

Music consciously builds upon Gray's 2015 *Hermeneutics of hymnody*, utilising this framework to examine the hymns in their relation to the Bible, theology, liturgy, literature and music. A glance through the index shows that Music has drawn from a wide range of examples to support this analysis; many hymns will be unfamiliar to almost all readers, and as such the scope of Watts's hymnodic *corpus* is presented to a new audience. The introduction draws the reader's attention to the key details of Watts's life, as well as providing the history and purpose of Watts's relevant publications. The subsequent chapters demonstrate that Watts's hymns can and should be considered through several lenses; in doing so, Music allows these facets of Watts's hymns (and by extension, all hymns) to be assessed on their own merits. A hymn may be a beautiful piece of literature and a poor work of theology, and Music's work (building upon Gray) provides a basis for hymnologists to adopt and apply. Music has provided a clear model for others to follow. One can hear echoes of J. R. Watson's argument in *The English hymn* (1997) that hymns are neglected areas of research, and that theologians, musicologists, liturgists and literary scholars would all benefit from giving them further consideration.

The book serves as an engaging introduction to Watts's hymns, and as such, each chapter could become a springboard for further studies. For example, research into the ways Watts's scriptural hermeneutics influence and are expressed in his hymns would build upon this foundation. Literary scholars could further appraise the strengths or weaknesses of Watts the devotional poet, which Music has begun here.

In conclusion, both of the works under review demonstrate the ongoing significance of Watts; he made a unique contribution to eighteenth-century religion, and his legacy continues to this day. Stokes and Music have both shown that Watts requires further study; his *corpus* is an influential but contested body of work, and these two volumes go some way to showing the breadth of his mind and thought. Both works present a domesticated Watts; his theology and hymnody both drew impassioned criticisms, and questions over his orthodoxy endured long after his death. However, both volumes also demonstrate why Watts was so influential; he was able to articulate an affective piety, through his hymns and prose, which deeply resonated with Dissenting sensibilities and fuelled the revival fires of Evangelical zeal. For readers wishing to understand an author whose significance has not been sufficiently reflected in the scholarly literature, both these two works will provide stimulating and rewarding insights.

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Johann Wilhelm and Johanna Eleonora Petersen's eschatology in context. By Elisa Bellucci. (Beiträge zur Europäischen Religionsgeschichte, 9.) Pp. 298. Göttingen: Vandenhoeck & Ruprecht, 2022. €90. 978 3 525 54088 6
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With Philipp Jakob Spener officiating, Johann Wilhelm and Johanna Eleonora Petersen were married in 1680. Over the following decades they shared life together as influential Lutheran Pietists, even after their spiritual commitments cost Johann Wilhelm his position as superintendent in Lüneburg. Finding a

warmer welcome in the territory of Brandenburg-Prussia, the Petersens continued to publish and promote their chiliastic views, maintaining personal connections with contemporaries like Spener, Gottfried Wilhelm Leibniz and William Penn.

This book examines the Petersens' writings of the 1690s to explore the chiliasm (or millennialism) circulating among a wide variety of Pietists and spiritualists in this period. Johann Wilhelm published over fifty works in that decade, most of which revolved around concepts of universal salvation and the fullness of God's kingdom. For her part, Johanna Eleanora published fifteen pieces on similar themes in those years, which author Elisa Bellucci describes as 'a significant number for a woman of that time' (p. 20). By focusing on these sources, Bellucci's study adds insight and nuance to the scholarly categories of 'churchly pietism' and 'radical pietism', both of which characterise aspects of the Petersens' faith and writings.

For instance, although Johann Wilhelm lost his church leadership position in Lüneburg for continuing to preach chiliastic views, the content of those sermons as such was not judged to be heretical or outside the bounds of established Lutheranism. Being disciplined for his preaching practice rather than his doctrine was an important distinction to both the Petersens and sympathetic colleagues like Spener. After moving to Brandenburg-Prussia, the Petersens could rightly be considered members in good standing of local Lutheran communities and representatives of a kind of 'church Pietism', even as their millennial views put them close to radical Pietists, theosophists and spiritualists who were clearly outside Lutheran Orthodoxy.

As has been true of many who have embraced strong views of the coming reign of Christ, the Petersens emphasised the importance of this teaching because it appears in Scripture. They believed that this biblical topic deserved the serious attention of dedicated Christians. Bellucci also provides important context about why millennial themes might have been socially relevant at the time. For instance, the recent expulsion of Protestants from France, the devastations of the Thirty Years War, and the ongoing divisions between Lutherans, Reformed Protestants and Catholics all gave reasons for pious believers to seek divine solutions to earthly problems and to take comfort in the promise of Christ's imminent return.

Earlier writers like Origen and Joachim di Fiore offered the Petersens historical grounding for teachings about Christ's return and universal salvation, controversial as such past leaders might have been in their own time and beyond. Also, other movements of the period like the Philadelphian Society – named after the sixth and penultimate church addressed in Revelation ii – and increased attention to the Jewish Kabbalah among Christians in the seventeenth century lent international and interfaith energy to the Petersens' brand of Frankfurt Pietism. Although such sources and conversation partners did little to convince theological detractors of the rightness of their views, the Petersens had intentionally aimed to build such proto-ecumenical and trans-confessional bridges through their eschatological writings, which is an interesting credit to them.

While this study does not aim to convince readers today of the correctness of the Petersens' teachings about the End Times (views which seem largely unconvincing to this reviewer), the larger goal of reevaluating the period through figures on the fringes of the theological mainstream is very worthwhile. By painting such a

thorough picture of this unconventional couple, Bellucci has brought readers into greater familiarity with people and movements who are otherwise easily overlooked or dismissed.

Given the ongoing influence that millennial theologies hold among many people and faith communities in the early twenty-first century, this project also adds valuable perspective to the biblical and contextual sources of such ideas, showing how millennial theology consistently speaks to the fears and longings of generations navigating a perplexing world. As a formal work of historical theology written for specialists in the field, this book enriches scholarly discourse about histories of millennial thinking and seventeenth-century Pietism.

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The complete works of Andrew Fuller. An apology for the late Christian missions to India.

Edited by Peter Morden. (Complete Works of Andrew Fuller, 11.) Pp. xii + 189. Berlin–Boston: Walter de Gruyter, 2023. £103.50. 978 3 11 041405 9

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This volume belongs to a series – *The Complete Works of Andrew Fuller* – which brings to light the contributions of Andrew Fuller to the work of the Baptist Missionary Society (BMS) and to Baptist missionary theology. As pastor of Kettering Baptist Church in Cambridgeshire, England, and the secretary of the BMS, Fuller defended the legitimacy of missionary work among the unconverted. The volume under review concerns Fuller’s *Apology for the late Christian missions in India*, which was crafted in response to East India Company (EIC) officers and merchants who petitioned for the recall of Baptist missionaries from India. The book consists of a lengthy introductory essay by Peter Morden, who contextualises Fuller’s *Apology* before presenting it to readers. The book describes an important moment when the Company’s directors found themselves divided over whether or not to extend licences to missionaries within Indian territories under its rule. Fuller’s defence of the Baptist missionaries explores the meaning of religious toleration, while also revising the High Calvinism that diminishes the significance of missions among peoples of foreign lands. The book will be of value to students of the missionary movement, missionary theology, Christian apologetics and those interested in exploring the meaning of toleration relative to the practice of evangelism.

Early on, Morden situates Fuller within a network of Particular Baptists who were influenced by Jonathan Edwards and embraced a more mission-minded Evangelical Calvinism. Fuller, along with William Carey, John Sutcliff, John Ryland and Robert Hall, played a role in founding the BMS and shaping its vision to engage in cross-cultural world missions (p. 11). The BMS sent some of its earliest missionaries to India where William Carey, Joshua Marshman and William Ward established a missionary base in the Danish settlement of Serampore. Fuller’s defence of this ‘Serampore Trio’ forms the basis of his *Apology*; and Morden’s introduction provides important background for understanding why Fuller found it necessary to defend their work.