A CHRONOLOGY OF ANDREW FULLER’S LIFE

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1754  Born on February 6 in the village of Wicken, Cambridgeshire

1761  Family moves to Soham, Cambridgeshire

1769  Converted in November after several years of wrestling with spiritual matters on account of his exposure to High Calvinist theology

1770  Baptized by Pastor John Eve and becomes a member of Soham Baptist Church in April

1774  Called to preach by Soham Baptist Church in January

1775  Ordained as the pastor of Soham Baptist Church in May; Robert Hall Sr. preaches for the occasion

Soham Baptist Church joins the Northamptonshire Association, which had been formed in 1769

1776  Becomes friends with John Sutcliff and John Ryland Jr.

Marries Sarah Gardiner

1777  Introduced to Jonathan Edwards’s *Freedom of the Will* by Robert Hall Sr.

1781  Writes the first draft of *The Gospel of Christ Worthy of All Acceptation*

1782  Moves to Kettering, Northamptonshire in October to become pastor of Kettering Baptist Church

Writes “The Excellence and Utility of Hope,” the circular letter to the Northamptonshire Association

1783  Formally installed as the pastor of Kettering Baptist Church in October; Robert Hall Sr. and John Ryland Jr. preaches for the occasion

Presents his *Confession of Faith* to Kettering Baptist Church

1784  John Sutcliff issues the “Prayer Call” to the churches of the Northamptonshire Association

Publishes the sermon *The Nature and Importance of Walking by Faith*
1785  Writes “Causes of Declension in Religion, and Means of Revival,” the circular letter to the Northamptonshire Association

Publishes the first edition of *The Gospel of Christ Worthy of All Acceptation*

1787  Publishes *A Defence of a Treatise Entitled, The Gospel Worthy of All Acceptation: Containing a Reply to Mr. Button’s Remarks, and Observations of Philanthropos*, defending his views against critiques from High Calvinist William Button and Arminian Daniel Taylor (as “Philanthropos”)

1788  Publishes *Letters Relative to Mr. Martin’s Publication on The Duty Faith in Christ*, defending his views against critique from High Calvinist John Martin

1790  Publishes (as “Agnostos”) *The Reality and Efficacy of Divine Grace, with the Certain Success of Christ’s Kingdom, Considered in a Series of Letter*, further engaging with Arminian pastor Daniel Taylor

1791  Publishes the sermon *The Pernicious Consequences of Delay in Religious Concerns*

1792  William Carey publishes *An Enquiry into the Obligations of Christians to Use Means in the Conversion of the Heathen*, at the urging of Fuller and others

Helps found the Particular Baptist Missionary Society (BMS) and appointed as secretary of the BMS

Sarah Fuller dies in August

1793  Publishes *The Calvinistic and Socinian Systems Examined and Compared as to Their Moral Tendency*

William Carey and John Thomas embark for India as BMS missionaries

Suffers a stroke and temporary facial paralysis

1793–1795  Publishes *Dialogues and Letters between Crispus and Gaius* on various theological topics in the *Evangelical Magazine*

1794  Marries Ann Coles

1795  Writes “Why Christians in the Present Day Possess Less Joy than the Primitive Disciples,” the circular letter to the Northamptonshire Association

1796  Engages in controversy with Abraham Booth over the nature of justification, imputation, and penal substitution

1797  Publishes *A Sermon the Importance of a Deep and Intimate Knowledge of Divine Truth*
<table>
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<tr>
<th>Year</th>
<th>Event</th>
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<tr>
<td>1798</td>
<td>Awarded an honorary D.D by Princeton University (Fuller declines to accept the honor)</td>
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<td>1799</td>
<td>Publishes <em>The Gospel Its Own Witness</em>, a critique of Thomas Paine’s Deist tract <em>The Age of Reason</em>  &lt;br&gt;Writes “The Discipline of the Primitive Churches Illustrated and Enforced,” the circular letter to the Northamptonshire Association  &lt;br&gt;First visit to Scotland on behalf of the BMS</td>
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<td>1800</td>
<td>Publishes <em>Memoirs of the Late Rev. Samuel Pearce</em>  &lt;br&gt;Second visit to Scotland on behalf of the BMS</td>
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<td>1801</td>
<td>Publishes second edition of <em>The Gospel Worthy of All Acceptation</em>, which included an appendix criticizing the Sandemanian view of faith  &lt;br&gt; Publishes <em>The Backslider: Or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension with the Means of Recovery</em></td>
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<td>1802</td>
<td>Publishes <em>Letters to Mr. Vidler on the Doctrine of Universal Salvation</em>, a critique of William Vidler’s belief in universal restoration  &lt;br&gt; Writes “The Practical Uses of Christian Baptism,” the circular letter to the Northamptonshire Association</td>
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<td>1803</td>
<td>Writes <em>Six Letters to Dr. Ryland Respecting the Controversy with Rev. A. Booth</em>, defending Fuller’s view of justification and atonement  &lt;br&gt; Publishes <em>Three Conversations on Imputation, Substitution, and Particular Redemption</em>, which were related to the ongoing controversy with Booth</td>
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<td>1804</td>
<td>Visit to Ireland on behalf of the BMS</td>
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<td>1805</td>
<td>Kettering Baptist Church meeting house is enlarged  &lt;br&gt; Awarded an honorary D.D. by Yale University (Fuller declines to accept the honor)  &lt;br&gt; Third visit to Scotland on behalf of the BMS</td>
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<td>1806</td>
<td>Publishes <em>Expository Discourses on the Book of Genesis</em>  &lt;br&gt; Writes “The Pastor’s Address to His Christian Hearers, Entreating Their Assistance in Promoting the Interest of Christ,” the circular letter to the Northamptonshire Association</td>
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1807  Writes “On Moral and Positive Obedience,” the circular letter to the Northamptonshire Association

1808  Publishes Apology for the Late Christian Missions to India, defending BMS missionaries against the accusation that they provoked the Vellore uprising

Fourth visit to Scotland on behalf of the BMS

1810  Publishes Strictures on Sandemanianism in Twelve Letters to a Friend, a more substantial critique of the Sandemanian view of faith

Publishes “The Promise of the Spirit the Grand Encouragement in Promoting the Gospel,” the circular letter to the Northamptonshire Association

1811  Publishes Dialogues, Letters, and Essays on Various Subjects

John Keen Hall is appointed as Fuller’s assistant pastor

1812  Visit to Wales on behalf of the BMS

1813  Fifth and final visit to Scotland on behalf of the BMS

1814  Begins writing Letters on Systematic Divinity to John Ryland Jr.; the project, which is never finished, is intended to be a complete systematic divinity

1815  Publishes Expository Discourses on the Apocalypse

Publishes “The Situation of the Widows and Orphans of Christian Ministers”

Dies at Kettering on May 8

Sources