What should we learn from Puritans of 17th Century of England?

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Introduction

The Puritan movement of the 17th century of England was a continued religious reforming work of the 16th century Reformation within in the Church of England. Though it was ceased by the force of the king Charles II in 1661 when he decreed the Uniformity of Religion both in England and Scotland, influences of the Puritan Movement goes on till today. The reasons why they still do influence something today are the principles they held in their Christian lives, which could be entitled as God-centered, Bible-centered and Church-centered in their daily activities. Today Christian Church also need to reform again by returning to the Bible in every area of Church life. So my interest is what should we learn from them in order to reform modern church? For such aims I would like to survey of its historical background at the beginning, then focus on some characters of their pastoral works. Alongside I will describe some practical applications which are required to our ministry today as theological educators. And in conclusion, I will re-emphasize lessons they could able to give as such importances of the Biblical preaching, doctrinal teachings, the godly family life, regulative principles of worship and of the observances of the Lord’s day.

Historical Background of the Puritan Movement

The English Reformation of 16th century had not gone far enough. The Church of England which was formed by the King Henry VIII in 1530 was still tolerating too many practices that were associated with the Church of Rome (such as hierarchical leadership, clerical vestments, and the various rituals of the church).\(^1\) Many Protestants, therefore, who eager to reform the Church of England to be a reformed such as the Genevan Church of John Calvin, had to fight against the Kings and Prelate leaders of the century. In the proceeding years of reforming some of them advocated separation from all other Christian groups, but most were “non-separating” and desired to bring cleansing and change to the church from within.

\(^1\) When King Henry VIII repudiated papal authority and transformed the Church of Rome into a state Church of England, but the Church of England retained much of the liturgy and ritual of Roman Catholicism and seemed, to many dissenters, to be insufficiently reformed.
In the reign of Henry’s son, Edward VI of England, the English Reformation took on a distinctly Calvinist tone. Leading Reformed churchmen sought refuge in England, including John Knox, Peter Martyr Vermigli, Martin Bucer, and John a Lasco (Jan Łaski, 1456–1531, a Polish protestant reformed evangelical reformed who became head of the stranger churches) and Thomas Cranmer. Cranmer wrote his opinions into the Book of Common Prayer, which he revised several times during Edward’s reign. The 1552 version, in particular, incorporated many of Martin Bucer’s suggestions, as did the 1552 Forty-Two Articles. But the Church of England retained elements which had been changed by the continental Reformed churches (including the keeping of Lent, allowing the baptism of infants by midwives, retaining the custom of the churching of women, requiring the clergy to wear vestments, and requiring kneeling at Communion).

In 1553, Edward VI died it was his 16 years old, and his Catholic half-sister assumed the throne as Mary I of England. Mary sought to end the English Reformation and restore the Church of England to full communion with the Church of Rome, and instituted repression later known as the Marian Persecutions. It saw Thomas Cranmer and other prominent English Protestants burned at the stake. So including John Knox (c.1514–1572), leader of Protestant under Edward VI, many other protestants of England exiled in Frankfurt and Geneva. Roughly 800 English Protestants (the Marian exiles) left the country for religious reasons. Unwelcome in German Lutheran territories, they established English Protestant congregations in Emden, Wesel, Frankfurt, Strasbourg, Zurich, Basel, Geneva, and Aarau. Most of these churches continued to follow the 1552 Book of Common Prayer, but the Frankfurt congregation, under the leadership of John Knox used a liturgy drawn up by Knox, known as the Book of Common Order, according to which the clergy did not wear vestments. The Frankfurt congregation was at odds with other English Marian exiles. Some travelled as far as Poland, Italy and Spain. Duisburg on the Dutch-German border was usually the entrance point into Germany because of the large Ruhr-Rhine harbour.

In Frankfurt reformed group of English believers were mostly all Calvinists and drew up a simple church order and called Knox as their pastor. But the following year, a minority group of High-churchmen, led by nigh-Papist Richard Cox, came from Strasbourg, took over the church and insisted on introducing popish ceremonies in popish regalia. The failure of the Controversy against Mr Cox led to a mass exodus from Frankfurt and the founding of the Church in Geneva under

2) Thomas Cranmer was the primate of the Church of England, on the issue of the eucharist adopted the Reformed, rather than the Lutheran position.
3) The very famous martyrs at Oxford under the Queen Mary of England were the Anglican bishops Hugh Latimer, Nicholas Ridley and Thomas Cranmer, the Archbishop of Canterbury.
Knox. 4) Knox remained at Geneva till 1559 when he returned to Scotland for the Scottish reformation.

On the other hand the Queen Mary died in 1558, and her half-sister, Elizabeth became Queen of England. Elizabeth had been raised up as a Protestant. During the first year of Elizabeth’s reign many of the Marian exiles returned to England. A compromise religious position established in 1559 is now known as the Elizabethan Religious Settlement. It attempted to make England Protestant without totally alienating the portion of the population that had supported Catholicism under Mary. The settlement was consolidated in 1563. But those who eager to reform the Church of England were so disappointed to see the Queen’s religious settlement. It decreed the same of Henry VIII’s headship of the Church which is to be the Queen. So their expectation to reform the Church biblically seemed to be gone. They attempted to press the Queen to transform the Church but realized it’s impossibility with the Authority. Instead of further reform they requested, the Queen named them officially ‘puritans’. thus known as ‘the Puritan movement’ began to work out in the English Church History.

In fact much has been written on the origin and authentic use of the word ‘Puritan.’ According to Iain Murray, the origin is clear enough. ‘The word is derived from a label given to an ancient sect, the Catharie(akin to the Donatist) “the puritans”(the Greek word καθαρος clean).’ Iain Murray quotes Thomas Cartwright’s explanation about it. ‘The name Puritan was first by the papists maliciously invented to identify Protestants with the Cathari.’ He continues to say that ‘in other words it was a term of abuse. But this identification was also soon taken up by Protestants who were unsympathetic to any reformation of the Church beyond the point reached in the reign of Edward VI...In the first decade of Elizabeth’s reign “the odious name of Puritans” was given to those who sought a further reform of the Church of England. “this was a term of reproach given them by their enemies, because they wished to serve and worship God with greater purity than was allowed and established in the Church of England.’ 5) They were blamed too as ‘precisians’, ‘proud fanatics’ by their counterforce. In fact "Precisemen" and "Precisians" were other early derogatory terms for Puritans, who preferred to call themselves "the godly".

Since then the name soon came to be known among the people. The vicious multitude of the ungodly called all puritans that were strict and serious in a holy

4) Richard Cox strongly persisted to keep the Book of Common Order of Anglican Church because they are English subjects of the Queen. And also his false witness of John Knox to German government led John Knox to leave there for Geneva in 1554.
life. During the reign of Elizabeth I, many of them were graduates of Cambridge University, and they worked so hard to change their local churches. They encouraged direct personal religious experience, sincere moral conduct, and simple worship services. 'Worship was the area in which Puritans tried to change things most: their efforts in that direction were sustained by intense theological convictions and definite expectations about how seriously Christianity should be taken as the focus of human existence.' 7) They really wanted to be 'plain Christianity and godliness' in every area of Christian life whereby they sought to make a true unity of all sober Christians in the Lord Jesus Christ.

Elizabeth I died in March 1603. She was succeeded by James VI of Scotland, who had been King of Scots since the abdication of his mother, Mary, Queen of Scots, in 1567 (when James was 1 year old). James had had little contact with his mother and was raised by guardians in the Presbyterian Church of Scotland which was established by John Knox in 1560, and since then the Church of Scotland was viewed broadly as the type of church that the Puritans wanted in England. Their efforts, therefore, to reform the Church were continued under the reign of James I during his reign 1603–1625. They had heartily welcomed him to be enthroned in England with a great expectation to change the Church like the Church of Scotland because James I was the King of Presbyterianism in Scotland. 'The Military Petition' which was signed by 1000 puritan pastors was presented to James I. But at the Hampton Court in 1604 the proposals they made were rejected by the King. The contents of their petition were like this following: 8)

1) the use of the sign of the cross in baptism (which Puritans saw as superstitious):
2) the rite of confirmation (which Puritans criticized because it was not found in the Bible):
3) the performance of baptism by midwives (which Puritans argued was based on a superstitious belief that infants who died without being baptized could not go to heaven):
4) the exchanging of rings during the marriage ceremony (again seen as unscriptural and superstitious):
5) bowing at the Name of Jesus during worship (again seen as superstitious):
6) the requirement that clergy wear vestments:
7) the custom of clergy living in the church building.

Above all, they wanted to set up of a presbyterian system of church governance. James I had tried to put the Church of Scotland under his authority so he claimed

7) Henry Bowden. 'What is Puritanism?' read more about them in http://www.gotquestions.org/Puritans-Puritanism.html#ixzz3R92bMFOz
8) 'History of the Puritans under James I' quoted from Wikipedia, the free encyclopedia.
so called <Divine Right of the King>, which meant the right of King to rule over both the country and the church, but he failed because of Andrew Melville's theory of <Two Kings and Two Kingdoms> which meant that though King is the ruler of Scotland but is a member of the Kingdom of Christ, so he has no right to be a king in the Church. Therefore the King James I could not accepted their proposals. By the result of the Hampton Court meeting James issued his famous maxim "No bishop, No king!" on this occasion, and declared that the use of the Book of Common Prayer was to continue, and made no provisions for a preaching ministry Puritans wanted.

He did, however, approve a few changes in the Book of Common Prayer: 1) the mention of baptism by midwives was to be eliminated; 2) the term "absolution" (which Puritans associated with the Catholic sacrament of penance, which was rejected by Protestants) was replaced by the term "remission of sins"; 3) confirmation was renamed "laying on of hands" to dissociate it from its Catholic sacramental meaning; and 4) a few other minor changes. James also announced that he agreed to support the Puritan project for a new, authorized translation of the Bible, thus setting the stage for the production of the Authorized King James Version of the Bible, published in 1611.

However, the conflict between the Puritans and the King was increased when he decreed the Act of Sports on Sunday in 1617. It had long been a custom in England that Sunday mornings were dedicated to Christian worship, and were then followed by sports and games on Sunday afternoons. The Puritans loudly objected to the practice of Sunday sports, believing that playing games on Sabbath constituted a violation of the Fourth Commandment.9) They treated Sabbath-breaking as the common mark of a non-Christian. So "remember the Sabbath day to keep it holy in 4th Commandment became one of the characteristics of the Puritans. According to Iain Murray 'the Reformers highlighted Sunday for public worship and the preaching of the Word, but the question whether the whole of the first day of the week was in any way specially consecrated for spiritual use was not considered with any thoroughness. Even the teaching of Calvin on the subject was by no means free of ambiguity. It was left to the Puritans to look thoroughly at the issue...No other authors in any language have given so much attention to the scriptural meaning of the Lord’s Day.10"

While a year later the King visited to Scotland for the first time since the Royal

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9) The Book listed archery, dancing, "leaping, vaulting, or any other such harmless recreation" as permissible sports for Sundays. It forbade bear-baiting, bull-baiting, "interludes" and bowling. The king commanded all Anglican ministers to read the Book of Sports to their congregations, but Archbishop Abbot contradicted him, and ordered his clergy not to read the Book of Sports.

10) Iain H. Murray, 'What can we learn from the Puritans?', pp. 18-19.
Union of 1603 he made the Five articles of Perth in 1618.\textsuperscript{11} It provoked the Scottish presbyterians to protest against the King, though major churchmen would have accepted it. It was inevitable that James was increasingly faced with Puritan opposition. The Puritans who could not bear the King’s religious policies decided to leave the country for a new world where they can enjoy the freedom for religion and civil. It was in 1621 that the Mayflower was the ship that transported mostly English Puritans and Separatists, collectively known today as the Pilgrims, from Plymouth in England to the New World.\textsuperscript{12} They could worship in a fully reformed church, far from King James and the bishops.

Charles I, Prince of Wales, became king on the death of his father James I in 1625. Charles was distrustful of Puritans, who began defining themselves against "Arminian" moderates on church and foreign policy, simply as an opposition group, believing as he did in the Divine Right of Kings and lacking his father’s deftness in these matters. Though he was a Scottish by birth, but he was grown up as an English because when he came down to London with his father in 1603 he was only 3 years old. So he did not know the hearts of Scotland and he wanted to follow his father’s plan to control both countries through one religious system. He, therefore, preferred the emphasis on order, decorum, uniformity, and spectacle in Christian worship which the Puritans and the Scottish Presbyterian were not favor for. Whereas James had supported the Canons of the Synod of Dort, Charles forbade preaching on the subject of predestination altogether. Where James had been tolerant towards ministers who omitted parts of the Book of Common Prayer, Charles urged the bishops to enforce compliance with the Prayer Book, and to suspend ministers who refused. The Parliament was reluctant to grant Charles revenue, since they feared that it might be used to support an army that would re-impose Catholicism on England.

Charles determined, therefore, to rule without calling a parliament, thus initiating the period known as his Personal Rule(1629–1640). This period saw the ascendancy of Laudianism (the common name for the ecclesiastical policies pursued by Charles and Laud, Archbishop of Canterbury) in England. This emphasized a

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\item The Five Articles of Perth was intended to impose English practices on the Scottish church. The Five Articles required:
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\item kneeling at Communion:
\item provisions allowing for private baptism:
\item provisions allowing reservation of the sacrament for the ill:
\item only a bishop was allowed to administer the rite of confirmation: and
\item the Church of Scotland, which had previously abolished all holy days, was obliged to accept some holy days.
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\item There were 102 passengers, and the crew is estimated to have been about thirty, but the exact number is unknown.
\end{enumerate}
love of ceremony and harmonious liturgy. Many of the churches in England had fallen into disrepair in the wake of the English Reformation, especially in Puritan areas, since Puritans believed it was superstitious to attempt to beautify church buildings. Laudianism, however, called for making churches beautiful. Churches were ordered to make repairs and to enforce greater respect for the church building with altar rails which was so odious to the Puritans. It reminded them of Catholicism again. Since the Puritans rejected the idea of transubstantiation, and professed the priesthood of all believers, they objected to creating a physical space in the church where only priests could go. Puritans also objected to the Laudian insistence on calling members of the clergy "priests". In their minds, the word "priest" meant "someone who offers a sacrifice", and was therefore highly related in their minds to the Roman Catholic teaching that during the celebration of the Eucharist, a priest offers Christ (in the form of the communion wafer following transubstantiation) as a sacrifice. After the Reformation, the term "minister" (meaning "one who serves") was generally adopted by Protestants to describe their clergy.

Charles now re-issued the Book of Sports, in a symbolic gesture of October 1633 against the Puritans’ Sabbath Observance. Laud further ordered his clergy to read it to their congregations, and acted to suspend ministers who refused to do that, an effective shibboleth to root out Puritan ministers. The 1630s saw a renewed concern by bishops of the Church of England to enforce uniformity in the church, by ensuring strict compliance with the style of worship set out in the Book of Common Prayer. So pilgrims were increased in numbers to leave the country.

The Scottish Presbyterian opposition to Charles I reached a new height of intensity in 1637, when Charles I attempted to impose a version of the Book of Common Prayer on the Church of Scotland after he appointed John Spottiswoods as the Archbishop of St Andrews and Lord Chancellor of Scotland. As a result, when the newly appointed Bishop of Edinburgh, David Lindsay, rose to read the new liturgy in St. Giles' Cathedral, Jenny Geddes, a member of the congregation, threw her stool at Lindsay, thus setting off the Prayer Book Riot.

Knox’s Book of Common Order had been adopted as the liturgy of the national church by the Parliament of Scotland, whereas the Scottish parliament was not consulted in 1637 and the new prayer book imposed solely on the basis of Charles’ alleged royal supremacy in the church, a doctrine which had never been accepted by either the Church or Parliament of Scotland. Thus a number of leading noblemen drew up a document known as the National Covenant in February 1638. Those who subscribed to the National Covenant are known as Covenanters. Later that year, the General Assembly of the Church of Scotland ejected the bishops from the church.
In response to this challenge to his authority, Charles I raised an army and marched on Scotland in 1639. The English Puritans were deeply dismayed that the king was now waging a war to maintain the office of bishop. So they reported the king’s plan to the Scottish brethren to prepare the fight. But the King’s army was defeated by the Covenanters. In Scotland, the rebellious spirit continued to grow in strength. The General Assembly of Scotland met in Edinburgh in 1640 and confirmed the abolition of episcopacy in Scotland, and then went even further and declared that all episcopacy was contrary to the Word of God. The Scottish Parliament later confirmed the Church of Scotland’s position. Charles I had little choice but to call a Parliament to grant new taxes to pay off the Scots. He therefore reluctantly called a Parliament which would not be finally dissolved until 1660, the Long Parliament. The elections to the Long Parliament in November 1640 produced a Parliament which was even more dominated by Puritans than the Short Parliament had been. Parliament’s first order of business was therefore to move against Thomas Wentworth, 1st Earl of Strafford, who had served as Charles’ Lord Deputy of Ireland since 1632.

Puritans were appalled that an army of Irish Catholics (whom they hated) would be deployed by the crown against the Scottish Presbyterians (whom they loved), and many English Protestants who were not particularly puritanical shared the sentiment. The Puritans took advantage of Parliament’s and the public’s mood and organized the Root and Branch Petition, so called because it called for the abolition of episcopacy "root and branch". The Root and Branch Petition signed by 15,000 Londoners was presented to Parliament by a crowd of 1,500 on 11 December 1640. The Root and Branch Petition detailed many of the Puritans' grievances with Charles and the bishops. It complained that the bishops had silenced many godly ministers and made ministers afraid to instruct the people about "the doctrine of predestination, of free grace, of perseverance, of original sin remaining after baptism, of the sabbath, the doctrine against universal grace, election for faith foreseen, freewill against Antichrist, non-residents (ministers who did not live in their parishes), human inventions in God’s worship". The Petition also restated several of the Puritans' routine complaints: the Book of Sports, the placing of communion tables altar-wise, church beautification schemes, the imposing of oaths, the influence of Catholics and Arminians at court, and the abuse of excommunication by the bishops.

In 1642, the most ardent defenders of episcopacy in the Long Parliament left to join King Charles on the battlefield. However, although Civil War was beginning.\(^{13}\)

\(^{13}\) "The English Civil War" was a series of armed conflicts and political machinations that took place between Parliamentarians and Royalists from 1642 until 1651, and includes the Second English Civil War (1648–1649) and the Third English Civil War (1649–1651).
Parliament was initially reluctant to pass legislation without receiving royal assent. Thus, between June 1642 and May 1643, Parliament passed legislation providing for a religious assembly five times, but these bills did not receive royal assent and thus died. By June 1643, however, Parliament was willing to defy the king and call a religious assembly without the king’s assent. This assembly, the Westminster Assembly, had its first meeting in the Henry VII Chapel of Westminster Abbey on 1 July 1643. In later sessions, the Assembly would meet in the Jerusalem Chamber.

The aims of the Assembly was to draw up a new liturgy to replace the Book of Common Prayer and to determine what manner of church polity was appropriate for the Church of England. The Parliament appointed 121 divines and 30 lay assessors and invited some Scottish observers. Among them there were mainly 4 groups: Episcopalians, Presbyterians, Independents, and Erastinians. As the Assembly was dissolved in 1649 the Westminster Standards were produced. The Westminster Confession was presented to Parliament in 1648, and, after a long and rigorous debate (during the course of which some chapters and sections approved by the Assembly were deleted), the Confession was ratified by the Long Parliament. The Larger Catechism was completed in 1647, and the Shorter Catechism in 1648, and both received the approval of both the Westminster Assembly and the Long Parliament.

Since the Westminster Standards had been produced under the watchful eyes of the Scottish Commissioners at the Westminster Assembly, the Scottish had no problem ratifying the Westminster Standards in order to keep Scotland’s commitment to England under the Solemn League and Covenant. The Independents in the Army, however, now argued that the King was "Charles Stuart, that man of blood" who deserved to be punished, and that the outcome of the First English Civil War had been proof of God’s judgment against Charles I. Taking up arms after that judgment had been rendered resulted in the shedding of

14) There were 4 ministers(Alexander Henderson, Samuel Rutherford, Robert Baillie, George Gillespie) and two elders(John Maitland, Archibald Campbell).

15) The Episcopalians, who supported a moderate form of episcopal polity and who were led by James Ussher, Archbishop of Armagh:
   The Presbyterians, who favoured presbyterian polity – this position was pushed hard by the Scottish Commissioners, especially George Gillespie and Samuel Rutherford, while the most influential Englishman taking this position was probably Edward Reynolds:
   The Independents, who favoured congregationalist polity and who were led by Thomas Goodwin; and The Erastinians, who believed that ecclesiastical polity was adiaphora, a matter indifferent, which ought to be determined by the state, and who were led by John Lightfoot.

16) This Covenant was made between three countries in 1643. When the Civil War defeated the King’s party by help of the Covenanters of Scotland, then all three countries adopted the presbyterian church as the national state church. But though the Parliament gained the victory, English broke the Covenant. Only Scotland remained in it as a presbyterian country.
innocent blood. The leaders of the army therefore decided to take a decisive action to execute Charles I, though it was rejected by the House of Lords. It began on 20 January 1649 in Westminster Hall and ended on 27 January 1649 with a guilty verdict. 59 Commissioners signed Charles’ death warrant, and he was subsequently beheaded on 30 January 1649. The leaders of army under Oliver Cromwell convinced that Charles was a man who had been a tyrant and who defied the will of God and therefore had to be punished.

From 1649 to 1660 Puritans in England were allied to the state power held by the military regime, headed by Oliver Cromwell, who became the First Lord protector of the Commonwealth of England in 1653 until his death in 1658. During this period the Puritans broke into many sects, some remained in Presbyterian, some Baptists, some Independents, some Quakers. The influence of Presbyterians both in the religion and politics was not the same while Oliver Cromwell had great sympathies with the Independents. The largest Puritan faction - the Presbyterians - had been deeply dissatisfied with the state of the church under Cromwell. They wanted to restore religious uniformity throughout England and they believed that only a restoration of the English monarchy could achieve this and suppress the sectaries. Most Presbyterians were therefore supportive of the Restoration of Charles II who was enthroned at Scone as the Scottish monarch in 1660 by his native country Scotland with a promise to keep Presbyterian church in Scotland. But Robert Cromwell, son of Oliver Cromwell was not powerful enough to lead England properly, so Royal Restoration was desired to be done again. Charles II proclaimed that while he intended to restore the Church of England, he would also pursue a policy of religious toleration for non-adherents of the Church of England.

Shortly after Charles II’s return to England, in early 1661 the King urged the Cavalier Parliament to pass the Act of Uniformity of 1662, restoring the Book of Common Prayer as the official liturgy. The Act of Uniformity prescribed that any minister who refused to conform to the Book of Common Prayer by St. Bartholomew’s Day 1662 would be ejected from the Church of England. As a result 2004 puritan ministers left their parishes, and in Scotland so-called “the Killing Times” was approached to the Covenanters under the Act of Uniformity. At the end of Revolutionary Settlement 18,000 presbyterians were killed in Scotland. After 1662, the term "Puritan" was generally supplanted by "Nonconformist" or "Dissenter" to describe those Puritans who had refused to conform in 1662.

Therefore the Puritan Movement to reform the Church of England was finished officially. So we can say that 'the Puritans lost, more or less, every public battle that they fought. Those who stayed in England did not change the Church of England as they hoped to do, nor did they revive more than a minority of its
adherents, and eventually they were driven out of Anglicanism by calculated pressure on their consciences.\textsuperscript{17} Though expelled from their pulpits in 1662, many of the non-conforming ministers continued to preach to their followers in private homes and other locations. These private meetings were known as conventicles.\textsuperscript{18} However, as George Whitefield said, 'Though (they) dead, by their writings they yet speak.'

The Puritans' Understanding of Pastoral works

What are the Pastoral works in the Bible? What did the puritans understand of them? The Bible tells that Jesus Christ, the Head of the Church commands Peter to do his main works in John 21:15ff. "Feed my lambs, Tend my sheep.Feed my sheep!" From this we could able to define the pastoral works are to feed the flocks of God, and to tend them with the spiritual food which is the word of God. It involves caring them in love. Later Paul exhorted elders of the Ephesian Church in the Acts 20:28 as to their task "take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed(or tend as a shepherd) the Church of God, which he hath purchased with his own blood." Here Paul has interpreted the command Jesus gave Simon Peter as the responsibility of the shepherds.

Pastors are to pay careful attention to both themselves and to the flock of God. It reminds pastors of their relationship with the sheep of Christ. It can be understood as the relationship between a shepherd and his sheep. This notion was given already by Jesus Christ in John 10:3-5. So feeding and overseeing are the most important tasks Pastors have to do in their daily ministry.

The Puritans's idea is not different from the notion we have seen in the Bible. John Owen, one of the greatest theologians of the Puritan writers, warned that the consequent neglect of the real pastoral oversight of the flock is to be one of the causes of spiritual decline in the early church.\textsuperscript{19} According to Owen the role of the pastor is to feed and to rule the flock of God and must do so with love, care and tenderness.\textsuperscript{20} Actually Owen listed eleven duties of pastor as below:

\textsuperscript{17} J.I Packer, 'Why we need the Puritans?' in \textit{A QUEST FOR GODLINESS: The Puritan Vision of the Christian Life}. Crossway Books, 1990.
\textsuperscript{18} This conventicles became so popular during the killing Times in Scotland. And almost 70 years later when the Great Awakening was happened the conventicles were known as Open Air meetings. George Whitefield, John Wesley were the main roles to awake the souls of people.
First, to feed the flock of God, it should be done by diligent preaching the word of God, 'first of all studying and applying its teaching to himself, and then sharing this with his people.'\(^{21}\) Owen also mentioned sundry things of this preaching task such as spiritual wisdom, experience of the power of the truth, because Owen trust that 'a man preacheth that sermon only well unto others which preacheth itself in his own soul,'\(^{22}\) skill to divide the word aright(2 Tim 2:15), a prudent and diligent consideration of the state of the flock as to their strength or weakness, their growth or defect in knowledge (the measure of their attainments requiring either milk or strong meat), their temptations and duties, their spiritual decays or thriving, and zeal for the glory of God.

Second, Fervent Prayer for the flock is another major responsibility of the pastor. God’s word and to prayer is to be closely followed. Owen said, 'to preach the word...and not to follow it with constant and fervent prayer for it success, is to disbelieve its use, neglect its end, and to cast away the seed of the gospel at random.'\(^{23}\) So pray for the success of the word, for the temptations that the church is generally exposed unto, for the special state and condition of all the members, for the presence of Christ in the assemblies of the church, for their preservation in faith, love and fruitfulness.

Thirdly, the proper administration of the sacraments, preserving the truth of the gospel and defending it against attacks, and meanwhile do the worked of an evangelist, directing his preaching of the word to conversion as well as edification.\(^{24}\)

Fourthly, a duty to preserve the truth or doctrine of the Gospel. 'this is one principal means of the preservation of the faith once delivered unto the saints.'\(^{25}\) For its end, Owen also requires pastors to have 'a clear, sound, comprehensive knowledge of the entire doctrine of the gospel, love of the truth, a conscientious care and fear of giving countenance or encouragement unto novel opinions, learning and ability of mind to discern and disprove the oppositions of the adversaries of the truth, the solid confirmation of the most important truths of the gospel, a diligent watch over their own flocks, and a concurrent assistance with the elders and messengers of other churches.\(^{26}\)

Fifthly, a duty to labour for the conversion of souls unto God. Owen said that 'the ordinary means of conversion is left unto the church, and its duty it is to attend unto it.' and he continues the reason why this conversion is so important in the pastoral works: 'when there are no more to be converted, there shall be no more church on the earth.'\(^{27}\) To Owen the conversion of souls unto God is 'to

\(^{22}\) The Works of John Owen, XVI, 76.
\(^{23}\) The Works of John Owen, XVI, 78.
\(^{24}\) Ibid., XVI, 80, 83.
\(^{26}\) Ibid., XVI, 82,83.
enlarge the kingdom of Christ, to diffuse the light and savour of the gospel, to ne
subservient unto the calling of the elect or gathering all the sheep of Christ into
his fold.’ If then a question is raised up, how to make it in the ministry of pastor?
Owen gives an answer: 'the principal instrument cause of all these is the
preaching of the word.'\(^{28}\) The first object of preaching is the world for their
conversion, making disciples them, teaching them all that Christ did command.

Sixthly, a duty to be ready, willing and able, to comfort, relieve, and refresh,
those that are tempted, tossed, wearied with fears and grounds of disconsolation,
in times of trial and desertion. Pastor must be able to understand rightly the
various cases that will occur in the flocks of God. And also he must be able to
bear patiently and tenderly with the weakness, ignorance, dulness, slowness to
believe and receive satisfaction in them that are so tempted.

Seventhly, a duty to have a compassionate suffering with all the members of
the church in all their trials and troubles. Eighth, to care of the poor and
visitation of the sick. In fact, pastoral visitation was not 'regarded as something
conventional or social desirable, but was regarded as a matter of sacred and
downright business.'\(^{29}\) Here it includes catechising, counselling, comforting and
sharing with his people times of special private worship. Ninth, a duty to have the
principal care of the rule of the Church. 'This is the second general head of the
power and duty of this office.'\(^{30}\) Tenth, a duty to have a communion to be
observed among all the churches of the same faith and profession in any nation.
Finally, a duty of pastor is to be a humble, holy, exemplary conversation, in all
godliness and honestly.\(^{31}\) These are the Puritans' idea of the pastoral works in
general.

**Characters we should learn from the Puritan's Pastoral Works**

Peter Lewis said that 'Puritanism grew out of three needs: (1) the need for
biblical preaching and the teaching of sound Reformed doctrine; (2) the need for
biblical, personal piety that stressed the work of the Holy Spirit in the faith and
life of the believer; and (3) the need to restore biblical simplicity in liturgy,
vestments, and church government, so that a well-ordered church life would
promote the worship of the triune God as prescribed in His Word.'\(^{32}\)

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27) Ibid., XVI, 83.
28) Ibid., XVI, 83.
31) Ibid., XVI, 88.
Doctrinally, Puritanism was a kind of vigorous Calvinism: Joel Beeke measured them as such in his quotation 'experientially, it was warm and contagious; evangelistically, it was aggressive, yet tender; ecclesiastically, it was theocentric and worshipful; politically, it aimed to be scriptural, balanced, and bound by conscience before God in the relationships of king, Parliament, and subjects: culturally, it had lasting impact throughout succeeding generations and centuries until today.' 33) Such evaluation is a proof that we should have something to learn form them in our ministry today. At least in four areas they could able to lead us to go rightly.

1) Sola Scriptura

The Five Solas are the greatest heritage the Reformers left to the Reformed Church in the World. 34) But the Puritans highlighted them widely, specially 'the Sola Scriptura' was far more than any others. 'The Puritans loved, lived, and breathed Holy Scripture. They relished the power of the Spirit that accompanied the Word. Their books are all Word-centered: more than 90 percent of their writings are repackaged sermons that are rich with scriptural exposition.' 35) Since the Augsburg Confession of Faith in 1530 the post-reformation has been produced so many confessions, someone says more than 150 confessions till the Baptist Confession of Faith in 1689. Most of them deal with the Doctrine of God for the first chapter whereas the Westminster Confession of Faith deals with the Doctrine of the Bible as the first chapter. It means that the doctrinal teachings, Liturgy, Church Government, the Sacraments, Church offices and Christian life must be based on the Bible which is the supreme authority. Not only ecclesiastical affairs but also the State matters as well as daily human life must be shaped by the Scriptures.

They went further still and taught in more detail than Calvin that biblical principles must be applied to every aspect of life. There are biblical principles or biblical ethics for marriage, the bringing up of children and the home, for teachers and university professors, medical doctors, lawyers, architects and artists, for farmers and gardeners, politicians and magistrates, for businessmen and shopkeepers and for men of commerce and trade, for military men and for bankers. They believed that the Word of God is for every area of human life. So it is applicable to every man and woman in every age.

33) Durston and Eales, eds., The Culture of English Puritanism, 1560-1700, quoted in the article 'Why you should read the Puritans?' by Joel Beeke, see www.gracegems.org/17/puritans.htm
34) Sola Scriptura, Sola Fide, Solus Gratia, Solus Christus, Soli Deo Gloria.
35) Joel Beeke, 'Why Should we read the Puritans?'
Therefore, their Bible-centered teachings and preaching for every area of life are clearly seen in their works. It is not exaggerated to say that the Puritans were men of the Book. So Peter Lewis said that the Puritans are the biblical people we can see out of the Bible.36) “The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.”37) Thomas Brooks says that ‘where does the Scripture silent, I love to be silent, where does the Scripture say not, I would not have ears to hear.’ This was the Puritans’ view of the Bible.

They did believe totally and entirely in the infallibility of the Bible as well as the Sufficiency of the Bible. The Westminster Confession of Faith says:38)

The whole counsel of God concerning all things necessary for His own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.

The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

Such descriptions prove that ‘the Bible is the sole rule of faith and life’ because all the Scripture was inspired by God himself(2 Tim 3:16). The Puritans never denied this doctrinal position in their ministry. The church tradition and personal experiences must be examined by the written Word of God, otherwise impossible to be taught and practised. In the worship of God they were not prepared to compromise by submitting to rules made by men or formed by tradition. But this doctrinal heritage as a theological proposition remains within reformed circle specially in Korean presbyterian Church but by practical activities of the Church is denied: Church Worship order, preaching, Church government, Church office bearers, Church administration, Church education etc are not ruled by the Word,

36) Peter Lewis, The Preface in The Genius of Puritanism,
37) Joel Beeke quoted from John Flavel in his article on ‘Why should we read the puritans?’
but by the ideas of human-oriented for successful ministry in the eyes of the World.

But to the Puritans, the Bible is the unique standard to examine all the ministry. So preaching ministry of pastor is the highest point of public worship because God speaks to his own people through its means. Preaching must be expository and didactic, they said: evangelistic and convicting, experiential and applicatory, powerful and “plain” in its presentation, ever respecting the sovereignty of the Holy Spirit.

Preaching itself is most serious defective area of Church life today. To the Puritans the gift of preaching is the highest gift the Spirit of God bestowed to His Church. Preaching is to declare what God eager to pour out for the salvation of souls through the preacher, God’s agent. Preachers are called to deliver God’s message, what the Bible speak, not preachers’ own ideas about the Bible. So the Puritans committed themselves entirely to expound the Word of God. The Works they left in print are the evidence of how much they loved to preach. They were born to preach because God has appointed this channel and so pleased to save sinners by it though it would be a foolishness of kerygma to bring sinners to Christ. This was their theological conviction in the ministry of the Word. They believed also that to reform the church of England can be done only by the power of the Word preached. They did not care of the circumstances in which they were threatened and put out of their living. Sometimes they were forced overseas, “yet in the mist of it all the word of God was not bound, and whole towns and communities underwent a moral upheaval as thousands heard preaching that transformed cultures.”

What did they preach was the Word of God, what did they teach was the Word of God. They were bound to the word of God. They delivered the Word in demonstration of the Spirit and of power. They believed, as Iain Murray says, that ‘no preaching succeeds save that which reaches the heart and the conscience.’ By a result they could able to produce biblical saints in their ministry. It was a lively ministry and lively christians. They believed, so they spoke! They taught and preached, so they did so. The Puritans envisaged reform at congregational level coming in disciplined style through faithful preaching, catechising, and spiritual service on the pastor’s part. Pray for such preachers earnestly, God would raise up the Christ-centered and the Bible centered men for our cold declined generation! Even though they lived more than 350 years ago, the Puritans have many profound things to teach us about God’s word and His ways of working with man, and Christian spiritual life to follow.

40) ibid., p. 25.
2) Their Godly life

Puritanism was at heart a spiritual movement, passionately concerned with God and godliness. We are surprised to see the lives of the Puritans with two impressions: 'we admire the depth and seriousness of their Christianity, and we are struck by the amount of lasting work they accomplished.'41) It is true that the Puritans were giants of men, passionate pastors and brilliant theologians, but this is not all the pictures the Puritans. They were godly people, their ideas of sanctification and Christian devotion stand out among their works. As preachers they placed a huge emphasis on the application of Christian doctrine to real life, to the Christian walk.42)

The Puritans recognized that the main obstacle in the Christian life is the pull of our old nature. “When I would do good, evil is present with me”(Rom 7:21). Within the best Christian there is a principle opposed to godliness: there is still an appetite for self, for ease, and for the world. They realized to fight against the fleshly lusts day by day. So they inserts that 'the Christian life has to be lived with self-discipline, diligence, and self-denial.'43) The Puritans were persuaded to live a holistic life. They aimed to do everything to the glory of God, to honour God in every aspect of their life. They did not separate life into the “sacred” and the “secular,” into the holy and profane: they viewed the whole of life as being lived to the glory of God.44)

Some may say that they are Calvinists whose belief in predestination and grace so they would represent the Christian life chiefly as a passive receiving from God. Not at all! The Bible teaches that God’s grace does not take the place of our own action. To confirm our election is to give diligence in duties. So Richard Sibbes says that many men fall to questioning, “oh that I had assurance of my salvation! why, man fall to obedience, Ay, but I cannot: for it is the Spirit that enables.” Then Sibbes replies, use the means God has appointed: “God gives comforts in the exercise and practice of grace...when we perform precepts, then God performs comforts. If we will make it good indeed that we love God, we must keep his commandments.”45)

41) ibid., p. 13.
43) Iain Murray, ibid., p. 13.
All the Puritans drew attention to this. Again I quotes from Iain Murray, ‘it became a main point of controversy between them and Antinomians. The Antinomians cried down “duties.” To them Richard Baxter replied:...”it is true God must give us his comforts by the Holy Spirit, but how? By quickening up our souls to meditate, pray, believe and to consider of the promised glory: and not by comforting us we know not how, nor why.”46) The point is this that if we are to use means of grace regularly then God will work with us, in us, for us.

Ordinary believers were encouraged to engage themselves in practical exercises of Christian godly life by practical preaching of their ministers. The Christian Directory of Richard Baxter was the most typical example for their godly life. To them even theology itself was the science of blessed life in God. John Downname wrote that the aim of “practical divinity” is “to stir up devotion and to excite men to the duties of the godly life.”47) For such practical godly life the Puritans loved to have a discipline pattern. They believed that the Bible always gives us particular directions for our daily schedule. Iain Murray summarised as follows:48)

First, before duties are practised, let the individual be sure he or she is in Christ! Directions for Christian living are for Christians...Duties are about work to be done, but God accepts no one’s work before he first accepts their person. Faith is the foundation grace for all Christian living; the believer works from justification, not for justification.

Second, the Puritans taught that the internal graces of the heart are always of primary importance. External duties are worthless where faith, love, thankfulness, penitence, and humility, are absent. “Man looks on the outward, but the Lord looks on the heart(I Sam 16:7).

Third, the particular daily directions they regarded as primary were four: Scripture reading, secret prayer,49) Praise in prayer and song,50) and watchfulness. We are to watch our thoughts and words; to close the day with watchfulness.51)

But we must remember that duties for us are not an end in themselves. Though there is a danger for resting in duties but there is greater danger in living without practical disciplined duties. It would be better to have some methods for self-discipline and fix times for reading and praying. Such practical exercises lead us to obey the will of God and to imitate the image of Christ in our daily Christian

48) Ibid., p. 16.
49) Mt 6:11.
50) Ps 145:2, Eph 5:20.
51) Acts 24:16, we can be exercised “to have always a conscience void of offence toward God, and toward man.”
life. So, 'in their heavenly-minded ardour, the Puritans became men and women of order, matter-of-fact and down-to-earth, prayerful, purposeful, practical. Seeing life whole, they integrated contemplation with action, worship with work, labour with rest, love of God with love of neighbour and of self, personal with social identity, and the wide spectrum of relational responsibilities with each other.'

They believed in living a life of discipline as their act of devotion. To them this meant giving up the safety and security of conforming to the ways of those around them and pursuing reform in their lives and in the greater world around them. 'In the pursuit of discipline and holiness the Puritans emphasized the law as having a practical use in the believer’s life: it could direct believer’s conduct and restrain sin.' Eroll Hulse asks: 'Why are the Puritans effective in teaching Reformed theology whereas so many others fail? The answer is that the spiritual genius of the Puritans lay in their being men of prayer. To them theology was not merely an academic or intellectual exercise. Reformed theology is designed to transform lives and to inspire action. This genius was a spiritual genius in which the Puritans kept prayer, doctrine, experience and practical application in balance and harmony. Today we hear the cry that Christ unites but doctrine divides! Give us Christ, not doctrine, is the cry! But to the Puritans that was shallow nonsense. Christ comes to us wrapped in biblical teaching, that is, doctrine. Furthermore doctrine directs life. Doctrine is essential. It is basic to everything but it must be applied in a loving and persuasive manner.'

Sound doctrine produces sound life of Christianity. Worldly people have seen them walking with the Lord daily while today the Church lost to show the sweet presence of the Lord in our daily life. No preaching the Gospel no sound life.

3) Emphasis on the Sabbath Keeping

In OT two marks were the symbols of Israelites, Circumcisions and Sabbath Keeping. In NT, Baptism and Lord’s day observance are also external mark of being Christian. So Sunday observance did not begin with the Puritans. Although observance one day in seven being holy day was a tradition there remained no clear understanding of what the commandment meant, and why it was abiding for Christian in 16th century. Some argue that was it not a custom of the Jewish church? And had the Sabbath not gone with the rest of the ceremonial law? In fact, though 'the reformers highlighted Sunday for public worship and the preaching of the Word, but the question whether the whole of the first day of the week was in any way specially consecrated for spiritual use was not considered with any thoroughness. Even the teaching of Calvin on the subject was by no

52) J. I. Packer, 'Why we need the Puritans,' I extracted this section from it.
54) Eroll Hulse, ibid.
means free of ambiguity.'\textsuperscript{55} \textit{But} the Puritans paid much attention on the scriptural meaning of the Lord’s Day. They are regarded as Sabbatarians. \textit{Why} did they give such heavy degree of importance to the Sabbath Day? Iain Murray gives two reasons:\textsuperscript{56}

One is ‘because they believed the Word of God makes the obligation permanent.’ They did not focus on the 4\textsuperscript{th} Commandment itself, but looked on the God’s consecration of the seventh day in Genesis 2. It was not the rest which needed for recuperation after labour, but ‘the rest of satisfaction and pleasure as God saw his own glory in his finished creation.’ On this day we are to lay aside earthly duties and recreations in order to rest in God as our highest pleasure. The puritans cleared away the doctrinal ambiguity by revealing the Sabbath’s foundation in creation of Genesis.

The other reason is ‘they believed that vital consequences attended the observance or the non-observance of the 4\textsuperscript{th} commandment.’ In fact, they treated Sabbath-breaking as the common mark of non-Christian. So as true believers they believed that on this Sabbath God pours out highest blessings to His people, for example, conversion, sanctification, and increase of faith and love. But to misuse and ignore the Day is to follow spiritual desolation on Sabbath-breakers. The \textit{Westminster Confession of Faith} tells us about the Lord’s day observance:\textsuperscript{57}

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God: so, in his Word, by a positive, moral, and perpetual commandment binding all men in all ages, he hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week: and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord’s day, and is to be continued to the end of the world, as the Christian Sabbath.

8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up, the whole time, in the public and private exercises of his worship, and in the duties of necessity and mercy.

\textit{A weakness of modern Christianity is caused to break the Lord’s Day. Whereas before most Korean Christians kept the Lord’s day as a holy day for worship, prayer, reading Christian books, Bible study, visitation and evangelism. But}

\textsuperscript{55} Iain Murray, ibid., p. 18.
\textsuperscript{56} Ibid., p. 19.
\textsuperscript{57} \textit{The Westminster Confession of Faith}, chapter 21:7,8.
nowadays to keep the Lord’s day is meant to attend at the worship service either in morning or afternoon. Rest of the day is misused by having many entertainments, but we need to keep the day holy for God, and television, reading of secular newspapers and magazines, and engaging in sports and excursions are not proper to the Sabbath observance, because ‘Sabbath’ means to cease from these things in order to give one day exclusively to worship God and to gain spiritual food for the rest of week. For this the Puritans regarded the Lord’s Day as a spiritual market day. They purchased the spiritual food on the Lord’s day to use them for the rest of the week.

Some argue that every day is special, and holy, not exclusively the Lord’s day. But the Puritans say that every day is not a sabbath to Christian, ‘for God does not require, neither is it lawful for Christians to keep everyday as a Sabbath, so long as they live upon the earth. For the Lord does as well require us to serve Him in the labours and works of our ordinary callings in the six days, as in the works of Piety and love on the Seventh day.’58) The Sabbath must be employed in holy exercises. What are the duties that the Puritans were required to do in the Lord’s Day? Greenham gives good advices for private use and public use:59)

After examination of our hearts, and finding out of our sinful ways, with repentance and sorrow for the same, to beseech God that he would prepare and fit our hearts, to profit by the public exercises of religion on the Sabbath, and pray for minister to kill our sins and to comfort and build up our souls because the minister was appointed to be physician to fit us with some medicine. Then come to the service to hear sermon with a good hope some one lesson or the other that will make him better, to give thanks to God for it.

And also another private work Greenham mentioned was to relieve and to visit sicks, prisoners or in any kind of miseries. And after the service we must meditate upon the works of God and upon the preached word we heard, and to apply it to our souls. And those good things we remembered through sermon must be turned into a prayer. If we could have done such private duties well, then we shall receive more large and abundant blessing in the public duties we engage in. So Greenham gives us public duties as following:60)

To join with the rest of the congregation in praying and praising God with one

59) Ibid., PP. 142-143.
60) Ibid., p. 144.
heart and one voice. In diligent attending to the Word read and preached.
to join in receiving the sacraments.
to join in building up the Body of Christ.

The Puritans, therefore, urged their flocks to labour their works for six days,
but the Sabbath day is the Day of the Lord, so it must be set apart to His own
service. We need to grasp the view of the Lord’s Day of the Puritans for our
spiritual benefits to serve Him better and our neighbours with the love God has
shown. Remember and keep the Day of the Lord as holy.

4) Family life

It is hardly too much to say that the Puritans created the Christian family in
the English-speaking world. The Puritan ethic of marriage was to look not for a
partner whom you do love passionately at this moment, but rather for one whom
you can love steadily as your best friend for life, and then to proceed with God’s
help to do just that. As they believed that there are biblical principles or biblical
ethics for marriage and how to bring up of children and the home, their family
life was excellent to show of their beauty and harmonized godliness.

The Puritan ethic of nurture was to train up children in the way they should
go, to care for their bodies and souls together, and to educate them for sober,
godly, socially useful adult living. The Puritan ethic of home life was based on
maintaining order, courtesy, and family worship. Goodwill, patience, consistency,
and an encouraging attitude were seen as the essential domestic virtues. In an age
of routine discomforts, rudimentary medicine without pain-killers, frequent
bereavements (most families lost at least as many children as they reared), an
average life expectancy of just under thirty years, and economic hardship for
almost all save merchant princes and landed gentry, family life was a school for
character in every sense, and the fortitude with which Puritans resisted the
all-too-familiar temptation to relieve pressure from the world by brutality at home,
and laboured to honor God in their families despite all, merits supreme praise. At
home the Puritans showed themselves (to use my overworked term) mature,
accepting hardships and disappointments realistically as from God and refusing to
be daunted or soured by any of them. Also, it was at home in the first instance
that the Puritan layman practised evangelism and ministry. ‘His family he
endeavoured to make a Church,’ wrote Geree, ‘…labouring that those that were
born in it, might be born again to God.’ In an era in which family life has become
brittle even among Christians, with chicken-hearted spouses taking the easy

61) See J. I. Packer, on the subject in the A Quest for Godliness. I extracted this section
from it.
62) Emphasis is mine.
course of separation rather than working at their relationship, and narcissistic parents spoiling their children materially while neglecting them spiritually, there is once more much to be learned from the Puritans' very different ways.

**Conclusion**

They promoted a comprehensive world view, a total Christian philosophy, a holistic approach of bringing the whole gospel to bear on all of life, striving to bring every action in conformity with Christ, so that believers would mature and grow in faith. The Puritans wrote on practical subjects such as how to pray, how to develop genuine piety, how to conduct family worship, and how to raise children for Christ.

As Packer writes, "The Puritans were strongest just where Protestants today are weakest, and their writings can give us more real help than those of any other body of Christian teachers, past or present, since the days of the apostles."63) Read them sincerely, they are full of the word of God, they were led by the Spirit and finished their races to fulfill the will of God on earth with their whole hearts. They left great heritages of Reformed Christianity for the consequent generations: Discovery of Powerful Preaching on the basis of personal relationship with the Triune God. Doctrinal Teaching through Catechizing Children, Christian family life, True worship according to the written Word of God. Distinctive Sabbath Keeping and Catholicity of the Reformed Church in the Truth of Christ. Showing the vision of Heavenly place which is the final destination of every believer. Above all, as a servant of Christ they were a kind of John the Baptist, "Christ must increase and I must decrease." Every worker of the Reformed Church must fit himself to the biblical principles of pastoral works Christ, the head of the Church, commanded his disciples and the Puritans followed. With this fulfillment through our ministry reformed church today could be a strongest channel to extent the Kingdom of God on earth.

Robert Traill(1642-1716) a Scottish minister in his sermon, By What Means May Ministers Best Win Souls?, asked the question why was it that “a few lights raised up in the nation” formerly did so much to dispel the darkness, while now, with more men and more learning, less is done. He answers:

> Is it not because they were men “filled with the Holy Ghost, and with ”power”, and many of us are only with light and knowledge, and inefficacious notions of God’s truth? Doth not always the spirit of the ministers propagate itself among the people? A lively ministry, and lively Christians. Therefore be serious at heart: believe and so speak: feel and so speak: and as you teach, so do: and then the people will feel what you say, and obey the word of God.64)

63) quoted in Eroll Hulse, *Reformation & Revival*, 44
64) Robert Traill, *Selected Practical Writings of Robert Traill*, Edinburgh: A Assembly’s
The great awakening of the 18th century was strongly connected with such preachers as Daniel Rowland, George Whitefield and William Grimshaw who were all men who discovered and read Puritan books. So let us go to those books and they will show us how to fetch fire again and where is to be found today. Soli Deo Gloria!