

*The diary of Andrew Fuller, 1780–1801*. Edited by Michael D. McMullen and Timothy D. Whelan. (The Complete Works of Andrew Fuller, 1.) Pp. xliii + 254. Berlin–Boston: De Gruyter, 2016. €99.95. 978 3 11 041284 0  
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The career of Andrew Fuller (1754–1815) culminated in his appointment in 1792 as founding secretary of the Baptist Missionary Society but, previously, he had undertaken an energetic ministry based successively at Soham and Kettering that took him on extensive preaching tours to Particular Baptist congregations across the East Midlands. This diary, transcribed from the surviving manuscript at Bristol, offers scholars the opportunity to trace his ministerial activities in conjunction with his spiritual development, one that helped turn him into the most significant Baptist theologian of his day. The diary coverage (the original manuscript consisted of three volumes but only the first and third survive) is uneven: the bulk of entries cover the first half of the 1780s, it breaks off in June 1786 following the death of his elder daughter to resume in 1790, but the entries from that point are occasional if sometimes extended. There are few surprises to be had in these pages about his habitual spiritual self-reckoning. Fuller frequently voices doubts about his worthiness for the ministry that he has undertaken ('Real religion seems to be something at which I am, but cannot attain', he noted on 12 October 1780), and the combination of deprecation and admonition crops up just as regularly: 'I find a great deal of sluggishness to what is truly good. Have gone through the day with very little if any spirituality' (26 June 1784) is another representative entry. There are many insights into the day-to-day operation of the Northamptonshire Association, a tie that was instrumental in shaping his ministerial life during these two decades, as well as information about the composition, publication and reception of his best known book, *The Gospel worthy of all acceptance* (1785). Fuller was well read in the dissenting divines of the previous century (John Owen the most prominent) but Jonathan Edwards was easily the major influence in framing his theology. The McMullen and Whelan edition sets a high standard for the volumes to follow covering the whole range of his sermons, apologetic works, commentaries, letters and diaries. There is a useful comparative essay in the introduction about Fuller's place in the culture of spiritual *Life*-writing and an appendix on the books in his library in 1798.

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*The Catholic Church and the campaign for emancipation in Ireland and England*. By Ambrose Macaulay. Pp. 416 incl. 2 maps. Portland, OR–Dublin: Four Courts Press, 2016. €40. 978 1 84682 600 9  
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This is an important work on a significant chapter of Catholic, British and Irish history. Macaulay carefully traces the complexities of the relationship between British and Irish Catholics over the emancipation issue, their respective relationships with the Holy See, and British government demands and intrigues with these parties. The result is a magnificent exposition of the process by which emancipation was granted in 1829. The work is thoroughly researched using papers in Ireland, Britain and Rome. Very often the author lets the correspondence between