

Meet Isaac Penington

A Brief Outline of his Life with Key Dates

He lived **1616-1679**.

- He was clearly well educated, possibly at Cambridge, and wrote several religious pamphlets before he became a Friend. He was called to the bar **in 1639**.
- In **1954** he married the widow Mary Springett and had five children with her. Mary's daughter by her previous marriage, Gulialma Springett, became the wife of William Penn. Mary was also a seeker and became a Quaker with him.
- In **1658** he heard George Fox speak and became a convinced friend.
- He was the eldest son of Alderman Isaac Penington, Lord Mayor of London from 1642 – 43. His father was a staunch Puritan Congregationalist prominent during Cromwell's reign. The elder Penington was a wealthy man who inherited several estates from his father and made a fortune of his own as a wine and cloth merchant. He sat on the tribunal that convicted Charles I of treason and executed the king. After the Restoration (**1660**), he was tried for high treason and imprisoned in the Tower of London, where he died in **December 1661**. He lived long enough for "our" Isaac to correspond with him about Quakerism, holding firmly to his beliefs despite his evident pain at his father's disapproval.
- "He was the first convert to the movement to write with literary taste and scholarly knowledge" (Leach).
- He was imprisoned six times for refusing to swear, attending a Quaker funeral, refusing to address an Earl as "my Lord," and attending Friends' meetings. He spent at least five years in prison (one account says ten), and he wrote many rich, loving letters from prison.
- He lost his home and much of his estate through lawsuits brought by relatives who knew he would not take an oath. During his 1665 imprisonment their house was seized and Mary and their children were evicted. (Mary's inheritance bought them a new but much smaller home.)
- In **1672** he was able to witness the marriage of his step-daughter Gulielma Springett to William Penn.

A Time of Seeking

Isaac wrote:

My heart from my childhood was pointed towards the Lord, whom I feared and longed after from my tender years; wherein I felt, that I could not be satisfied with (nor indeed seek after) the things of this perishing world, which naturally pass away; but I desired true sense of, and unity with, that which abideth for ever. There was somewhat indeed then still within me (even the seed of eternity) which leavened and balanced my spirit almost continually; but I knew it not distinctly, so as to turn to it, and to give up to it, entirely and understandingly. In this temper of mind I earnestly sought after the Lord, applying myself to hear sermons, and read the best books I could meet with, but especially the Scriptures, which were very sweet and savory to me; yea, I very earnestly desired and pressed after the knowledge of the Scriptures, but was much afraid of receiving men's interpretations of them, or of fastening any interpretation upon them myself; but waited much, and prayed much, that from the Spirit of the Lord I might receive the true understanding of them, and that he would chiefly endue me with that knowledge, which I might feel sanctifying and saving. And indeed I did sensibly receive of his

love, of his mercy, and of his grace, which I felt still freely to move towards me, and at seasons when I was most filled with the sense of my own unworthiness, and had least expectations of the manifestation of them. But I was exceedingly entangled about election and reprobation (having drunk in that doctrine, according as it was then held forth by the strictest of those that were termed Puritans, and as then seemed to be very manifest and positive from Rom. 9. &c), fearing lest, notwithstanding all my desires and seekings after the Lord, he might in his decree have passed me by; and I felt it would be bitter to me to bear his wrath, and be separated from his love for evermore; yet, if he had so decreed, it would be, and I should (notwithstanding these fair beginnings and hopes) fall away and perish at the last.

He strongly felt that his own education and ability to reason got in the way and made finding God more difficult. He later counseled:

Therefore take heed of the fleshly wisdom; take heed of thine own understanding; take heed of thy reasoning or disputing; for these are the weapons wherewith the witness is slain. [Note: Pennington's term "witness" refers to the Inner Light or Seed, a "witness" for God in the human soul.] That wisdom must be destroyed, and that understanding brought to naught, and thou become a child, and learn as a child if ever thou know the things of God.

After Isaac's death, his wife Mary Pennington wrote of the early days of their marriage, when both were seekers:

No likeness, or appearance, or taking sound of words, or visions, or revelations, wouldst thou take up with, instead of him that was life indeed. Oh, the many years thou puttedst thy mouth in the dust, and wentest softly, and bowed down, and hadst anguish of soul, weeping and groaning, panting and

sighing! Oh, who can tell the one half of the bitterness of thy soul! Because substance was in thine eye, all shadows did fly away from before thee. Thou couldst not feed on that which was not bread from heaven. In this state I married thee, and my love was drawn to thee; because I found thou sawest the deceit of all notions, and layest as one that "refused to be comforted" by anything that had the appearance of religion, till HE came to his temple, who is "truth, and no lie." For all those shows of religion were very manifest to thee, so that thou wert sick and weary of them all. And in this my heart cleft to thee, and a desire was in me to be serviceable to thee in this desolate condition: for thou wast alone and miserable in this world, and I gave up much to be a companion to thee in this thy suffering.



Mary Springett Pennington before her marriage to Isaac Pennington (cropped from a larger portrait)

Convincement

In 1657, Mary and Isaac Pennington had a fateful encounter with a Quaker. Mary Pennington describes the meeting:

One day, as my husband and I were walking in a park, a man that had for a little time frequented the Quaker's meetings saw us as we rode by in our celebrant, vain apparel. He spoke to us about our pride, at which I scoffed, saying, 'He is a public preacher indeed, preaching on the highways!' He turned back

again, saying he had a love for my husband, seeing grace in his looks. He drew near to pale, and spoke of the light and grace of God that had appeared in all men. My husband and he having engaged in discourse, the man of the house coming up, invited the stranger in. He was but young, and perceiving my husband was too able for him in the fleshly wisdom, said he would bring a man the next day, who would better answer all his questions and objections.

In fact he sent two Quakers to visit them, but Penington was unimpressed. He writes: "At last, after all my distresses, wanderings, and sore travails, I met with some of the writings of this people called Quakers, which I cast a slight eye upon and disdained, as falling very short of that wisdom, light, life, and power, which I had been longing for, and searching after...As I remember, at the very first they reached to the life of God in me, which life answered their voice, and caused a great love in me to spring to them; but...the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet, as a poor, weak, silly, contemptible generation, who had some smatterings of truth in them, and some honest desires towards God; but very far off from the clear and full understanding of his way and will...".

All that changed when, in 1658, he heard George Fox speak at Yearly Meeting in Bedfordshire.

And indeed, when I came, I felt the presence and power of the Most High among them, and words of Truth from the Spirit of Truth reaching to my heart and conscience, opening my state as in presence of the Lord. Yes, I did not only feel words and demonstrations from without, but I felt the dead quickened and the seed raised, inasmuch as my heart (in the certainty of light and true clearness) said 'This is he, this is he, there is no other, this is he whom I have waited for and sought after from my childhood, who was always near me, and had often begotten life in my heart, but I knew him not distinctly, nor how to receive him, or dwell with him.' And then in this sense (in the melting and breakings of my spirit) was I given up to the Lord.'

He wrote of what he found at last, after his seeking:

Some may desire to know what I have at last met with. I answer I have met with the Seed.... I have met with my God, I have met with my Saviour, and he hath not been present with me without his salvation; but I have felt the healings drop upon my soul from under his wings. I have met with the true knowledge, the knowledge of life, the living knowledge, the knowledge which is life; and hath had the true virtue in it, which my soul hath rejoiced in, in the presence of the Lord.

Their home at The Grange in Buckinghamshire became a hub of Quaker activity. They befriended Quaker Thomas Ellwood and made him the tutor to their five children.

Alexander Parker writes of Penington's conviction:

The first time that I saw his face was at Reading in Berkshire, in the twelfth month, called February, 1656. And though at that time he had not the outward garb and appearance of a QUAKER, yet did mine eye behold an inward beauty and hidden virtue of life in him....He did not hastily join in society with us; but for some time did reason about many things. Though he owned the principal doctrines of truth, yet the instruments that declared it, and their way and manner, seemed very contemptible to him, until he heard that faithful servant of God G.F.... at which meeting the mystery of iniquity was so opened, and

the mystery of the gospel of peace so plainly manifested, that he was fully satisfied; and from that time he gave up himself to the obedience of truth, and took up the cross, and became a disciple and follower of Christ, and suffered with us for the name and testimony of Jesus, and bore the scoffings and reproaches of the ungodly with much patience, accounting it his riches: and in much love did he embrace and receive the messengers and servants of God into his house; where were many precious meetings, and many were convinced and brought into the way of life, amongst whom he was a good pattern, and an help unto them; and when they were bowed down in spirit, and afflicted in mind, he was a great help and comfort to such, having himself travelled through various and deep exercises, through which the Lord brought him, and established him in righteousness.

Correspondence with his Father Shortly after Convincement



The last part of the letter consists of very harsh and unrighteous charges, mixed with bitter expressions, which I shall pass over – only I confess it is somewhat hard to one part of me, that my own father should deal thus with me....[Apparently his father has said something about his disappointment that his son is not a comfort to him in his old age, but a worry, and he responds with the following.] If I were in any formal way of religion, I might be a comfort to my father...but because the Lord has seized upon my heart by the power of this Truth, and I can bow to none but him (no, not to my most dear father), now I am no comfort....Yet hear my words, O my father, hear my words. Oh! Pierce into the nature of things. Set not up shadows instead of the truth. Wait for the gift. Receive the true love, the true peace, the true unity, the true humility (which lies not in the will of the creature, but destroys it) and we shall soon know one another, and have comfort in one another (December 1658).

Isaac Pennington's Father, Lord Mayor of the City of London

Reflections on his Life from People who Knew Him

George Fox said at his death:

It is now above twenty years since Isaac Pennington came among God's people, and since that time he has gone through many exercises and trials and temptations and snares, both by them that are without, and false brethren; besides all his sufferings, and cruel and tedious imprisonments, and persecutions, for the name and life of Jesus Christ, and true Christianity; which in the end, some years before his death, the Lord, in and with his power, set him free from... And he did freely minister of his living bread and water, which he had received from above, from the living God and his Son, to the comfort of them that fear the Lord, and keep their habitation in the truth, in meekness and in humility.

Thomas Ellwood, who tutored the Penningtons' children, loved him and thought of him as a father. He wrote:

He was naturally furnished with a sharp and excellent wit, and that well cultivated and polished with an ingenuous and liberal education; his disposition was courteous and affable, free from pride and affectation.

His ordinary discourse cheerful and pleasant, neither morose nor light, but innocently sweet, and tempered with such a serious gravity, as rendered his converse both delightful and profitable....

And albeit, at the first manifestation of truth unto him in this present dispensation, he was not without doubts and jealousies concerning it, as himself relates; nor free for some time from disputes and reasonings against the meanness of its appearance, yet, after it pleased the Father, in the riches of his grace, to reveal his Son in him, thereby giving him to see, and certainly to know, what was that good and acceptable and perfect will of God; oh, how joyfully did he receive it! how willingly did he bow unto it! how readily did he yield his neck to the yoke of Christ! and how constantly and delightfully did he wear it! Did he then regard the pleasures of the times, or value the preferments and honors of the world, though living at that time in the favor and affluence of it? No, no: he turned his back upon it all; esteeming the reproach of Christ greater riches than the treasures of Egypt; and casting down his crown at the foot of Jesus, he willingly became a fool to the world, and to the wisdom thereof, that he might be made truly wise to God.

And surely he obtained his desire herein; for as he honored the Lord, and preferred him above all; so the Lord did highly honor him, and gave him liberally of the true and heavenly wisdom, adorned with humility; so that he was learned, and yet humble; full of knowledge (heavenly knowledge), yet not puffed up thereby. And as he had freely received of the Lord, so did he freely and readily communicate thereof (as the following sheets do witness) unto such as stood in need of counsel, advice, information, or direction in their travel to the heavenly country. To which service he was fitted and very well furnished by the experiences of his own travel; for the Lord had led him through many a strait and difficulty; through many temptations, trials, and exercises, by which he had tried and proved him....

And blessed be the Lord, by the powerful operation of the Spirit of God, through his ministry, many were turned to the truth, and many confirmed in it... To his wife he was a most affectionate husband; to his children, a loving and tender father; to his servants, a mild and gentle master; to his friends, a firm and fast friend; to the poor, [he was] compassionate and openhearted; and to all, courteous and kind. Very zealous he was for the truth, unwearied in promoting it, bold and undaunted in the defence of it, faithful in his testimony to it, patient and cheerful in his suffering for it.



William Penn, who married Mary's daughter Gulialma by her first marriage, wrote:

He was well descended as to his worldly parentage, and born heir to a fair inheritance; his education was suitable to his quality among men, having all the advantages the schools and universities of his own country could give him, joined with the conversation of some of the knowingest and considerablest men of his own time. But his natural abilities, the gifts of his Creator, they excelled: he was a man quick in apprehension, fruitful in conception, and of a lively wit and intelligence, all adorned with an extraordinary mildness: that as other men are wont to show their pregnancy by sharpness, he manifested his with an engaging sweetness.

Gulialma Springett Penn, Mary Penington's daughter by her first marriage

A Few Selections from his (*Many!*) Writings

On the matter that had given him so much pain as a seeker – concern that he might not be one of the elect and be divorced from God for eternity – he later wrote that a person can make election “sure” ...

...by making the gift of God sure to him....*God would have none to perish*; but would have all come to the knowledge of Christ, the truth, who is the seed...So that the way to making the calling and election sure is to make the gift sure, the seed sure, the leaven sure, the pearl sure, which God will never reject, nor any that are found in union with it...And so here thou wilt read thy calling, and read thy election day by day...in that holy seed, which came from God, and is of him, and which he delights to own, and will never reject.

A constant theme was the need to surrender one’s own wisdom and cease to rely on any source of knowledge other than God. Here he stresses the limitations of human wisdom and reasoning, laying down some challenging queries:

In plain terms, you must part with all your religion which you have gathered in your own wisdom ... and which only can make a fair show in the dark but cannot endure the searching light of the day of the Lord...

Now to the soul that hath felt breathings towards the Lord formerly, and in whom there are yet any true breathings left after his living presence, and after the feeling of his eternal virtue in the heart, I have this to say: “Where art thou? Art thou in thy soul’s rest? Dost thou feel the virtue and power of the gospel? Dost thou feel the ease which comes from the living arm, to the heart which is joined to it in the light of the gospel? Is thy laboring for life in a good degree at an end? And dost thou feel the life and power flowing in upon thee from the free fountain? Is the load really taken off from thy back? Dost thou find the captive redeemed and set free from the power of sin, and the captivity broken, and he which led thee captive from the life and from the eternal power now led captive by the life and by the redeeming power, which is eternal? Hast thou found this, or hast thou missed of it? Let thine heart answer.

“Give Over Thine Own Willing...”

Give over thine own willing, give over thine own running, give over thine own desiring to know or be anything, and sink down to the seed which God sows in thy heart and let that be in thee, and grow in thee, and breathe in thee, and act in thee, and thou shalt find by sweet experience that the Lord knows that and loves and owns that, and will lead it to the inheritance of life, which is his portion.

Penington wrote of the “Seed,” or “Inner Light,” and described six aspects of its nature.

The seed of God is the word of God; the seed of the kingdom is the word of the kingdom. It is a measure of the light and life, of the grace and truth, which is by Jesus Christ, whereof in him is the fullness. It is a heavenly talent, or manifestation of his spirit in the heart...The pure, living, heavenly knowledge of the Father, and of his Son Christ Jesus, is wrapped up in this seed....

What is the nature of the seed of God, or the seed of the kingdom? ...

1. It is of an immortal, incorruptible nature...

2. It's of a gathering nature. It is of the nature of a net (Matt. xiii. 47). It gathers out of that which is contrary to God, unto God. It gathers out of the world, out of the sea of wickedness, out of the kingdom of darkness, out of a man's own nature and spirit, into Gods nature and spirit, and his light and kingdom, wherein the soul should dwell, and walk, and be subject, with God.
3. It is of a purging, cleansing nature....
4. It is of a seasoning, leavening, sanctifying nature. It is like salt, it is like leaven. It seasons and leavens with life....
5. It is of an enriching nature. It is a hidden treasure or pearl of great price. It makes the wise merchant very rich, who sells all for it, and buys the field and it...
6. It is of an improving, growing nature, of a nature that will grow and may be improved. The one talent may be increased into more. The little seed, like a grain of mustard seed, will grow in the good ground beyond all herbs and become a tree, a tree of righteousness of the Lord's planting, that he may be glorified...

He wrote this about messages and silence in worship:

And this is the manner of their worship. They are to wait upon the Lord, to meet in the silence of the flesh, and to watch for the stirrings of his life, and the breaking forth of his power among them. And in the breakings forth of that power, they may pray, speak, exhort, rebuke, etc., according as the Spirit teaches, requires, and gives utterance. But if the spirit do not require to speak and give to utter, then every one is to sit still in his place – in his heavenly place I mean – feeling his own measure, feeding thereupon, receiving therefore into his spirit, what the Lord giveth....

Our worship is a deep exercise of our spirits before the Lord, which doth not consist in an exercising the natural part or natural mind, either to hear or speak words, or in praying according to what we, of ourselves, can apprehend or comprehend concerning our needs; but we wait, in silence of the fleshly part, to hear with the new ear what God shall please to speak inwardly in our own hearts, or outwardly through others, who speak with the new tongue which he unlooseth and teacheth to speak; and we pray in the spirit, and with the new understanding, as God pleaseth to quicken, draw forth, and open our hearts towards himself.

He wrote of the "temple" within the heart:

The law was a shadow of good things to come. The gospel is a state of enjoyment of the good things shadowed out under the law. The law was a type of the kingdom, of the spiritual kingdom of Christ, which is set up under the gospel. In John's day the kingdom was at hand; but in the day of Christ's power the kingdom is come. Under the law there was a tabernacle pitched by man; but under the gospel the true tabernacle and temple is witnessed, which God pitcheth and not man; and the holy, spiritual, heavenly sacrifices, and the living covenant, whereof Christ is the mediator, and the law written in the heart, and the spirit of the Lord put within, so that his presence is as really witnessed inwardly, in that which is truly his tabernacle and temple now, as ever it was witnessed outwardly, in

his outward tabernacle and temple under the law....

Christ is the minister of the true sanctuary, which God hath pitched, and not man. There is a city whose builder and maker is God. The foundation stone, the cornerstone, the top stone of this city or building is Christ. He, therefore, that would know Christ, and be built upon Christ, must find a holy thing revealed in his heart, and his soul built thereon by him who alone can raise this building, who can rear up the tabernacle that hath long been fallen down, who can build up the old waste places, and restore the paths for the ransomed and redeemed of the Lord to walk and travel on in.

What does it mean for a Quaker to “minister”?

Therefore the great work of the minister of Christ is to keep the conscience open to Christ, and to preserve men from receiving any truths of Christ as from them further than the spirit opens, or to imitate any of their practices further than the spirit leads, guides, and persuades them. For persons are exceeding prone to receive things as truths from those whom they have a high opinion of, and to imitate their practices, and so hurt their own growth and endanger their souls. For if I receive a truth before the Lord, by his spirit, make it manifest to me, I lose my guide and follow but the counsel of the flesh, which is exceeding greedy of receiving truths and running into religious practices without the spirit. Therefore the main thing in religion is to keep the conscience pure to the Lord, to know the guide, to follow the guide, to receive from him the light whereby I am to walk; and not to take things for truths because others see them to be truths, but to wait till the spirit make them manifest to me; nor to run into worships, duties, performances, or practices, because others are led thither, but to wait till the spirit lead me thither.

Canst thou pray?

Canst thou pray? How camest thou to learn to pray? Wast thou taught from above? Or didst thou gain the skill and ability by the exercise and improvement of thine own natural part? Didst thou begin with sighs and groans, staying there till the same spirit that taught thee to groan, taught thee also to speak? Wast thou ever able to distinguish the sighs and groans of the spirit's begetting from the sighs and groans of thy own natural and affectionate part?

Prayer is the breath of the living child to the Father of Life, in that spirit which quickened it, which giveth it the right sense of its wants, and suitable cries proportionable to its state, in the proper season thereof. So that mark: Prayer is wholly out of the will of the creature; wholly out of the time of the creature; wholly out of the power of the creature; in the spirit of the Father, who is the fountain of life, and giveth forth breathings of life to his child at his pleasure.

Pennington frequently offered counsel on how to grow in the Spirit and how to overcome spiritual obstacles. He ministered in letters to individuals who wrote to him about their spiritual lives as well as to worship groups and meetings. From Aylesburg prison, he wrote to Friends:

Feel, my friends, oh, feel your portion...For there is no knowing Christ truly and sensibly but by a measure of his life felt in the heart, whereby it is made capable of understanding the things of the kingdom. The soul without him is dead: by the quickenings of his Spirit it comes to a sense and capacity

of understanding the things of God. Life gives it a feeling, a sight, a tasting, a hearing, a smelling of the heavenly things, by which senses it is able to discern and distinguish them from the earthly things. And from this measure of life the capacity increaseth, the senses grow stronger; it sees more, feels more, tastes more, hears more, smells more. Now, when the senses are grown up to strength, then comes settlement and stability, assurance and satisfaction...and the soul lives in the certain demonstration, and fresh sense and power of life....So, my dear friends, be encouraged to wait upon the Lord in the pure fear, in the precious faith and hope which is of him, and ye will see and feel...and he will be your perfect dwelling-place for evermore!

He wrote to a parent (who he did not know personally) about how to respond to children's questions about God:

There is a pure principle hence all good springs. This thou art to mind in thyself; and this thou are to wait on the Lord to be taught and enabled by him to reach to in thy children. Mind therefore its leadings in thy heart and wait to be acquainted with its voice there....And when thy children ask thee any questions of this nature, "What God is? Where he dwells? Or whether he sees them in the dark?" do not reject it; but wait to feel somewhat of God raised in thee which is able to judge whether the question be put forth in sensibility or in vanity; and which can give thee an advantage of stirring the good, and reaching to that which is to be raised both in young and old, to live to the praise of him who raiseth it.

As for praying, they will not need to be taught that outwardly, but if a true sense be kindled in them, though ever so young, from that sense will arise breathings to Him that begat it, suitable to their state; which will cause growth and increase of that sense and life in them...

He sought to nurture love and tenderness among Quakers. In 1667, he wrote to Friends in Amersham:

Our life is love, and peace, and tenderness, and bearing one with another, and forgiving one another – and helping one another up with a tender hand, if there has been any slip or fall; and waiting till the Lord gives sense and repentance, if sense and repentance in any be wanting. Oh! Wait to feel this spirit, and to be guided to walk in this spirit, that ye may enjoy the Lord in sweetness, and walk sweetly, meekly, tenderly, peaceably, and lovingly one with another...So watch your hearts and ways; and watch one over another, in that which is gentle and tender, and knows it can neither preserve itself, nor help another out of the snare; but the Lord must be waited upon, to do this in and for us all.

In 1661, he wrote "to all such as complain they want power." Here is an excerpt:

I confess the power doth not so flow forth to man, as man expects it; but the power of life works man out of death in a mystery, and begins in him as weakness. There is all the strength, all the power of the enemy, against the work of God in the heart. There is but a little thing (like a grain of mustard-seed), a weak thing, a foolish thing, even that which is not (to man's eye), to overcome all this; and yet in this is the power. And here is the great deceit of man; he looks for a great, manifest power in or upon him to begin with, and doth not see how the power is in the little weak stirrings of life in the heart, in the rising up of somewhat against the mighty strength of corruption in him; which he returning towards, cleaving to, and waiting upon the Lord in, the strength of the Lord will be made manifest in its season,

and he will be drawn nearer and nearer to the Lord, and his enemies be overcome and fall he knows not how. But he that waits for such a mighty appearance of power at first, looking so to begin, and after that manner to be preserved and carried on, can never in this capacity so much as walk in the path eternal: nor is not in the way of receiving the power, which springs up as weakness, and leads on and overcomes enemies in a mysterious way of working, and not in such a manifest and direct way of conquest, as man's wisdom expects.

The seed of the kingdom is sown man knows not how, even by a sound of the eternal Spirit, which he is not a fit judge of; and it grows up he knows not how; and the power appears and works in it, in a way that he is not aware of. He looks for the kingdom, the power, and the life, in a way of his observation, answerable to the thoughts and expectations of his heart. But thus it never comes; but in the way of its own eternal motion, it springs in the hearts of many, and they overlook the thing, and turn from it daily, not knowing its proper way of appearance, but expecting it some other way. And thus the enemy holds them in the bands of death, and they are captives in the strange land, refusing the Prince of life, in his daily offers of life, because they look not for him thus, but after another way and manner. And till this eye of observation be put out in them, they can never clearly see the appearance of the Saviour to them, nor feel the efficacy of his saving of them from that, from which none but he can deliver.

Resources

Robert J. Leach, ed. "The Inward Journey of Isaac Pennington," Pendle Hill Pamphlet 29. This pamphlet contains a lovely selection of topically organized writings from a much longer work, edited by a draft resister in the Civilian Public Service in 1943. It is available in Kindle format, for the Nook, and as a pamphlet from Pendle Hill.

Virginia Schurman, "Spiritual Guidance from the Writings of Isaac and Mary Pennington. (Unpublished manuscript.)

Beatrice Saxton Snell, compiler, "A Month with Isaac Pennington," Friends Home Service Committee.

Leopold Classic Library, *Letters of Isaac Pennington, an Eminent Minister of the Gospel in the Society of Friends*. This is a reprint of the 1859 edition, published in Philadelphia by the Association of Friends for the Diffusion of Religion and Useful Knowledge, which may be downloaded for free here:

<http://ia802308.us.archive.org/24/items/peningtonsletter00peniuoft/peningtonsletter00peniuoft.pdf>

Tract Association of Friends, "The Light Within and Selected Writings of Isaac Pennington." This is a well chosen and substantial collection of writings. It is available for only \$3.50 plus postage from QuakerBooks:

<https://quakerbooks.org/collections/seekers-shelf/products/light-within-and-selected-writings-4132>

The Works of Isaac Pennington is a 4-volume collection of his writings published 1995-1997 and based on an edition of his works published in 1863. (Quaker Heritage Press.) Amazingly, pretty much the entire thing seems to be available online at the Quaker Heritage Press website: <http://www.qhpress.org/texts/penington/>

Hall V. Worthington and Joan Worthington have published a remarkable website that includes a variety of classic Quaker literature. They have a concise life of Pennington and some of his works on line here:

<https://www.hallvworthington.com/Pennington/Ellwood.html>