

FROM THE EDITORS

The seventh edition of *Studies in Puritanism and Piety Journal* features a collection of compelling articles and insightful book reviews. At the forefront is Richard Muller's introduction to William Fulke (1538–1589), a largely underrecognized Puritan who, in his own time, was a formidable polemicist. Following in Jewel's footsteps, Fulke vigorously challenged Roman Catholic arguments against the Bible and tradition. Muller highlights, "While Jewel was the preeminent English scholar asserting the use of the church fathers to defend the catholicity not just of the Reformation but of the English church, Fulke emerges as one of his most significant followers," as evidenced by his extensive list of major apologetic treatises. Fulke directly countered the critiques of the Roman Catholic Thomas Stapleton (1535–1598) against Scripture and extra-biblical tradition by uniquely appealing to Bede's *History of the Church of Englande*, establishing the Scriptures as the sole authoritative guide and emphasizing the role of the early church fathers. He also passionately defended Protestant translations of Scripture against arguments supporting the Rheims New Testament, reinforcing the primacy of biblical authority.

Zsombor Tóth offers a compelling analysis of an obscure translation of the conformist Richard Allestree's *The Whole Duty of Man*, translated into Hungarian by the Reformed scholar György Aranka Zágoni (1705–1767). Tóth provides insightful biographies of both Aranka and Allestree and delves into meticulous text-critical examination, uncovering intriguing new insights into how Allestree's work was received and became influential in Hungary.

G. M. Bosker, after offering insightful introductory comments on the *ars moriendi*, compellingly compares the works of Gilbertus Voetius (1589–1676) and William Perkins (1558–1602) on dying well, highlighting several intriguing points of convergence. Bosker convincingly highlights the contrast between the steadfast Reformed orthodoxy of the Dutch and that of the English Reformers.

The final article, authored by Joshua Tingler, explores the crucial differences between the Methodist societies in Wales and Wesleyan Methodism. While Bebbington acknowledges that both adhered to the four core points of evangelicalism—biblical authority, Christological focus, salvation by faith alone, and active saving faith—closer examination reveals that their distinct approaches to soteriology ultimately led to the formation of separate societies and specialized structures. This distinction highlights the profound theological implications that shaped their divergent paths.

This edition features six exemplary scholarly reviews that underscore the journal's commitment to high-quality analysis. David Reid evaluates Christina Larsen's acclaimed work, *The Glory of the Blessed Son: An Approach to the Christology of Jonathan Edwards*. Jan Van de Kamp offers a noteworthy translation and review of Cornelius Jan Meeuse's *De bestrijding van het cartesianisme door Jacobus Koelman*, accessible to an English audience. Cameron Schweitzer's insightful study, *Towards a Clearer Understanding of Jonathan Edwards's Biblical Typology: A Case Study in the "Blank Bible,"* garners a thorough review by David Reid, while James Morrison examines Sergiej Slavinski's work, *Francis Cheynell: Polemic and Piety in The Divine Trinity of the Father, Son, and Holy Spirit (1650)*. David Van Bruggé's innovative exploration of Jonathan Edwards's use of imagination, *That Which They Can't See: A Retrieval of Jonathan Edwards' Homiletical Use of Imagination*, is reviewed by Allen Stanton, and John R. Van Wyk's detailed examination, *To Understand Things as Well as Words: An Examination of Jonathan Edwards and His Pedagogical Methodology*, is expertly reviewed by Chris Stevens. This collection exemplifies the journal's dedication to advancing scholarly discourse, making this edition an informative read for those committed to Puritan studies and scholarship.