

## FROM THE EDITORS

In the fifth issue of *Studies in Puritanism and Piety Journal* we have four articles. The subjects of these essays are polemical, doctrinal, devotional, and epistemological and are worthy of our reflection. The first two articles are reproduced from *Colloquia* at Puritan Reformed Theological Seminary from the pens of Chad Van Dixhoorn, professor of Church History and Theology at Reformed Theological Seminary in Charlotte, North Carolina, and by David Kranendonk, professor of Theology at Puritan Reformed Theological Seminary in Grand Rapids, Michigan.

The first is by Dr. Van Dixhoorn writing on John Arrowsmith (1602–1659) with the title, *John Arrowsmith and the Art of Pacific Pugilism*. Van Dixhoorn asks why Arrowsmith resorted to polemic with heresy in his last days. He answers that we must understand that his controversial writing was not in the normal sense of the meaning, but it was a pacific, friendly, or, better yet, “charming polemic.” Van Dixhoorn gives the proper context of Arrowsmith’s *magnum opus*, the *Holy War* or *Tactica Sacra*.

The second article is by David Kranendonk, *Pastoral Silence and Edifying Speech: Paul Baynes’s Teaching on Predestination*. Kranendonk disputes the criticism that the Puritans were overly speculative in their teaching on the doctrine of predestination. Paul Baynes (1573–1617) has been a neglected source of study, and Kranendonk hopes to fill that void. As a convert of William Perkins, Baynes held supralapsarian tendencies much like Perkins. Yet, Baynes didn’t speculate; in fact, he didn’t even mention predestination in much of his literary output but when he did, it almost always involved pastoral issues.

The third article is *A Puritan in the Rising Age of Evangelicals: Theological and Psychological Continuity in the Journal of Israel Loring* by John Ericson, Teacher of English at Trinity-Pawling School, in Pawling, New York. Israel Loring (1682–1772) was a Congregational pastor in the third generation of New England Puritans. When he graduated from Harvard in 1701, Loring began writing a journal that ultimately grew to thirty

volumes, most of which are lost. Nevertheless, in his diaries Ericson compares his theology with that of William Perkins, Thomas Hooker, Thomas Shepard, Increase Mather, Cotton Mather, and Solomon Stoddard in Loring's conversion account, sabbath keeping, self-examination, humility, and confidence in God's grace, and much more.

The fourth essay centers on John Flavel (1627–1691). This article by David Van Brugge is entitled, *Means to Understanding in John Flavel's "Pneumatologia,"* or as the subtitle describes, *A Treatise of the Soul of Man*. Van Brugge surveys the teaching of *Pneumatologia* in this article and what references Flavel gave. He states that first and foremost, this contains the biblical record of the soul. He also refers to ancient philosophers, the early church fathers, medieval exegetes, and Reformers to establish his arguments about the soul. He was well read and informed much like other figures in Reformed orthodoxy (ca. 1560–1725).

In the review section of this journal, we have several scholarly book reviews, including Cameron Schweitzer reviewing Robert L. Boss, *Thunder God, Wonder God: Exploring the Emblematic Vision of Jonathan Edwards*; Simon Hitchings reviewing two volumes: Richard A. Muller's, *Providence, Freedom, and the Will in Early Modern Reformed Theology*, and Andreas J. Beck, *Gisbertus Voetius (1589–1676) on God, Freedom, and Contingency*. Finally, wrapping up the reviews, Allen M. Stanton reviews George M. Marsden's *An Infinite Fountain of Light: Jonathan Edwards for the Twenty-First Century*.