

FROM THE EDITORS

This inaugural issue of *Studies in Puritanism and Piety* is the product of a vision to create a forum for research and reflection on the Puritans in the post-Reformation world, making Puritan scholarship accessible to readers and providing opportunities for scholars to present their research. In this volume, the focus is primarily upon New England Puritanism, Congregational thought, and the empowerment of laypeople, along with contributions that give a close-up view of Samuel Rutherford, Bunyan's thought, and Puritan preaching.

Matthew Vogan's article signals that the time of the neglect of Rutherford studies is long gone. After reviewing the literature on Rutherford studies, he offers an incisive discussion of the issues involved in situating Rutherford within Puritan studies. He then provides fresh research directions for Rutherford's historical context, theology, and political thought, followed by a thorough appendix cataloging Rutherford's unpublished (and some unresearched) works.

Will Tarnasky challenges the view that John Bunyan's works promote individualism in Christianity, offering an illuminating discussion of virtue ethics and the theme of companionship in *The Pilgrim's Progress*. Maarten J. Kater's insightful study demonstrates that the "Puritan style" of preaching is not devoid of rhetoric. After briefly reviewing basic rhetorical concepts from the history of rhetoric, Kater surveys the work of William Perkins, Richard Sibbes, and Richard Baxter to reveal a profound and balanced use of rhetoric. He concludes with practical guidelines for preaching with *pathos* today.

Nathan Tarr offers a fresh biography of John Cotton, following his early career in old England, his association with nonconformity, and his labors and trials as an early key figure in New England who coined "Congregationalism" and defended the New England Way. Francis J. Bremer

gives us an often-overlooked view of New England congregationalism from the other side of the pulpit, tracing the history of the empowerment of laypeople from its roots in England to the shores of New England, where churches were organized and run according to the "Plymouth Way."

Kenneth P. Minkema offers a rare consideration of how Jonathan Edwards had access to and read John Owen, highlighting several theological topics as avenues through which the two can be brought into conversation, and paving the way for fresh research directions on Edwards's reception of Owen. Finally, Using a Bourdieusian analysis of colonial New England's economics and civil government, W. Scott Jackson traces the decline of Puritan clergy in New England to argue that during the decades following the Great Migration, it was the power of the Puritan clergy, not the Puritan culture, that declined, thus spelling the end of the New England Way.