifications*, 36.