

# Puritans on the Family: Recent Publications

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## Abstract

The Puritans are well known for their teachings on practical godliness, especially godliness in the family. This article reviews three selections from biblical commentaries, five portions of books, four booklets, and seven complete books by the Puritans on family life that have been reprinted recently. Full books reviewed include those by William Gouge, Richard Baxter, Daniel Rogers, Matthew Henry, George Hammond, and Dutch Further Reformation divine Jacobus Koelman. The article concludes with a full bibliography of Puritan works on the family, including early modern publications and more recent reprints.

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**P**ost *tenebras lux*—“After darkness, light.” In many ways, the Reformation of the sixteenth century was the breaking of divine light through clouds of darkness that had gathered over the church for centuries. The Reformers poured out their lives like oil into a lamp to shine the light of Holy Scripture across Christian belief and practice. By necessity, they focused their major writings upon the great doctrines of the gospel, summarized by the *solas*: Scripture alone, Christ alone, grace alone, faith alone, and the glory of God alone. When the Puritans arose in the latter half of the sixteenth century, they basked in this light and labored to bring it into practical application for all of human life and society. One area in which the Puritans excelled was the Christian family, and their writings on marriage and parenting continue to be republished today.

A number of classic Puritan writings on marriage and family were reprinted in the last century, including facsimile reprints of William Whately's two small books on marriage<sup>1</sup> and William Ames's book on *Conscience*, which contains several chapters on household life.<sup>2</sup> Richard Baxter's massive tome on Puritan ethics and spirituality, *A Christian Directory*, which we will mention again later in this paper, contains many directions for family life.<sup>3</sup> The republication of *The Works of George Swinnock* brought forth the valuable *Christian Man's Calling*, with sections on conduct in the home.<sup>4</sup> Furthermore, six volumes of *Puritan Sermons* preached at the Cripplegate Morning Exercises were reprinted; these include sermons by Richard Adams on the duties of parents and children, Thomas Doolittle on family prayer, and Richard Steele on the duties of husbands and wives.<sup>5</sup>

Though we are presently only eighteen years into the twenty-first century, twenty more Puritan works relevant to this topic have appeared in print. Let us introduce them, organizing them into categories for the sake of convenience.

## I. Puritan Bible Commentaries

First, we must not pass by the commentaries by Puritans who expounded Scripture passages that set forth God's will for the family. Today people who talk about the Puritans tend to focus on their theological and practical treatises, but the Puritans produced major commentaries on Scripture, as the names Matthew Poole and Matthew Henry still bear witness today. When we think of extended biblical treatments of family life, our minds move quickly to Paul's epistles to the Ephesians and the Colossians. Three

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<sup>1</sup> William Whately, *A Bride-Bush or A Wedding Sermon* (1617; repr., Norwood, NJ: Walter J. Johnson, 1975); *A Care-Cloth or the Cumbers and Troubles of Marriage* (1624; repr., Norwood, NJ: Walter J. Johnson, 1975). I (Joel Beeke) gave this article as an address at the Evangelical Theological Society in Atlanta in November 2015 and wish to thank Paul Smalley for co-authoring it with me.

<sup>2</sup> William Ames, *Conscience with the Power and Cases thereof* (1639; facsimile repr., Norwood, NJ: Walter J. Johnson, 1975), 156–59, 196–211 (book 5, chapters 21–22, 35–38).

<sup>3</sup> Richard Baxter, *A Christian Directory*, in *The Practical Works of Richard Baxter* (Morgan, PA: Soli Deo Gloria, 1996), 1:394–493 (part II: Christian economics, chapters 1–22).

<sup>4</sup> George Swinnock, *The Christian Man's Calling*, in *The Works of George Swinnock* (1868; repr., Edinburgh: Banner of Truth Trust, 1992), 1:464–528.

<sup>5</sup> Richard Adams, "What Are the Duties of Parents and Children; and How Are They to Be Managed According to Scripture?," in *Puritan Sermons, 1659–1689* (Wheaton, IL: Richard Owen Roberts, 1981), 2:303–358; Thomas Doolittle, "How May the Duty of Daily Family Prayer Be Best Managed for the Spiritual Benefit of Every One in the Family?," in *Puritan Sermons, 1659–1689*, 2:194–272; Richard Steele, "What Are the Duties of Husbands and Wives towards Each Other?," in *Puritan Sermons, 1659–1689*, 2:272–303.

Puritan commentaries on those epistles have been reprinted in the twenty-first century.

Paul Bayne or Baynes (ca. 1573–1617) succeeded William Perkins as the preacher at Saint Andrews, Cambridge. Though not as well known today as Perkins, William Ames considered Bayne to have a double portion of the spirit of his Elijah-like predecessor. Bayne’s commentary on Ephesians, reprinted by Tentmaker Publications, gives twenty-seven large pages to the apostle’s instructions to wives, husbands, children, and parents.<sup>6</sup> His comments are sometimes couched in quaint Elizabethan language, but they are full of doctrinal and practical observations. For example, commenting on Ephesians 5:28, Bayne says that the husband who does not love his wife tenderly, although she is one flesh with him, is like a man who eats his own liver or becomes his own hangman.<sup>7</sup>

Nicholas Byfield (1579–1622) died in his early forties after terrible suffering from kidney stones, but he published a number of prized books, including a commentary on Colossians reprinted by Tentmaker Publications in 2001.<sup>8</sup> John Davenant (1572–1641) represented the Church of England at the Synod of Dort. He wrote a commentary on Colossians reprinted by the Banner of Truth Trust in their Geneva Commentary Series. His commentary is rich in scholarship and devotes over forty pages to family duties.<sup>9</sup> For example, Davenant warns that husbands must not treat their wives like maids or servants, but as friends and fellow rulers over the family—“the wife is to be subject to her husband, and directed by him; but as a companion, not a slave”—and specifically forbids husbands to physically strike their wives.<sup>10</sup>

Though we may not think of the Old Testament prophets as sources of teaching about the family, we mention the commentary by Richard Stock (ca. 1569–1626) on Malachi, also reprinted by Tentmaker, which contains twenty pages of exposition on the prophet’s rebuke of the sins of husbands against their wives (Mal 2:13–16).<sup>11</sup>

We encourage scholars to give attention to Puritan commentaries on Scripture. Such expositions offer fertile fields for studies in early Reformed

<sup>6</sup> Paul Bayne, *An Entire Commentary upon the Whole Epistle of St. Paul to the Ephesians* (1866; repr., Stoke-on-Trent: Tentmaker, 2001), 337–64.

<sup>7</sup> *Ibid.*, 348.

<sup>8</sup> Nicholas Byfield, *An Exposition upon the Epistle to the Colossians* (1866; repr., Stoke-on-Trent: Tentmaker, 2007), 346–61.

<sup>9</sup> John Davenant, *Colossians*, trans. Josiah Allport, A Geneva Series Commentary (1831; repr., Edinburgh: Banner of Truth Trust, 2005), 2:151–95.

<sup>10</sup> *Ibid.*, 2:166–67.

<sup>11</sup> Richard Stock, *A Commentary upon the Prophecy of Malachi*, 168–91, in *Richard Stock and Samuel Torshell on Malachi and Richard Bernard and Thomas Fuller on Ruth* (1865; repr., Stoke-on-Trent: Tentmaker, 2006).

exegesis, hermeneutics, theology, Christian experience, and ethics. In their own time, these biblical commentaries were not the specialized domain of scholars and preachers but influenced all of society from family life to politics and legislation.

## II. *Puritan Books with Sections on the Family*

Second, we would like to highlight five books reprinted in the twenty-first century that contain significant sections relevant to the family. The Puritans often used the Ramist method of dividing each topic into subtopics, analyzed into further divisions and subpoints. As a result, even a single chapter or sermon often contains a remarkably detailed exposition of its subject. We find such sections on marriage and parenting in books by two Scots, two ministers of the Church of England, and one English Separatist, all recently reprinted.

James Durham (1622–1658) was a Scottish Presbyterian pastor known for his humility and scholarship. Though he died at age 35, he produced an enormous amount of edifying theological writing. Of all the books written by Durham, probably the most popular was his *Practical Exposition of the Ten Commandments*, now carefully edited by Christopher Coldwell and republished by Naphtali Press. While discussing worship under the Fourth Commandment, Durham’s treatment of family worship extends to sixteen pages.<sup>12</sup> He directs families to gather in the home to “pray, read, sing psalms,” discuss sermons, and have spiritual conversations, for in such times God sweetly draws near and reveals himself, and the knowledge of God is propagated and increased.<sup>13</sup>

Although the ministry of Thomas Halyburton (1674–1712), followed upon what many scholars would consider to be the end of the Puritan era, he was thoroughly imbued with the spirit of Puritanism, so we include him here. His collected works have been reprinted by the James Begg Society in Scotland. In his book *The Great Concern of Salvation*, he ends with thirty-five pages on family religion. He said that making the home into a place of godliness and worship is a great evangelistic strategy: “It is the way for thee to win souls.”<sup>14</sup>

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<sup>12</sup> James Durham, *A Practical Exposition of the Ten Commandments*, ed. Christopher Coldwell (Dallas, TX: Naphtali, 2002), 221–36.

<sup>13</sup> *Ibid.*, 232, 235.

<sup>14</sup> Thomas Halyburton, “The Christian’s Duty, with Respect to Both Personal and Family Religion,” in *The Great Concern of Salvation*, in *The Works of Thomas Halyburton* (Aberdeen: James Begg Society, 2000–2003), 2:368–403.

The twenty-first century also saw the reprinting of an early English Puritan known as the “silver-tongued preacher,” Henry Smith (1560–1591). Among the collected sermons of Smith is *A Preparative to Marriage*, a thirty-five-page exposition of biblical teaching on matrimony that is full of wisdom and love.<sup>15</sup> He said that for a husband, his wife is “like a little Zoar, a city of refuge to fly to in all his troubles (Gen 19:20).”<sup>16</sup> Rebuking men inclined to be physically abusive to their wives, he asks, “Doth a king trample his crown?” (cf. Prov 12:4).<sup>17</sup>

Lewis Stuckley (1621–1687) ministered in the Church of England until ejected by the government on Saint Bartholomew’s Day in 1662. His book, *A Gospel Glass*, recently reprinted by Ebenezer Publications, is an aid to self-examination with regard to a wide variety of sins. It contains a searching section of fourteen pages on family relationships.<sup>18</sup> For example, Stuckley asks wives if they gossip about their husbands’ flaws more than they publicly praise their graces.<sup>19</sup>

Lastly in this category, we would note the republication by Sprinkle of the *Works* of English separatist John Robinson (1576–1625), the revered pastor of the Pilgrims in the Netherlands before they went to the New World on the Mayflower. His *Essays* contain two short pieces on marriage and child-rearing.<sup>20</sup>

For scholars desiring to locate chapters in Puritan books on a particular subject, let us commend the use of the electronic library catalog for Puritan Reformed Theological Seminary.<sup>21</sup> Our librarians have keyed in not only the titles of each book, but also the chapter headings, which makes for unusually fruitful keyword searches. In the advanced keyword search, you can specifically target books in the Puritan Research Center, limiting your search to primary works by the Puritans.

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<sup>15</sup> Henry Smith, *A Preparative to Marriage*, in *The Works of Henry Smith* (repr., Staffordshire: Tentmaker, 2002), 1:5–40.

<sup>16</sup> *Ibid.*, 1:8.

<sup>17</sup> *Ibid.*, 1:27.

<sup>18</sup> Lewis Stuckley, *A Gospel Glass: Representing the Miscarriages of Professors, Both in Their Personal and Relative Capacities* (1852; repr., Grand Rapids: Ebenezer, 2002), 169–83.

<sup>19</sup> *Ibid.*, 175.

<sup>20</sup> John Robinson, “Of Marriage,” and “Of Children and Their Education,” in *New Essays, Or Observations Divine and Moral, in The Works of John Robinson*, ed. Robert Ashton (1851; repr., Harrisonburg, VA: Sprinkle, 2009), 1:236–50.

<sup>21</sup> See the Cornerstone University Library Network (<http://eaglelink.cornerstone.edu/>), a database shared by Cornerstone University, Puritan Reformed Theological Seminary, and Kuyper College.

### III. *Puritan Booklets Pertinent to Family Life*

Third, let us bring to your attention a few booklets relevant to family life recently reprinted from Puritan sources. These are all short, helpful pieces published by Soli Deo Gloria, now an imprint of Reformation Heritage Books.

Arthur Hildersam (1563–1632), though largely forgotten today, was a powerful preacher often persecuted for his refusal to conform to the demands of church and state. His booklet, *Dealing with Sin in our Children*, is an excerpt from a massive folio volume containing 152 sermons on Psalm 51.<sup>22</sup> Given David’s statement that he was conceived in his mother’s womb in a state of sin (Ps 51:5), parents should recognize that they have passed original sin to their children and strive to lead their children to salvation by the use of their authority, instruction, example, arrangements for schooling, work, marriage, and, most of all, prayer.

Edward Lawrence (1623–1695) is the author of *Parent’s Concerns for the Unsaved Children*, based on Proverbs 17:25, “A foolish son is a grief to his father, and bitterness to her that bare him.”<sup>23</sup> He wrote instructions for parents and an appeal to wayward children, with his heart heavy with grief for two of his own children who continued to live in rebellious folly.

The last two booklets both come from the pen of Cotton Mather (1663–1728), the warm-hearted but prolix pastor from Boston, Massachusetts. *A Family Well-Ordered* sets forth the responsibility of parents to raise their children in God’s ways, and the responsibility of children to honor their parents.<sup>24</sup> He taught parents to pray, “Lord, give unto my child a new heart, a clean heart, a soft heart, and a heart after Thy own heart.”<sup>25</sup> Mather’s other booklet is *Help for Distressed Parents*, in which he cites the book by Edward Lawrence just mentioned.<sup>26</sup> Mather offers comfort to the parents of wayward children, calls them to self-examination, and directs them to keep talking to their children about Christ and not give up.

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<sup>22</sup> Arthur Hildersam, *Dealing with Sin in Our Children*, ed. Don Kistler (Morgan, PA: Soli Deo Gloria, 2004).

<sup>23</sup> Edward Lawrence, *Parent’s Concerns for Their Unsaved Children*, ed. Don Kistler (Morgan, PA: Soli Deo Gloria, 2003).

<sup>24</sup> Cotton Mather, *A Family Well-Ordered: Or, An Essay to Render Parents and Children Happy in One Another*, ed. Don Kistler (Morgan, PA: Soli Deo Gloria, 2001).

<sup>25</sup> *Ibid.*, 19.

<sup>26</sup> Cotton Mather, *Help for Distressed Parents*, ed. Don Kistler (Morgan, PA: Soli Deo Gloria, 2004). For his citation of Lawrence, see p. 6.

#### IV. *Puritan Books on Marriage and Family*

Fourth, let us consider entire books by the Puritans that address Christian marriage or parenting. Seven have been reprinted in the twenty-first century.

One of these books appears in two significantly different forms, the treatise by William Gouge (1575–1653) on the duties of husbands, wives, children, and parents—probably the premier Puritan treatise on the subject. Gouge and his wife Elizabeth had thirteen children, eight of whom lived to adulthood. His book, *Of Domesticall Duties*, was edited by Greg Fox and reprinted by Puritan Reprints in a single large volume of over five hundred pages.<sup>27</sup> This reprint stays close to the seventeenth-century edition and thus is a valuable resource for scholarly study, though it omits Gouge’s original marginal citations. The same book was more thoroughly revised and modernized by Scott Brown and me (Joel Beeke) and published by Reformation Heritage Books under the title *Building a Godly Home*. It appears in three volumes with these subtitles: (1) *A Holy Vision for Family Life*, (2) *A Holy Vision for a Happy Marriage*, and (3) *A Holy Vision for Raising Children*.<sup>28</sup> While remaining true to Gouge’s words, this modernized version aims to make him more accessible to readers, defines difficult words, and omits a few sections that may no longer be relevant.<sup>29</sup>

The first part of Gouge’s book consists of an exposition of Ephesians 5:21–6:9. While addressing the responsibilities of each member of the household, Gouge also presents a beautiful exposition of the redeeming work of Christ for his church. For example, he exults, “In that the person of Christ, God-Man, was given up, I gather that the price of our redemption is of infinite value. Neither Christ, nor God Himself could give anything greater. Heaven and earth and all things in them are not of similar worth.” This gives hope to sinners: “What place can be left for despair in those that know and believe the worth of this ransom?”<sup>30</sup>

The second part of Gouge’s book contains an exhaustive treatment of the duties of husbands and wives. Gouge stresses that each spouse must be concerned about performing his or her own duties regardless of whether

<sup>27</sup> William Gouge, *Of Domesticall Duties*, ed. Greg Fox (1622; repr., Pensacola: Puritan Reprints, 2006).

<sup>28</sup> William Gouge, *Building a Godly Home*, ed. Joel R. Beeke and Scott Brown, 3 vols. (Grand Rapids: Reformation Heritage Books, 2013–2014).

<sup>29</sup> The largest omission from *Building a Godly Home* is Gouge’s exposition and application of Paul’s instructions to masters and servants (Eph 6:5–9).

<sup>30</sup> Gouge, *Building a Godly Home*, 1:57; cf. *Domesticall Duties*, 34.

one's spouse is performing his or her duties. Husbands must love their wives as Christ loves the church no matter how their wives treat them; wives must respect and show submission to their husbands no matter how their husbands treat them. For each virtue required by God, Gouge also sets forth the contrary vice to be avoided. Regarding adultery, though ancient customs and medieval traditions tended to make a woman's adultery a worse crime than a man's, Gouge resolutely insisted that God's Word condemns adultery equally in either case.<sup>31</sup> Throughout, his emphasis is on love: "A loving mutual affection must pass between husband and wife, or else no duty will be well performed."<sup>32</sup>

The third part of Gouge's book develops the mutual responsibilities of parents and children. He examines cases of conscience regarding how a child should honor his parents even if he disagrees with them. As with marriage, he insists that the "fountain" of all right behavior between parents and children is love.<sup>33</sup> He warns parents against extremes in correcting their children. On the one hand, they should not pamper them and fail to correct their sins so that they run ahead into wickedness; on the other hand, they must not correct them with excessive severity so that their minds are dulled, and their hearts hardened. What is excessive correction? Gouge says it is correction for no fault, correction administered in anger and fury, correction that treats young and tender children as if they were older and extremely obstinate, correction for every little thing done wrong, or correction that physically injures the child.<sup>34</sup>

Another recent reprint worthy of our attention is *The Godly Home*, by Richard Baxter (1615–1691), published by Crossway.<sup>35</sup> At the beginning of this paper, we mentioned Baxter's *Christian Directory*. This reprint is a substantial (200-page!) excerpt from it, edited by Randall Pederson. Though Baxter deviated from the orthodox Reformed view of the atonement and justification by faith, his practical writings have been greatly treasured through the centuries. His book is a compilation of "directions" to husbands, wives, parents, and children outlining their duties to one another and indicating what their motives should be in doing them.

One notable feature of the book is a chapter of forty pages containing twenty arguments why families should practice regular worship or devotions

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<sup>31</sup> Gouge, *Building a Godly Home*, 2:41; cf. *Domestical Duties*, 159.

<sup>32</sup> Gouge, *Building a Godly Home*, 2:48; cf. *Domestical Duties*, 163.

<sup>33</sup> Gouge, *Building a Godly Home*, 3:84; cf. *Domestical Duties*, 362.

<sup>34</sup> Gouge, *Building a Godly Home*, 3:144–46; cf. *Domestical Duties*, 407–8.

<sup>35</sup> Richard Baxter, *The Godly Home*, ed. Randall J. Pederson (Wheaton, IL: Crossway, 2010).

together in their homes.<sup>36</sup> Baxter argues that God created the family, owns it as his institution, and rules over it, and therefore each family owes him its worship.<sup>37</sup> God revealed his will that the family be dedicated to his worship by his command to Abraham to circumcise his household (Gen 17), by instituting the Passover as a sacred meal in each household (Exod 12), by his promise that when the Spirit is poured out, “every family apart” will mourn over the death of Christ (Zech 12:10–14), and by the salvation of entire households in the Book of Acts.<sup>38</sup> Baxter also points out that the Bible commands heads of households to teach God’s Word to those under their authority and care, and commends those that do so (Gen 18:18–19; Deut 4:9; 6:7; 11:18–21; Prov 22:6; Eph 6:4; 2 Tim 1:5, 3:15).<sup>39</sup> And he makes many more arguments besides.

Though we may not agree with Baxter on all points, the wisdom and balance of his 340-year-old directions are amazing. For example, he says that parents must not treat young children as either equals or servants, but as their dearly loved children. Children are thinkers, and if they only fear your anger, then “fear will make them liars as often as a lie seems necessary to their escape.” However, if they see that “you dearly love them and that all your commands, restraints, and corrections are for their good,” then they will “obey you more willingly,” even in your absence.<sup>40</sup> Another example is Baxter’s instructions for “sports and recreations.” He commends activity for children that serves “their health and cheerfulness,” particularly stating that whatever “exercises their bodies is best.” However, he warns against activities that hinder their schoolwork and chores or tempt them to greed and gambling.<sup>41</sup> These are but samples of Baxter’s book.

Daniel Rogers (1573–1652) wrote a treatise based on Hebrews 13:4, titled *Matrimonial Honor*, which was recently retypeset and republished by Edification Press.<sup>42</sup> Rogers was the son of the more famous Richard Rogers, author of the book of practical divinity, *Seven Treatises*, and a very large commentary on Judges. Like Gouge and Baxter, the younger Rogers expounds the mutual duties of spouses, the specific duties of husbands, and the specific duties of wives. He concludes with sobering warnings of God’s judgment against fornicators and adulterers, and an exhortation to sexual

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<sup>36</sup> *Ibid.*, 57–97.

<sup>37</sup> *Ibid.*, 65.

<sup>38</sup> *Ibid.*, 67–69.

<sup>39</sup> *Ibid.*, 72–73.

<sup>40</sup> *Ibid.*, 187.

<sup>41</sup> *Ibid.*, 192.

<sup>42</sup> Daniel Rogers, *Matrimonial Honor* (1642; repr., Warrenton, VA: Edification, 2010).

purity. To those feeling the guilt of their sexual sins, Rogers urges earnest faith in Jesus Christ and broken-hearted repentance toward God:

Will God judge adulterers? Stoop [bow down] then at his bar; he can save or destroy .... Here is a judge that can damn you to hell forever! ... Go on, be earnest with God to give you a glimpse of hope in the Lord Jesus, who was made all sin ... and has satisfied the wrath of this judge, that he might say, Deliver him, I have accepted a ransom .... Beg of the Lord to turn a terrified heart into a melting one; that it is, which mold an unclean soul, to a clean and chaste one.<sup>43</sup>

This exhortation reminds us that the Puritans addressed practical and ethical matters in light of the gospel. Eternity weighed heavily upon their minds. They dealt with the mundanities of household life, but always with an eye on judgment day, hell, and heaven.

This same spiritual emphasis appears in another, smaller book reprinted by Edification Press, *An Antidote Against Discord between Man and Wife*, whose author we know only by the initials D. B.<sup>44</sup> The Antidote diagnoses the root problem of marital conflicts as the inward corruption of original sin, especially inordinate self-love and pride.<sup>45</sup> The author proceeds to describe in very practical terms how the fallen heart of man rages with sinful anger. However, his solution is not a mere list of how-tos but the call to put sin to death by the grace of the gospel. He says that you cannot put sin to death unless “thou art engrafted into Christ by faith,” for only then do you have the Spirit of God to enable and empower you to fight against indwelling sin.<sup>46</sup> He goes on to give a dozen directions about overcoming sinful anger, adding that all reformation must be rooted in Christ.

Matthew Henry (1662–1714) is best known for his commentary on the Bible. He also wrote four treatises recently reprinted by Christian Focus Publications under the title *Family Religion*.<sup>47</sup> The first three treatises are *A Church in the House*, *The Catechising of Youth*, and *Christ’s Favour to Little Children*. In the last of these, Henry at one point directly addresses children, saying that “the Lord Jesus Christ has a tender concern and affection for you; and that he has blessings in store for you, if you apply yourselves to him, according to your capacity .... Has he thus loved you, and will not you

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<sup>43</sup> Ibid., 342–43.

<sup>44</sup> D. B., *An Antidote Against Discord Between Man and Wife* (1685; repr., Warrenton, VA: Edification, 2013).

<sup>45</sup> Ibid., 13–15.

<sup>46</sup> Ibid., 62.

<sup>47</sup> Matthew Henry, *Family Religion: Principles for Raising a Godly Family* (Fearn, Ross-shire: Christian Focus, 2008).

love him?”<sup>48</sup> The entire second half of the book is a treatise on baptism, where Henry shows himself true to his Reformed, covenantal tradition.

George Hamond (ca. 1620–1705), an English Presbyterian minister and schoolteacher, wrote a book in answer to the question, “Upon what Scripture-grounds and reasons may family-worship be established and enforced?”<sup>49</sup> Soli Deo Gloria has republished it as *The Case for Family Worship*.<sup>50</sup> Hamond draws upon the examples of Abraham, Job, Joshua, the Lord Jesus Christ (with his disciples as his spiritual family), and Cornelius to argue that family worship is an important preparation for public worship on the Lord’s Day.

Finally, we have to slip in a book from the Dutch Further Reformation, a movement parallel to and influenced by English Puritanism. The Dutch Reformed Translation Society has overseen the translation of a number of Further Reformation works into English, including *The Duties of Parents* by Jacobus Koelman (1632–1695).<sup>51</sup> This book contains 282 concisely stated principles about rearing children in the Lord, many of which cannot be found in any other books. One striking aspect of the book is Koelman’s sensitivity to child development, adjusting expectations according to the child’s age.

## Conclusion

Puritan writings on the family arose out of the conviction that God’s Word is a lamp to our feet and a light to our path (Ps 119:105). Recent reprints of these books demonstrate that the Puritans were indeed burning and shining lights, and their treatises still shine for us today (cf. John 5:35). There is no denying that their language is quaint—four or five centuries make for many changes in the English language. There is also no denying that the Puritans wrote as people of their own culture, sometimes revealing the blind spots of British and European minds in the sixteenth and seventeenth centuries. However, the Puritan expositions and treatises on family life are rich with biblical and practical insights, some of which are seldom found in more modern books. We hope that this brief survey whets your appetite to “take up and read.”

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<sup>48</sup> *Ibid.*, 116.

<sup>49</sup> George Hamond, *A Discourse of Family-Worship* (London: John Lawrence, 1694), title page.

<sup>50</sup> George Hamond, *The Case for Family Worship*, ed. Don Kistler (Orlando: Soli Deo Gloria, 2005). The twelfth chapter in this book is not the work of Hamond, but of Matthew Barker, and was originally an appendix.

<sup>51</sup> Jacobus Koelman, *The Duties of Parents*, trans. John Vriend, ed. M. Eugene Osterhaven, *Classics of Reformed Spirituality* (Grand Rapids: Reformation Heritage Books, 2003).

## PURITANS ON THE FAMILY: BIBLIOGRAPHY

This bibliography lists English sources written by the Puritans on marriage and family. In general works, the pages specific to marriage or family are designated. Items marked with an asterisk (\*) are books published in the twenty-first century after being out of print for some time or in a significantly new format, such as a section of a much larger book published on its own.

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