

A “phoenix of women”

Puritan spirituality in the letters of Brilliana Harley

Brilliana Harley was a remarkably brilliant Puritan woman. Of her four hundred surviving letters, Dr. Haykin has selected thirty-eight which display her sincere love for Christ, her experiential knowledge of his sweetness and her deep desire to live all of life for his glory. In each letter, we find Puritan piety in practice through the example of a wife and mother living amid the trials of sickness, civil war, pregnancy, miscarriage, military sieges, the sorrows of missing a son away at university and the grief of writing (with no response) to a physically and emotionally absent husband while caring for a number of young children. The life and letters of this Puritan woman show that true theology is for real life and real life is about true theology.

Joel R. Beeke

Chancellor and professor of homiletics & systematic theology,
Puritan Reformed Theological Seminary, Grand Rapids, Michigan

Brilliana Harley has been praised for her bravery in defending her family's home and properties in her husband's absence during the English Civil Wars and for her undying devotion to her children, particularly expressed in her letters to her oldest son Ned. But there hasn't been until now a single, thorough study on her life and thought. Michael Haykin has remedied this lack. An experienced historian and engaging storyteller, he eschews hagiography to reveal the fascinating complexity of Brilliana's life and times. A seasoned believer, he highlights the vibrant, experiential faith that permeates Brilliana's writings and gently points the reader to the source of her joy, comfort and strength.

Simonetta Car

Author of several books, including *Questions Women Asked: Historical Issues, Timeless Answers* (Reformation Heritage Books, 2021)

Let's face it: most of what is published on the Puritans focuses on men. That's because the men did most of the writing. But not all. With his usual expertise and insight, Michael Haykin recaptures for us the voice of Brilliana Harley. We hear her weaving her deep Puritan faith into everyday conversations. Her letters recapture for us the vital place of women within the Puritan tradition and remind us again what it means to follow God faithfully in our daily and family life.

Tim Cooper

Professor of church history, University of Otago, New Zealand

How refreshing to be introduced to this eminently pious and delightfully strong wife, mother and seventeenth-century woman through Michael Haykin's introduction and publishing of Brilliana Harley's letters! As he is wont to do, Haykin has introduced us to an historical figure that sadly has been forgotten by many, but ought to be remembered, read and retrieved. Through the intimate medium of the personal letter and the insightful context provided by Haykin, the church can be encouraged and challenged by the Puritan faith of Brilliana.

Nicholas J. Abraham

Lead pastor at Reformation Bible Church in Beach City, Ohio; assistant professor of church history and biblical spirituality, Emmaus Theological Seminary in Cleveland, Ohio; author of *Living Together in Unity with Dietrich Bonhoeffer* (Lexham Press, 2023)

This delightful collection of letters from Brilliana Harley, lavishly introduced and edited by Michael Haykin, reflects his well-deserved reputation for in-depth yet readable scholarship. These carefully annotated epistles cover a broad spectrum of topics including family relationships, politics of mid-seventeenth-century England, the proper use of recreation, Lady Harley's health and experience of afflictions. More personally they reveal her deep concern for her son's spiritual life, reminding him to keep watch over his soul, encouragement to be faithful in his public and personal spiritual exercises and reminders to eat well and not to neglect physical exercise. Those interested in history, piety, gender studies and literature will be rewarded by reading this excellent treatment of an often neglected but significant leader of Puritanism. Highly recommended!

Tom Schwanda

Associate professor, emeritus, of Christian formation and ministry, Wheaton College, and author of *Soul Recreation: The Contemplative-Mystical Piety of Puritanism* (Pickwick Publications, 2012)

With a handful of wonderful exceptions, over the last sixty years, the recovery of interest in Puritan literature and culture has not tended to emphasize the contributions made by the movement's very many outstanding women. Michael Haykin's superb new edition of the letters of Brilliana Harley shows what this oversight might have cost.

Crawford Gribben

Professor of history, Queen's University Belfast



Lady Brilliana Harley (1598–1643)

Reproduced by kind permission of Edward Harley

HERITAGE CLASSICS

A “phoenix of women”

*Puritan spirituality in the
letters of Brilliana Harley*

Introduced and edited by

Michael A.G. Azad Haykin



HERITAGE
SEMINARY
PRESS



HERITAGE
SEMINARY
PRESS



Heritage Seminary Press, Cambridge, Ontario

An imprint of H&E Publishing, West Lorne, Ontario, Canada

hesedandemet.com

© 2024 Michael A.G. Azad Haykin. All rights reserved. This book may not be reproduced, in whole or in part, without written permission from the publishers.

Cover & book design by Janice Van Eck

Cover portrait: Reproduced by kind permission of Edward Harley

Cover background: Shutterstock.com

Photos, illustrations & engravings: Public Domain unless otherwise indicated

A “phoenix of women”: Puritan spirituality in the letters of Brilliana Harley

By Michael A.G. Azad Haykin

ISBN 978-1-77484-152-5 (paperback)

ISBN 978-1-77484-153-2 (eBook)

To Timothy Whelan,

A scholar's scholar and a dear friend in Christ

Knowledge puffeth up,
Love edifieth.

Il n'y a rien si divin
que l'amour sans fin.
—*Brilliana Harley*¹

What a precious jewel God hath in her bestowed on
you, and how great a measure of thankfulness you owe
to him for his mercy to you therein.
—*Thomas Gataker, speaking to Robert Harley about
Brilliana in 1623*

It is (I doubt not) one part of the happy communion
of saints here on earth, that the living may (and many
times do) reap good from the godly by reading of their
goodness when they are dead, though while they lived
they never knew them.
—*John Ley to Brilliana Harley in 1640*

¹ Brilliana Harley, "Commonplace Book," (1622) University of Nottingham Library MSS, P1 F1/4/1)

Contents

- xi Foreword by Jenny-Lyn de Klerk
xiii Abbreviations
xv Timeline
- i Introduction
7 “I found a sweetness in the service of
God”: An essay on the life and
spirituality of Brilliana Harley

Select letters of Lady Brilliana Harley

- 45 Letters 1–38

Appendices

- 139 Appendix 1: Thomas Gataker’s letter
141 Appendix 2: Robert Horn’s letter
143 Appendix 3: John Ley’s letter
147 Appendix 4: Charles I’s letter

Foreword

Usually when we study church history, we take great pains to delve deep into the lives and minds of great men like the Puritans. And rightfully so. These men contributed greatly to our understanding of God and to caring for God's people. Yet, if we never venture beyond these great things, we will miss not only key information but also the enriching experience of learning from the seemingly lesser folks—women, children, the uneducated, the poor—who are probably more like ourselves in many ways and, in the kingdom of God, are considered just as great. Of course, one of the problems in trying to reach these believers is that not as much was written by or about them, and even less has made it to us today in coherent form. This introduction to Lady Brilliana Harley's letters by Michael Haykin helps us get to one such valuable resource.

As an expert historian, Dr. Haykin will tell us what we need to know about Harley's life and letters. But before we get there, I would love to share with you two specific reasons as to why one should *want* to read Harley at all. First, Puritan theology—mostly studied through the greats like John Owen and John Bunyan—is set apart by its emphasis on personally experiencing God, and though we see some of this in action in, say, Bunyan's autobiography, we get much deeper into the nitty-gritty of it when we look at more examples, more specific examples and more examples of plainer people. Harley provides one excellent example for us to start with as she writes to her son Ned about how exactly to live the Christian life as he sets out on his own at Oxford, by studying Scripture,

praying, keeping the Sabbath, practicing self-examination, conferencing with other believers, reading theology books and caring for the poor.

Second, it is all well and good to understand, say, the details of Owen's Christology, but we will never truly understand Owen or any other greats unless we also learn about their unique context in history. Though we may have a keen fellow feeling with believers across time and space when we read about their relationships with God—something we all have in common—there are also many differences between various cultures of various eras. Again, we have an excellent example of this in Harley's letters as she mentions food she sent to her husband when he was away, gives instructions to Ned for tending to various ailments and writes bold words to the king of England and his men in an attempt to protect her home during a Royalist siege.

These two points may seem small and, indeed, the details that make them up are little things, but do not mistake them for being unimportant. It is only when we listen to Puritan mothers like Harley that we will really understand what the Puritans meant about family discipleship and worship—no doubt one of their main legacies that has been passed down to believers today—and in them we have a clear example of what Puritan spirituality felt like and did for the average believer living in seventeenth-century England. And, since drawing such individuals and families closer to God was the whole point of all their preaching and teaching, great men like Owen and Bunyan would eagerly commend our hearts to the care of Harley, a great woman of God.

Jenny-Lyn de Klerk

Author, *5 Puritan Women: Portraits of Faith and Love*

Abbreviations

Calendar of the Manuscripts, I

Calendar of the Manuscripts of the Marquis of Bath Preserved at Longleat, Wiltshire (London: His Majesty's Stationery Office, 1904), volume I.

Letters of the Lady Brilliana Harley

Thomas Taylor Lewis, ed., *Letters of the Lady Brilliana Harley* (London: The Camden Society, 1854).

Manuscripts of His Grace the Duke of Portland, III

The Manuscripts of His Grace the Duke of Portland, Preserved at Welbeck Abbey (London: Eyre and Spottiswoode for Her Majesty's Stationery Office, 1894), volume III.

Timeline

- 1598 Brilliana born in Brill (Brielle), Netherlands, and baptized as Brilliana Conway
- 1606 April 17: naturalized as an English subject
- 1622 Composes a *Commonplace Book*, demonstrating piety and interest in theology
- 1623 July 16: marries Sir Robert Harley
- 1624 Gives birth to her first child, Edward (Ned) Harley
- 1625 Accession of Charles I
- 1626 Gives birth to Robert Harley
- 1628 Gives birth to Thomas Harley
- 1629 Gives birth to Brilliana Harley
Charles I dissolves Parliament & begins an eleven-year personal rule of the nation
- 1630 Gives birth to Dorothy Harley
- 1631 Gives birth to Margaret Harley
- 1633 William Laud is consecrated Archbishop of Canterbury
- 1634 Gives birth to Elizabeth Harley
- 1639/40 January 24: Brilliana miscarries
- 1639 First Bishops' War with the Scots
- 1640 Short Parliament called
Second Bishops' War with the Scots
Long Parliament called
- 1642 English Civil War breaks out

Puritan spirituality in the letters of Brilliana Harley

- 1643 January: Charles I orders Fitzwilliam Coningsby to launch an assault on Brampton Bryan Castle
Spring: Brilliana refuses to surrender Brampton Bryan Castle
July 26–September 9: siege of Brampton Bryan Castle
October 31: Brilliana dies
- 1644 Second siege and fall of Brampton Bryan
- 1656 Robert Harley dies in Ludlow

Introduction

Coming across Thomas Taylor Lewis' edition of the letters of Brilliana Harley through the Internet in 2019 was very much an experience of serendipity. Prior to my discovery of his 1854 edition of her letters,¹ the majority of which are to her son Edward Harley, I did not recall ever coming across her name in nearly thirty years of reading Puritan literature. Perusing her prodigious correspondence soon convinced me, though, that I had stumbled across a veritable mine of spiritual gems, some of which were equal to anything one might find in such well-known Puritan authors as Richard Sibbes, Samuel Rutherford, John Owen or Benjmain Keach.

I first lectured on her life and piety in January 2020, in a series that I was giving on Puritanism at Grandview Baptist Church in Kitchener, Ontario. Since then, I have expanded on this lecture—some of which appears here as “An essay on the life and spirituality of Brilliana Harley”—and presented it a number of times in various contexts. In the course of preparing these lectures between 2020 and 2024, I came to discover a number of academic theses and articles on Brilliana, as well as Jacqueline Eales' marvellous monograph on the Harley family during the early stages of the English Civil War, which has been extremely helpful in crafting this

¹ With what he called “scrupulous fidelity to the originals,” Thomas Taylor Lewis copied the letters of Brilliana as found in a collection then owned by her descendant, Lady Frances Vernon Harcourt. See his “Introduction” to *Letters of the Lady Brilliana Harley*, v. On the manuscripts relating to Brilliana Harley and her family, see Clyve Jones, “The Harley Family and the Harley Papers,” *The British Library Journal* 15, no.2 (Autumn 1989): 128–133.

book.² But, apart from an excellent sketch of her life in Dr. Jenny-Lyn de Klerk's *5 Puritan Women: Portraits of Faith and Love*,³ there is really no popular study of the spiritual gems in her correspondence. This small selection from her correspondence seeks to remedy this lacuna.⁴

Her letters have been mined by academics for various riches: insights into Puritan family life in mid-seventeenth-century Herefordshire,⁵ for example, or details about the Civil War in the English counties bordering Wales,⁶ or the

² Jacqueline Eales, *Puritans and Roundheads: The Harleys of Brampton Bryan and the Outbreak of the English Civil War* (Cambridge: Cambridge University Press, 1990).

³ Jenny-Lyn de Klerk, *5 Puritan Women: Portraits of Faith and Love* (Wheaton, IL: Crossway, 2023), Chapter 5.

⁴ There is a small selection of her letters in *Flesh and Spirit: An Anthology of Seventeenth-Century Women's Writing*, ed. Rachel Adcock, Sara Read and Anna Ziomek (Manchester; New York, NY: Manchester University Press, 2016), 122–143. There is also an interesting novel by Laura Beatty, *Darkling* (London: Chatto & Windus, 2014), which interweaves verbatim some of Brilliana's letters with their original spelling into a modern-day story.

⁵ See Raymond A. Anselment, "Katherine Paston and Brilliana Harley: Maternal Letters and the Genre of Mother's Advice Author," *Studies in Philology* 101, no.4 (Autumn, 2004): 431–453; Julia Covelli, "'House and Children': Lady Brilliana Harley and the Expansion of Domestic Agency" (BA thesis, Pennsylvania State University, 2010); Johanna Harris, "'Be pleyeabell to all good counsell': Lady Brilliana Harley's advice letter to her son" in *Women and Epistolary Agency in Early Modern Culture, 1450–1690*, ed. James Daybell and Andrew Gordon (London; New York, NY: Routledge, 2016), 128–147; Diana G. Barnes, "'Wifely 'Affection and Disposition': Brilliana Harley and Thomas Gataker's *A Wife in Deed* (1623)," *English Studies* 98, no.7 (2017): 717–732. For an examination of Brilliana's advice regarding herbal medicine and her medical history, see Henry Connor, "Lady Brilliana Harley (1598–1643): Her medicines and her doctors," *Journal of Medical Biography* 24, no.1 (2016): 127–135.

⁶ See Susan Levy, "Perceptions and Beliefs: The Harleys of Brampton Bryan and the Origins and Outbreak of the English Civil War" (PhD thesis, London University, 1983); Joanne Wright, "Not Just Dutiful Wives and Besotted Ladies: Epistemic Agency in the War Writing of Brilliana Harley and Margaret Cavendish," *Early Modern Women* 4 (2009): 1–25; Johanna Harris, "'Scruples and Ceremonies': Lady Brilliana Harley's Epistolary Combat," *Parergon: Journal of the Australian and New Zealand Association for*

intellectual climate of early Stuart Puritanism.⁷ My selection from Brilliana's pen is focused on what she herself would wish us to draw from her writing: namely, what does it mean to live a life according to biblical principle and for the glory of God.⁸

Brilliana wrote these letters in a day when the standards of spelling that we currently enjoy were all but non-existent. She spelled words as she pronounced them or heard them spoken. The Lewis edition provided an accurate transcription of the spelling in her original letters, but I have modernized that spelling for ease of reading in this selection of Brilliana's correspondence. Punctuation has also been modernized, the occasional semicolon replaced silently with a full stop, and a few commas added to clarify meaning. Other texts from the era have also been slightly modernized.

I have retained the Old Style dates from the Julian calendar that was used in Britain up until September 1752. In the reckoning of this calendar, the year began on March 25, the traditional date for the conception of Jesus. Thus, all of the days from January 1 to March 24 were reckoned to belong to the previous year. This changed in 1752, when the Gregorian

Medieval and Early Modern Studies 29, no.2 (2012): 93–112; I-Chun Wang, “Personal Geographies and Liminal Identities in Three Early Modern Women’s Life Writings About War,” *Canadian Review of Comparative Literature/Revue Canadienne de Littérature Comparée* (September 2017): 516–521; Alice Miranda O’Driscoll, “Women, gender, and siege during the Wars of the Three Kingdoms, 1639–52” (DPhil thesis, University of Oxford, 2021), *passim*.

⁷ Johanna Harris, “‘But I thinke and beleeve’: Lady Brilliana Harley’s Puritanism in Epistolary Community” in *The Intellectual Culture of Puritan Women, 1558–1680*, ed. Johanna Harris and Elizabeth Scott-Baumann (London: Palgrave Macmillan, 2010), 108–121.

⁸ On this subject, see especially Gareth Townley, “What do the religious beliefs of the Harleys of Brampton Bryan, Herefordshire, tell us about the nature of early Stuart puritanism?” (MA thesis, Durham University, 2016); Fiona Ann Counsell, “Domestic Religion in Seventeenth Century English Gentry Households” (PhD thesis, University of Birmingham, 2017).

calendar was adopted—the European world had actually been utilizing it since 1582—and January 1 was declared to be the first day of the year.⁹

The annotation in this selection of letters provides the source for each letter as well as explanations of items or people that might otherwise be obscure to the modern reader. The essay that precedes the letters provides interested readers with further background for their appreciation of the rich affective spirituality embedded in Brilliana's letters.

I am thankful for the help given to me in the writing and editing of this book by Prof. John Coffey, James Dodson, Don McNally, and especially, Melissa Kirkpatrick. I am especially thankful to Edward and Victoria Harley for the use of the portrait on the cover and frontispiece of this book, and for their help with regard to Brilliana's manuscripts. Janice van Eck's expertise in layout, design and proofing have also, as always, been much appreciated.

Coda

The title of the book is drawn from Thomas Froyssell's funeral sermon for Robert Harley in which he described Brilliana as "that noble lady and phoenix of women."¹⁰ Going back to the close of the first century, the phoenix had been representative of the resurrection in Christian tradition. According to *1 Clement*, traditionally dated to the AD 90s, every five hundred years this unique bird prepares for death by building a burial nest of frankincense and myrrh.¹¹ Then, after it dies,

⁹ For details regarding Britain's switch to the Gregorian calendar, see E.G. Richards, *Mapping Time: The Calendar and its History* (Oxford: Oxford University Press, 1998), 252–256.

¹⁰ Thomas Froyssell, *The Beloved Disciple* (London: Thomas Parkhurst, 1658), 107.

¹¹ *1 Clement* 25. Edward Boughen (1587–c.1660), *The Principles of Religion* (Oxford: Leonard Lichfield, 1646), 32, appealed to this text to support the



The phoenix from *The Nuremberg Chronicles* (1493)

a worm emerges that grows into a new phoenix. Building on a long tradition of associating this fabulous bird with the concept of resurrection, sixteenth- and seventeenth-century literature and theology employed the phoenix as a symbol of both literal and figurative resurrection.¹²

Due to the fact, however, that there was only one phoenix alive at any given time, the bird came to be used “as a poetic metaphor for an exemplary individual.”¹³ In English literature, the culmination of this usage can be found in the textual admiration of Elizabeth I (1533–1603), who was called “the phoenix of the world.”¹⁴ By calling Brilliana “that ... phoenix of women,” Froysell was surely emphasizing the exemplary nature of Brilliana both as a Christian and as a woman. As Richard Ward, the nineteenth-century editor of some of the Harley papers, rightly remarked: “We are in the presence of a true woman, one who was brave but not fearless, prepared to sacrifice herself to her sense of duty, and ready, when called upon to defend her principles, to rise to the loftiest heights of heroism.”¹⁵

Froysell, though, may also have had in mind the idea of resurrection. So vital were this woman’s life and letters that she would continue to speak long after her death. Of that truth, if it was indeed in Froysell’s mind, this book is a witness.

reality of the bodily resurrection of those believers who have been burned to death.

¹² See Joe Nigg, *The Phoenix: An Unnatural Biography of a Mythical Beast* (Chicago, IL; London: University of Chicago Press, 2016), 169–319.

¹³ Nigg, *The Phoenix*, 170. It is not without interest that John Dauncy (*fl.* 1660s) also called the Queen, Henrietta Maria (1609–1669), “that phoenix of our times.” See his *The History of the Thrice Illustrious Princess Henrietta Maria de Bourbon, Queen of England* (London: Philip Chetwind, 1660), 3.

¹⁴ Nigg, *The Phoenix*, 170, 193–194.

¹⁵ Richard Ward, “Introduction” to *Manuscripts of His Grace the Duke of Portland*, III, iv.

“I found a sweetness in the service of God”

An essay on the life and spirituality of Brilliana Harley

The Puritan penchant for curious names for their children is well-known. For example, Hate-evill Greenhill, a baby girl who may have been related to the Puritan commentator William Greenhill (1591–1671), was baptized in April 1661 in Banbury.¹ The mother of Edward Polhill (1622–1693/4), another celebrated Puritan author, was Faint-not Polhill, a favourite name, it appears, for girls.² Certainly not as odd as these girls’ names, but equally fascinating, is the name of the wife of the prominent English Presbyterian Robert Harley (1579–1656), namely, Brilliana Harley (1598–1643).³

Brilliana’s early years

Brilliana Harley, née Conway, was born in 1598 at the seaport of Brill (*Brielle* in Dutch), near Rotterdam, the daughter of Edward Conway (c.1564–1631) and Dorothy Tracy (1563–1612).⁴ Among her ancestors was William Tracy (d.1530), a

¹ Charles W. Bardsley, *Curiosities of Puritan Nomenclature* (London: Chatto and Windus, 1880), 163.

² Bardsley, *Curiosities of Puritan Nomenclature*, 158–159.

³ Her birth year is now usually given as 1598, which I have followed. See Letter 14, for Brilliana’s own discussion of when she was born.

⁴ On the life of her father, see Daniel Starza Smith, *John Donne and the*

maternal great-grandfather and an early Protestant, whose body was exhumed in 1532 and burned at a stake in Gloucestershire for heresy, namely, his ardent affirmation of justification by faith alone in his last will and testament.⁵ His son, Richard Tracy (c.1501–1569)—Brilliana’s maternal grandfather—was equally committed to the Protestant cause. His first publication, the pamphlet *The Profe and Declaration of Thys Proposition: Fayth only Iustifieth* (1543), defended the biblical truth that

the mercy and favour, of God justifieth: which mercy and favour, we only by faith obtain. ... Scripture sayeth, that this faith, which only justifieth, is only the work of God in us, and cometh, not by any man’s power, wisdom, learning, nor that God giveth it because of any virtue, or virtuous disposition, which he seeth in man, nor that any man can prepare himself, or make himself apt and meet, to receive this faith, but God giveth this faith freely, without any respect or regard to any good will, good works, or good disposition.⁶

In other words, Brilliana had what Johanna Harris has described as “an exceptional Protestant heritage.”⁷

Sir Edward Conway (later Viscount Conway), was the governor of the port of Brill at the time of Brilliana’s birth,

Conway Papers: Patronage and Manuscript Circulation in the Early Seventeenth Century (Oxford: Oxford University Press, 2014), *passim*.

⁵ John Foxe, *The seconde Volume of the Ecclesiasticall Historie, containning the Acts and Monuments* (London: John Daye, 1583), 1042–1043.

⁶ Richard Tracy, *The Profe and Declaration of Thys Proposition: Fayth only Iustifieth* ([London: E. Whitchurch, 1543]), fols. Avii recto–Avii verso.

⁷ Johanna Harris, “‘But I thinke and beleeve’: Lady Brilliana Harley’s Puritanism in Epistolary Community” in *The Intellectual Culture of Puritan Women, 1558–1680*, ed. Johanna Harris and Elizabeth Scott-Baumann (London: Palgrave Macmillan, 2010), 112.

“I found a sweetness in the service of God”



Edward Conway (c.1564–1631)

*Select letters of
Lady Brilliana
Harley*

Letter I¹

October 5, 1627

Dear Sir:

Your two letters, one from Hereford and the other from Gloucester, were very welcome to me; and if you knew how gladly I receive your letters, I believe you would never let any opportunity pass. ...tomorrow I hope you will be well at your journey's end, where I wish myself to bid you welcome home. You see how my thoughts go with you; and as you have many of mine, so let me have some of yours. Believe me, I think I never missed you more than now I do, or else I have forgot what is past.² ...

I have sent you up a little hamper, in which is the box with the writings and books you bid me to send up, with the other things, sewed up in a cloth, in the bottom of the hamper. I have sent you a partridge pie, which has two pea chickens in it.³ ...

I will now bid you good night, for it is past eleven o'clock. I pray God preserve you and give good success in all your business, and a speedy and happy meeting.

Your most faithful affectionate wife, Brilliana Harley.

¹ Brilliana Harley, Letter IV to Robert Harley in *Letters of the Lady Brilliana Harley*, 3.

² As noted in "An essay on the life and spirituality of Brilliana Harley," Brilliana frequently mentioned the depth of her love for her husband in her letters to him.

³ By "pea chickens," Brilliana most likely meant peahens, which were commonly eaten by the wealthy well into the seventeenth century.

Letter 2¹

December 4, 1629

My dear Sir:

I thank you for your letter, which I received this week by the carrier. ... Alas! my dear Sir, I know you do not to the one half of my desires, desire to see me, that loves you more than any earthly thing. I should be glad if you would but write me word, when I should hope to see you.

Ned has been ever since Sunday troubled with the rheum in his face very much.² ... The swelling of his face made him very dull; but now, I thank God, he is better, and begins to be merry. ... I must desire you to send me down a little Bible for him. He would not let me be in peace, till I promised him to send for one. He begins now to delight in reading; and that is the book I would have him place his delight in.

Tom has still a great cold; but he is not, I thank God, sick with it. Brill and Robin, I thank God, are well; and Brill has two teeth.³ Ned presents his humble duty to you, and I beg your blessing for them all; and I beseech the Almighty to prosper you in all you do, and to give you a happy meeting with

Your most faithful affectionate wife, Brilliana Harley.

¹ Brilliana Harley, Letter VI to Robert Harley in *Letters of the Lady Brilliana Harley*, 4–5.

² Rheum is a watery discharge from the eyes or nose.

³ The three children mentioned in this sentence are Thomas, Robert (or Robin) and Brilliana, whom Brilliana calls “Brill,” a diminutive form that her own father Edward Conway had used for her. See *Manuscripts of His Grace the Duke of Portland*, III, 19.

Letter 3¹

October 25, 1638

Good Ned:

I hope these lines will find you well at Oxford. I long to receive the assurance of your coming well to your journey's end. We have had fair weather since you went, and I hope it was so with you. ...

You are now in a place of more varieties than when you were at home; therefore take heed it take not up your thoughts so much as to neglect that constant service you owe to your God. When I lived abroad, I tasted something of those wiles;² therefore I may the more experimentally³ give you warning. Remember me to your tutor, in whom I hope you will find daily more and more cause to love and respect.⁴ I thank God my cold is something better than when you left me. I pray God bless you, and give you of those saving graces which will make you happy here and for ever hereafter.

Your most affectionate mother, Brilliana Harley.

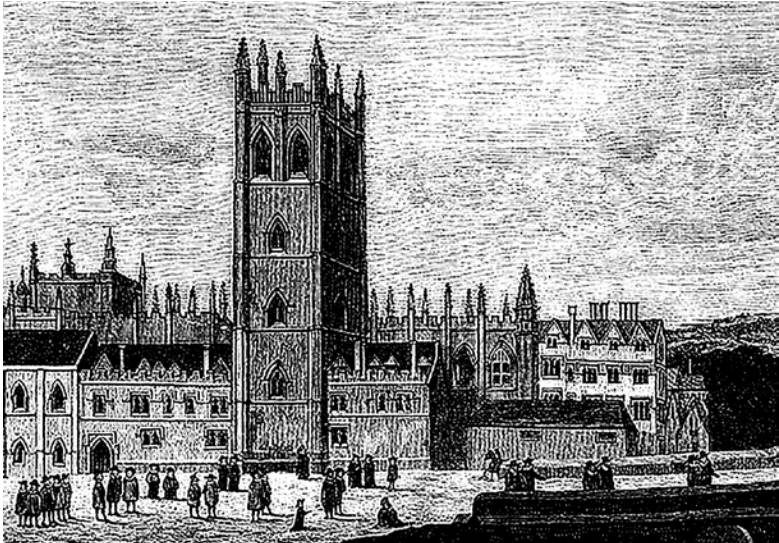
¹ Brilliana Harley, Letter IX to Edward Harley in *Letters of the Lady Brilliana Harley*, 7.

² Brilliana had a similar view of the nation's capital: "London is a bewitching place" (Letter LXXXIV to Edward Harley, November 14, 1640, in *Letters of the Lady Brilliana Harley*, 101).

³ i.e., experientially.

⁴ Edward's Oxford tutor was Edward Perkins, who was a committed Puritan and Presbyterian. In 1640, for example, Perkins prayed in a letter to Edward Harley, "The Lord confound the bishops" (*Manuscripts of His Grace the Duke of Portland*, III, 68).

Puritan spirituality in the letters of Brilliana Harley



Magdalen Hall, University of Oxford

Discover other titles from Heritage Seminary Press

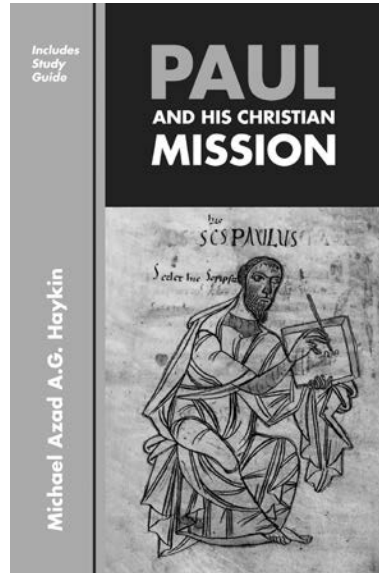
Paul and His Christian Mission

By Michael Azad A.G. Haykin

Includes Study Guide

The mission of the apostle Paul is central to the New Testament, where it was vital in the establishment of the early church and spreading the gospel throughout the world of his day. This study provides a concise but rich view of Paul the man and Paul the missionary. At his conversion to Christ, Paul was given a clear mandate to bring the gospel to the Gentiles. Paul loved the church, and he was zealous to win the lost to Christ. He appreciated and cultivated co-labourers in the work of the gospel, as he depended on the power of the Holy Spirit.

Paul's experience challenges the reader. Study guide questions are provided to help reflect on and apply the things that are learned in this short, focused study of Paul's life.



ISBN 978-1-77484-106-8 (Pbk)

ISBN 978-1-77484-107-5

(Ebook)

88 pages; 5.5 x 8.5"

Published December 2022



HERITAGE
SEMINARY
PRESS

An imprint of H&E Publishing

hesedandemet.com

Discover other titles from Heritage Seminary Press

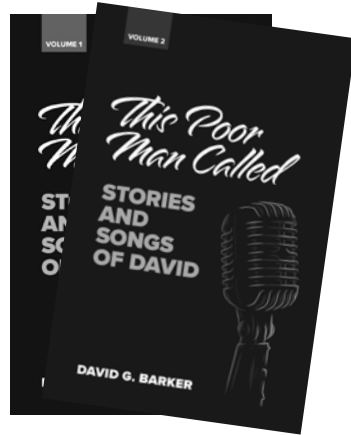
This Poor Man Called: Stories and Songs of David

Volume 1 & Volume 2

By **David G. Barker**

David Barker takes a unique approach in this exploration of the psalms of David. Each chapter begins with a creative retelling of the biblical narrative, setting the scene for the psalm arising out of that experience. Having grounded the psalm in the “story,” Barker then goes into a verse-by-verse exposition of the psalm, and provides some explanatory notes and a statement of the key message of the psalm.

At the end of each psalm exposition, Barker asks three basic questions: What do we learn about God? What do we learn about ourselves as the people of God? and What do we learn about the world? Answering these questions helps us to understand how David’s experience shaped his theocentric and biblical worldview.



Volume 1

ISBN 978-1-77484-063-4 (Pbk)

ISBN 978-1-77484-064-1 (Ebook)

122 pages; 5.5 x 8.5"

Published Spring 2022

Volume 2

ISBN 978-1-77484-110-5 (Pbk)

ISBN 978-1-77484-111-2 (Ebook)

192 pages; 5.5 x 8.5"

Published February 2023



HERITAGE
SEMINARY
PRESS

An imprint of H&E Publishing

hesedandemet.com

Discover other titles from Heritage Seminary Press

Losing Your Luggage: Finding Freedom from Sinful Baggage

By Rick Reed

Losing Your Luggage takes you on a journey through Romans 6–8, helping you find freedom from the sinful baggage that weighs you down. Your guide for this trip is Rick Reed, who brings out practical, down-to-earth wisdom from Paul's letter as he walks alongside you on this journey. He is one who speaks from experience and is a helpful guide to show you the main sights and lessons of these important chapters. Journey toward greater joy and freedom in Christ—and lose some sinful baggage along the route!



ISBN 978-1-77484-120-4 (Pbk)
ISBN 978-1-77484-121-1 (Ebook)
104 pages; 6 x 9"
Published June 2023



HERITAGE
SEMINARY
PRESS

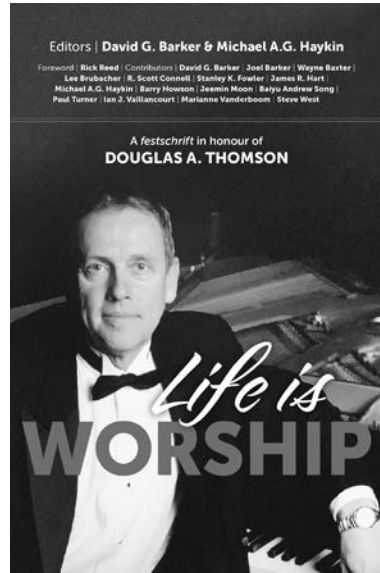
An imprint of H&E Publishing
hesedandemet.com

Discover other titles from Heritage Seminary Press

**Life is Worship: A
festschrift in honour of
Douglas A. Thomson**
Editors: David G. Barker &
Michael A.G. Haykin

These essays honour the life and ministry of Dr. Doug Thomson who, as a teacher, pastor, colleague and music leader, has influenced countless lives and congregations in Ontario, Canada, and beyond. The themes of these chapters cover themes that are precious in the life of the church—revealing how all of life is worship.

Topics include expositions of psalms and hymns, the theology of worship, spirituals, hallmarks of a worship leader, friendship in the composition of hymns, lament, etc.—even some sermons for Easter weekend. It is hoped that these essays will encourage discussion, promote the development of an understanding of the theology around worship, challenge readers to think deeply about this crucial area and, most of all, bring glory and praise to our great God.



ISBN 978-1-77484-128-0 (Pbk)
ISBN 978-1-77484-129-7 (Ebook)
364 pages; 6 x 9"
Published September 2023



HERITAGE
SEMINARY
PRESS

An imprint of H&E Publishing
hesedandemet.com



HERITAGE
SEMINARY
PRESS

Dominus Deus fortitudo mea | The sovereign LORD is my strength

