Gerry Guiton

has completed a new book, *The Way of Revolution*. Its sub-title is:
the early Quakers, the Kingdom of God and the Future of Quakerism.

To a modern audience I explain the term, 'Kingdom of God' or what I have called the 'Rule of Love'. Fox and Co. also had many other names for it, notably, the 'Covenant of Peace'.

The work will be distributed to Friends worldwide via the Quaker Studies Association, the publisher of the journal, *Quaker Studies*, which some Friends will know is edited by the English Friend, Ben Pink Dandelion. I have also gifted it to a small number of Australian Friends who helped in the early stages of its writing.

The work will eventually be placed on a website I am currently developing as a zipped (pdf) file along with my other writings. Friends and others wishing to read it can do so by making a voluntary payment to Quaker Service Australia, (admin@qsa.org.au). Friends from developing economies in the AWPS region can receive it free from me at gguiton@hotmail.com. I don't get a cent from my writings. I will inform Friends generally when the website is operative. Below is a brief description of the book:.
The Way of Revolution takes account of the early Quakers during the middle years of the seventeenth century as nonviolent, spiritual revolutionaries. Theirs was a time of intellectual ferment and socio-political, economic and ecclesiastical upheaval not to mention three horrendous civil wars. Challenging the Puritan *status quo*, the Quakers sought to further the Kingdom of God or what the principal founder of their movement, George Fox, called the ‘Covenant of Peace’. They desired to revive the Jesus Way, the Kingdom of God in action, and condemned the wider church for failing to do so. At the heart of their devotion to the Kingdom was the Sermon on the Mount which they sought, like Jesus, to enact literally. In doing so, they enlisted in a Lamb’s War (a reference to the Book of Revelation) in order to bring salvation (wholeness and

unity in God) to all humankind. Among other things it meant furthering the causes of liberty of conscience and social justice. The Quakers suffered greatly as a result, landing themselves in the fetid prisons of Oliver Cromwell and Charles II. Many died there.

The Way of Revolution details the growth of Testimony during the formative 1650s, a decade which culminated in a Pentecost-type experience between October 1659 and January 1661. On a corporate level this experience meant coming to understand fully the eschatological import of their message and mission not only for their own times but, cosmologically, for all ages.

That their Kingdom was unconditional to time and space means that, essentially, it may be experienced consciously in the present. It gifts modern Friends with a common language and a coherent theology, one that is open and inclusive, cutting edge, honest and politically incisive and radical, and one which provides clear justification for the work of the Religious Society of Friends in furthering the Kingdom's justice, peace and compassion for all humanity.

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