... true religion claims the affections as well as the intellect; it is essentially, in Richard Baxter's phrase, "heart work." Second, theological truth is for practice. William Perkins defined theology as the science of living blessedly for ever; William Ames called it the science of living to God. Third, conceptual knowledge kills if one does not move on from knowing about God to a relational acquaintance with God himself.

J. I. Packer

Rare Puritan Facsimiles for Book Lovers
Joel Beeke

The following rare titles are facsimile editions recently reprinted from originals. Hence, they will be of interest primarily to real booklovers who don't mind odd spellings and reading "s" when it looks like "f"! Each volume contains a somewhat scholarly introduction of approximately five to twenty-five pages about the author and his work and writings. The prices given below are retail and no discounts are allowed. Postage is extra. Please send all orders to: Scholars Facsimiles & Reprints, Attention: Norman Mangouni, Delmar, New York 12054-0344. (Note: Rpt.=reprint; introd.=introduction; v.=volumes; pp.=pages.)

Byles, Mather, 1707-88.

The Works of Mather Byles. 19 v. in 1. Introd. by Benjamin Franklin V.

Mather Byles was named after his grandfather, Increase Mather, and his uncle, Cotton Mather. He was a close friend of Isaac Watts. This volume contains Byles's sermons and poems as originally published in nineteen separate volumes.

Contents: Prose: "The character of the Perfect and Upright Man" (1729), "A Discourse on the Present Vileness of the Body" (1732), "The Glories of the Lord of Hosts" (1740), "Affection on Things Above" (1740), "The Flourish of the Annual Spring" (1741), "The Visit of Jesus by Night" (1741), "God Glorious in the Scenes of the Winter" (1744), "The Glorious Rest of Heaven" (1745), "The Prayer and Plea of David" (1751), "God the Strength and Portion of His People" (1752), "The Man of God Thoroughly Furnished to Every Good Work" (1758), "The Vanity of Every Man at His Best Estate" (1761).

Poetry: "A Poem on the Death of His Late Majesty King George" (1727), "A Poem Presented to His Excellency William Burnet" (1728), "On the Death of the Queen" (1738), "The Comet (1744), Poems. The Conflagration" (1755).
Davies, Samuel, 1723-61.
Samuel Davies was born in Delaware, was ordained as a Presbyterian evangelist in 1747, and became an active promoter of the Great Awakening in Virginia and North Carolina. He succeeded Jonathan Edwards in 1759 as president of the College of New Jersey (now Princeton). He died at the age of thirty-eight.
Contents: Miscellaneous Poems, Chiefly on Divine Subjects (1752) and forty-two fugitive poems.
273pp./$50.00

Foxcroft, Thomas, 1697-1769.
Thomas Foxcroft, a staunch defender of old New England orthodoxy and a close friend of George Whitefield, served for many years as pastor of the renowned First Church of Boston and as overseer of Harvard College. This volume includes six rare sermons: “God’s Face set Against an Incorrigible People,” “Ministers, Spiritual Parents, or Fathers in the Church of God,” “Observations Historical and Practical on the Rise and Primitive State of New-England,” “Elisha Lamenting after the God of Elijah,” “Some Seasonable Thoughts on Evangelic Preaching—its Nature, Usefulness, and Obligation,” “The Saints united Confession, in Disparagement of their own Righteousness.”
360pp./$50.00

Hooker, Thomas, 1586-1647.

Grandson of John Cotton and son of Increase Mather, Cotton Mather did more than any of his contemporaries to perpetuate the vision of the founding Puritan fathers during his forty-seven-year ministry in Boston. A champion of Reformed doctrine and a prolific writer, Cotton Mather is best known today for his valuable two-volume church history of New England, 1620-98 (recently reprinted by Banner of Truth Trust).

This volume is a guide for ordinary men written in the Puritan "plain style" on how to promote what is good in private circumstances (husband and wife, children, relatives, servants, neighbors) and in public circumstances (the minister, the teacher, the public office holder, the physician, the lawyer, etc.). Influenced Benjamin Franklin and others in developing practical ideas for humanitarian work.

220pp./$50.00

Mather, Cotton, 1663-1728.


Facts, analogies, and lessons to show the work of God shining through the work of nature.

320pp./$50.00

Mather, Cotton, 1663-1728.


Nine sermons preached from 1696 to 1727 on how to restore favor with an angry God. Emphasizes lessons drawn from the afflictions of fires and storms. Sermon titles: "Things for a Distress'd People to think upon," "Humiliations follow'd with Deliverances," "Advice from Taberah," "Advice from the
growth of New England. He watched his plantation change from a small religious community to a worldly metropolis. Much of the change he considered degenerate, and he blamed this degeneracy on his and his sons' generations. The founders had bequeathed to their sons a holy commonwealth; and, because of their backsliding, those sons were unworthy of their inheritance. Their degeneracy he lamented in the sermon form which has come to be called the jeremiad (introd., p. 9).

Contents: "The Day of Trouble Is Near" (1674), "An Earnest Exhortation" (1676), "Heaven's Alarm to the World" (1682), "Renewal of Covenant" (1682), "Returning unto God" (1684), "Ichabod" (1702), "Burnings Bewailed in a Sermon" (1711), "Advice to the Children" (1721).


Providential explanations for "notable happenings" in Puritan history, such as cases of Indian captivity, shipwreck, natural disaster, diabolic manifestations, possessions, and witchcraft. Essential to an understanding of Puritan society and culture in colonial America.

424pp./$60.00


A contemporary biography of the renowned Puritan minister, John Cotton (1585-1652), pastor of the First Church of Boston (1633-52) and author of nearly forty works. Cotton stands with Hooker and Shepard on the front line of first-gen-

eration Puritan theologians.

80pp./$50.00


Volume 1, Sermons for Days of Fast, Prayer, and Humiliation, and Execution Sermons:

Thomas Shepard, "Wine for Gospel Wantons" (1668); Increase Mather, "The Day of Trouble Is Near" (1675); Increase Mather, "Pray for the Rising Generation" (1679); John Danforth, "The Vile Prophanations of Prosperity by the Degenerate among the People of God" (1704); Thomas Prince, "Earthquakes the Works of God and Tokens of His Just Displeasure" (1727); John Webb, "The Duty of a Degenerate People to Pray for the Reviving of God's Work" (1734); Increase Mather, "The Wicked Man's Portion" (1675); Samuel Willard, "Impenitent Sinners Warned of Their Misery and Summoned to Judgment" (1698); John Williams, "Warnings to the Unclean" (1699); Cotton Mather, "The Valley of Hinnom" (1717); Benjamin Colman, "It is a Fearful Thing to Fall into the Hands of the Living God" (1726); Thomas Foxcroft, "A Lesson of Caution to Young Sinners" (1733).

Volume 2, Connecticut and Massachusetts Election Sermons:

John Whiting, "The Way of Israels Welfare" (1686); William Burnham, "God's Providence in Placing Men in Their Respective Stations" (1722); Azariah Mather, "Good Rulers a Choice Blessing" (1725); Thomas Buckingham, "Moses and Aaron: God's Favour to His Chosen People" (1729); Isaac Stiles, "A Prospect of the City of Jerusalem" (1742); Jonathan Todd, "Civil Rulers the Ministers of God" (1749).

Volume 3, Massachusetts Election Sermons:

Increase Mather, "A Discourse Concerning the Danger of Apostacy" (1685); Samuel Torrey, "A Plea for the Life of a Dying Religion" (1683); Cotton Mather, "Things for a Distress'd People To Think Upon" (1696); Samuel Belcher, "An
Essay Tending to Promote the Kingdom of Our Lord Jesus Christ" (1707); Benjamin Colman, "The Religious Regards We Owe to Our Country, and the Blessing of Heaven Assured Thereunto" (1718); Thomas Prince, "The People of New-England" (1730); Samuel Wigglesworth, "An Essay for Reviving Religion" (1733); Charles Chauncy, "Civil Magistrates Must Be Just" (1747).

Volume 4, New England Funeral Sermons:
Samuel Willard, "The High Esteem which God Hath of the Death of His Saints" (1683); Benjamin Colman, "A Devout Contemplation on the Meaning of Divine Providence in the Early Death of Pious and Lovely Children" (1714); Cotton Mather, "Maternal Consolations" (1714); Cotton Mather, "Hades Look'd Into" (1717); Benjamin Colman, "The Prophet's Death Lamented and Improved" (1723); Nathaniel Appleton, "A Great Man Fallen in Israel" (1724); Thomas Prince, "The Departure of Elijah Lamented" (1728); Thomas Prince, "A Sermon at the Publick Lecture in Boston" (1730); Charles Chauncy, "Man's Life Considered under the Similitude of a Vapour" (1731); Jonathan Edwards, "The Resort and Remedy of Those That Are Bereaved by the Death of an Eminent Minister" (1741); Charles Chauncy, "The Blessedness of the Dead" (1749).

1840pp. in 4 v./$200.00

Reynolds, Edward, Bp. of Norwich, 1599-1676.

Edward Reynolds was the eminent Puritan bishop of Norwich, England, and a member of the Westminster Assembly. His forty works were first collected and published in 1658; a better edition was printed in six volumes with a biographical sketch by A. Chalmers in 1826. This particular, scarce volume (first published in 1640) is a unified book of forty-two chapters on the mind of man, his faculties and passions. Includes a detailed discussion of love, hatred, desire, joy, sorrow, hope, boldness, fear, shame, anger, understanding, conscience, will, etc.

536pp./$75.00


Contents: Cotton Mather, "The Present State of New-England" (1690); John Williams, "God in the Camp" (1707); Thomas Symmes, "Lovewell Lamented" (1723); William McClanachan, "The Christian Warrior" (1745); Gilbert Tennent, "The Necessity of Praising God for Mercies Receiv'd" (1745); Samuel Davies, "Virginia's Danger and Remedy" (1756); Thomas Barton, "Unanimity and Public Spirit" (1755); William Vinal, "A Sermon on the Accursed Thing That Hinders Success and Victory in War" (1755); Abraham Keteltas, "The Religious Soldier" (1759); Nathaniel Appleton, "A Sermon Preached October 9" (1760).

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Biography of the prominent Puritan minister, Benjamin Colman (1673-1747), who pastored Brattle Street Church, Boston, for nearly fifty years, by his son-in-law, Ebenezer Turrell. Colman was a gifted peacemaker who “lived at or near the storm center of every ecclesiastical, civil and theological controversy to arise in New England in the first half of the eighteenth century” (introd., pp. v-vi).
280pp./$50.00