

MARCH 30

Puritan Marriage

∞ Lucy Hutchinson, 1620-1681 ∞

On her wedding day Lucy Apsley was taken ill of smallpox, and the wedding was delayed as her life hung in the balance. Lucy did survive smallpox, but her visage was marred and deformed from the disease. Colonel John Hutchinson looked beyond the wreck of Lucy's beauty to her honor and virtue, and the two were married on 3 July, 1638. Lucy later wrote of their courtship:

Never was there a passion more ardent and less idolatrous: he loved her better than his life, with inexpressible tenderness and kindness; had a most high, obliging esteem of her, yet still considered honour, religion, and duty above her; nor ever suffered the intrusion of such dotage as should blind him from marking her imperfections.²⁶

Colonel Hutchinson was a trusted officer of Oliver Cromwell and one of the commissioners of the trial of Charles I. At the Restoration he was imprisoned and Lucy worked tirelessly to secure his release and to be with him during his confinement. Though she was not allowed to stay with him, she took lodgings near him and visited him daily. During his imprisonment Colonel Hutchinson spent much of his time reading his Bible, making many notes along the way. Lucy later compiled these into a commonplace book, with Scriptures organized under different headings.

In spite of Lucy's care Colonel Hutchinson fell ill from the damp, miserable conditions of his cell and died 11 September, 1664. The Hutchinsons had eight children, and Lucy wrote *The Life of Colonel Hutchinson* for them to learn to emulate their father's virtues and character. In her introduction she wrote that their father's

example was more instructive than the best rules of the moralists; for his practice was of a more divine extraction, drawn from the Word of God, and wrought up by the assistance of His Spirit. He had a noble method of government, whether in civil, military, or domestic administration, which forced love and reverence even from unwilling subjects, and greatly endeared him to the souls of those who rejoiced to be governed by him. He had a native majesty that struck awe into the hearts of men, and a sweet greatness that commanded love.²⁷

Lucy lovingly described their marriage relationship:

His affection for his wife was such, that whoever would form rules of kindness, honour, and religion, to be practiced in that state, need no more but exactly draw out his example. Man never had a greater passion or a more honourable esteem for woman ... but he managed the reigns of government with such prudence and affection, that she who would not delight in such honourable and advantageous subjection must have wanted a reasonable soul. He governed by persuasion, which he never employed but in things profitable to herself. He loved her soul better than her countenance; yet even for her person he had a constant affection. ... When she ceased to be young and lovely, he showed her the most tenderness. He loved her at such a kind and generous rate ... yet even this, which was the highest love any man could have, was bounded by a superior feeling; he regarded her, not as his idol, but as his fellow-creature in the Lord, and proved that such a feeling exceeds all the irregularities in the world.²⁸

*Let marriage be held in honor among all,
and let the marriage bed be undefiled ...*

~ HEBREWS 13:4 ~

26. Sarah Josepha Hale, *Lessons from Women's Lives* (London: William P. Nimmo, 1877), p. 46.

27. *Ibid.*, p. 51.

28. *Ibid.*, pp. 51-52.

MARCH 31

Looking to Heaven

☞ Mary Love, d. 1660 ☞

When Mary Stone's father, a wealthy London merchant, died Mary became the ward of John Warner, the Sheriff of London. Warner invited Christopher Love, a Welsh non-conformist preacher, to be his chaplain. Over the next six years, a bond of Christian affection developed between Mary and Christopher. Christopher taught and catechized the children and servants of the household and was instrumental in the conversion of several family members. He also served as an army chaplain with the Parliamentary forces from 1642-1645. After completing his army service Christopher Love and Mary Stone were married 9 April, 1645, at St Giles of the Field Church in London. An ordained Presbyterian minister, Christopher became a lecturer at St Ann's Aldersgate and then pastor at St Lawrence Jewry. The Loves had four children, though two died as infants. Mary was pregnant with their fifth child in 1651, when Christopher was arrested for treason and condemned to death. Like many Presbyterians, Christopher had become disillusioned with Parliament and had corresponded with Charles II's forces about overthrowing Cromwell and restoring the monarchy. Though the six other ministers involved in the plot were released after a brief imprisonment, Christopher remained in the Tower of London under sentence of death. Mary and others petitioned Parliament for leniency, but a reprieve of only a few weeks was granted.

The letters Christopher and Mary wrote to each other during his imprisonment reveal a passionate, Christian love with roots in and eyes on eternity. In her last letter, written the day before Christopher was executed, Mary wrote:

God hath put heaven into thee before He hath taken thee to heaven. Thou now beholdest God, Christ and glory as in a glass; but tomorrow, heaven's gates will be opened and thou shalt be in the full enjoyment of all those glories which eye hath not seen, nor ear heard, neither can the heart of man understand. God hath now swallowed up thy heart in the thoughts of heaven, but ere long thou shalt be swallowed up in the enjoyment of heaven. And no marvel there should be such quietness and calmness in thy spirit while thou art sailing in this tempestuous sea, because thou perceivest by the eye of faith a haven of rest where thou shalt be richly laden with all the glories of heaven. O lift up thy heart with joy when thou layest thou dear head on the block in the thought of this: that thou are laying thou head to rest in thy Father's bosom which, when thou dost awake, shall be crowned not with an earthly fading crown but with a heavenly eternal crown of glory. ...

O let not one troubled thought for thy wife and babes arise within thee. Thy God will be our God and our portion. He will be a husband to thy widow and a father to thy children: the grace of thy God will be sufficient for us.

Now my dear, I desire willingly and cheerfully to resign my right in thee to thy Father and my Father, who hath the greatest interest in thee. And confident I am, though men have separated us for a time yet our God will ere long bring us together again where we shall eternally enjoy one another, never to part more. ...²⁹

*What no eye has seen, nor ear heard,
nor the heart of man imagined ...
God has prepared for those who love him ...*

~ I CORINTHIANS 2:9 ~

29. Don Kistler, *A Spectacle unto God: The Life and Death of Christopher Love (1618-1651)*, (Soli Deo Gloria Publications, 1998), pp. 84-85.

A P R I L 1

Abounding in the Work of the Lord

∞ Mary Tracy Vere, 1581-1671 ∞

Born 18 May, 1581, Mary Tracy was the youngest of fifteen children. Her mother died three days after she was born, and her father died when she was eight. As an orphan, Mary found comfort and care in her heavenly Father, adopting for her motto, 'God will provide'. As her life unfolded she always looked to her God for sustenance.

When she was nineteen Mary married William Hobby, son of Henry VIII's Privy Counsellor. The couple had two sons before Henry died. Mary then married Sir Horatio Vere, a devout Christian gentleman and military leader aiding Holland in its war with Spain. Mary and Horatio were supremely happy in their marriage and had five daughters. Mary lived several years in Holland with Horatio during the Spanish war. Here she worshiped with the English Puritan church pastored by William Ames.

Mary's two sons died young. When her oldest son, a promising student at Emmanuel College, Cambridge, died at the age of twenty-two, a friend wrote Mary a letter filled with Christian solace:

God hath taken away your well-beloved and only son, I confess this is such a cross as must needs affect the heart of a loving mother. But remember that he hath given you his own and only Son, to be your wisdom, righteousness, holiness, and redemption. He hath adopted you to be his daughter and heir, and fellow-heir with Jesus Christ. He hath given you his word, his Holy Spirit, and hope and assurance of eternal life. Besides these unspeakable mercies, the Lord hath blessed you with a gracious and worthy husband, with many hopeful children God is the father of your child; he gave him his life, and breath, and being; you were appointed to be his nursing mother, and that for a few days; which now being ended, he hath taken him into his own kingdom; and therefore you should not be so much grieved that you part with him now, as thankful that you enjoyed him so long, and that he now enjoyeth everlasting life in the heavens, whither yourself also shall come within a while.³⁰

Mary used her position and wealth to help others materially and to secure appointments of faithful ministers to important positions. Her influence helped secure James Ussher's position as Archbishop of Armagh and Primate of Ireland. William Gurnall, the esteemed Puritan who delivered the sermon at Mary's funeral, stated that 'she had silver for the penniless, food for the sick, salves for the wounded'. Her well-ordered house reflected her Christian heart. Twice daily the family, including the servants, met together for worship – reading the Word, praying and singing psalms. Mary's life was a quiet life, but one lived in the light of God, throughout her ninety years.

*Therefore, my beloved brothers, be steadfast, unmovable,
always abounding in the work of the Lord, knowing that
in the Lord your labor is not in vain.*

~ I CORINTHIANS 15:58 ~

30. W. H. Davenport Adams, *Stories of the Lives of Noble Women* (London: T. Nelson & Sons, 1891), pp. 51-52.

A P R I L 2

Making a Home in the Wilderness

∞ Ann Mountfort Eliot, 1604-1687 ∞

When Archbishop William Laud began restricting the biblical preaching and lectures of Puritans in England, many found a refuge in America. Among these was John Eliot, who immigrated to Massachusetts in 1631. Eliot left behind his fiancée, Ann Mountfort; the two had been introduced by Rev. Thomas Hooker, who also would find his way to America and become a founder of Connecticut. Eliot settled in Roxbury, near Boston. The following year Ann followed him to America. The two were married shortly after her arrival; their marriage in October 1632 was the first recorded in the town of Roxbury.

John and Ann's love was rooted in the Savior, and their fifty-five years of marriage became a model for all. One daughter and five sons were born to the Eliots, and their home became a miniature church. Daily prayers and Scripture reading were held in the family. After the Bible reading, each child was encouraged to note what it learned from the Scripture that day. Ann was skilled in providing clothing and food for her family, and she also became skilled in medicine and surgery. Often she and John found themselves together at the bedside of an ill patient, he laboring for the health of the soul while she provided for the health of the body.

John Eliot not only pastored the church at Roxbury but also brought the gospel to the native Algonquians. He learned the Algonquian language and translated the Scriptures into their language, making the Algonquian Bible the first Bible printed in America. Eliot's missionary work became a pattern for William Carey in India. Ann cared for the children and home while John was on his missionary travels and provided an atmosphere that allowed John to work on his translation. Cotton Mather wrote of John Eliot's love for Ann: "The wife of his bosom he loved, prized and cherished with a kindness that strikingly represented the compassion which he thereby taught others to expect from the Lord Jesus Christ."³¹

As the couple aged together, neighbors called them Zacharias and Elizabeth. When Ann died in 1687 John wept uncontrollably, saying over her grave, "Here lies my dear, faithful, pious, prudent, prayerful wife. I shall go to her; but she shall not return to me."³² John did follow Ann three years later.

*I remember the devotion of your youth, your love as a bride,
how you followed me in the wilderness,
in a land not sown.*

~ JEREMIAH 2:2 ~

31. Rev. Thomas Timpson, *Memoirs of British Female Missionaries* (London: William Smith, 1841), p. 4.

32. Lydia Howard Sigourney, *Examples of Life and Death* (New York: Charles Scribner, 1852), pp. 178-179.

A P R I L 3

Jesus, My Redeemer Lives!

☞ Louisa Henrietta of Brandenburg, 1627-1667 ☞

Louisa Henrietta was born in the early years of the Thirty Years War, that conflict which raged across Central Europe between 1618 and 1648, and her life would be lived in the thick of that political and religious conflict. Born in The Hague, Louisa's grandfather was William I, Prince of Orange, who had led the revolt bringing independence from Spain to the Dutch Republic. On her mother's side she was descended from Admiral Coligny, a leader of the French Protestants. With her noble heritage, Louisa's marriage became a matter of diplomatic negotiations. When an engagement with Charles II of England came to nothing, Louisa was married to Frederick William, Elector of Brandenburg. Frederick's early years had been spent in Holland, and he had known Louisa as a girl and knew of her devotion to the Bible and the Reformed faith. The two were married in The Hague on 7 December, 1646.

Louisa and Frederick lived at Cleves in western Germany for a couple of years, where a son was born and soon died, to their parents' great sorrow. In 1848, with the end of the Thirty Years War, the couple journeyed to Frederick's capital of Berlin, a journey taking six months. Adding to their personal sorrow, they were surrounded by the devastation of war on every side. People were poor and starving; fields were desolate. In her deep sadness Louisa drew closer to her Savior, and during this time wrote a hymn weaving together themes from Psalm 46, Job 19:25, 27, and 1 Corinthians 15, which has become a favorite German hymn, 'Jesus, my Redeemer, lives':

Jesus, my Redeemer, lives,
Christ, my trust, is dead no more!
In the strength this knowledge gives,
Shall not all my fears be o'er;
Calm, though earth's long night be fraught
Still with many an anxious thought? ...

Close to Him my soul is bound,
In the bonds of hope enclasp'd;
Faith's strong hand this hold hath found,
And the Rock hath firmly grasped.
Death shall ne'er my soul remove
From her refuge in Thy love. ...

Ye who suffer, sigh and moan,
Fresh and glorious there shall reign;
Earthly here the seed is sown,
Heavenly it shall rise again;
Natural here the death we die,
Spiritual our life on high. ...

Only see ye that your heart
Rise betimes from earthly lust;
Would ye there with Him have part,
Here obey your Lord and trust.
Fix your hearts above the skies,
Whither ye yourselves would rise.³³

*For I know that my Redeemer lives, and at the last he will stand upon the earth.
And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I
shall see for myself, and my eyes shall behold, and not another.*

~ JOB 19:25-27 ~

33. James I. Good, *Famous Women of the Reformed Church* (Birmingham, AL: Solid Ground Christian Books, 2007, reprint of 1901 edition by The Sunday School Board of the Reformed Church in the United States), pp. 224-226.

A P R I L 4

Persecuted for Christ

☞ Margaret Wemyss, Lady Colvill, 17th century ☞

The 1680s in Scotland has been called 'The Killing Time'; it was a time when the government forces of Kings Charles II and James VII sought to impose their will on church government and practices. Church ministers had to either accept the royal authority and bishops over the church or leave their parishes. About one third of the ministers refused to conform, believing Jesus Christ was the head of the church, not the king or any bishop. These ministers, intent on teaching the Scriptures, met in private homes or in fields and woods with the people faithful to the Scottish Covenant of 1638. These meetings were outlawed, and those participating were often persecuted with fines, imprisonments, and even death.

Margaret Wemyss, widow of Robert, Lord Colvill, was faithful in attendance at the preaching of the gospel at these field conventicles, as well as providing hospitality for the ministers in her home. In 1674, soldiers broke up a meeting in the Lomonds of Fife and later falsely claimed the people had violently resisted the authorities. The king issued an order to punish the ringleaders. Lady Colvill was among those listed to appear before the privy council and was fined. Yet Lady Colvill continued to attend preaching meetings and entertain ministers in her home. When the persecutions intensified she and other Covenanters hid themselves in the mountains, greatly injuring her health.

When the privy council resolved to take her son away from her, since they considered her a fanatic for diligently teaching him the Word of God and instructing him in the truth of Christ, she sent him away to safety before he could be taken by the authorities. This irritated the government more, and they fined her heavily. When she didn't pay she was imprisoned in the tollbooth of Edinburgh. There she was in a dark, damp room which required a candle to see even in the daytime. After some weeks she petitioned for a better room, and her room was changed. After three months in prison, her health was so broken she was in danger of death. She was temporarily released, but required to return to prison in a few weeks.

In spite of her imprisonment and enduring hardship, Lady Colvill never wavered in her faithfulness to Christ and His Word. She was honored to be able to suffer for Christ.

Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

~ I PETER 4:12-13 ~

A P R I L 5

Looking to the Lord in All of Life

☞ Anne Bradstreet, house burned 10 July, 1666 ☞

Anne Bradstreet was eighteen when she came to America with her husband Simon and her parents, Thomas and Dorothy Dudley, in 1630, on board the *Arbella* as part of the Puritan migration led by John Winthrop. Throughout her life Anne wrote poetry, writing biblical reflections to life's ordinary events – the birth of a child, marriage, or the care of children. On 10 July, 1666, when her house burned, Anne again put her thoughts in poetry:

In silent night when rest I took,
For sorrow ne'er I did not look,
I waken'd was with thundering noise
And Pietous shrieks of dreadful voice.
That fearfull sound of 'fire' and 'fire'
And to my God my heart did cry
To strengthen me in my Distresse
And not to leave me succourlesse.

Then coming out beheld a space,
The flame consume my dwelling place.
And when I could no longer look,
I blest his Name that gave and took,
That layd my goods now in the dust;
Yea, so it was, and so 'twas just.
It was his own; it was not mine;
Far be it that I should repine

Anne described how when looking at the ruins of her house she recalled where she had sat, where the trunk or table had been – all now ashes. There shall be no more guests under the roof or sitting at the table, or a bridegroom's voice heard within the walls:

In silence ever shalt thou lye;
Adieu, Adieu, All's vanity.

Then she began to rebuke herself, for certainly her wealth was not on earth and moldering dust. She needed to raise her thoughts 'above the skye':

Thou hast an house on high erect
Fram'd by that mighty Architect,
With glory richly furnished,
Stands permanent tho' this bee fled.
It's purchased, and paid for too
By him who hath enough to doe.

A Price so vast as is unknown,
Yet, by his Gift, is made thine own.
Ther's wealth enough, I need no more;
Farewell my Pelf, farewell my Store.
The world no longer let me Love,
My hope and Treasure lyes Above.³⁴

Anne had learned to seek the Lord and His ways, whatever came her way – the burning of her house led her to reflect more on the heavenly home and treasure stored above.

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

~ MATTHEW 6:19-21 ~

34. *The Poems of Mrs Anne Bradstreet* (The Duodecimos, 1897), pp. 343-345.

A P R I L 6

Puritan Wife, Mother and Poet

☞ Anne Bradstreet, 1612-1672 ☞

Anne Bradstreet was among the leaders of society in early colonial Massachusetts. Both her father and husband served as governors of the colony at different times. Her husband Simon was gone frequently on government business, and on one occasion, Anne wrote a poem 'To My Dear and Loving Husband':

If ever two were one, then surely we.
If ever man were loved by wife, then thee;
If ever wife was happy in a man,
Compare with me, ye women, if you can.
I prize thy love more than whole mines of gold

Or all the riches that the East doth hold.
My love is such that rivers cannot quench,
Nor ought but love from thee, give recompense.
Thy love is such I can no way repay,
The heavens reward thee manifold, I pray.

Simon and Anne had eight children, all of whom survived to adulthood – a very rare occurrence in a day when most families lost several children to disease. Though Anne's children did become seriously ill they recovered, as Anne wrote in 'Upon my Daughter Hannah and Her Recovering from a Dangerous Fever':

Bles't be Thy Name who did'st restore to
Health my Daughter dear
When Death did seem ev'n to approach
And life was ended near.

Grant she remember what thou'st done
And celebrate thy praise
And let her conversation say
She loves Thee all her days.

Having eight children, Anne was wise enough to recognize that each child was different and required different parenting:

Diverse children have their different natures; some are like flesh [or meat] which nothing but salt will keep from putrefaction; some again like tender fruit that are best preserved with sugar; those parents are wise that can fit their nurture according to their Nature.³⁵

In the epitaph Anne wrote for her mother, Dorothy Dudley, she pictured the Puritan ideal of woman:

A worthy matron of unspotted life,
A loving mother and obedient wife,
A friendly neighbour, pitiful to poor,
Whom oft she fed, and clothed with her store;

To servants wisely awful, but yet kind,
And as they did, so reward did find.
A true instructor of her family,
The which she ordered with dexterity.³⁶

Though Anne gained some fame for her poems, and was America's first published poet, when she wrote her autobiography for her children she didn't even mention her poetry. Her life before God was primarily as a wife and mother. Shortly before her death she wrote in her journal:

Upon the Rock Christ Jesus will I build by faith, and if I perish, I perish. But I know all the powers of Hell shall never prevail against it. I know whom I have trusted, and whom I believe, and that he is able to keep what I have committed to his charge.³⁷

*But I am not ashamed, for I know whom I have believed, and I am convinced
that he is able to guard until that Day what has been entrusted to me.*

~ 2 TIMOTHY 1:12 ~

35. Helen Campbell, *Anne Bradstreet and her Time* (Boston: D. Lathrop Company, 1891), p. 355.

36. John Harvard Ellis, ed. *The Works of Anne Bradstreet in Prose and Verse* (Charlestown: Abram E. Cutter, 1867), pp. 394, 28, liii.

37. *Ibid*, p. 293.

A P R I L 7

Sovereignty and Goodness of God

☞ Mary Rowlandson, 1637-1711 ☞

When King Philip, leader of the Wampanoag Confederacy, attacked isolated homesteads in Massachusetts throughout the summer of 1675, Rev. Joseph Rowlandson went to Boston and urged the government to provide protection for Lancaster and other frontier communities. While he was away, on the morning of 10 February, 1676, warriors attacked Lancaster. The Rowlandson house was one of the five or six garrison houses into which the fifty families of the town crowded. When fire was set to the house Mary Rowlandson and her sister took their four children to leave the house, but when they opened the door, the bullets were coming fiercely. Mary saw her brother-in-law fall dead, her nephew killed, and her sister shot. Mary herself was shot through the side; the little six-year-old Sarah she carried in her arms was hit by the same bullet. That morning thirteen were killed and twenty-four became captives and servants of the Indians. In the trek north Mary and Sarah were separated from her other two children, Joseph and Mary. After a week, little Sarah died from her wounds.

After a raid on another settlement one of the Indians brought Mary a Bible rescued from one of the burning houses and asked if she would like it. Mary recognized this as a 'a wonderful mercy of God to me in those afflictions, in sending me a Bible'. After eleven weeks of travelling with the Indians Mary was ransomed for £30. She was reunited with her husband in Boston, and her children were released soon after. They relocated to Wethersfield, Connecticut, where Rev. Rowlandson became pastor.

Mary wrote an account of her captivity, *The Sovereignty and Goodness of God, together with the Faithfulness of His Promises Displayed*, which was published in 1682. The narrative describes in vivid detail the horrors of Mary's captivity, but throughout is a trust and recognition in God's sovereign working. The first day after the raid and her capture, she wrote,

God was with me, in a wonderful manner, carrying me along, and bearing up my spirit that it did not quite fail. ... The Lord renewed my strength still, and carried me along, that I might see more of his power; yea, so much that I could never have thought of, had I not experienced it.³⁸

Fifty-nine Scriptural quotations are scattered throughout. Many of them were promises from the Psalms Mary trusted in during her captivity, and expressed her piteous state: 'My wounds stink and are corrupt ... I am troubled; I am bowed down greatly; I go mourning all the day long' (Ps. 38:5-6, KJV). Others were promises that she would survive the ordeal: 'I shall not die, but I shall live, and recount the deeds of the LORD' (Ps. 118:17). Mary concluded her narrative:

When God calls a Person to any thing, and through never so many difficulties, yet he is fully able to carry them through and make them see, and say they have been gainers thereby. And I hope I can say in some measure, As *David* did, *It is good for me that I have been afflicted*. ... I have learned to look beyond present and smaller troubles, and to be quieted under them, as *Moses* said, *Exodus 13.13. Stand still and see the Salvation of the Lord*.³⁹

*Wait for the LORD;
be strong, and let your heart take courage; wait for the LORD!*

~ PSALM 27:14 ~

38. Mary Rowlandson (Neal Salisbury ed.), *The Sovereignty and Goodness of God* (Boston: Bedford Books, 1997), pp. 72-73.

39. *Ibid.*, p. 112.

A P R I L 8

Penn's Farewell Letter to His Wife

∞ Gulielma Springett Penn, 1644-1694 ∞

In 1681, the Quaker William Penn received a large grant of land in America with a right of sovereign, sole proprietorship, except the power to declare war. Penn saw this land, which the king named Pennsylvania, as a refuge for Quakers, who were under persecution in England. Penn spent the next year drawing up the Frame of Government and drafting a charter of liberties for the colony. On this first voyage to America he would have to leave his wife Gulielma and children behind in England. Before setting sail, not knowing whether he would ever see them again, Penn wrote a farewell letter on 4 August, 1682 to 'My dear Wife and Children'.⁴⁰ Penn reminded Gulielma,

remember thou was the love of my youth, and much the joy of my life, the most beloved, as well as most worthy, of all my earthly comforts. And the reason of that love was more thy inward than thy outward excellences (which yet were many). ... I can say it was a match of providence's making, and God's image in us both was the first thing and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world. Take my counsel into thy bosom and let it dwell with thee in my stead while thou lives.

Penn's first counsel was, 'Let the fear of the Lord, and a Zeal and love to His glory, dwell richly in thy heart.' He encouraged Gulielma to be diligent in worship meetings and also that once a day the family should meet and 'wait upon the Lord, who has given us much time for ourselves'. By keeping a regular schedule, household affairs should be easier:

Consider what income you have and what your daily requirements are, and live within that: I need not bid thee be humble, for thou are so; nor meek and patient, for it is much of thy natural disposition. But I pray thee, be often in retirement with the Lord and guard against encroaching friendships ... that which might seem engaging in the beginning, may prove a yoke and a burden too hard and heavy in the end.

Penn had specific counsel for the care of the children:

Above all things, endeavour to breed them up in the love of virtue and that holy plain way of it which we have lived in, that the world, in no part of it, get into my family. I had rather they were homely than finely bred, as to outward behaviour. ... Next, breed them up in a love one of another. Tell them, it is the charge I left behind me, and that it is the way to have the love and blessing of God upon them ... tell them it was my counsel, they should be tender and affectionate one to another.

No expense should be spared on their learning. Someone should teach them at home rather than them going to school, where 'too many evil impressions' can be received. Penn also wrote out lengthy words of counsel for the children, especially to be obedient to their mother, 'for she has been exceeded by none in her time for her plainness, integrity, industry, humanity, virtue, and good understanding, qualities not usual among women of her worldly condition and quality'.

So William Penn wrote farewell to his 'dearly beloved wife and children', signing off with 'Yours, as God pleases, in that which no waters can quench, no time forget nor distance wear away, but remains forever.' Penn was in America two years, returning to England in 1684 and reuniting with Gulielma and the children. Gulielma, who was always frail in health, died in 1694. Penn returned to his colony in 1702.

*Beloved, let us love one another, for love is from God,
and whoever loves has been born of God and knows God.*

~ 1 JOHN 4:7 ~

40. Maria Webb, *The Penns and Penningtons of the Seventeenth Century* (London: F. Bowyer Kitto, 1867), pp. 340-343.

A P R I L 9

Heart for God

∞ Madame Jeanne Guyon, 1648-1717 ∞

A French aristocrat who moved in the highest court circles, Jeanne Guyon maintained a heart for God under much opposition and the temptations of the world. Educated in a French convent, Jeanne came upon a Bible there when she was about ten years old. She began reading the convent Bible and memorized large portions of Scripture. When she was fifteen Jeanne's father arranged her marriage to M. Jacques Guyon, a man of great wealth.

Jeanne's mother-in-law ruled their home like a tyrant and constantly criticized Jeanne to her husband. Jeanne realized that God could use this adversity for good in her own soul, as he had used Joseph's slavery in Egypt, and God used her acerbic mother-in-law to develop Jeanne's humble spirit. She turned to God in prayer and read devotional books which turned her mind to Christ. The deaths of two of her children caused her to trust God's hand in her life even more.

Jeanne's husband died when she was twenty-eight, leaving her with three children – one just months old. Her husband also left her with a wealthy estate, and Jeanne started to use her fortune to help others, providing food and nursing, and establishing hospitals. She began traveling in Europe speaking to people about the importance of seeking Christ by faith, not by outward ceremonies. She wrote forty books about the importance of the Christ-transformed life, an inward holiness, and a total surrender to God. She wrote:

There are but two principles of moral life in the universe, one which makes ourselves, or the most limited private good, the center; the other, which makes God, who may be called the universal good, the center. When self dies in the soul, God lives; when self is annihilated, God is enthroned.⁴¹

As Madame Guyon's writings increased in popularity, the church authorities became alarmed and accused her of heresy. She was imprisoned for seven years, including two years in solitary confinement in the Bastille. She was broken in health when released, though her spirit remained resilient. In her last will she wrote:

It is to Thee, O Lord God, that I owe all things; and it is to thee, that I now surrender up all that I am. Do with me, O my God, whatsoever Thou pleases. To Thee, in an act of irrevocable donation, I give up both my body and my soul, to be disposed of according to thy will. Thou seest my nakedness and misery without Thee. Thou knowest that there is nothing in heaven, or in earth, that I desire but Thee alone. Within Thy hands, O God, I leave my soul, not relying for my salvation on any good that is in me, but solely on Thy mercies, and the merits and sufferings of my Lord Jesus Christ.⁴²

*Rejoice always, pray without ceasing, give thanks in all circumstances;
for this is the will of God in Christ Jesus for you.*

~ I THESSALONIANS 5:16-18 ~

41. Quoted in Edith Deen, *Great Women of the Christian Faith* (Uhrichsville, OH: Barbour Books, 1959), p. 136.

42. *Ibid.*, p. 140.

A P R I L 1 0

He Does All Things Well

∞ Marion Fairlie Veitch, 1638-1722 ∞

Marion Fairlie endured many hardships during the religious and political turmoil in Scotland during the seventeenth century. Her diary reveals the Scriptures which sustained her throughout these troubles. From a godly family, Marion was thankful for the blessing of early being brought to faith:

It pleased God, of his great goodness, early to incline my heart to seek him, and bless him that I was born in a land where the gospel was at that time purely and powerfully preached as also, that I was born of godly parents, and well educated. But above all things, I bless him that he made me see, that nothing but the righteousness of Christ could save me from the wrath of God.⁴³

On 23 November, 1664, Marion married William Veitch, a nonconforming minister. Some of Marion's friends discouraged the marriage, saying the times were such that she would be reduced to severe straits by persecution and hardship. Marion, however, decided to trust God for all her temporal provisions as well as her spiritual blessings. Towards the end of her life she could testify that God not only 'provided well for me and mine, but made me in the places where my lot was cast useful to others, and made that word good, "as having nothing, and yet possessing all things" (2 Cor. 6:10).'

When married just two years, persecution fell upon Marion and her husband. As a participant in the Covenanters' resistance to the king's forces at Pentland Hills, William was declared guilty of treason and worthy of death. He found safety for some years in England, where Marion and her two sons were able to follow four years later. They had lost their land in Scotland, and Marion prayed that the Lord would sustain them, giving them food to eat, and clothes to put on, and He did indeed. On 19 January, 1679, however, a party of dragoons came to the house at night, broke in the windows, came into the house and captured William, eventually taking him to Edinburgh on charges of high treason. During the break-in Marion remained calm, persuaded that the men could not do anything that God did not permit. The Scripture from Mark 7:37, 'He has done all all things well,' came to mind. Remembering Psalm 56:11 – to trust in the Lord and fear not what man can do – brought her perfect peace.

In the months ahead, whenever she began to fear, Marion returned to the Scriptures for comfort. Job 23:14 (KJV) encouraged her that 'he performeth the thing that is appointed for me'. Whenever doubt assailed her, she again found comfort in God's Word, recalling Psalm 43:5.

The King released William after several months in prison. He then spent some years in exile in Holland, before the Glorious Revolution of 1688, after which he returned to Scotland and became minister of Dumfries. Marion's prayers of William returning to Scotland and preaching freely there had been answered. Marion died the day before William in 1722. Their fifty-eight years of marriage had seen many difficulties and afflictions, but always God's promises provided strength in times of trial.

*Why are you cast down, O my soul, and why are you in turmoil within me?
Hope in God; for I shall again praise him, my salvation and my God.*

~ PSALM 43:5 ~

43. *Memoirs of Mrs William Veitch* (Edinburgh: General Assembly of the Free Church of Scotland, 1846), p. 1.

A P R I L 1 1

United in Soul and Spirit

☞ Margaret Baxter, 1631-1681 ☞

Margaret first met the Rev. Richard Baxter when she was eighteen or nineteen and Richard was pastor of the church in Kidderminster. Margaret had been staying in Oxford with her sister but in 1652 moved to Kidderminster to be with her mother. After her social life in Oxford, Margaret found Kidderminster not to her liking. Spending all her thoughts on fancy apparel and reading romances, Kidderminster seemed boring. But under Rev. Baxter's preaching Margaret realized that she was not converted. She began to read serious books and cast aside her romances. Then Margaret became very ill with consumption and lay dying. Baxter called for the people to set aside 30 December, 1659 as a day to fast and pray for Margaret's recovery. God heard their prayers, and Margaret amazingly recovered. She recognized that God had delivered her and that he had a special claim on her life.

Margaret and her mother came to so depend on Baxter's preaching for their spiritual food that when Baxter moved to a church in London they followed him there. Margaret's mother died in 1661, and Margaret became very melancholy. Baxter counseled her with the Scriptures. When the 1662 Act of Uniformity forced two thousand Puritan ministers from their pulpits in the Church of England for refusing to conform to the *Book of Common Prayer*, Baxter was among them. Without a congregation to oversee, perhaps Baxter felt free to marry as he had not previously. Margaret and Richard Baxter were married 24 September, 1662.

Margaret's melancholy left her as she found perfect contentment with her husband and managing the affairs of his household. Margaret's well-ordered home provided Richard with the calm needed for his extensive writing. Every morning as they rose and every evening as they went to bed they sang a psalm of praise together. Richard valued Margaret's kind temper and unselfishness. She cared not only for the physical needs of the poor, but instructed them in Christian truth and distributed religious books among them. She established a school for the poor in London, one of the first free public schools in the city. Richard also valued Margaret's discerning and quick insight to problems. When Richard was imprisoned for holding an illegal religious meeting, Margaret persuaded the jailer to let her stay with him in jail, and her happiness brought light to the prison.

When Margaret died in 1681 Baxter was consumed with grief. Within a month of her death he wrote a memorial of her life in which he noted, 'we lived in inviolated love and mutual complacency, sensible of the benefits of mutual help. These near nineteen years I know not that ever we had any breach in point of love, or point of interest. ...'⁴⁴ Historian Frederick Powicke found 'the simple truth was that they loved each other – with a love of that high spiritual character which unites soul to soul, and transfigures life, and is immortal.'⁴⁵

Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

~ EPHESIANS 5:22-23 ~

44. Richard Baxter, *Memoirs of Mrs Margaret Baxter* (London: Richard Edwards, 1826), p. 52.

45. Frederick Powicke, 'A Puritan Idyll, or the Rev. Richard Baxter's Love Story' (*Bulletin of the John Rylands Library*, vol. 4, 1918), p. 444.

A P R I L 1 2

Remembering those in Prison

∞ Helen Johnston, Lady Graden, d. 1707 ∞

Helen Johnston's father, Sir Archibald Johnston, was a man of prayer who regularly led his family in prayer and devotions to Christ. Active in support of the Scottish National Covenant of 1638, he was a strong opponent of the attempts by the Stuart kings to bring control of the Church under the Crown. A member of the House of Lords under Cromwell, he was a prominent leader in the struggle for religious and civil liberty. After the monarchy was restored to Charles II, Johnston privately admonished the new king about his moral conduct. The king took great offence, and charges of treason were made against Johnston. Though he fled to the continent he was found, arrested, and brought back to Scotland, where he was executed in 1663.

Four years before her father's death in 1659, Helen was married to George Hume, who also was a Covenanter, a supporter of the Scottish National Covenant. The Stuart monarchs placed stiff penalties on those who failed to attend the parish church, attended 'conventicles' or unauthorized religious meetings, or housed and protected nonconforming ministers. In 1678, George Hume was imprisoned for supporting nonconformity; he died the following year. In 1684, Helen was fined over £26,000 for her support of unauthorized preachers and meetings, much more than any others were fined for similar 'offences', probably because of the hatred the king still harbored against her father.

In 1683, Helen's cousin and brother-in-law, Robert Baillie, a godly man with strong Christian faith, had been arrested for participation in the Rye House Plot, an attempt to assassinate King Charles II and his brother James. Examined by Charles himself, Baillie denied any knowledge or participation in the plot, and there was no evidence of his participation. Nevertheless, he was fined £6,000 and imprisoned. During his imprisonment Baillie's health worsened, and he was dying. Helen petitioned the courts to allow her to go to the prison and care for him. The courts only allowed this if she remained imprisoned with him, so for two months Helen remained imprisoned, caring for her ailing cousin. She read the Scriptures to him and comforted him with the promises and hopes of the gospel. Baillie endured his sufferings with patience and even joy, as he anticipated the glories of his eternal home.

In the final hours before his execution for treason on 24 December, 1684, Baillie was filled with joy and the peace of Christ. Helen thought his face seemed to shine, and in his prayers he sounded like one already in heaven. She saw in him God's strength made perfect in weakness. As she had been with Baillie in prison on 24 December, 1684, Helen provided Christian companionship, accompanying him to his execution in Edinburgh.

'I was naked, and you clothed me, I was sick and you visited me, I was in prison and you came to me.' ... And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

~ MATTHEW 25:36,40 ~

A P R I L 1 3

Wigtown Martyrs

☞ Margaret Wilson and Margaret MacLauchlan, d. 1685 ☞

When Charles II restored the Stuart monarchy to the throne of Scotland in 1660 he quickly moved to replace the presbyteries and synods of the Church of Scotland with an episcopal church government. All were required to take an oath of allegiance recognizing Charles as head of the Church of Scotland. Any who refused were culpable of death. The numerous executions of those refusing to swear the required loyalty oath to the king has been called 'the Killing Time' in Scotland's history, lasting from 1660 to 1688.

Among those executed were eighteen-year-old Margaret Wilson and sixty-three-year-old Margaret MacLauchlan, both of Wigtown. Margaret's parents had a prosperous farm and took the oath recognizing the king's headship of the church, but their teenage children would not conform. They contended that Jesus Christ, not the king, was head of the Church. Since parents were considered responsible for their children, they were heavily fined and given strict orders not to allow the children in the house. Margaret, her sixteen-year-old brother Thomas, and her thirteen-year-old sister Agnes went to live secretly in the mountains, meeting as they could in open air conventicles with other Christians.

In February 1685, Margaret and Agnes went secretly to Wigtown to visit some friends, were discovered, arrested and placed in prison. When they were brought before the magistrates they were sentenced to be tied to posts in the Solway where they would be drowned when the tide came in. The girls' father was able to pay £100 and have Agnes freed, because of her age. But no effort of his could change the verdict against Margaret.

On 11 May, 1685, Margaret was tied to the post in the Solway. Sixty-three-year-old Margaret MacLauchlan, who also refused to recognize the king's headship of the Church, was tied nearby. As the waters approached, Margaret Wilson sang from Psalm 25:

Let not the errors of my youth,
Nor sins remembered be:
In mercy for thy goodness' sake,
O Lord, remember me.
The Lord is good and gracious,
He upright is also:
He therefore sinners will instruct
In ways that they should go.

Before the waters engulfed her, she recited the words of Romans 8 (KJV), concluding with, 'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, 'For your sake we are being killed all the day long: we are regarded as sheep to be slaughtered.'

~ ROMANS 8:35-36 ~

A P R I L 1 4

Importunate' Wife

☞ Elizabeth Bunyan, ? – 1692 ☞

Elizabeth married John Bunyan in 1659, when she was seventeen or eighteen and he was thirty-one. Bunyan's first wife had died the previous year, leaving him with four young children, the oldest being Mary – a little girl of five who was born blind. Elizabeth loved and cared for the children as for her own. Barely a year after their marriage, John was in the Bedford jail, arrested for preaching without a licence. At the time of Bunyan's arrest, Elizabeth herself was pregnant. The trauma of the arrest caused Elizabeth to go into labor; the child was born premature and died within days.

Elizabeth shared Bunyan's commitment to Christ and was a great encouragement during his imprisonment. Bunyan had been arrested briefly before in 1658, but had been released. With the accession of Charles II in 1660, the requirements to worship according to the Church of England were strictly enforced. Bunyan had been able to preach freely under the Commonwealth, and he would not desist preaching.

Once Elizabeth recovered from the trauma of her husband's imprisonment and the loss of her child she began to look for ways to help her husband and obtain his release. Bunyan later wrote that Elizabeth's persistence was like the importunate widow in Jesus' parable (Luke 18:1-8). Though a country girl, she traveled to London and presented a request for his release at the House of Lords. The Lords would not act, telling Elizabeth she needed to present her case to the local judiciary. In August 1661, Elizabeth presented her case before Judge Matthew Hale and three other judges in Bedford. Hale told her he would look into the matter, but didn't think there was anything he could do. Elizabeth was determined to have the case considered; the next day she took the bold move of throwing her petition into the window of the judges' coach as it passed by! On the third day of the assizes, Elizabeth again came before the judges and begged for her husband's release. She pled, 'My Lord, I have four small children that cannot help themselves of which one of them is blind, and have nothing to live upon but the charity of good people.' Judge Hale was sympathetic, especially when he heard that Elizabeth had just lost a child. The other judges, however, were adamant, one even saying that Bunyan's preaching was the doctrine of the devil. Elizabeth replied, 'My lord, when the righteous judge shall appear, it will be known that his doctrine is not the doctrine of the devil.'

When Elizabeth left the assizes in tears she said it was 'not too much because they were so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord, when they shall there answer for all things whatsoever they have done, whether it be good or bad.'⁴⁶ Bunyan remained in prison ten more years. Elizabeth was allowed to visit him and bring the children. Little blind Mary even learned to find the way to the prison alone, often bringing soup to her father. Bunyan wrote numerous Christian books while in prison, and Elizabeth helped to find publishers for them. His most famous work – *The Pilgrim's Progress*.

... they ought always to pray and not lose heart.

~ LUKE 18:1 ~

46. As quoted in Edith Deen, *Great Women of the Christian Faith* (Uhrichville, OH: Barbour Books, 1959).

A P R I L 1 5

Loyal Wife and Queen

☽ Queen Mary II, 1662-1694 ☽

On November 4, 1677, Mary, eldest daughter of King James II of England, was married to her cousin Prince William of Orange when she was sixteen. It was a political marriage cementing an alliance between England and the Netherlands. Some reports indicate Mary cried throughout the wedding as she was so distressed at marrying William, who was eleven years her senior, rather austere and, to be blunt, not particularly handsome. However, Mary came to love her husband and became noted for her loyalty and submission to him. She saw her marriage to William as important in supporting the Protestant faith in both her native England and the wider Europe.

The first twelve years of her marriage was lived in the Netherlands, where the Dutch people loved Princess Mary for her piety and virtue. Mary had two miscarriages early in her marriage which made her infertile, a source of sadness the remainder of her life.

After the death of her uncle, King Charles II, Mary's father came to the throne in 1685, as King James II of England and Ireland, and VII of Scotland. King Charles had converted to Roman Catholicism on his deathbed, and James brought more Catholic sympathizers into government. James wrote his daughter Mary a lengthy letter encouraging her to convert to Roman Catholicism. Though very respectful to her father, Mary replied at length, answering point by point James' arguments. She ably refuted the absolute authority and infallibility of the Roman Church and wrote of the importance of the Scriptures. Her faith was firm, and she was confident, as the Savior said, the gates of hell would not prevail against his true church.

With James wanting to establish not only Roman Catholicism but also an absolute monarchy within the kingdom, Parliament encouraged Prince William to invade England and depose James, claiming the throne for himself. The Glorious Revolution of 1688 did bring about the change in government; King William and Queen Mary were crowned in 1689.

The English came to love Mary as had the Dutch. Desiring the glory of God and the welfare of her people, Mary used her position to strengthen the Reformation in England. She secured appointments of bishops in the Church of England faithful to the Scriptures. Mary endowed the College of William and Mary in Virginia, hoping it would graduate students who would preach the gospel to the American natives. She also strongly supported Thomas Bray and the SPCK (Society for Promoting Christian Knowledge). On a lighter note, Queen Mary is known for encouraging the style of blue and white porcelain in England and the keeping of goldfish as pets.

Mary contracted smallpox and died in 1694, at the age of thirty-two. At her death, Mary was greatly mourned by the English people, and the poet John Milton wrote:

When faith and love, which parted from her never,
Had ripen'd her just soul to dwell with God,
Meekly she did resign this earthly load
Of death call'd life, which us from life doth sever.⁴⁷

*'I will build my church,
and the gates of hell shall not prevail against it.'*

~ MATTHEW 16:18 ~

47. James A. Huie, *Records of Female Piety: Comprising sketches of the lives and extracts from the writings of women eminent for religious excellence* (Edinburgh: Oliver & Boyd, 1841), p. 101.

A P R I L 1 6

Encouraging the' Body of Christ

☞ Anne Dutton, 1692-1765 ☞

When Anne Williams was growing up in Northampton, England her parents instructed her in 'the Doctrines and Worship of the Gospel'. As she grew she wrestled with the fear and guilt of her sinful nature and enjoyed the joy and peace from the grace and forgiveness she found in Christ. Pastor John Skepp especially edified Anne. She carefully wrote down notes from the sermons and her thoughts as she grew in the knowledge of Christ. She came to see writing as a gift God had given her to encourage others in their faith.

Anne married Thomas Cattell in 1715, and the couple moved to London. Four years later, Cattell died suddenly of a stroke. The next year Anne married Benjamin Dutton of Bedfordshire. In 1732, Benjamin became pastor of the Baptist church in Great Gransden, Huntingdonshire, and the church expanded greatly. Anne began writing letters of counsel and encouragement to numerous correspondents, as well as theological tracts, poems and hymns. All of her writings dealt with the journey which was the Christian life and reflected the biblically-rooted spirituality of the Puritans.

Benjamin Dutton went to America to raise funds for a new church building in Gransden and to find a publisher for Anne's *Letters on Spiritual Subjects*. After successfully raising the needed funds, Benjamin sailed for home; but his vessel was shipwrecked on the homeward voyage, and he drowned. Anne surrendered herself to 'Mercy's Ocean', and knew God would use each crisis to conform her more to Christ.

Anne corresponded with leaders of the evangelical revival such as Howell Harris, John Wesley, and George Whitefield as well as ordinary Christians in need of spiritual encouragement and comfort. She comforted them in their faith and strengthened them in their struggle with sin. She wrote that meditation on God's Word, prayer, and watchfulness were important spiritual practices for every Christian. By watchfulness, she meant to watch the first stirrings of sin and 'kill 'em in the *Bud*'. Temptations were not to be dallied with. The Christian must not have a place for sin in the heart, enlarging the room in the soul for God:

When we would be *something* in ourselves, *separate* from God, we become *nothing* that's *Good*, nothing but *Evil*. When we are willing to be *nothing* in ourselves and *all* in God, we possess *Being*, enjoy the great I AM, and in Him possess our *own Souls*. And the *lower* we sink to nothing in *ourselves*, the *lighter* we rise to Being in God, and the *more* our Holiness and Happiness increases.⁴⁸

Many of Anne's letters and essays were published, and today she is recognized as probably the most influential woman of her day. She used the gift of writing and her knowledge of God's Word to build up and encourage the Body of Christ.

Therefore encourage one another and build one another up, just as you are doing.

~ 1 THESSALONIANS 5:11 ~

48. Anne Dutton, 'Some Thoughts about Sin and Holiness', in *Meditations and Observations upon the Eleventh and Twelfth Verses of the Sixth Chapter of Solomon's Song* (1743), pp. 61-62, as quoted by Michael Sciretti's 'Anne Dutton as Spiritual Director', The Center for Christian Ethics at Baylor University, 2009.