

FROM THE EDITORS

In this second issue of the *Studies in Puritanism and Piety Journal*, both the articles and the book reviews focus on Puritan theology and piety in its International Reformed context—the ways that Puritanism, particularly Puritan piety, shaped the landscape of post-Reformation Reformed thought and piety, particularly in the Netherlands and Sweden. In these areas, these articles clearly establish the international influence of Puritanism, chiefly through print publications and personal networks, that spread well beyond the borders of Britain. These articles further the vision of the *Studies in Puritanism and Piety Journal* to foster research on the Puritans in the post-Reformation and to make Puritan scholarship accessible to readers and providing opportunities for scholars to present their research.

In his article on “The Reception of Richard Baxter in Sweden,” Torbjorn Aronson (Assistant Professor Church History at Uppsala University, Sweden) examines the under-explored area of how Richard Baxter’s works, particularly his pietistic works, were translated into Swedish, produced by sympathetic printers, and disseminated throughout Sweden in the decades and centuries following his death. Aronson ably links the reception of Baxter’s thought and works with the all-important institutions and themes of the Swedish monarchy and print censorship to show how the promotion of Baxter’s works was linked with the circulation of other devotional books, especially works of Reformed piety.

In his article on William Ames’s understanding of the “Authority of Conscience,” Guochao Zhao (PhD Candidate at Puritan Reformed Theological Seminary) challenges the interpretations of previous historians—particularly John Van Til and James Calvin Davis—about William Ames’s theology regarding the authority of conscience. Through a careful reading of Ames’s most important works on conscience, Zhao establishes that Ames believed that the believer’s conscience was ultimately bound by the will of God as revealed in the Scriptures, and subsequently bound by

human authority, insofar as that human authority's decrees accorded with the definitive truths of Scripture. Finally, in his article on "spiritual warfare" in Puritan practical divinity works, Reinier W. De Kojier (Pastor of The Protestant Church in the Netherlands, Bilthoven), surveys a vast array of classic Puritan works written by eminent divines to demonstrate that Puritans believed that Satan, the world, and the flesh were allies that worked together against believers in a battle for their souls.

Book Review contributions are written by Ryan McGraw, reviewing Jay T. Collier, *Debating Perseverance: The Augustinian Heritage in Post-Reformation England*; Michael Leemann, reviewing Ariel Hessayon, ed., *Jane Lead and her Transnational Legacy*; Pieter de Vries, reviewing Charles K. Telfer, *Wrestling with Isaiah: The Exegetical Methodology of Campegius Vitringa (1659–1722)*; Tilman Hannemann, reviewing Irmtraut Sahmland and Hans-Jürgen Schrader, eds., *Medizin- und kulturgeschichtliche Konnexe des Pietismus: Heilkunst und Ethik, arkane Traditionen, Musik, Literatur und Sprache*; Jan Willem Stolk, Independent Researcher, reviewing W. J. op 't Hof and F. W. Huisman, *Hendrik Versteeg, een nader-reformatorische uitgever, werkzaam in Utrecht van 1654–1672*; and Ruth Albrecht, Universität Hamburg, reviewing Peter Zimmerling, *Die Losungen. Eine Erfolgsgeschichte durch die Jahrhunderte*.