

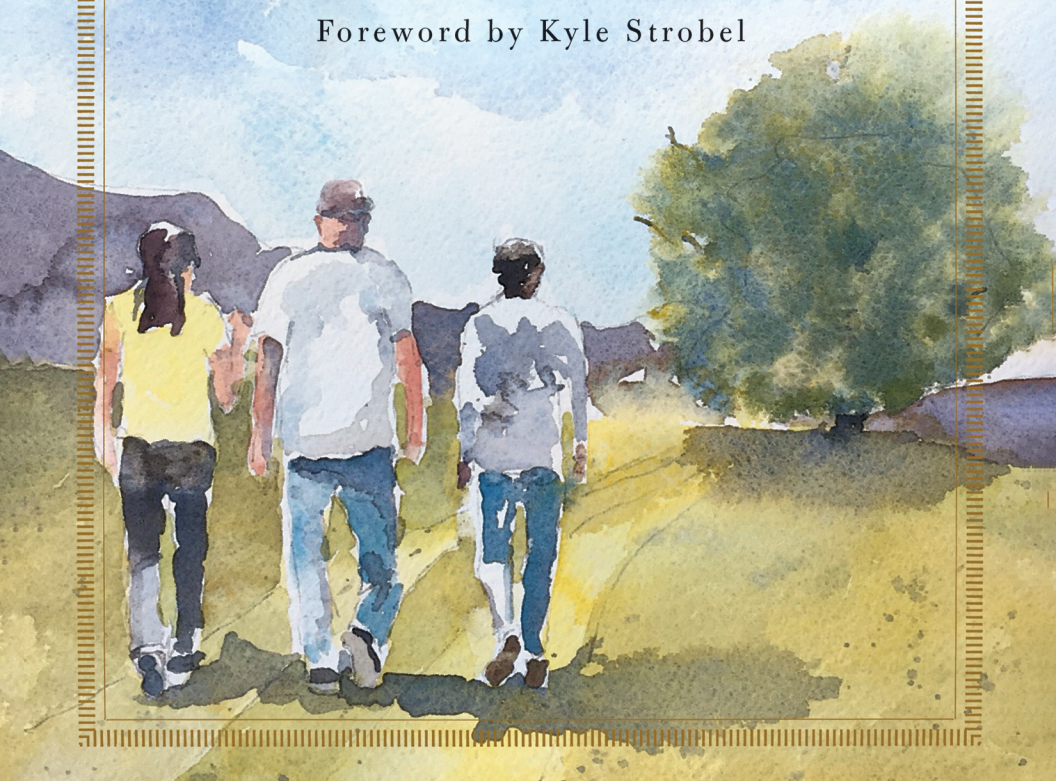
THE
LOST DISCIPLINE OF
CONVERSATION



SURPRISING LESSONS
*in Spiritual Formation Drawn from
the English Puritans*

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Foreword by Kyle Strobel



A PDF COMPANION TO THE AUDIOBOOK

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APPENDIX 1 (FROM CHAPTER 7)



The 1 Corinthians test is taken from 1 Corinthians 13:4–7.

Insert the name of a person at each blank. How did this person measure up against Jesus's standard?

_____ is patient, _____ is kind.
_____ does not envy, _____ is not boastful,
_____ is not arrogant, _____ is not rude,
_____ is not self-seeking, _____ is not irritable, and _____ does not keep a record of wrongs.
_____ finds no joy in unrighteousness but rejoices in the truth.
_____ bears all things, believes all things, hopes all things, endures all things.

APPENDIX 2A (FROM CHAPTER 8)



Identity “in Christ” passages.

Complete the following sentence with a word or short phrase from your understanding of the verses found below.

Since I am IN CHRIST, by the Grace of God, I am

_____.

Romans 5:1—	Ephesians 1:4—	Colossians 2:10—
Romans 6:1–6—	Ephesians 1:5—	Colossians 2:11—
Romans 8:1—	Ephesians 1:7, 8—	Colossians 2:12, 13—
1 Corinthians 1:30—	Ephesians 1:13, 14—	Colossians 2:14—
1 Corinthians 2:12—	Ephesians 2:5—	Colossians 3:1–4—
1 Corinthians 2:16—	Ephesians 2:6—	2 Timothy 1:7—
1 Corinthians 6:19, 20—	Ephesians 2:18—	2 Timothy 1:9—
2 Corinthians 1:21—	Ephesians 3:12—	Titus 3:5—
2 Corinthians 5:14, 15—	Colossians 1:13—	Hebrews 2:11—
2 Corinthians 5:21–22—	Colossians 1:14—	Hebrews 4:16—
Galatians 2:20—	Colossians 1:27—	2 Peter 1:4—
Ephesians 1:3—	Colossians 2:7—	

1. Before completing this worksheet, did you know who you are “in Christ”?
2. Make a list of the things that cause **YOU** to forget who you are “in Christ.”
3. What does it look like when **YOU** forget who you are “in Christ”? What do **YOUR** relationships look like?
4. Spend at least a half an hour on what you have discovered and answered. Allow God to impress on your heart who you are “in Christ.” How might knowing who you are in Christ impact a present situation? Be specific as you record your thoughts here.

APPENDIX 2B (FROM CHAPTER 8)



Since I am IN CHRIST, by the Grace of God, _____

Romans 5:1—I have been declared righteous and have peace with God.

Romans 6:1–6—I have died with Christ and died to the power of sin’s rule over my life and now walk in newness of life.

Romans 8:1—I am free from condemnation.

1 Corinthians 1:30—I have been placed into Christ by God’s doing.

1 Corinthians 2:12—I have received the Spirit of God into my life that I might know the things freely given to me by God.

1 Corinthians 2:16—I have been given the mind of Christ.

1 Corinthians 6:19, 20—I am a temple where God’s Spirit dwells. I am not my own. I have been bought with a price. I belong to God and can glorify Him.

2 Corinthians 1:21, 22—I am strengthened, anointed, and sealed by God and given God’s Spirit in my heart.

2 Corinthians 5:14, 15—I have died. I no longer live for myself, but for Jesus.

2 Corinthians 5:21—I have become the righteousness of God.

Galatians 2:20—The life I am now living is Christ’s life.

Ephesians 1:3—I have been blessed with every spiritual blessing in the heavens.

Ephesians 1:4—I have been chosen in Christ before the foundation of the world to be holy and blameless in love before Him.

Ephesians 1:5—I was predestined (determined by God) to be adopted as His child.

Ephesians 1:7, 8—I have been redeemed, forgiven, and am a recipient of God’s lavish grace.

Ephesians 1:13, 14—I have been sealed with the Holy Spirit, who is the pledge (deposit/down payment) guaranteeing my inheritance to come.

Ephesians 2:5—I have been made alive.

Ephesians 2:6—I have been raised up and seated with Christ in the heavens.

Ephesians 2:18—I have direct access to God through the Spirit.

Ephesians 3:12—I have boldness and confident access to God.

Colossians 1:13—I have been rescued from the domain of darkness (Satan's rule) and transferred into the kingdom of Christ.

Colossians 1:14—I have been redeemed and forgiven of all my sins.

Colossians 1:27—Christ Himself is in me.

Colossians 2:7—I have been firmly rooted in Christ and am now being built up in Him.

Colossians 2:10—I am filled (made complete) in Christ.

Colossians 2:11—I have been spiritually circumcised. My old, unregenerate nature has been removed.

Colossians 2:12, 13—I have been buried, raised, and made alive with Christ.

Colossians 2:14—The debt against me has been erased. It has been nailed to the cross.

Colossians 3:1–4—I have been raised up with Christ. I died with Christ; my life is now hidden with Christ in God. Christ is now my life.

2 Timothy 1:7—I have been given a spirit of power, love, and sound judgment.

2 Timothy 1:9—I have been saved and called according to God's own purpose and grace.

Titus 3:5—I have been saved. I am renewed by the Holy Spirit.

Hebrews 2:11—I am sanctified and am one with the Sanctifier (Christ), and He is not ashamed to call me His brother or sister.

Hebrews 4:16—I can come boldly before the throne of grace and receive mercy and grace to help me in time of need.

2 Peter 1:4—I have been given great and precious promises by God, so that I may share in the divine (God's) nature.

APPENDIX 3 (FROM CHAPTER 8)



A prayer taken from Psalm 139: 1–18, 23–24

Lord, You have searched _____ and known _____. You know when _____ sits down and when _____ stands up; You understand _____ thoughts from far away. You observe _____ travels and _____ rest; You are aware of all _____ ways. Before a word is on _____ tongue, You know all about it, LORD. You have encircled _____; You have placed Your hand on _____. This wondrous knowledge is beyond _____. It is lofty; _____ is unable to reach it.

Where can _____ go to escape Your Spirit? Where can _____ flee from Your presence? If _____ goes up to heaven, You are there; if _____ makes _____ bed in Sheol, You are there. If _____ lives at the eastern horizon or settles at the western limits, even there Your hand will lead _____; Your right hand will hold on to _____. If _____ says, “Surely the darkness will hide me, and the light around me will be night”—even the darkness is not dark to You. The night shines like the day; darkness and light are alike to You.

For it was You who created _____ inward parts; You knit _____ together in _____ mother’s womb. _____ will praise You because _____ has been remarkably and wondrously made. Your works are wondrous, and _____ knows this very well. _____ bones were not hidden from You when _____ was made in secret, when _____ was formed in the depths of the earth. Your eyes saw _____ when _____ was formless; all _____ days were written in Your book and planned before a single one of them began.

God, how precious Your thoughts are for _____; how vast their

sum is! If _____ counted them, they would outnumber the grains of sand; when _____ wakes up, _____ is still with You.

Search _____, God, and know _____ heart; test _____ and know _____ concerns. See if there is any offensive way in _____; lead _____ in the everlasting way.

APPENDIX 4 (FROM CHAPTER 11)



“One another” passages:

Leviticus 19:11—You must not steal, act deceptively, or lie to one another.

Leviticus 25:17—Do not cheat one another, but fear your God.

Jeremiah 7:5—Act justly to one another.

Zechariah 7:9—Show faithful love and compassion to one another.

Zechariah 8:16—Speak truth to one another.

Mark 9:50—Be at peace with one another.

John 13:34; 15:12, 17; Romans 13:8; 1 Peter 1:22; 1 John 3:11, 23; 4:7, 11;

2 John 1:5—Love one another.

Romans 12:10—Show affection to one another in brotherly love.

Romans 12:16—Live in harmony with one another. Do not be proud; instead associate with the humble. Do not be wise in your own estimation.

Romans 14:13—No longer judge one another. Decide never to put a stumbling block or pitfall in way of your brother or sister.

Romans 14:19—Pursue what promotes peace and builds up one another.

Romans 15:5—Live in harmony with one another.

Romans 15:7—Accept one another, just as Christ accepted you, to the glory of God.

Galatians 5:13—Because you are free, serve one another through love.

Galatians 5:26—Do not become conceited, provoking one another, envying one another.

Galatians 6:2—Carry one another’s burdens.

Ephesians 4:2—With humility, gentleness, and patience, bear with one another in love.

Ephesians 4:25—Speak truth to one another.

Ephesians 4:32—Be kind and compassionate to one another, forgiving one another, as God forgave you in Christ.

Ephesians 5:19—Speak to one another in psalms, hymns, and spiritual songs.

Ephesians 5:21—Submit to one another.

Colossians 3:9—Do not lie to one another.

Colossians 3:13—Bear with one another and forgive one another, just as the Lord has forgiven you.

Colossians 3:16—Teach and admonish one another in all wisdom, singing psalms, hymns, and spiritual songs, with gratitude in your hearts to God.

1 Thessalonians 4:18, 5:11—Encourage one another.

1 Thessalonians 5:15—Pursue what is good for one another and for all.

Hebrews 10:24—Watch out for one another to provoke love and good works.

James 5:9—Do not complain about one another, so that you will not be judged.

James 5:16—Confess your sins to one another and pray for one another.

1 Peter 4:9—Be hospitable to one another without complaining.

APPENDIX 5: MEANS OF GRACE



SILENCE AND SOLITUDE: The stillness of time and place where you are alert to the rumblings of the soul and the impressions of God, and where you find a deep willingness to stay and return.

FASTING: The response to God's prompting to intentionally deny the ever-pleasing me for a period of time from something (1) I know I need, (2) I have been convinced I need, or (3) I have been convinced I am entitled to have. We should fast for a period long enough to come to the point of recognizing the adhesive grasp something has over us and hearing our response to God's question, "Am I enough for you?"

PRAYER: Personally and deeply communicating and communing with God in words, thoughts, cries, or sighs. As we listen, we open ourselves to the divine impressions He places on the soul.

CONFESSION: When my soul agrees with what my heart knows to be true about my sin, no matter what the reason or cause, and without excuse. Genuine confession and repentance allow the soul to be most receptive to God's abundant, divine, life-transforming forgiveness.

BIBLICAL HOSPITALITY: The grateful response to God's extension of saving grace in indiscriminate acts of generosity and friendship toward strangers—fellow image bearers of God—while expecting nothing in return. Society's "unlovable" become the object of those whose hands, feet, voices, and presence embody Christ. Our hearts, like God's, beat for the last, least, and lost because of His desire that they be first, favored, and found.

BIBLICAL THANKSGIVING: The humble and responsive posture of the heart that expresses gratitude regardless of circumstances because it simply focuses on who God is and what He does. It starts with the internal recognition of our core needs and the acknowledgment of an all-knowing God and His loving-kindness—*hesed*. This is followed by an external expression of dependence on and adoration of God. We extend

this thankfulness to those among us who are conscious or unconscious conduits of God's *hesed*. It is not found in a moment, a holiday, or a meal, but in a way of thinking and living wisely.

APPENDIX 6:

HISTORICAL SNAPSHOTS



JOSEPH ALLEINE (1634–1668) was an English dissenting minister and spiritual writer. He was ejected from his parish for failing to accept the Act of Uniformity and was indicted, fined, and then imprisoned for much of a year for preaching illegally. Despite ill health, he continued to preach and was imprisoned again, defying two orders that limited preaching and gathering freedoms: the Conventicle Act and the Five Mile Act. His focus on the spiritual life is reflected in his *Christian Letters*, which contain exhortations to the congregation when they were separated by his imprisonment. Another work, *The Sure Guide to Heaven*, became a classic of Puritan devotion. He died at age thirty-four.

ISAAC AMBROSE (1604–1664) was a Church of England clergyman and author. He was briefly imprisoned on a few occasions and was ejected for Nonconformity in 1662. His writings are appreciated for their lively prose, eloquence, vividness, warmth, and urgency. His lengthy *Media* is a treatise on sanctification that addresses spiritual practices for a believer to grow in grace and intimate union with Christ. He is known for his commitment to systematic meditation and his annual month-long retreats.

RICHARD BAXTER (1615–1691) was an ejected minister and religious writer. Born into an impoverished family, he was impacted by the writings of Richard Sibbes, William Perkins, and Ezekiel Culverwell. He is well-known for his twenty-year ministry and spiritual investment in Kidderminster during the 1650s, commenting on its remarkable transformation: “When I came thither first, there was about one family in a street that worshipped God and called on his name,” but “when I came away there were some streets where there was not past one family in the side of a street that did not so; on the Lord’s Day . . . you might hear a hundred

families singing psalms and repeating sermons, as you passed through the streets.” Baxter was counted among two thousand preachers ejected from the clergy for refusing to subscribe to the Act of Uniformity. *The Reformed Pastor* was his contribution addressing pastoral neglect, but the gain from its wisdom for life is not limited to pastors. His published works number 135 with an additional six published posthumously. His best-known books are *The Saints Everlasting Rest*, *A Call to the Unconverted*, and *The Reformed Pastor*.

NICHOLAS BOWND (died 1613) was a Church of England clergyman and religious writer, best known for his work *The Doctrine of the Sabbath*. He argues for the observance of rest, worship, and godly service on the Sabbath and for the cessation of matters that distracted from devotion and acts of mercy. The diversion of games and sports that profaned the day was criticized. With Richard Greenham as his stepfather and John Dod as his brother-in-law, Bownd traversed in godly circles.

JOHN BUNYAN (1628–1688) was one of the great figures of seventeenth-century Puritanism. His life began as the son of a poor tinker, and he himself became one. Though having a rudimentary education, he would eventually produce over sixty works. Though a powerful preacher, he was sent to prison for preaching without official rights from the king. His prison terms lasted for twelve years, during which he wrote a number of books, including his autobiography, *Grace Abounding to the Chief of Sinners* and *Pilgrim’s Progress*. Second to the Bible, *Pilgrim’s Progress* is the best-selling Christian book of all time. The characters in this masterpiece are reflections of real people. During his incarceration, some jailers granted him occasional weekend releases to preach. He became ill on a journey to London and is buried in Bunhill Fields in London.

EDMUND CALAMY (1600–1666) was a clergyman, an ejected minister, and a popular and outspoken preacher. He was prominent in the English Civil War. Along with other Puritan leaders, Calamy accompanied Sir Robert Harley, who was married to Brilliana Harley (see Chapter 11) in presenting the “Ministers’ petition and remonstrance” in 1641 with

nearly a thousand signatures advocating reform of church government. Calamy was involved in the transformation of Sion College in London and became its president in 1650. Richard Baxter notes that Calamy was “much valued and followed by the London ministers, as their guide; and many frequently met at his house.” His life reflected one committed to national reform.

SAMUEL CLARKE (1599–1682) was a clergyman, an ejected minister, and a biographer. His tutor at Emmanuel College, Cambridge, was Thomas Hooker. He was twice president of Sion College but is most famous for the biographies of clerics and noble professors, producing testimonies of Puritans of worthy moderation and examples of life. One of his last acts as a minister was to perform the marriage of Richard Baxter to Margaret Charlton in 1662. His biography of his wife Katherine, in “A Looking Glass for Good Women to Dress Themselves by,” included portions from her spiritual meditations. They were married nearly fifty years when she died at age seventy-three.

JOHN DOWNAME (1571–1652) was a Church of England clergyman, theologian, and author who came to prominence in the 1640s when he worked closely with the Westminster Assembly. He published treatises, biblical concordances, collections of sermons, and wrote ten books. Among the best known are *The Christian Warfare* and *A Guide to Godliness, or a Treatise of a Christian Life*. J. I. Packer writes, “Downame stands with Perkins, Greenham, and Richard Rogers as one of the architects of the Puritan theology of godliness.”

WILLIAM GOUGE (1578–1653) was an English clergyman, author, and skilled expositor. His godly familial community included uncles Samuel and Ezekiel Culverwell and uncles through marriage William Whitaker and Laurence Chaderton. He preached three times each week, and after his Sunday morning sermons, those in the neighborhood who were poorer were invited to his home to discuss the sermon. His admirers called him “the father of the London Divines and the oracle of his time.” A prolific writer, one of his most famous works, *Of Domesticall Duties*, provided an analysis of the godly household.

RICHARD GREENHAM (c. 1542–1594) was a Church of England clergyman and tireless preacher, known for his devotion to God, as evident

through his life, ministry, and writings. He typically preached four times and catechized once each week, believing that teaching prepared the hearts of people for the preached sermon. As a physician of souls, he often dealt graciously with afflicted consciences and answered a variety of questions, having experienced the deep waters of painful conflicts himself. In an effort to equip those entering the ministry, Greenham established a rectory seminary. Some under his training, like Arthur Hildersham and Henry Smith, became well-known preachers and authors.

BRILLIANA HARLEY (c. 1598–1643) was the daughter of the secretary of state, Sir Edward Conway. She was the third wife of the widower Sir Robert Harley and shared his Puritan views. The collection of approximately 375 letters sent to her husband and eldest son, Edward, offers clear evidence of domestic and maternal concerns in her married life, while also engaged in religious and political debates as a staunch Puritan and parliamentarian. Faced with the demands of the mid-seventeenth-century civil war, her actions depict the political and social role of elite English women.

MATTHEW HENRY (1662–1714) was a leading Nonconformist Puritan minister and distinguished devotional Bible commentator, known for his substantial *Commentary on the Whole Bible*. He was a frail child yet studious. Educated privately at home and primarily by his father, he was reading the Bible at three years of age. His study of God's Word continued throughout his life as a minister and he was known as a man of prayer. He began his commentary work at the age of forty-two. It was based on his system of expository preaching and the copious notes collected during his ministry. His ability to read, understand, and study God's Word was aided by his knowledge of Latin, Greek, and Hebrew languages learned as a child.

THOMAS HOOKER (1586–1647) was an English-born minister in America. Puritans Thomas Goodwin and Philip Nye pen this about Hooker: "If any of our late preachers and divines came in the spirit and power of John Baptist, this man did." Hooker's preaching delivered the truths of Scripture, but his messages against some Church of England rituals brought him to the anti-Puritan attention of Archbishop William Laud of Canterbury. Laud had Hooker ejected from his lectureship, or

teaching post. Joining the Puritan exodus to America, Hooker set sail on an eight-week voyage to Massachusetts in 1633. He was a preacher, theologian, and prime mover in the creation of the colony of Massachusetts, who impacted both Englands.

WILLIAM LAUD (1573–1645) was appointed Archbishop of Canterbury in 1633. Laud reintroduced many Catholic forms of worship, supported Arminian theology, and prohibited the preaching of predestination. He required clerical dress and the use of the prayer book for all clergy and required laity to kneel while receiving communion. Laud unleashed a bitter persecution of Puritans, opposing the Puritan observance of the Sabbath by demanding that the *Book of Sports*, which was issued by James I in 1618 and reissued by Charles I in 1633, be read from every pulpit upon threat of suspension. The underhand and anti-Christian ways of the Laudian hierarchy caused many Puritans to emigrate to the Netherlands or New England. Laud was arrested and executed for treason on Tower Hill at the Tower of London in 1645.

JONATHAN MITCHEL (1624–1668) was an English-born son of Puritan parents who migrated to Massachusetts when Mitchel was a young boy. A frail child, he suffered from a fever at age ten that disabled one of his arms for life. After graduating from Harvard College, he succeeded Thomas Shepard as pastor of the Cambridge congregation after Shepard's death. He is credited with coining the phrase *errand in the wilderness*, referring to New England's mission from God and was a leader in American Puritanism. His published work, "A Discourse of the Glory," enjoyed multiple editions.

JOHN NORTON (1606–1663) was an English-born preacher who, because of the hostility of Archbishop Laud, immigrated to America. His work, *Abel being Dead Yet Speaketh*, is credited with being the first biography written in America and presents a short history of the life of John Cotton. It is with the impact that Cotton made and continued to make on others that Norton begins this work with these words, "It is the privilege of those who lived in heaven while they lived on earth that they may live on earth while they live in heaven."

JOHN OWEN (1616–1683) was a theologian and minister who was called by some "the Calvin of England" and by others "the prince of

the English divines.” He entered Queen’s College at the age of twelve, studying the classics, mathematics, philosophy, theology, Hebrew, and rabbinical writings. At age twenty-six, his forty-one-year writing career began and would yield more than eighty works. In writing on the spiritual life, this theological giant advocated renovating grace. He became dean of Christ Church College and later vice-chancellor of Oxford University. Influencing the lives of undergraduates, he required them to repeat Sunday sermons to “some person of known ability and piety.” Owen is buried in Bunhill Fields in London along with many of his Puritan contemporaries.

WILLIAM PERKINS (1558–1602) indulged in recklessness, profanity, black magic, the occult, and drunkenness as a youth. While a student at Cambridge, he had a conversion experience that changed his personal life and led him to pursue theological studies. He excelled at Cambridge and in his early ministry preached to prisoners in the local jail. His close friends included Laurence Chaderton, Richard Greenham, Richard Rogers, and other Puritans. An accomplished theologian and author, Perkins’s impact and influence was extended through other theologians, namely William Ames, Richard Sibbes, John Preston, and John Cotton. Perkins’s *A garden of spirituall flowers* is one of the earliest Puritan devotional manuals.

JOHN PRESTON (1587–1628) was a valued politician, influential teacher, powerful preacher, theologian, and renowned author. Richard Sibbes and John Cotton mentored Preston, who in turn influenced others such as Thomas Goodwin and Thomas Shepard. His preaching became grounds to call him a “hotter sort of Protestant,” and he was the leading Puritan of the 1620s. Preston’s works focus on matters of spirituality and practical godliness as exemplified in his *Saints’ Spirituall Strength*. He died a bachelor just short of his forty-first birthday.

ROGER QUATERMAYNE was a seventeenth-century Puritan lawyer who was investigated by Archbishop Laud and others for the offense of holding religious meetings in circumstances that were politically as well as ecclesiastically suspect. Quatermayne records his experiences of arrest, inquisition, and imprisonment in *Quatermayns Conquest over Canterburies Court*, printed in 1642. Against the charge of holding an

illegal conventicle, he states, “It is nothing but godly Conference, which every Christian man is bound to do and perform; for it is our duty to edify and build up one another in our most holy faith, which we cannot doe, except it be opened unto us.” And his response to a warrant being served him, Quatermayne says there are “three things that made a man cheerful; a good God, a good Cause, and a good Conscience; and I praise God in this thing all these I have.”

JOHN ROGERS (c. 1570–1636) was not a model student at Emmanuel College, Cambridge. His uncle, Richard Rogers, provided for his education, but John was known to spend the money from the books he sold. After spending some time away, he returned to the university and to his old habits. When his uncle had nearly given up, his wife pleaded for one more opportunity. John Rogers completed his university studies with the third attempt. Rogers once impersonated God in a sermon, threatening to take away the Bible from an ungrateful people and then impersonated the people pleading for it to stay. Thomas Goodwin describes this message as having moved the audience to tears. Thomas Hooker sometimes called Rogers “The prince of all the preachers in England.” Under the guise of a health caution, Archbishop William Laud suspended Rogers from preaching, only to find that after gaining health, his suspension continued.

RICHARD ROGERS (1551–1618) was a Church of England clergyman and author. His set of “daily devotions” for godly life was expanded and became the work for which he is best known, *The Seven Treatises containing such directions as is gathered out of the Holy Scriptures*. This book shows how Christians can guide their lives by exercising various means of grace. His diary reveals details of his own personal devotions and his concern with manifesting living the godly life. It also reveals his frustration with the lack of Christian growth in godliness of those of his congregation. He enjoyed a strong friendship with fellow minister Ezekiel Culverwell. They discussed a variety of matters and received mutual encouragement from the time spent together in their life journeys.

TIMOTHY ROGERS (1658–1728) was a Nonconformist minister who suffered with clinical depression that lasted for nearly two years. A

collection of Rogers' sermons on God's goodness in restoration to health became a work titled *Practical Discourses on Sickness and Recovery*. It was dedicated to two friends who provided a country stay for him during his "troubled and uneasy times." Among his several published funeral sermons, *The Character of a Good Woman, both in single and a married State* (1697) was preached for Elizabeth Dunton (1697), sister to Susannah Wesley, mother to Charles and John Wesley.

FRANCIS ROUS (1579–1659) was a lay Puritan, religious writer, and politician. A deeply religious experience caused him to leave his legal studies to study theology. Rous's desire for reform of the English church that influenced his contributions to Parliament attested to his integration of theology and politics. Elected to Parliament in 1626, he served until his death in 1659.

THOMAS SHEPARD (1605–1649) was a minister in both England and New England. Impacted by the preaching of John Preston, Shepard experienced a religious conversion that led him from disease and debauchery to his spiritual awakening and then to the ministry. Bishop William Laud silenced him and refused to allow him to minister in the district of London. After going into hiding, he eventually sailed to New England. Shepard was instrumental in founding Harvard College in 1636. His influence on religious thought impacted many, including Jonathan Edwards.

RICHARD SIBBES (1577–1635) was one of the most influential Puritan divines, a celebrated pastor, preacher, and theologian. Sibbes was distinguished for a meek and quiet spirit. He was dedicated to providing biblical theology and making it relevant to the godly layperson. And though he never married, his circle of friendships included those with other ministers, teachers, and laypersons. His most popular work, *The Bruised Reed and Smoking Flax*, is a series based on Jesus's quoting of Isaiah in Matthew 12:20.

HENRY SMITH (1550–1600) was commonly called the "Silver-tongued Preacher" and "the first preacher in the nation" by his contemporaries. He was from a wealthy and honorable family and studied under Richard Greenham, with whom he resided. Smith, like Greenham, was a moderate Puritan who sought reformation of individuals first and then the reformation of churches. Smith's *Works* is a collection of his sermons.

Of preaching, Smith would write, “To preach simply is not to preach unlearnedly, nor confusedly, but plainly and perspicaciously, that the simplest which do hear may understand what is taught, as if he did hear his name.”

EDMUND STAUNTON (1600–1671) was an ejected minister. Staunton’s religious conversion is said to have followed a serious illness at about the age of eighteen and a narrow escape from drowning about 1620. He became known as “the searching preacher,” who catechized the “younger and ignorant sort of people” and “taught them also from house to house.” He was suspended for over three years for refusing to read the *Book of Sports*. After serving as head of Corpus Christi College, Oxford, he preached until he was silenced in 1662 and preached privately after that time.

RICHARD STOCK (1569–1626) was a famed Puritan minister in London and an example to his people in conversation, charity, faith, and purity. His commentary on Malachi was published posthumously in 1641. It was brought out by his son-in-law, Samuel Torshell, and dedicated it to all Stock’s “ancient Friends and Hearers.”

GEORGE SWINNOCK (c. 1627–1673) was raised in the Maidstone, Kent, home of his uncle Robert Swinnock, a zealous Puritan and mayor of the town, following the early death of his father. George Swinnock was a clergyman and ejected minister. His work, *The door of salvation opened*, contains a preface by Richard Baxter. Swinnock died at about the age of forty-six.

THOMAS TREGOSSE (c. 1670–71) was a Puritan minister who was silenced in 1662 by the Act of Uniformity and prohibited from preaching in a public place. He was arrested after it became known that his neighbors gathered to hear his preaching to his family. During his three-month stay in prison, he preached to fellow prisoners. Tregosse was remembered particularly for his gift of conference, pressing others to holiness through questions posed in conversations or by employing spiritual divertissement, turning unedifying conference to a more holy discourse.

JOHN UDALL (c.1560–1592/3) was an author who also gained a reputation as an eloquent preacher with Puritan views. He has been called “one of the most fluent and learned of Puritan controversialists.” Volumes

of published sermons identified him with godly ideals. When he preached openly about the need for reform in the Church of England, the criticisms led to his being deprived of his pastorate. He was arrested and sentenced to death but eventually received a pardon from Archbishop Whitgift. A volume of expository sermons, *Obedience to the Gospel*, was specifically intended for “the congregation of Christ’s people, embracing the truth of the Gospel.”

THOMAS WATSON (died 1686) was a Puritan writer and pastor in London, known for his effective preaching and public prayer. He was ejected from his pastorate when the Act of Uniformity was passed in 1662. He preached when given the opportunity, whether it be in barns, in homes, or in the woods. Watson was a prolific writer, focusing on the spiritual life, classical, Hebraic and patristic learning. *A Body of Practical Divinity*, published posthumously, was Watson’s most acclaimed work. *All Things Good* is a study of Romans 8:28. He pens that “showers of affliction water the withering root of their grace and make it flourish more.” Watson explains how to use the various means of grace in *Heaven Taken by Storm*, based on Matthew 11:12.

NEHEMIAH WALLINGTON (1598–1658), was a turner (or lathe worker) and diarist. It was his habit to rise in the early hours of the morning and write before private prayer in his closet and further public prayers with his household. His fondness for books resulted in a library of more than two hundred works, beginning with William Gouge’s *Of Domestic Duties*, which he purchased soon after he married. A rare glimpse of life through the eyes of a typical London Puritan artisan has been preserved through more than 2,600 pages of personal papers and works—memoirs, religious reflections, sermon notes, political reportage, letters, and a spiritual diary.

SUSANNA WESLEY (1669–1742) had a family heritage that was strongly Puritan. At a young age, however, Wesley chose to separate from Nonconformist ranks and join the established Church of England. She is best known for her role as mother to her large family. Her established rules and expectations for her children exhibited the “caring but authoritative discipline” of child-rearing practices. Sons Charles and John were cofounders of the Methodist movement.

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