Meet the Puritans

With a Guide to Modern Reprints

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and
Randall J. Pederson

Reformation Heritage Books
Grand Rapids, Michigan
With heartfelt appreciation to my faithful United Kingdom friends for your spiritual fellowship, your open pulpits and open homes, and your invitations to speak at conferences in the homeland of the Puritans

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Maurice and Sandra Roberts
Ken and Rosemary Stockley
John and Margaret Thackway
Geoff and Iola Thomas
Malcolm and Jill Watts
Andrew and Joan Woolsey

—JRB

To my dear Sarah, for all her love and support, and to my parents, Gary and Rosamary Pederson, for their encouragement through the years

—RJP
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    Lewis Bayly
    Paul Baynes
    Robert Bolton
    Samuel Bolton
    John Boys
    Anne Bradstreet
    William Bridge
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    Anthony Burgess
    Jeremiah Burroughs
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Introduction: England's Puritans and the Presbyterians of Scotland

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James Durham
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George Gillespie
Andrew Gray
Why produce a guide to the literature left to us by the English Puritans and their counterparts in Scotland and the Netherlands? To answer that question we must begin by recalling how little interest there was in the Puritans for much of the twentieth century.

As Whitefield predicted, demand for “the good old puritanical writings” continued strong in the generations that followed
him, until well into the nineteenth century. This interest in the
Puritans culminated in the efforts of Alexander Grosart and
others to produce standard editions of their works.

In the last years of the nineteenth century, however, a
very different mindset came to prevail among Christians on
both sides of the Atlantic. The Calvinism of the Puritans was
discarded as an outmoded system of Christian thought, and
the high view of Scripture that was the very heartbeat of Pu-
ritanism was displaced by a much different view, proclaimed
to be more scholarly or more scientific, to disguise its real
character as sheer unbelief and apostasy.

The call for “the good old puritanical writings” was si-
enced, and the works of the Puritans ceased to issue from the
presses of Great Britain and North America. If not thrown
into the discard or sold for scrap, the works of the Puritans
languished unread on library shelves or went unsold, even at
bargain rates, in used bookshops and stalls.

The situation changed dramatically beginning in the lat-
ter half of the 1950s, spearheaded by the Banner of Truth
Trust. A new generation of Christians was beginning to look
more deeply into the truths of Scripture and the teaching of
the Reformed Confessions. They began to unearth the written
legacy of the Puritans in their quest for guidance and under-
standing. Demand began to grow for new editions of “the
good old puritanical writings.”

Since that time Puritan literature has so multiplied that
few book-lovers can afford to purchase all that is being repub-
lished. What books should one buy? Where can one find a
brief summary of each Puritan work and a brief description of
the author?

This guide answers these questions by providing a brief
biography of each Puritan author whose works have been
reprinted since 1956 and a short review of those books. We
hope this will help purchasers of Puritan books, interest other
readers in the Puritans, and guide those already immersed in Puritan literature to further depths of study.

**Definition of Puritanism**

Just what is meant by the term *Puritan*? Many people today use the term to describe a morose and legalistic brand of Christianity that borders on fanaticism. Much of this stereotype was the product of nineteenth-century anti-Puritan sentiments, such as those expressed in Nathaniel Hawthorne’s *The Scarlet Letter* (1850). While subsequent cultures have expressed various opinions of the Puritans, it is helpful to chronicle a brief history of the origin of the term and to assess the movement as objectively as possible.

The term *Puritan* was first used in the 1560s of those English Protestants who considered the reforms under Queen Elizabeth as incomplete and called for further “purification” (from the Greek word *katharos*, “pure”). Its negative connotation derived from its being a translation of the Latin term *catharus* (Puritan) or *cathari* (Puritans; from the Greek *katharos*, or pure), a title given to medieval heretics (Gordon S. Wakefield, “The Puritans,” in *The Study of Spirituality*, ed. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, p. 438). For William Perkins (1558-1602), often called “the father of Puritanism,” *Puritan* was a “vile term” that described people with perfectionist tendencies (*The Works of Mr. William Perkins*, 1:342, 3:15). Leonard J. Trinterud concludes, “Throughout the sixteenth century it was used more often as a scornful adjective than as a substantive noun, and was rejected as slanderous in whatever quarter it was applied” (*Elizabethan Puritanism*, pp. 3ff.).

The terms *Puritan* and *Puritanism* stuck, though what they mean has changed over the years. Twentieth-century scholars offer various opinions on what the terms actually intend to describe. William Haller sees the “central dogma of Puritanism [as] an all-embracing determinism, theologically
formulated doctrine of predestination” (*The Rise of Puritanism*, p. 83). Perry Miller finds the “marrow of Puritan divinity” in the idea of the covenant (*Errand into the Wilderness*, pp. 48–49); and Alan Simpson, in the concept of conversion (*Puritanism in Old and New England*, p. 2). Christopher Hill emphasized the social and political ideas in Puritanism (*Society and Puritanism*). John Coolidge linked the Puritan emphasis to a rejection of the Anglican doctrine of *adiaphora*, or things indifferent (*The Pauline Renaissance in England: Puritanism and the Bible*).

Richard M. Hawkes offers this summary: “Was [English Puritanism] essentially a theological movement, emphasizing covenant theology, predestination, and a reformed church service? Or was the heart of the matter political, asserting the inalienable rights of conscience before God, the rule of natural law over arbitrary prerogative courts, the dependency of the king in parliament, the foundation of state authority in the people? Some modern research has pointed to a third possibility, that the essence of Puritanism was its piety, a stress on conversion, on existential, heartfelt religion” (“The Logic of Assurance in English Puritan Theology,” *Westminster Theological Journal* 52 [1990]:247).

All of these concerns, and more, are involved in Puritanism. Today many scholars and avid readers of Puritan literature have been guilty of reading the Puritans selectively, that is, focusing their attention on some particular aspect or phase of Puritanism, or one’s favorite emphasis or theme in Puritan literature.

More simply put, we would assert that the Puritans embraced five major concerns and addressed each of them substantially in their writings:

* Puritanism was at its core a concern to search the Scriptures, collate their findings, and apply them to all areas of life. In so doing, the Puritans also aimed to be confessional and theological, and drew heavily on the labors of dedicated Christian scholarship.
The Puritans were passionately committed to focusing on the Trinitarian character of theology. They never tired of proclaiming the electing grace of God, the dying love of Jesus Christ, and the applicatory work of the Holy Spirit in the lives of sinners. Their fascination with Christian experience was not so much motivated by an interest in their experience per se as it was in their desire to trace out the divine work within them so that they could render all glory to their Triune Lord.

In common with the Reformers, the Puritans believed in the significance of the church in the purposes of Christ. They believed therefore that the worship of the church should be the careful outworking and faithful embodiment of her biblical faith, and so Puritanism was a movement that focused on plain and earnest preaching, liturgical reform, and spiritual brotherhood. Likewise, the Puritans believed that there was an order or polity for the government of the church revealed in Scripture, and the well-being of the church depended on bringing her into conformity to that order.

In the great questions of national life presented by the crises of their day, the Puritans looked to Scripture for light on the duties, power, and rights of king, Parliament, and citizen-subjects.

In regard to the individual, the Puritans focused on personal, comprehensive conversion. They believed with Christ that “except a man be born again, he cannot see the kingdom of heaven” (John 3:3). So they excelled at preaching the gospel, probing the conscience, awakening the sinner, calling him to repentance and faith, leading him to Christ, and schooling him in the way of Christ. Likewise, the Puritans believed with James that “faith, if it hath not works, is dead being alone” (James 2:17). So they developed from Scripture a careful description of what a Christian ought to be in his inward life before God,
and in all his actions and relationships in this life, at home, in the church, at work, and in society.

In this book, the term Puritan is used as a combination of all the concerns presented above. Thus, we have included not only those Puritans who were ejected from the Church of England by the Act of Uniformity in 1662, but also those in England and North America who, from the reign of Elizabeth I until 1689 (and in a few cases, on into the eighteenth century), worked to reform and purify the church and to lead people toward godly living consistent with the Reformed doctrines of grace.

Peter Lewis rightly says 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 stresses 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 (*The Genius of Puritanism*, pp. 11ff.). Doctrinally, Puritanism was a kind of vigorous Calvinism; 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 relations of king, Parliament, and subjects.

The Puritans were by no means a monolithic movement any more than were the Reformers, or, for that matter, any major group of theologians in church history. They too had their differences, especially ecclesiastically and politically, but even theologically. There were men among them who imbibed error, such as Richard Baxter on justification and John Preston on the atonement. Yet, for the most part, there was a remarkably unity of thought, conviction, and experience among the Puritans.
How to Profit from Reading the Puritans
With the Spirit’s blessing, Puritan writings can enrich your life as a Christian in many ways, as they open the Scriptures and apply them practically, probing your conscience, indicting your sins, leading you to repentance, shaping your faith, guiding your conduct, comforting you in Christ and conforming you to Him, and bringing you into full assurance of salvation and a lifestyle of gratitude to the triune God for His great salvation. Here are six characteristics that permeate Puritan literature and account for its continuing relevance and power:

1. They shape life by Scripture. The Puritans loved, lived, and breathed Scripture, relishing the power of the Spirit that accompanied the Word. They regarded the sixty-six books of Scripture as the library of the Holy Spirit graciously bequeathed to Christians. They viewed Scripture as God speaking to them as their Father, giving them the truth they could trust for all eternity. They saw it as Spirit-empowered to renew their minds and transform their lives.

   The Puritans searched, heard, and sang the Word with delight and encouraged others to do the same. Puritan Richard Greenham suggested eight ways to read Scripture: with diligence, wisdom, preparation, meditation, conference, faith, practice, and prayer. Thomas Watson provided numerous guidelines on how to listen to the Word: come to the Word with a holy appetite and a teachable heart. Sit under the Word attentively, receive it with meekness, and mingle it with faith. Then retain the Word, pray over it, practice it, and speak to others about it.

   The Puritans called believers to be Word-centered in faith and practice. Richard Baxter’s Christian Directory showed how the Puritans regarded the Bible as a trustworthy guide for all of life. Every case of conscience was subjected to Scripture’s directives. Henry Smith said, “We should set the Word...
of God always before us like a rule, and believe nothing but that which it teacheth, love nothing but that which it prescribeth, hate nothing but that which it forbiddeth, do nothing but that which it commandeth.”

If you read the Puritans regularly, their Bible-centeredness becomes contagious. Though their commentaries on Scripture are not the last word in exegesis, the Puritans show how to yield wholehearted allegiance to the Bible’s message. Like them, you will become a believer of the living Book, concurring with John Flavel, who said, “The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.”

2. They marry doctrine and practice. The Puritans did this by addressing the mind, confronting the conscience, and wooing the heart.

• Addressing the mind. The Puritans refused to set mind and heart against each other but taught that knowledge was the soil in which the Spirit planted the seed of regeneration. They viewed the mind as the palace of faith. “In conversion, reason is elevated,” John Preston wrote. Cotton Mather said, “Ignorance is the mother not of devotion but of heresy.”

The Puritans understood that a mindless Christianity fosters a spineless Christianity. An anti-intellectual gospel quickly becomes an empty, formless gospel that doesn’t get beyond “felt needs.” That’s what is happening in many churches today. Tragically, few understand that if there is little difference between what Christian and unbelievers believe with their minds, there will soon be little difference in how we live. Puritan literature is a great solution to this problem.

• Confronting the conscience. The Puritans were masters at naming specific sins, then asking questions to press home conviction of those sins. As one Puritan wrote, “We must go with the stick of divine truth and beat every bush behind
which a sinner hides, until like Adam who hid, he stands before God in his nakedness.”

Devotional reading should be confrontational as well as comforting. We grow little if our consciences are not pricked daily and directed to Christ. Since we are prone to run for the bushes, we need daily help to be brought before the living God “naked and opened unto the eyes of with whom we have to do” (Heb. 4:12). In this, no writers can help us as much as the Puritans.

- Engaging the heart. It is unusual today to find books that feed the mind with solid biblical substance and move the heart with affectionate warmth, but the Puritans do both. They reason with the mind, confront the conscience, and appeal to the heart. They write out of love for God’s Word, love for the glory of God, and love for the soul of readers. They set forth Christ in His loveliness, moving us to yearn to know Him better and live wholly for Him.

3. They focus on Christ. According to Thomas Adams, “Christ is the sum of the whole Bible, prophesied, typified, prefigured, exhibited, demonstrated, to be found in every leaf, almost in every line, the Scriptures being but as it were the swaddling bands of the child Jesus.” Likewise, Isaac Ambrose wrote, “Think of Christ as the very substance, marrow, soul, and scope of the whole Scriptures.”

The Puritans loved Christ and wrote much about His beauty. Samuel Rutherford wrote: “Put the beauty of ten thousand thousand worlds of paradises, like the Garden of Eden in one; put all trees, all flowers, all smells, all colors, all tastes, all joys, all loveliness, all sweetness in one. O what a fair and excellent thing would that be? And yet it would be less to that fair and dearest well-beloved Christ than one drop of rain to the whole seas, rivers, lakes, and foundations of ten
thousand earths.” Thomas Goodwin echoed this thought, saying, “Heaven would be hell to me without Christ.”

Would you know Christ better and love Him more fully? Immerse yourself in Puritan literature, asking the Spirit to sanctify it to you in a Christ-centered way.

4. They show how to handle trials. We learn from the Puritans that we need affliction to humble us (Deut. 8:2), to teach us what sin is (Zeph. 1:12), and to bring us to God (Hos. 5:15). As Robert Leighton wrote, “Affliction is the diamond dust that heaven polishes its jewels with.” The Puritans show us how God’s rod of affliction is His means to write Christ’s image more fully upon us, so that we may be partakers of His righteousness and holiness (Heb. 12:10–11).

If you are presently undergoing trials, read William Bridge’s A Lifting Up for the Downcast, Thomas Brooks’s A Mute Christian Under the Rod, and Richard Sibbes’s A Bruised Reed. They will show you how every trial can bring you to Christ, to walk by faith and to be weaned from this world. As Thomas Watson wrote, “God would have the world hang as a loose tooth which, being easily twitched away, doth not much trouble us.” Also, read The Rare Jewel of Christian Contentment by Jeremiah Burroughs. It will teach you how to learn contentment through trial. Then, the next time you are buffeted by others, Satan, or your own conscience, you will carry those trials to Christ and ask Him, by His Spirit, to sanctify them so that you may model spiritual contentment for others.

5. They show how to live in two worlds. Richard Baxter’s The Saint’s Everlasting Rest shows the power that the hope of heaven has to direct, control, and energize our life here on earth. Despite its length (800-plus pages), this classic became household reading in Puritan homes. It was surpassed only by John Bunyan’s Pilgrim’s Progress, which is an allegorical outworking of this
same truth. Bunyan’s pilgrim is heading for the Celestial City, which he never has out of his mind except when he is betrayed by some form of spiritual malaise.

The Puritans believed that we should have heaven “in our eye” throughout our earthly pilgrimage. They took seriously the two-worldly, now/not-yet dynamics of the New Testament, stressing that keeping the “hope of glory” before our minds should guide and shape our lives here on earth. Living in the light of eternity necessitated radical self-denial. The Puritans taught us to live, knowing that the joy of heaven makes amends for any losses and crosses that we must endure on earth if we follow Christ. They taught us that preparation for death is the first step in learning to live.

6. They show us true spirituality. The Puritans promoted the authority of Scripture, biblical evangelism, church reform, the spirituality of the law, spiritual warfare against indwelling sin, the filial fear of God, the art of meditation, the dreadfulness of hell and the glories of heaven. So read the Puritans devotionally, and then pray to emulate their spirituality. Ask questions like these: Are we, like the Puritans, thirsting to glorify the triune God? Are we motivated by biblical truth and biblical fire? Do we share the Puritan view of the vital necessity of conversion and of being clothed with the righteousness of Christ? Do we follow them, as they followed Christ?

Where to Begin
If you are just starting to read the Puritans, begin with Thomas Watson’s *Heaven Taken by Storm*, John Bunyan’s *The Fear of God*, John Flavel’s *Keeping the Heart*, Thomas Brooks’s *Precious Remedies Against Satan’s Devices*, and Richard Sibbes’s *Glorious Freedom*, then move on to the works of John Owen, Thomas Goodwin, and Jonathan Edwards.

We have striven to make our guide useful both for those who are just beginning to read the Puritans and for those who are more advanced in Puritan theology and studies. Consequently, there will be some material that the beginner will find a bit difficult to grasp and other material that the more advanced will find rather elementary. In the main, however, we trust that this book will be an informative and stimulating guide to all seeking to know more about the Puritan divines and the recently reprinted books that they have written.

**Criteria and Sources Used**

This book began in the 1980s with a series of articles written for the *Banner of Truth* (U.S.) entitled, “Meet the Puritans . . . in Print!” Those articles covered Puritans printed from the 1950s through 1985. Ten years later, “Reading the Best in Puritan Literature: A Modern Bibliography,” *Reformation and Revival* 5, 2 (1996):117–158, covered Puritan titles from 1986 to 1996. *Meet the Puritans* expands this material and covers books printed for half a century, from 1956 through 2005. In all, it contains comments on close to 700 volumes from more than 75 publishers, and nearly 150 brief biographies. Some biographies are substantially longer than others because of the importance of the individual in Christian history and literature, or because of the amount of biographical material available. Also, some of these longer biographies are adapted from articles or book introductions that we have written, and are printed here with permission.
We have not usually attempted to include all the paperback editions of a particular author when his complete works have been reprinted. Nor have we included more than one edition of a book that has been reissued two or more times. In most cases, we noted the reprint of highest quality. In a few instances, when the quality was nearly equal, we gave preference to the edition that is still in print. In every case, we supplied the publisher, number of pages, and date of publication behind the title. We regret that we are not able to indicate whether or not a title is currently in print as many books in this guide come into print or go out of print every single year. Since we would like to update this book periodically, we welcome suggestions from readers on Puritan titles that were printed in the last half century (1956-2005) that we may have missed. Please forward them to Joel R. Beeke, 2965 Leonard NE, Grand Rapids, Michigan 49525, USA.

Several appendices are included. The first covers multi-authored Puritan titles; the second, Scottish writers who fit our definition of Puritan; the third, Dutch Second Reformation writers, sometimes called “Dutch Puritans,” translated into English; and fourth, an annotated bibliography of a sampling of secondary sources on the Puritans printed in the last twenty years. This last appendix could easily be augmented to become a full monograph by itself. Instead, in addition to the short annotated bibliography of the fourth appendix, we include a non-annotated bibliography of several hundred secondary sources at the end of this book.

For time parameters, men and women are included whose writings reflect Puritan convictions in the period from William Perkins (1558-1602) to Jonathan Edwards (1703-1758), sometimes called “the last Puritan.” Forerunners of the Puritans, such as John Bradford and John Hooper, have not been included. In some cases, it was difficult to determine whether or not to include a particular writer, particularly
those who opposed Puritan ecclesiology, such as Thomas Adams, Richard Baker, Joseph Hall, Nathaniel Hardy, and Ezekiel Hopkins. In these cases, since their writings bear the Puritan stamp of spirituality that Whitefield refers to in the opening quotation of this preface, we have included them.

Regarding sources used, we freely consulted the major encyclopedias and standard reference works on the Puritans. The most useful have been H.C.G. Matthew and Brian Harrison’s Oxford Dictionary of National Biography (60 vols.), Leslie Stephen and Sidney Lee’s Dictionary of National Biography (22 vols.), The New Schaff-Herzog Encyclopedia of Religious Knowledge (15 vols.), M’Clintock and Strong’s Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature (12 vols.), Allen Johnson and Dumas Malone’s Dictionary of American Biography (10 vols.), John Strype’s Ecclesiastical Memorials (7 vols.), Appletons’ Cyclopaedia of American Biography (6 vols.), Erasmus Middleton’s Evangelical Biography (4 vols.), Edmund Calamy’s The Nonconformist’s Memorial (4 vols.; also, Samuel Palmer’s 3 vol. edition), A.G. Matthews’s Calamy Revised, Jay Green’s Encyclopedia of Christianity (4 vols.), Anthony a’ Wood’s Athenae Oxonienses (4 vols.), S. Allibone’s A Critical Dictionary of English Literature and British and American Authors (4 vols.), James Darling’s Cyclopaedia Bibliographica (3 vols.), Benjamin Brooks’s Lives of the Puritans (3 vols.), and Thomas Fuller’s Abel Redivivus; or, The Dead Yet Speaking: The Lives and Deaths of Modern Divines (2 vols.) as well as his Worthies of England (2 vols.). Due to the paucity of material on certain Puritans, we have relied heavily at times on these sources. For information on the Puritans who served at the Westminster Assembly, James Reid’s Memoirs of the Westminster Divines and William Barker’s Puritan Profiles have been most helpful. We have also consulted studies on individual Puritans. In cases where sources have contradicted each other, we have used the Matthew-Harrison Oxford Dictionary of National Biography (2004) as our final source of authority.
For appendix 2, we have used the Dictionary of Scottish Church History & Theology, edited by Nigel Cameron; for appendix 3, we have consulted F.W. Grosheide and G.P. Van Itterzon’s Christelijke Encyclopedie (6 vols.), J.P. DeBie and J. Loosjes’s Biographisch Woordenboek van Protestantsche Godgeleerden in Nederland (5 vols.), D. Nauta’s Biografisch Lexicon voor de Geschiedenis van het Nederlandse Protestantisme (4 vols.), and B. Glasius’s Biografisch Woordenboek van Nederlandsche Godgeleerden (3 vols.).

As for book descriptions, we have summarized each volume, frequently offering a savory quotation from the book under review to whet the potential reader’s appetite. When material from the publisher has factually described a book’s content, we have on occasion woven some of that material into our summary, such as with Yale’s edition of Jonathan Edwards’s Works.

For a topical and textual index to the writings of the Puritans, see Robert P. Martin’s A Guide to the Puritans, which includes most of the books reviewed in this volume. Martin’s book is a necessary complement to this volume for those who are serious about knowing and studying the themes and texts handled in the Puritan tradition.

To keep this book a reasonable length, we have not used footnotes. In most cases, quotations of some length include the author and title reference in the text. For complete bibliographical data, check the bibliography in the back of this book. Spelling has been modernized in the titles of, and quotations from, antiquarian books. Capitalization has followed the Chicago Manual of Style: hence, “King Charles,” but “the king”; “Bachelor of Arts degree” or “Doctor of Divinity degree,” as titles, but “bachelor’s degree” or “doctorate in divinity” as general terms.

Finally, for those interested in information on antiquarian Puritan titles that have not yet been reprinted, contact the Puritan Resource Center (2965 Leonard Street N.E., Grand
Rapids, Michigan 49525, USA), which houses a collection of more than 3,000 titles by and about the Puritans.

**Acknowledgements**

We thank Rev. Ray B. Lanning for editorial assistance and especially for supplying a glossary of seventeenth-century words and events from Presbyterian Scotland as well as Puritan England and New England that may be unfamiliar to modern readers. We trust that you will find this glossary helpful, particularly when reading the biographical material. Thanks, too, to Phyllis TenElshof for editing, to Kate DeVries and Kelly Ziegler for proofreading, to Alastair Roberts for assistance during an internship, and to Jay Collier for help in wrapping up details down the final stretch. A heartfelt thanks to Dr. Jan VanVliet for contributing to the entry on William Ames, to Rev. Cornelius Pronk for coauthoring the entry on Theodorus Frelinghuysen, and to Dr. Tom Schwanda for assisting with the entry on Isaac Ambrose.

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The theological students at Puritan Reformed Theological Seminary were a major impetus for persevering with this
book. We are grateful to several students who provided material that assisted us with an entry. We pray that these students may be as godly and able ministers of the gospel for our generation as the Puritans were for theirs.

We wholeheartedly thank our dear wives, Mary Beeke and Sarah Pederson, for their patience, support, and enthusiasm throughout this project. We are humbled to be blessed with wives whose lives manifest, by God’s grace, the kind of biblical piety that Puritan literature powerfully promotes.

Finally, we acknowledge our God and Savior, who, by His grace, has fed us so richly through our Puritan-minded English, Scottish, and Dutch forebears. We trust that as you read of their lives and peruse their books, you will concur with James I. Packer’s assessment: “In a time of failing vision and decaying values, [the Puritans are] a beacon of hope calling us to radical commitment and action when both are desperately needed.”

— JRB/RJP
Illustrations

English and American Puritans
Thomas Adams
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William Ames
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Obadiah Sedgwick
Richard Sibbes
Henry Smith
Richard Steele
Thomas Taylor
John Trapp
Ralph Venning
Nathaniel Vincent
Thomas Watson

Scottish Divines
Thomas Boston
Samuel Rutherford
Henry Scougal

Dutch Second Reformation Divines
Wilhelmus à Brakel
Alexander Comrie
Theodorus Jacobus Frelinghuysen
Abraham Hellenbroek
Johannes Hoornbeek
Jacobus Koelman
Jean Taffin
Willem Teellinck
Theodorus van der Groe
Johannes VanderKemp
Gisbertus Voetius
Herman Witsius